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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Third Book of Kingdoms, Chapter 8

ΒΑΣΙΛΕΙΩΝ Γ' Η'

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 enters the temple, the glory fills the house, and Solomon dedicates it with prayer and sacrifice.

Translation & textual notes

The Greek text of 3 Kingdoms 8 (= 1 Kings 8 MT) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter is the centrepiece of the temple narrative: the ark is borne into the δαβικ (the inner sanctuary, transliterating Hebrew דָּבִיר) beneath the wings of the cherubim, and the cloud of the LORD's δόξα fills the house so that the priests cannot stand to minister (vv. 1–11); Solomon then turns to bless the assembly and rehearses the LORD's word to David (vv. 14–21); standing at the altar he prays the great dedicatory prayer, opening with the incomparability of

God (οὐκ ἔστιν ὡς σὺ θεός, v. 23) and the famous question whether God will truly dwell with men on earth, since οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ — heaven and the heaven of heavens — cannot contain him (v. 27); seven petitions follow (the oath at the altar, defeat before enemies, drought, famine and plague, the foreigner, war, and exile), each turning on εἰσακούσῃ ἐκ τοῦ οὐρανοῦ and ἴλεως ἔσῃ ('hear from heaven and be merciful'); the prayer closes (vv. 54–61) with Solomon rising to bless the assembly because the LORD has given κατάπαυσιν ('rest'), and the chapter ends with the enormous peace-offerings, the dedication of the house, and the seven-day feast with the people dismissed χαίροντες καὶ ἀγαθῇ καρδίᾳ (vv. 62–66). The Rahlfs verse-numbering of this chapter follows the Hebrew/Masoretic count, so that the present chapter runs 1–11, then 14–66: verses 12 and 13 of the Hebrew (Solomon's couplet, 'The LORD said he would dwell in thick darkness; I have surely built you a house to dwell in') are absent at that point in the Greek, which instead embeds an expanded form of the 'sun' couplet — ἥλιον ἐγνώρισεν ἐν οὐρανῷ κύριος ... οἰκοδόμησον οἶκόν μου ... ἰδοὺ αὕτη γέγραπται ἐν βιβλίῳ τῆς ᾠδῆς ('this is written in the Book of the Song') — later, within v. 53 (after the doubled κύριε κύριε). The reference to the Book of the Song (= 'the Book of Jashar', reading השיר for הישר) is marked in the edition by an inline siglum, which is not part of the running text and is omitted here.

Discourse structure of the chapter

A · 8:1–11

The ark brought into the inner sanctuary; the cloud of glory fills the house

When Solomon has finished building the house of the LORD and his own house, he assembles the elders of Israel in Zion to bring up the ark of the covenant from the city of David (vv. 1–2). The priests carry the ark, the tent of witness, and the holy vessels (vv. 3–4); king and people sacrifice innumerable sheep and oxen before the ark (v. 5). The priests set the ark in its place in the δαβιρ beneath the wings of the cherubim, whose outspread wings overshadow it (vv. 6–8); within are only the two stone tablets Moses placed there at Horeb (v. 9). As the priests come out, the cloud fills the house and they cannot stand to minister, for the δόξα κυρίου ('glory of the LORD') fills it (vv. 10–11).

B · 8:14–21

Solomon blesses the assembly: the LORD's word to David fulfilled

Solomon turns his face and blesses the whole assembly of Israel (v. 14), then blesses the LORD who has fulfilled with his hand what he spoke with his mouth to David (v. 15). He rehearses the divine word: from the day of the Exodus the LORD chose no city for his name, but chose David to rule his people (v. 16); David desired to build a house for the name, but the LORD reserved the building for his son (vv. 17–19). Now the LORD has raised up his word: Solomon sits on the throne, has built the house for the name, and has set there a place for the ark of the covenant the LORD made with the fathers at the Exodus (vv. 20–21).

C · 8:22–30

Solomon at the altar: the incomparable God; will God dwell on earth?

Solomon stands before the altar, spreads his hands toward heaven (v. 22), and addresses the incomparable covenant-keeping God (οὐκ ἔστιν ὡς σὺ θεός, v. 23), who has fulfilled to David what he promised (v. 24); he prays for the dynastic promise to be confirmed (vv. 25–26). Then the theological climax: will God truly dwell with men on earth, when οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ cannot contain him (v. 27)? Yet let him regard the prayer offered toward this house day and night (vv. 28–29) and hear from his dwelling in heaven and forgive (v. 30).

D · 8:31–40

Petitions I: the oath at the altar, defeat, drought, famine and plague

The body of petitions, each invoking divine hearing from heaven: the oath taken at the altar in cases of wronging a neighbor (vv. 31–32); defeat before enemies because of sin, with prayer and confession in the house (vv. 33–34); the shut heaven and withheld rain, that God may teach the good way and send rain (vv. 35–36); famine, pestilence, blight, locust, and siege — any plague or sickness — that each may know the affliction of his own heart and spread out his hands (vv. 37–38); and the appeal that God, who alone knows the human heart, render to each according to his ways, so that they may fear him all their days (vv. 39–40).

E · 8:41–43

Petition for the foreigner

The fifth petition concerns the ἀλλότριος ('foreigner / outsider') who is not of the people of Israel (v. 41) but comes and prays toward this house, having heard of the LORD's great name and outstretched arm (v. 42). Solomon asks that God hear from heaven and do all the foreigner calls for, so that all the peoples of the earth may know the name and fear the LORD as Israel does, and know that the name has been called over this house (v. 43).

F · 8:44–53

Petitions: war and exile; Israel set apart from all peoples

The sixth and seventh petitions: when the people go out to war and pray toward the city and the house (vv. 44–45); and when they sin and are carried captive to a far land, yet turn back with all their heart in the land of their captivity, confessing 'we have sinned' (vv. 46–48). Solomon asks God to hear from heaven, forgive their sins, and grant them mercy before their captors (vv. 49–50), for they are his inheritance, brought out of the iron-furnace of Egypt (v. 51); let his eyes be open to their plea (v. 52), for he set them apart from all peoples as his inheritance, as he spoke by Moses (v. 53; the embedded 'sun' couplet and the Book of the Song).

G · 8:54–61

Solomon's standing blessing: rest given, hearts inclined

When Solomon finishes praying, he rises from kneeling with hands spread to heaven (v. 54) and stands to bless the whole assembly with a loud voice (v. 55): blessed be the LORD who has given rest (κατάπαυσιν) to his people, not one word of all his good promise failing (v. 56). May the LORD be with us as he was with our fathers (v. 57), inclining our hearts to walk in all his ways (v. 58); may these words be near the LORD day and night (v. 59), that all peoples may know the LORD is God and there is no other (v. 60), and may our hearts be perfect toward him (v. 61).

H · 8:62–66

The dedicatory sacrifices and the seven-day feast

King and people sacrifice before the LORD (v. 62); Solomon offers the peace-offerings — twenty-two thousand oxen and a hundred and twenty thousand sheep — and dedicates the house (v. 63). That day the king consecrates the middle of the court because the bronze altar is too small for the whole offering (v. 64). Solomon keeps the feast, a great assembly from the entrance of Hamath to the river of Egypt, seven days before the LORD (v. 65); on the eighth day he sends the people away, and they go to their tents rejoicing and glad of heart for all the good the LORD has done for David and for Israel (v. 66).

1 καὶ ἐγένετο ἐν τῷ συντελέσαι Σαλωμων τοῦ οἰκοδομῆσαι τὸν οἶκον κυρίου καὶ τὸν οἶκον ἑαυτοῦ μετὰ εἴκοσι ἔτη τότε ἐξεκκλησίασεν ὁ βασιλεὺς Σαλωμων πάντας τοὺς πρεσβυτέρους Ἰσραηλ ἐν Σιων τοῦ ἀνενεγκεῖν τὴν κιβωτὸν διαθήκης κυρίου ἐκ πόλεως Δαυιδ αὕτη ἐστὶν Σιων

And it came to pass, when Solomon had finished building the house of the LORD and his own house — after twenty years — then the king Solomon assembled all the elders of Israel in Zion, to bring up the ark of the covenant of the LORD out of the city of David (this is Zion).

Narrative opening (new major episode: the dedication of the temple) καὶ ἐγένετο

The temporal macro-formula καὶ ἐγένετο ἐν τῷ συντελέσαι ('and it came to pass when [he] finished') renders the Hebrew יְהִי + infinitive construction, the standard LXX device for opening a new narrative panel. The doubled articular infinitive (ἐν τῷ συντελέσαι ... τοῦ οἰκοδομῆσαι) frames the completion of the whole building programme — temple and palace — as the precondition for the climactic act of bringing up the ark.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)
→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι
main verb of temporal macro-formula
→ constative aorist (narrative onset)

γίνομαι: 'become / happen / come to pass';
καὶ ἐγένετο renders Hebrew יְהִי, the formulaic LXX opener marking a new narrative episode and setting up the temporal clause that follows.

ἐν

in / when

preposition + dative articular infinitive (temporal)
→ spatial or relational framing

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

τῷ

the

Dative
article (with articular infinitive συντελέσαι)
→ noun-phrase marking

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

συντελέσαι

to finish

Aor Act Inf · συντελέω

articular infinitive (temporal: 'when he finished')

→ constative (completed action as temporal frame)

συντελέω: 'complete / finish / bring to an end'; renders הֶלֵךְ; the articular infinitive ἐν τῷ συντελέσαι is the LXX's standard temporal construction, here marking the completion of the entire building programme.

Σαλωμων

Solomon

accusative subject of the infinitive (indeclinable proper noun)

→ participant identification

Σαλωμων: transliteration of Hebrew הַמֶּלֶךְ; indeclinable in this stratum of the LXX (Kingdoms); the subject of the infinitive συντελέσαι and the central royal figure of the dedication.

τοῦ

the

Genitive

article (with epexegetic infinitive οἰκοδομῆσαι)

→ noun-phrase marking

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

οἰκοδομῆσαι

to build

Aor Act Inf · οἰκοδομέω

epexegetic/complementary infinitive (specifying what was finished)

→ verbal action or state

οἰκοδομέω: 'build / construct'; renders הִבְנִי; the genitive articular infinitive τοῦ οἰκοδομῆσαι defines the content of the 'finishing' — the work of building; οἰκοδομέω is the keyword of the whole temple narrative (chs. 6–8).

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object of οἰκοδομῆσαι

→ object specification

οἶκος: 'house / temple'; renders בַּיִת; throughout the chapter ὁ οἶκος (κυρίου) is the temple, the central object of the dedication.

κυρίου

of the LORD

Genitive

genitive of possession ('house of the LORD')

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the house belongs to YHWH, whose name it bears.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object (parallel: the king's own house)

→ object specification

οἶκον: meaning 'house'; it serves as direct object (parallel: the king's own house).

ἐαυτοῦ

his own

Genitive

reflexive pronoun (genitive of possession)

→ relational specification

ἐαυτοῦ: reflexive pronoun 'his own'; distinguishes Solomon's palace from the temple; the pairing recalls that the palace took thirteen years (7:1) and the temple seven (6:38), hence the twenty-year span.

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal).

εἴκοσι

twenty

indeclinable numeral (modifying ἔτη)

→ measure or count

εἴκοσι: 'twenty'; indeclinable cardinal; the twenty years sum the seven of the temple and the thirteen of the palace (cf. 6:38; 7:1).

ἔτη

years

Accusative

accusative of duration

→ object specification

ἔτος: 'year'; the accusative plural marks the span of time over which the two houses were built.

τότε

then

temporal adverb (resumptive: marks the apodosis)

→ adverbial qualification

τότε: 'then / at that time'; resumes the main narrative line after the temporal clause, introducing the act of assembling the elders.

ἐξεκκλησίασεν

assembled

Aor Act Indic 3 Sg · ἐξεκκλησιάζω

main verb of the apodosis

→ constative aorist (single decisive act)

ἐξεκκλησιάζω: 'summon to assembly / convoke'; renders לִקְרָא; the verb is cognate with ἐκκλησία ('assembly'), the term used repeatedly in this chapter for the gathered congregation of Israel.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: 'king'; renders מֶלֶךְ; ὁ βασιλεὺς Σαλωμων is the recurring designation of the royal dedicator throughout the chapter.

Σαλωμων

Solomon

nominative in apposition to ὁ βασιλεὺς (indeclinable)

→ participant identification

Σαλωμων: transliterated proper name rendered in Greek letters; here it functions as nominative in apposition to ὁ βασιλεὺς (indeclinable).

πάντας

all

Accusative

attributive adjective (modifying πρεσβυτέρους)

→ object specification

πᾶς: 'all / every'; emphasises the comprehensiveness of the gathering — the entire eldership of Israel.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

πρεσβυτέρους

elders

Accusative

direct object of ἐξεκκλησίασεν

→ object specification

πρεσβύτερος: 'elder / older man'; renders זֶקֶן; the elders are the representative leadership of the tribes, summoned as Israel's official body for the transfer of the ark.

Ισραηλ

of Israel

genitival modifier (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; here in genitival relation ('elders of Israel').

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Σιών

Zion

dative object of ἐν (indeclinable place name)

→ participant identification

Σιών: transliteration of Hebrew צִיּוֹן; indeclinable; identified at the verse's end with the city of David, the place from which the ark is carried up to the temple mount.

τοῦ

the

Genitive

article (with infinitive of purpose ἀνενεγκεῖν)

→ noun-phrase marking

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

ἀνενεγκεῖν

to bring up

Aor Act Inf · ἀναφέρω

genitive articular infinitive of purpose

→ telic (purpose of the assembly)

ἀναφέρω: 'carry up / bring up / offer up'; renders הֶעָלָה; the purpose of the convocation is the solemn 'bringing up' of the ark — a cultic procession, the verb also used for offering sacrifice.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

direct object of ἀνενεγκεῖν

→ object specification

κιβωτός: 'box / chest / ark'; renders אֲרוֹן; the ark of the covenant is the central sacred object of the chapter, the visible token of the LORD's presence enthroned over the cherubim.

διαθήκης

of the covenant

Genitive

genitive (defining: 'ark of the covenant')

→ relational specification

διαθήκη: 'covenant / testament'; renders בְּרִית; the ark contains the tablets of the covenant (v. 9), hence 'ark of the covenant of the LORD.'

κυρίου

of the LORD

Genitive

genitive of possession (modifying διαθήκης)

→ relational specification

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

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

πόλεως

city

Genitive

genitive object of ἐκ (source of the procession)

→ relational specification

πόλις: 'city'; renders עִיר; the 'city of David' is the older fortified Zion, from which the ark is carried up to the new temple.

Δαυιδ

of David

genitival modifier of πόλεως (indeclinable)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable; the 'city of David' anchors the ark's resting-place historically in the conqueror of Jerusalem.

αὕτη

this

Nominative

demonstrative pronoun (subject of identifying clause)

→ participant reference

οὗτος: 'this'; the glossing clause αὕτη ἐστὶν Σιών ('this is Zion') equates the city of David with Zion, a narratorial identification.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copula (identifying clause)

→ stative present

εἰμί: 'be'; the present copula links the city of David with Zion in an explanatory aside.

ΣΙΩΝ

Zion

predicate nominative (indeclinable place name)

→ participant identification

Σίων: the predicate of identification; the narrator clarifies that the city of David and Zion are one.

2 ἐν μηνὶ Ἀθανιν

in the month Athanin.

Temporal specification (continues v. 1: the time of the assembly)

ἐν μηνὶ

A terse temporal note. The Greek preserves the Canaanite/old-Hebrew month-name Ἀθανιν (Hebrew מִנְחָה, the seventh month, later Tishri — the month of the autumn festivals), transliterated rather than translated. The verse is far shorter than the MT, which adds 'which is the seventh month' — a typical abbreviation of the OG.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

μηνὶ

month

Dative

dative of time (locative-temporal)

→ sphere or reference

μῆν: 'month'; renders מִנְחָה; the dative of time fixes the dedication in the seventh month, the season of the autumn pilgrimage feasts (Tabernacles).

Ἀθανιν

Athanin

indeclinable month-name (in apposition to μηνὶ)

→ participant identification

Ἀθανιν: transliteration of Hebrew מִנְחָה ('the [month] of steady streams'), the old name of the seventh month (later Tishri); the LXX preserves the archaic name untranslated.

3 καὶ ἤραν οἱ ἱερεῖς τὴν κιβωτὸν

And the priests took up the ark,

Narrative continuation (the procession begins) καὶ ἤραν

Plain καί-parataxis advances the action: the priests lift the ark. In the dedication narrative the carrying of the ark is reserved to the priests (and the Levites), in keeping with the regulations of the sacred furniture; the verb αἶρω ('lift / take up') describes the start of the cultic procession.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤραν

took up

Aor Act Indic 3 Pl · αἶρω

main verb

→ constative aorist (single act of lifting)

αἶρω: 'lift / take up / carry'; renders נָשָׂא; the verb for hoisting the ark onto the shoulders or carrying-poles to begin the procession to the temple.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject

→ participant prominence

ἱερεύς: 'priest'; renders כֹּהֵן; the priests alone handle the ark in the sanctuary procession, a mark of its supreme holiness.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

direct object

→ object specification

κιβωτός: 'ark'; see v. 1; the object borne up to its resting place in the inner sanctuary.

4 καὶ τὸ σκῆνωμα τοῦ μαρτυρίου καὶ πάντα τὰ σκεύη τὰ ἅγια τὰ ἐν τῷ σκηνώματι τοῦ μαρτυρίου

and the tent of witness, and all the holy vessels that were in the tent of witness.

Coordinate continuation (the further objects carried up) καὶ τὸ σκῆνωμα

The verse lists the further sacred objects brought up alongside the ark: the tent of witness and all its holy vessels. The phrase τὸ σκῆνωμα τοῦ μαρτυρίου ('tent of witness') renders **טֹבֵן לְיָהוָה**, the Mosaic tabernacle; its incorporation into the temple symbolises the continuity of the wilderness cult with the new sanctuary.

καὶ
and

coordinate conjunction (continuing the objects of ἡσαν)

→ discourse linkage or contrast

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

τὸ
the

Accusative
article

→ noun-phrase marking

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

σκῆνωμα
tent

Accusative
direct object (coordinate with κιβωτόν of v. 3)

→ object specification

σκῆνωμα: 'tent / dwelling / tabernacle'; renders **טֹבֵן**; with τοῦ μαρτυρίου it designates the Mosaic tent of meeting carried up into the temple.

τοῦ
the

Genitive
article

→ noun-phrase marking

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

μαρτυρίου
of witness

Genitive
genitive (defining: 'tent of witness')

→ relational specification

μαρτύριον: 'testimony / witness'; renders **טֹבֵן** (here understood as 'witness'); τὸ σκῆνωμα τοῦ μαρτυρίου is the standard LXX rendering of the 'tent of meeting,' the locus of God's self-revelation to Moses.

καὶ
and

coordinate conjunction
→ discourse linkage or contrast

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

πάντα
all

Accusative
attributive adjective (modifying σκεύη)

→ object specification

πᾶς: 'all'; the totality of the sacred furnishings is transferred — nothing of the old cult is left behind.

τὰ
the

Accusative
article

→ noun-phrase marking

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

σκεύη

vessels

Accusative

direct object (coordinate object)

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement / article'; renders כֵּלִי; the holy utensils of the tabernacle cult brought up with the ark.

τὰ

the

Accusative

article (attributive, with ἁγία)

→ noun-phrase marking

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

ἁγία

holy

Accusative

attributive adjective ('the holy vessels')

→ object specification

ἅγιος: 'holy / set apart'; renders שָׁדֵךְ; marks the vessels as consecrated, belonging to the sacred sphere.

τὰ

the / which

Accusative

article (attributive, introducing the prepositional phrase)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

σκηνώματι

tent

Dative

dative of place (where the vessels were)

→ sphere or reference

σκήνωμα: 'tent'; see above; the location of the holy vessels prior to the transfer.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of witness

Genitive

genitive (defining: 'tent of witness')

→ relational specification

μαρτύριον: see above; repeats the formula τὸ σκῆνωμα τοῦ μαρτυρίου.

5 καὶ ὁ βασιλεὺς καὶ πᾶς Ἰσραὴλ ἔμπροσθεν τῆς κιβωτοῦ θύοντες πρόβατα καὶ βόας ἀναρίθμητα

And the king and all Israel were before the ark, sacrificing sheep and oxen without number.

Coordinate continuation (the sacrificial accompaniment of the procession)

καὶ ὁ βασιλεὺς

The verse, lacking a finite verb, describes the scene around the ark through the present participle θύοντες ('sacrificing'): king and people together offer countless victims as the ark is borne up. The hyperbole ἀναρίθμητα ('innumerable') conveys the overwhelming scale of the dedicatory worship.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: 'king'; Solomon, here joined with the whole people in the act of worship before the ark.

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 Ἰσραὴλ)

→ participant prominence

πᾶς: 'all'; πᾶς Ἰσραὴλ ('all Israel') is the corporate worshipping community sharing in the sacrifice.

Ἰσραὴλ

Israel

subject (indeclinable, coordinate with ὁ βασιλεὺς)

→ participant identification

Ἰσραὴλ: indeclinable; the whole nation, joined to the king in the dedicatory sacrifice.

ἔμπροσθεν

before

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

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; locates king and people facing the ark as it is carried — the posture of worship before the divine presence.

τῆς

the

Genitive

article

→ 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: 'ark'; the focal point of the procession and worship.

θύοντες

sacrificing

Pres Act Ptcp Nom Pl Masc · θύω

circumstantial participle (describing king and people)

→ imperfective (ongoing accompanying action)

θύω: 'sacrifice / slaughter (for sacrifice)'; renders תָּבַח; the present participle depicts the continuous offering of victims throughout the procession.

πρόβατα

sheep

Accusative

direct object of θύοντες

→ object specification

πρόβατον: 'sheep'; renders יָצָא; the flock animals offered in vast number.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βόας

oxen

Accusative

direct object (coordinate with πρόβατα)

→ object specification

βοῦς: 'ox / head of cattle'; renders בָּקָר; the larger herd animals, paired with sheep as the two classes of sacrificial victims.

ἀναρίθμητα

innumerable

Accusative

attributive adjective (modifying both objects)

→ object specification

ἀναρίθμητος: 'countless / without number'; renders וְאֵין מִסְפָּר; hyperbole stressing the lavish abundance of the dedicatory sacrifice.

6 καὶ εἰσφέρουσιν οἱ ἱερεῖς τὴν κιβωτὸν εἰς τὸν τόπον αὐτῆς εἰς τὸ δαβὶρ τοῦ οἴκου εἰς τὰ ἅγια τῶν ἁγίων ὑπὸ τὰς πτέρυγας τῶν χερουβὶν

And the priests bring in the ark to its place, into the inner sanctuary of the house, into the holy of holies, under the wings of the cherubim.

Climactic narrative present (the ark reaches its resting-place)

καὶ εἰσφέρουσιν

The historic present εἰσφέρουσιν makes the central act vivid: the priests deposit the ark in its destined place. A cascade of εἰς-phrases narrows the location step by step — its place, the δαβὶρ (inner sanctuary), the holy of holies, under the cherubim's wings — focusing the reader's eye on the innermost point of the sanctuary, where the LORD is enthroned.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσφέρουσιν

they bring in

Pres Act Indic 3 Pl · εἰσφέρω

main verb (historic present)

→ historic present (vivid narration of the climactic act)

εἰσφέρω: 'carry in / bring into'; renders אָבְרָהָם; the historic present heightens the drama of the ark's installation in its final resting-place.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject

→ participant prominence

ἱερεύς: 'priest'; only the priests may enter the inner sanctuary to set the ark in place.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

direct object

→ object specification

κιβωτός: 'ark'; the object brought into the holy of holies.

εἰς

to / into

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς (goal of motion)

→ object specification

τόπος: 'place'; renders מָקוֹם; the ark's appointed resting-place, specified in the following phrases.

αὐτῆς

its

Genitive

genitive of possession (the ark's place)

→ relational specification

αὐτός: 'its'; the place belongs to the ark, prepared for it within the sanctuary.

εἰς

into

preposition + accusative (goal, in apposition)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

δαβιρ

inner sanctuary

accusative object of εἰς (indeclinable transliteration)

→ clausal contribution

δαβιρ: transliteration of Hebrew דְּבִיר, the innermost room of the temple (the 'oracle' / inner sanctuary); left untranslated as a technical term, it is glossed by the following τὰ ἅγια τῶν ἁγίων ('holy of holies').

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

of the house

Genitive

genitive (defining: 'the δαβιρ of the house')

→ relational specification

οἶκος: 'house / temple'; the δαβιρ is the innermost part of the temple-house.

εἰς

into

preposition + accusative (goal, in apposition)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἅγια

holy

Accusative

substantivized adjective (with τῶν ἁγίων: 'holy of holies')

→ object specification

ἅγιος: 'holy'; the phrase τὰ ἅγια τῶν ἁγίων renders קֹדֶשׁ קֹדֶשׁ ('holy of holies'), the superlative Hebrew construction translated by a Greek genitive of comparison.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἁγίων

holies

Genitive

partitive/superlative genitive (Hebraism for the superlative)

→ relational specification

ἅγιος: the genitive plural in τὰ ἅγια τῶν ἁγίων reproduces the Hebrew superlative idiom ('the holiest place').

ὑπὸ

under

preposition + accusative (position beneath)

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

πτέρυγας

wings

Accusative

accusative object of ὑπό (the cherubim's wings)

→ object specification

πτέρυξ: 'wing'; renders חַבְדֵּי; the great gold-overlaid cherubim of the δαβιρ (6:23–28) spread their wings over the ark's place.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

χερουβιν

cherubim

*genitive (defining: 'wings of the cherubim';
indeclinable transliteration)*

→ clausal contribution

χερουβιν: transliteration of Hebrew
כְּרוּבִים, the winged guardian figures;
indeclinable in the LXX; their outspread
wings form a canopy over the ark, the
throne-symbol of the LORD's invisible
presence.

7 ὅτι τὰ χερουβιν διαπεπετασμένα ταῖς πτέρυξιν ἐπὶ τὸν τόπον τῆς κιβωτοῦ καὶ περιεκάλυπτον τὰ χερουβιν ἐπὶ τὴν κιβωτὸν καὶ ἐπὶ τὰ ἅγια αὐτῆς ἐπάνωθεν

For the cherubim were spread out with their wings over the place of the ark, and the cherubim covered over the ark and over its holy things from above.

Explanatory clause (why the ark stands under the wings)

ὅτι

ὅτι ('for') introduces the explanatory description of the cherubim's posture: their wings, perfect-passive διαπεπετασμένα ('spread out'), arch over the ark's place, and the imperfect περιεκάλυπτον ('were covering over') paints their abiding canopy over the ark from above — the visual realisation of the divine throne over the cherubim.

ὅτι

for

causal/explanatory conjunction

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the explanation of why the ark rests beneath the wings — the cherubim overshadow its place.

τὰ

the

Nominative

article

→ noun-phrase marking

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

χερουβιν

cherubim

subject (indeclinable; neuter article shows construal)

→ noun-phrase marking

χερουβιν: indeclinable; here construed as neuter plural (τὰ χερουβιν), subject of the description.

διαπεπτασμένα

spread out

Perf Mid/Pass Ptcp Nom Pl Neut ·

διαπετάννυμι

predicate participle (periphrastic: 'were spread out')

→ stative perfect (settled, abiding posture)

διαπετάννυμι: 'spread out / extend fully'; the perfect participle expresses the fixed, abiding state of the cherubim's wings extended over the ark — a permanent canopy, not a momentary gesture.

ταῖς

the / their

Dative

article

→ noun-phrase marking

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

πτέρυξιν

wings

Dative

dative of respect/instrument ('spread out as to / with the wings')

→ sphere or reference

πτέρυξ: 'wing'; the dative specifies the means or respect in which the cherubim are 'spread out' — by their wings.

ἐπὶ

over

preposition + accusative (position above)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of ἐπὶ

→ object specification

τόπος: 'place'; the place of the ark, over which the wings extend.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

κιβωτοῦ

ark

Genitive

genitive (defining: 'place of the ark')

→ relational specification

κιβωτός: 'ark'; the object whose place the cherubim overshadow.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

περικάλυπτον

they covered over

Impf Act Indic 3 Pl · περικαλύπτω

main verb (imperfect of continuing state)

→ descriptive imperfect (abiding canopy)

περικαλύπτω: 'cover all around / overshadow'; the imperfect depicts the cherubim's ongoing, abiding covering of the ark — a protective and concealing canopy over the divine throne-seat.

τὰ

the

Nominative

article

→ noun-phrase marking

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

χερουβιν

cherubim

subject of περιεκάλυπτον (indeclinable)

→ clausal contribution

χερουβιν: indeclinable; repeated as the subject of the covering action.

ἐπὶ

over

preposition + accusative (position above)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

accusative object of ἐπὶ

→ object specification

κιβωτός: 'ark'; the object covered over by the wings.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

over

preposition + accusative (position above)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἅγια

holy things

Accusative

substantivized adjective (object of ἐπὶ)

→ object specification

ἅγιος: 'holy'; here substantivized, 'its holy things' — the sacred appurtenances of the ark (its poles or contents) likewise overshadowed.

αὐτῆς

its

Genitive

genitive of possession (the ark's holy things)

→ relational specification

αὐτός: 'its'; refers back to the ark.

ἐπάνωθεν

from above

adverb of place (direction: 'from above')

→ clausal contribution

ἐπάνωθεν: 'from above / overhead'; emphasises that the cherubim's wings form an overarching canopy above the ark.

8 καὶ ὑπερεῖχον τὰ ἡγιασμένα καὶ ἐνεβλέποντο αἱ κεφαλαὶ τῶν ἡγιασμένων ἐκ τῶν ἁγίων εἰς πρόσωπον τοῦ δαβρι καὶ οὐκ ὠπτάνοντο ἔξω

And the consecrated poles projected, and the heads of the consecrated poles were visible from the holy place toward the front of the inner sanctuary, but they were not seen outside.

Coordinate description (the carrying-poles of the ark) καὶ ὑπερεῖχον

The verse describes the ark's carrying-poles (τὰ ἡγιασμένα, lit. 'the consecrated [things]'): they protrude so that their heads (αἱ κεφαλαί) are visible from the holy place toward the front of the δαβρι, but not from outside — a detail of the sanctuary's sacred geometry. The repeated passive verbs (ἐνεβλέποντο, ὠπτάνοντο) treat visibility itself as the theme.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὑπερεῖχον

projected

Impf Act Indic 3 Pl · ὑπερέχω

main verb (imperfect of state)

→ descriptive imperfect (abiding condition)

ὑπερέχω: 'project / protrude / extend beyond'; here of the ark's carrying-poles, which were so long that they extended out from the inner sanctuary (cf. the parallel detail in 2 Chr 5:9).

τὰ

the

Nominative

article (with substantivized participle)

→ noun-phrase marking

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

ἡγιασμένα

consecrated [poles]

Perf Pass Ptcp Nom Pl Neut · ἁγιάζω

substantivized participle (subject: 'the consecrated things' = the poles)

→ stative perfect (settled consecrated state)

ἁγιάζω: 'consecrate / make holy'; the substantivized perfect participle τὰ ἡγιασμένα ('the consecrated things') here designates the ark's carrying-poles (Hebrew כִּיבֹד), rendered by their sacred status rather than their form.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνεβλέποντο

were visible

Impf Pass Indic 3 Pl · ἐμβλέπω

main verb (imperfect passive of state)

→ descriptive imperfect (continuing visibility)

ἐμβλέπω: 'look at / be seen'; the passive ἐνεβλέποντο ('were looked upon / were visible') describes how the heads of the poles could be seen from a particular vantage.

αἱ

the

Nominative

article

→ noun-phrase marking

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

κεφαλαὶ

heads

Nominative

subject of ἐνεβλέποντο

→ participant prominence

κεφαλή: 'head / end'; here the projecting tips of the carrying-poles, visible from inside the holy place.

τῶν

of the

Genitive

article (with substantivized participle)

→ noun-phrase marking

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

ἡγιασμένων

consecrated [poles]

Perf Pass Ptcp Gen Pl · ἀγιάζω

substantivized participle (genitive: 'of the consecrated poles')

→ stative perfect

ἀγιάζω: see above; repeats the designation of the carrying-poles as 'the consecrated things.'

ἐκ

from

preposition + genitive (vantage-point)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἁγίῳ

holy place

Genitive

substantivized adjective (genitive object of ἐκ: the holy place)

→ relational specification

ἅγιος: 'holy'; τὰ ἅγια here is the holy place (the nave), the vantage from which the poles' heads could be seen toward the δαβιρ.

εἰς

toward

preposition + accusative (direction)

→ spatial or relational framing

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

πρόσωπον

face / front

Accusative

accusative object of εἰς (idiomatic: 'toward the front')

→ object specification

πρόσωπον: 'face / front / surface'; εἰς πρόσωπον τοῦ δαβιρ = 'toward the front/face of the inner sanctuary,' a Hebraism (יָדָבָר) for the forward-facing aspect.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

δαβιρ

inner sanctuary

genitive (defining: 'front of the δαβιρ'; indeclinable)

→ clausal contribution

δαβιρ: transliteration of Hebrew דָּבִיר; see v. 6; the inner sanctuary toward whose front the poles point.

καὶ

but

coordinate conjunction (here adversative in sense)

→ discourse linkage or contrast

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

οὐκ

not

negation (with ὀπτάνοντο)

→ clausal qualification or emphasis

οὐ: negative particle; the poles were not visible from the outside, marking the boundary of the sacred interior.

ὀπτάνοντο

were seen

Impf Pass Indic 3 Pl · ὀπτάνομαι

main verb (imperfect passive, negated)

→ descriptive imperfect (continuing non-visibility)

ὀπτάνομαι: 'be seen / appear'; the negated passive states that the poles could not be seen from outside the holy place — a detail of the temple's sacred concealment.

ἔξω

outside

adverb of place (locating the line of sight)

→ clausal contribution

ἔξω: 'outside / without'; marks the limit beyond which the consecrated poles were no longer visible.

9 οὐκ ἦν ἐν τῇ κιβωτῷ πλὴν δύο πλάκες λίθιναι πλάκες τῆς διαθήκης ἃς ἔθηκεν ἐκεῖ Μωυσῆς ἐν Χωρηβ ἃ διέθετο κύριος μετὰ τῶν υἱῶν Ισραηλ ἐν τῷ ἐκπορεύεσθαι αὐτοὺς ἐκ γῆς Αἰγύπτου

There was nothing in the ark except the two stone tablets, the tablets of the covenant, which Moses placed there at Horeb, which the LORD made with the sons of Israel when they came out of the land of Egypt.

Explanatory aside (the ark's sole contents)

οὐκ ἦν

A narratorial parenthesis on the ark's contents: nothing but the two stone tablets of the covenant Moses deposited at Horeb. The detail roots the temple cult in the Sinai/Horeb covenant; the ark is essentially the covenant-document chest, and the relative clauses (ἃς ... ἃ) tie the present dedication back to the Exodus and the law-giving.

οὐκ

not

negation (with ἦν)

→ clausal qualification or emphasis

οὐ: negative particle; with πλήν establishes the exclusive statement of the ark's contents.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (existential)

→ descriptive imperfect (abiding state)

εἰμί: 'be / exist'; the existential imperfect 'there was [nothing]' describes the abiding contents of the ark.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

κιβωτῷ

ark

Dative

dative of place (locative)

→ sphere or reference

κιβωτός: 'ark'; the container whose contents are now specified.

πλήν

except

exceptive particle ('except / only')

→ discourse linkage or contrast

πλήν: 'except / besides'; renders Hebrew ׀ִ / ׀ִ; restricts the ark's contents to the two tablets alone.

δύο

two

indeclinable numeral (modifying πλάκες)

→ measure or count

δύο: 'two'; the two tablets of the Decalogue.

πλάκες

tablets

Nominative

predicate nominative (the contents)

→ participant prominence

πλάξ: 'tablet / flat slab'; renders ׀ִ; the stone tablets of the covenant inscribed at Sinai/Horeb.

λίθιναι

of stone

Nominative

attributive adjective (modifying πλάκες)

→ participant prominence

λίθινος: 'made of stone'; renders ׀ִ; emphasises the durable, sacred material of the covenant tablets.

πλάκες

tablets

Nominative

nominative in apposition ('the tablets of the covenant')

→ participant prominence

πλάξ: repeated in apposition, now defined by τῆς διαθήκης as the covenant-tablets.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive (defining: 'tablets of the covenant')

→ relational specification

διαθήκη: 'covenant'; the tablets are the very document of the Sinai covenant, giving the ark its name (v. 1).

Ισραηλ of Israel <i>genitival modifier (indeclinable)</i> → participant identification Ισραηλ: indeclinable; defines the covenant partner as the sons of Israel.	ἐν in / when <i>preposition + dative articular infinitive (temporal)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative articular infinitive (temporal).	τῷ the Dative <i>article (with articular infinitive)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἐκπορεύεσθαι to come out Pres Mid Inf · ἐκπορεύομαι <i>articular infinitive (temporal: 'when they came out')</i> → imperfective (the exodus as ongoing departure) ἐκπορεύομαι: 'go out / come forth'; renders נִצַּח; ἐν τῷ ἐκπορεύεσθαι αὐτούς is the temporal frame fixing the covenant at the Exodus.
αὐτούς they Accusative <i>accusative subject of the infinitive</i> → participant reference αὐτός: the accusative subject of the articular infinitive ('when they came out').	ἐκ out of <i>preposition + genitive (source)</i> → spatial or relational framing ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (source).	γῆς land Genitive <i>genitive object of ἐκ</i> → relational specification γῆ: 'land / earth'; γῆ Αἰγύπτου ('land of Egypt') is the place of bondage left at the Exodus.	Αἰγύπτου of Egypt Genitive <i>genitive (defining: 'land of Egypt')</i> → relational specification Αἴγυπτος: standard LXX form of מִצְרַיִם; declined (gen. Αἰγύπτου); the land from which Israel was redeemed when the covenant was made.

10 καὶ ἐγένετο ὡς ἐξῆλθον οἱ ἱερεῖς ἐκ τοῦ ἁγίου καὶ ἡ νεφέλη ἔπλησεν τὸν οἶκον

And it came to pass, when the priests came out of the holy place, that the cloud filled the house;

Narrative climax (the theophany) καὶ ἐγένετο ὡς

The macro-formula καὶ ἐγένετο ὡς ('and it came to pass when') introduces the theophanic climax of the installation: as the priests withdraw, the cloud — the visible sign of the LORD's presence — fills the house. The apodosis is introduced by a redundant καί (a Hebraism, 1-apodosis), marking the descent of the glory.

καὶ

and

narrative conjunction (temporal macro-formula)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb of temporal macro-formula

→ constative aorist (narrative pivot)

γίνομαι: καὶ ἐγένετο ὥς renders כִּי יִהְיֶה, the formula introducing the climactic theophany.

ὥς

when

temporal conjunction

→ discourse linkage or contrast

ὥς: 'when / as'; introduces the temporal clause locating the theophany at the priests' withdrawal.

ἐξῆλθον

came out

Aor Act Indic 3 Pl · ἐξέρχομαι

verb of temporal clause

→ constative aorist (completed departure)

ἐξέρχομαι: 'go out / come out'; renders נִצָּח; the priests withdraw from the holy place, clearing it for the descent of the glory.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject of ἐξῆλθον

→ participant prominence

ἱερεύς: 'priest'; their exit marks the transition from human ministry to divine manifestation.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἁγίου

holy place

Genitive

substantivized adjective (genitive object of ἐκ)

→ relational specification

ἅγιος: 'holy'; τὸ ἅγιον here = the holy place of the sanctuary, from which the priests withdraw.

καὶ

[that]

apodotic καὶ (Hebraism: introduces the main clause)

→ discourse linkage or contrast

καὶ: here the apodotic καὶ rendering the Hebrew waw of the apodosis after a temporal clause — left untranslated or rendered 'then / that' in English.

ἡ

the

Nominative

article

→ noun-phrase marking

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

νεφέλη

cloud

Nominative

subject of ἐπλησεν

→ participant prominence

νεφέλη: 'cloud'; renders נֶפֶשׁ; the cloud is the theophanic sign of the LORD's presence, recalling the pillar of cloud at the Exodus and the cloud over the tabernacle (Exod 40:34–35).

ἔπλησεν

filled

Aor Act Indic 3 Sg · πίμπλημι

main verb (apodosis)

→ constative aorist (completed filling)

πίμπλημι: 'fill'; renders קָדַשׁ ; the cloud fills the house, the visible token of YHWH taking up residence in the temple.

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object of ἔπλησεν

→ object specification

οἶκος: 'house / temple'; the whole temple is suffused by the cloud of glory.

11 καὶ οὐκ ἠδύναντο οἱ ἱερεῖς στήναι λειτουργεῖν ἀπὸ προσώπου τῆς νεφέλης ὅτι ἔπλησεν δόξα κυρίου τὸν οἶκον

and the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house.

Result + explanation (the overwhelming presence)

καὶ οὐκ ἠδύναντο

The consequence of the theophany: the priests cannot stand to minister 'from the face of the cloud' (ἀπὸ προσώπου, a Hebraism for 'because of'). The ὅτι-clause supplies the cause and names the phenomenon explicitly — δόξα κυρίου, 'the glory of the LORD,' the *kābôd* that fills the house, the very presence too overwhelming for human service.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οὐκ

not

negation (with ἠδύναντο)

→ clausal qualification or emphasis

οὐ: negative particle; the priests were unable to function in the presence of the glory.

ἠδύναντο

were able

Impf Mid/Pass Indic 3 Pl · δύναμαι

main verb (negated)

→ descriptive imperfect (continuing inability)

δύναμαι: 'be able'; renders יָכֹל ; the imperfect describes the priests' sustained inability to minister while the glory filled the house.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject

→ participant prominence

ἱερεύς: 'priest'; those whose normal service is interrupted by the theophany.

στῆναι

to stand

Aor Act Inf · ἵστημι

complementary infinitive (with ἡδύναντο)

→ ingressive aorist (take their stand)

ἵστημι: 'stand / take one's stand'; 'to stand to minister' is the idiom for serving in the LORD's presence (cf. Deut 10:8); the priests cannot take their ministering position.

λειτουργεῖν

to minister

Pres Act Inf · λειτουργέω

complementary/exegetic infinitive (purpose of standing)

→ imperfective (ongoing service)

λειτουργέω: 'perform service / minister'; renders תָּשַׁב; the technical term for cultic ministry, which the priests cannot carry out while the cloud fills the house.

ἀπὸ

because of / from

preposition + genitive (Hebraism: causal 'because of')

→ spatial or relational framing

ἀπό: 'from'; ἀπὸ προσώπου ('from the face of') is a Hebraism (נִפְגַּח) meaning 'because of' — the cloud's presence is the cause of the priests' incapacity.

προσώπου

face / presence

Genitive

genitive object of ἀπό (Hebraistic causal idiom)

→ relational specification

πρόσωπον: 'face / presence'; in ἀπὸ προσώπου τῆς νεφέλης it carries the causal force 'because of the cloud.'

τῆς

of the

Genitive

article

→ noun-phrase marking

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

νεφέλης

cloud

Genitive

genitive (defining: 'face of the cloud')

→ relational specification

νεφέλη: 'cloud'; the theophanic cloud whose presence drives the priests out.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the explanatory clause naming the glory as the cause.

ἔπλησεν

filled

Aor Act Indic 3 Sg · πίμπλημι

verb of causal clause

→ constative aorist

πίμπλημι: 'fill'; repeats the verb of v. 10, now with δόξα κυρίου as subject — the explicit identification of the cloud with the divine glory.

δόξα

glory

Nominative

subject of ἔπλησεν

→ participant prominence

δόξα: 'glory / splendour'; renders תִּכְבֹּד; the δόξα κυρίου is the manifest presence of YHWH, the kābôd that filled the tabernacle (Exod 40:34) and now the temple.

κυρίου

of the LORD

Genitive

genitive of possession (modifying δόξα)

→ relational specification

κύριος: rendering of the Tetragrammaton; the glory is YHWH's own.

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object of ἔπλησεν

→ object specification

οἶκος: 'house / temple'; the dwelling now filled with the divine glory.

14 καὶ ἀπέστρεψεν ὁ βασιλεὺς τὸ πρόσωπον αὐτοῦ καὶ εὐλόγησεν ὁ βασιλεὺς πάντα Ἰσραὴλ καὶ πᾶσα ἐκκλησία Ἰσραὴλ εἰστήκει

And the king turned his face and blessed all Israel, and the whole assembly of Israel was standing.

New scene (Solomon turns from the altar to bless the people)

καὶ ἀπέστρεψεν

After the theophany (and the absent MT couplet of vv. 12–13), the narrative resumes with Solomon turning his face from the sanctuary to face the people and bless them. The closing circumstantial clause (πᾶσα ἐκκλησία ... εἰστήκει, pluperfect of state) sets the standing congregation as the audience for the blessing and the prayer that follow.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστρεψεν

turned

Aor Act Indic 3 Sg · ἀποστρέφω

main verb

→ constative aorist (single act of turning)

ἀποστρέφω: 'turn away / turn round'; renders ἔστροφος; Solomon turns from facing the sanctuary to face the assembled people for the blessing.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: 'king'; Solomon as leader of the assembly's worship.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπον

face

Accusative

direct object of ἀπέστρεψεν

→ object specification

πρόσωπον: 'face'; the object turned — Solomon redirects his gaze toward the congregation.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; possessive with πρόσωπον.

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

→ constative aorist (single act of blessing)

εὐλογέω: 'bless / speak well of'; renders בָּרַךְ; the king pronounces a blessing over the assembly, the priestly-royal act framing the prayer.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (repeated)

→ participant prominence

βασιλεὺς: repeated subject, emphasising Solomon's role.

πάντα

all

Accusative

attributive adjective (modifying Ἰσραηλ)

→ object specification

πᾶς: 'all'; the blessing extends to the whole nation.

Ἰσραηλ

Israel

direct object of εὐλόγησεν (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; the object of the king's blessing, the whole people.

καὶ

and

coordinate conjunction (introducing circumstantial clause)

→ discourse linkage or contrast

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

πᾶσα

all / whole

Nominative

attributive adjective (modifying ἐκκλησία)

→ participant prominence

πᾶς: 'whole / all'; πᾶσα ἐκκλησία = 'the whole assembly.'

ἐκκλησία

assembly

Nominative

subject of εἰστίκει

→ participant prominence

ἐκκλησία: 'assembly / congregation'; renders ἐκκλησία; the gathered worshipping community of Israel, standing to receive the blessing.

Ισραηλ

of Israel

genitival modifier (indeclinable)

→ participant identification

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

εἰστήκει

was standing

Plpf Act Indic 3 Sg · ἵστημι

main verb of circumstantial clause (pluperfect of state)

→ stative pluperfect (abiding posture)

ἵστημι: 'stand'; the intransitive pluperfect εἰστήκει functions as an imperfect of state ('was standing'), describing the congregation's posture during the blessing and prayer.

15 καὶ εἶπεν εὐλογητὸς κύριος ὁ θεὸς Ισραηλ σήμερον ὃς ἐλάλησεν ἐν τῷ στόματι αὐτοῦ περὶ Δαυιδ τοῦ πατρός μου καὶ ἐν ταῖς χερσὶν αὐτοῦ ἐπλήρωσεν λέγων

And he said, 'Blessed be the LORD, the God of Israel, today, who spoke with his mouth concerning David my father, and with his hands has fulfilled it, saying:'

Direct speech: the berakah introducing the historical recital

καὶ εἶπεν

Solomon's blessing opens with the classic berakah-formula εὐλογητὸς κύριος ('blessed be the LORD'), rendering בָּרוּךְ יְהוָה. The antithesis 'spoke with his mouth ... fulfilled with his hands' (ἐλάλησεν ἐν τῷ στόματι ... ἐν ταῖς χερσὶν ... ἐπλήρωσεν) frames the whole recital around the reliability of the divine word: what God promised to David he has now accomplished in the temple.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces Solomon's blessing-speech.

εὐλογητός
blessed

Nominative

predicate adjective (berakah-formula)

→ participant prominence

εὐλογητός: 'blessed / worthy of praise'; renders יְיָ; εὐλογητός κύριος is the standard OT doxological formula ascribing praise to God for his deeds.

κύριος
the LORD

Nominative

subject of the berakah

→ participant prominence

κύριος: rendering of the Tetragrammaton; the one blessed for fulfilling his promise to David.

ὁ
the

Nominative

article

→ noun-phrase marking

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

θεός
God

Nominative

apposition to κύριος

→ participant prominence

θεός: 'God'; ὁ θεὸς Ἰσραὴλ ('the God of Israel') is the covenant title binding YHWH to his people.

Ἰσραὴλ
of Israel

genitival modifier (indeclinable)

→ participant identification

Ἰσραὴλ: indeclinable; the people whose God YHWH is.

σήμερον
today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; marks the dedication day as the moment of the promise's fulfilment.

ὃς
who

Nominative

relative pronoun (subject of ἐλάλησεν)

→ participant reference

ὃς: relative pronoun; introduces the relative clause recounting the LORD's word and its fulfilment.

ἐλάλησεν
spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist (the past promise)

λαλέω: 'speak'; renders דָּבַר; the divine word spoken to David (2 Sam 7), now fulfilled.

ἐν
with

preposition + dative (instrumental)

→ spatial or relational framing

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

τῷ
the

Dative

article

→ noun-phrase marking

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

στόματι

mouth

Dative

dative of instrument ('with his mouth')

→ sphere or reference

στόμα: 'mouth'; renders חֶסֶד; the antithesis 'mouth ... hands' contrasts promise and performance — the word spoken and the deed accomplished.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; God's own mouth.

περὶ

concerning

preposition + genitive (reference)

→ spatial or relational framing

περὶ: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (reference).

Δαυιδ

David

genitive object of περὶ (indeclinable)

→ participant identification

Δαυιδ: indeclinable; the recipient of the dynastic promise (2 Sam 7).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

apposition to Δαυιδ

→ relational specification

πατήρ: 'father'; David is Solomon's father, grounding Solomon's reign and temple-building in the Davidic promise.

μου

my

Genitive

genitive of relationship (1st person)

→ relational specification

ἐγώ: 'my'; Solomon speaks of David as 'my father.'

καὶ

and

coordinate conjunction (antithesis: mouth/hands)

→ 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).

ταῖς

the

Dative

article

→ noun-phrase marking

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

χερσὶν

hands

Dative

dative of instrument ('with his hands')

→ sphere or reference

χείρ: 'hand'; renders חֶסֶד; the 'hands' represent God's effective action, fulfilling what the 'mouth' promised.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; God's own hands.

ἐπλήρωσεν

fulfilled

Aor Act Indic 3 Sg · πληρώω

main verb of relative clause (parallel to ἐλάλησεν)

→ constative aorist (accomplished fulfilment)

πληρώω: 'fill / fulfil / accomplish'; renders נָשַׁן; the word spoken to David has now been brought to completion in the building of the temple.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (introducing the quoted oracle)

→ imperfective (introduces direct discourse)

λέγω: the participle λέγων is the standard LXX speech-introducer (rendering וַיֹּאמֶר), introducing the quoted divine word that follows in vv. 16–19.

16 ἀφ' ἧς ἡμέρας ἐξήγαγον τὸν λαόν μου τὸν Ἰσραὴλ ἐξ Αἰγύπτου οὐκ ἐξελεξάμην ἐν πόλει ἐν ἐνὶ σκήπτρῳ Ἰσραὴλ τοῦ οἰκοδομῆσαι οἶκον τοῦ εἶναι τὸ ὄνομά μου ἐκεῖ καὶ ἐξελεξάμην ἐν Ἱερουσαλὴμ εἶναι τὸ ὄνομά μου ἐκεῖ καὶ ἐξελεξάμην τὸν Δαυὶδ τοῦ εἶναι ἐπὶ τὸν λαόν μου τὸν Ἰσραὴλ

'From the day I brought my people Israel out of Egypt I chose no city among any tribe of Israel to build a house for my name to be there; but I chose Jerusalem for my name to be there, and I chose David to be over my people Israel.'

Quoted divine oracle (the double election: Jerusalem and David) ἀφ' ἧς ἡμέρας

The quoted word of YHWH spans from the Exodus to the present, structured by a triple ἐκλέγομαι ('I chose'): the LORD chose no city before, but chose Jerusalem for his name and chose David for his people. The LXX places the election of city and king in parallel — the temple-city and the dynasty are the two foci of the divine choice that the dedication now consummates.

ἀφ’

from

preposition + genitive (temporal source, elided)

→ spatial or relational framing

ἀπό: 'from'; ἀφ’ ἧς ἡμέρας ('from the day that') is a temporal idiom marking the span since the Exodus.

ἧς

which

Genitive

relative pronoun (with ἡμέρας)

→ relational specification

ὅς: relative pronoun; 'from which day.'

ἡμέρας

day

Genitive

genitive object of ἀπό (temporal)

→ relational specification

ἡμέρα: 'day'; the reference-point is the day of the Exodus.

ἐξήγαγον

I brought out

Aor Act Indic 1 Sg · ἐξάγω

verb of temporal clause (1st person: YHWH)

→ constative aorist (the exodus event)

ἐξάγω: 'lead out / bring out'; renders נִצַּח; the standard exodus verb, with YHWH as first-person agent of the deliverance.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

direct object

→ object specification

λαός: 'people'; ὁ λαός μου ('my people') is YHWH's covenant designation of Israel.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ: 'my'; the covenant bond — Israel is YHWH's own people.

τὸν

the

Accusative

article (in apposition)

→ noun-phrase marking

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

Ισραηλ

Israel

accusative in apposition to λαόν (indeclinable)

→ participant identification

Ισραηλ: indeclinable; names the people brought out of Egypt.

ἐξ

out of

preposition + genitive (source)

→ spatial or relational framing

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

Αἰγύπτου

Egypt

Genitive

genitive object of ἐξ

→ relational specification

Αἴγυπτος: declined (gen. Αἰγύπτου); the land of bondage.

οὐκ

not

negation (with ἐξελεξάμην)

→ clausal qualification or emphasis

οὐ: negative; YHWH chose no city for his name before Jerusalem.

ἐξελεξάμην

I chose

Aor Mid Indic 1 Sg · ἐκλέγομαι

main verb (negated, first in the election series)

→ constative aorist (decisive choice)

ἐκλέγομαι: 'choose / select for oneself'; renders רָבַח; the keyword of the oracle, repeated three times; the middle voice underlines that the choice is for YHWH's own purpose.

ἐν

in / among

preposition + dative (Hebraistic object of choosing)

→ spatial or relational framing

ἐν: the construction ἐκλέγομαι ἐν renders the Hebrew בְּרָבַח ('choose in/among'), a Hebraism.

πόλει

a city

Dative

dative object of choosing (Hebraism)

→ sphere or reference

πόλις: 'city'; no city was chosen for the name before Jerusalem.

ἐν

among

preposition + dative

→ spatial or relational framing

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

ἐνὶ

one

Dative

attributive numeral (modifying σκῆπτρῳ)

→ sphere or reference

εἷς: 'one'; ἐν ἐνὶ σκῆπτρῳ = 'in any one tribe' — no single tribe's city was chosen.

σκῆπτρῳ

tribe

Dative

dative (sphere of the choosing)

→ sphere or reference

σκῆπτρον: 'staff / sceptre / tribe'; here renders שבט ('tribe / staff'), the LXX exploiting the double sense of the Hebrew word to mean 'tribe.'

Ἰσραηλ

of Israel

genitival modifier (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; 'any tribe of Israel.'

τοῦ

the

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

οἰκοδομῆσαι

to build

Aor Act Inf · οἰκοδομέω

genitive articular infinitive of purpose

→ telic (purpose of the choice)

οἰκοδομέω: 'build'; the purpose for which a city might have been chosen — to build a house for the name.

οἶκον

house

Accusative

direct object of οἰκοδομῆσαι

→ object specification

οἶκος: 'house / temple'; the house for the name (= the temple).

τοῦ

the

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

εἶναι

to be

Pres Act Inf · εἶμι

genitive articular infinitive of purpose

→ verbal action or state

εἶμι: 'be'; τοῦ εἶναι τὸ ὄνομά μου ἐκεῖ ('that my name might be there') — the name-theology of Deuteronomy (cf. Deut 12:5).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομά

name

Accusative

accusative subject of the infinitive εἶναι

→ object specification

ὄνομα: 'name'; renders דָּבָר ; the temple is the dwelling of YHWH's 'name,' the Deuteronomic mode of his presence.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ: 'my'; the name is YHWH's.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; the chosen place where the name dwells.

καὶ

but / and

coordinate conjunction (adversative in sense)

→ discourse linkage or contrast

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

ἐξελεξάμην

I chose

Aor Mid Indic 1 Sg · ἐκλέγομαι

main verb (second in the election series)

→ constative aorist (decisive choice of Jerusalem)

ἐκλέγομαι: 'choose'; the positive counterpart — Jerusalem is now chosen for the name.

ἐν

in

preposition + dative (Hebraistic object of choosing)

→ spatial or relational framing

ἐν: ἐκλέγομαι ἐν Ἱερουσαλὴμ = 'I chose Jerusalem' (Hebraism).

Ἱερουσαλὴμ

Jerusalem

object of choosing (indeclinable place name)

→ participant identification

Ἱερουσαλὴμ: transliteration of Hebrew יְרוּשָׁלַיִם ; indeclinable; the chosen city of the name.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive of purpose

→ verbal action or state

εἶμι: 'be'; that the name might be there in Jerusalem.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομά

name

Accusative

accusative subject of εἶναι

→ object specification

ὄνομα: 'name'; YHWH's name, now resident in Jerusalem.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ: 'my'.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; in Jerusalem.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξελεξάμην

I chose

Aor Mid Indic 1 Sg · ἐκλέγομαι

main verb (third in the election series)

→ constative aorist (decisive choice of David)

ἐκλέγομαι: 'choose'; the third election — David is chosen for the people, paralleling the choice of the city for the name.

τὸν

the

Accusative

article (with proper noun, marking the object)

→ noun-phrase marking

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

Δαυιδ

David

direct object of ἐξελεξάμην (indeclinable; articular)

→ participant identification

Δαυιδ: indeclinable; the chosen king, here with the article τὸν marking him as object.

τοῦ

the

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

εἶναι

to be

Pres Act Inf · εἰμί

infinitive of purpose

→ verbal action or state

εἰμί: 'be'; that David might be 'over my people' — the purpose of his election to rule.

ἐπὶ

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπί + acc.: 'over'; of rule or authority over the people.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

accusative object of ἐπὶ

→ object specification

λαός: 'people'; the people David is chosen to rule.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ: 'my'; YHWH's people.

τὸν

the

Accusative

article (in apposition)

→ noun-phrase marking

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

Ισραηλ

Israel

accusative in apposition to λαόν (indeclinable)

→ participant identification

Ισραηλ: indeclinable; names the people over whom David rules.

17 καὶ ἐγένετο ἐπὶ τῆς καρδίας Δαυιδ τοῦ πατρός μου οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου θεοῦ Ἰσραηλ

And it was upon the heart of David my father to build a house for the name of the LORD, the God of Israel.

Recital continues (David's desire to build)

καὶ ἐγένετο

Solomon resumes the historical recital: it was 'upon David's heart' (ἐπὶ τῆς καρδίας, a Hebraism, בִּלְעָל / בִּלְעָל עַל הַיָּדָה ('it was in/on the heart'), the idiom for forming an intention), which the LORD will defer to his son (vv. 18–19).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it was / came to be

Aor Mid Indic 3 Sg · γίνομαι

main verb (idiomatic: 'it came to be upon his heart')

→ constative aorist

γίνομαι: 'come to be / happen'; ἐγένετο ἐπὶ τῆς καρδίας renders בִּלְעָל / בִּלְעָל עַל הַיָּדָה ('it was in/on the heart'), the idiom for forming an intention.

ἐπὶ

upon

preposition + genitive (Hebraistic idiom of intention)

→ spatial or relational framing

ἐπί + gen.: 'upon'; ἐπὶ τῆς καρδίας ('upon the heart') is the seat of purpose and desire.

τῆς

the

Genitive

article

→ noun-phrase marking

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

καρδίας

heart

Genitive

genitive object of ἐπί

→ relational specification

καρδία: 'heart'; renders בִּלְעָל; the inner seat of will and intention — David's desire to build the temple.

Δαυιδ

of David

genitive (defining: 'heart of David'; indeclinable)

→ participant identification

Δαυιδ: indeclinable; whose heart held the intention.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

apposition to Δαυιδ

→ relational specification

πατήρ: 'father'; David is Solomon's father.

μου my Genitive <i>genitive of relationship</i> → relational specification ἐγώ: 'my'.	οἰκοδομῆσαι to build Aor Act Inf · οἰκοδομέω <i>epexegetic infinitive (the content of the intention)</i> → verbal action or state οἰκοδομέω: 'build'; the infinitive specifies what was on David's heart — the building of the house.	οἶκον house Accusative <i>direct object of οἰκοδομῆσαι</i> → object specification οἶκος: 'house / temple'; the object of David's intention.	τῷ for the Dative <i>article</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.
ὀνόματι name Dative <i>dative of advantage ('for the name')</i> → sphere or reference ὄνομα: 'name'; the house is built 'for the name' of YHWH — the Deuteronomic name-theology.	κυρίου of the LORD Genitive <i>genitive of possession (modifying ὀνόματι)</i> → relational specification κύριος: rendering of the Tetragrammaton; the name belongs to YHWH.	θεοῦ God Genitive <i>apposition to κυρίου</i> → relational specification θεός: 'God'; κύριος θεὸς Ἰσραηλ, the full covenant title.	Ἰσραηλ of Israel <i>genitival modifier (indeclinable)</i> → participant identification Ἰσραηλ: indeclinable; completes the title 'the God of Israel!'

18 καὶ εἶπεν κύριος πρὸς Δαυιδ τὸν πατέρα μου ἀνθ' ὧν ἦλθεν ἐπὶ τὴν καρδίαν σου τοῦ οἰκοδομῆσαι οἶκον
τῷ ὀνόματί μου καλῶς ἐποίησας ὅτι ἐγενήθη ἐπὶ τὴν καρδίαν σου

But the LORD said to David my father, 'Because it came upon your heart to build a house for my name, you did well that it came upon your heart;'

Quoted divine response to David's intention καὶ εἶπεν κύριος

The LORD's response commends David's intention even while deferring its execution. ἀνθ' ὧν ('because') introduces the ground of commendation, and καλῶς ἐποίησας ('you did well') affirms the piety of the desire — the intent is approved though the deed is reserved for the son.

καὶ

and / but

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces the LORD's reply to David.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton; YHWH responds to David's intention.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of πρὸς (indeclinable)

→ participant identification

Δαυιδ: indeclinable; the addressee.

τὸν

the

Accusative

article (in apposition)

→ noun-phrase marking

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

πατέρα

father

Accusative

apposition to Δαυιδ

→ object specification

πατήρ: 'father'; David is Solomon's father.

μου

my

Genitive

genitive of relationship

→ relational specification

ἐγώ: 'my'.

ἀνθ

because

preposition + genitive (causal idiom, elided)

→ spatial or relational framing

ἀντί: 'in return for'; ἀνθ ὧν ('because / in return for which') is a causal idiom introducing the ground of commendation.

ὧν

which

Genitive

relative pronoun (in causal idiom ἀνθ ὧν)

→ relational specification

ὧς: relative pronoun; in ἀνθ ὧν the genitive plural forms the causal conjunction.

ἦλθεν

it came

Aor Act Indic 3 Sg · ἔρχομαι

verb of causal clause

→ constative aorist

ἔρχομαι: 'come!'; ἦλθεν ἐπὶ τὴν καρδίαν ('it came upon the heart') is the idiom for an intention arising — echoing ἐγένετο ἐπὶ τῆς καρδίας in v. 17.

ἐπὶ

upon

preposition + accusative (idiom of intention)

→ spatial or relational framing

ἐπί + acc.: 'upon'; with καρδίαν, the locus where the intention 'came.'

τὴν

the

Accusative

article

→ noun-phrase marking

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

καρδίαν

heart

Accusative

accusative object of ἐπί

→ object specification

καρδία: 'heart'; the seat of David's intention.

σου

your

Genitive

genitive of possession (2nd person)

→ relational specification

σύ: 'your'; David's heart.

τοῦ

the

Genitive

article (with infinitive)

→ noun-phrase marking

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

οἰκοδομῆσαι

to build

Aor Act Inf · οἰκοδομέω

epexegetic infinitive (content of the intention)

→ verbal action or state

οἰκοδομέω: 'build'; the content of the desire that came upon David's heart.

οἶκον

house

Accusative

direct object of οἰκοδομῆσαι

→ object specification

οἶκος: 'house / temple'.

τῷ

for the

Dative

article

→ noun-phrase marking

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

ὀνόματί

name

Dative

dative of advantage ('for my name')

→ sphere or reference

ὄνομα: 'name'; the house is for YHWH's name.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ: 'my'; the name is YHWH's.

καλῶς

well

adverb of manner (with ἐποίησας)

→ clausal contribution

καλῶς: 'well / rightly'; the commendation καλῶς ἐποίησας ('you did well') approves David's intention.

ἐποίησας

you did

Aor Act Indic 2 Sg · ποιέω

main verb (commendation to David)

→ constative aorist

ποιέω: 'do / make'; καλῶς ἐποίησας commends the rightness of David's purpose.

ὅτι

that

conjunction (epexegetic: in respect that)

→ discourse linkage or contrast

ὅτι: 'that / in that'; introduces the respect in which David did well — that the intention arose in his heart.

ἐγενήθη

it came to be

Aor Pass Indic 3 Sg · γίνομαι

verb of ὅτι-clause

→ constative aorist

γίνομαι (aor. pass.): 'come to be / happen'; restates that the intention 'came to be upon your heart' — the pious desire itself is commended.

ἐπὶ

upon

preposition + accusative (idiom of intention)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

καρδίαν

heart

Accusative

accusative object of ἐπὶ

→ object specification

καρδία: 'heart'; the seat of the commended intention.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

19 πλὴν σὺ οὐκ οἰκοδομήσεις τὸν οἶκον ἀλλ' ἢ ὁ υἱός σου ὁ ἐξελθὼν ἐκ τῶν πλευρῶν σου οὗτος οἰκοδομήσει τὸν οἶκον τῷ ὀνόματί μου

'nevertheless you shall not build the house, but rather your son who comes forth from your loins, he shall build the house for my name.'

Quoted oracle: deferral to the son πλὴν

πλὴν ('nevertheless') marks the qualification: David's intention is good, but the deed belongs to his son. The emphatic οὗτος ('this one') after the lengthy subject (ὁ υἱός σου ὁ ἐξελθὼν ἐκ τῶν πλευρῶν σου) resumes and underlines the chosen builder — Solomon himself, the speaker, now the fulfilment of the word.

πλὴν

nevertheless

adversative particle

→ discourse linkage or contrast

πλὴν: 'nevertheless / however'; introduces the qualification deferring the building to David's son.

σύ

you

Nominative

emphatic subject pronoun

→ participant reference

σύ: emphatic 'you'; stresses that David personally will not build — the contrast with 'your son' is sharpened.

οὐκ

not

negation (with οἰκοδομήσεις)

→ clausal qualification or emphasis

οὐ: negative particle.

οἰκοδομήσεις

you shall build

Fut Act Indic 2 Sg · οἰκοδομέω

main verb (negated prediction)

→ predictive future (negated)

οἰκοδομέω: 'build'; the future denies that David himself will build the house.

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object

→ object specification

οἶκος: 'house / temple'.

ἀλλ'

but

strong adversative conjunction (elided)

→ discourse linkage or contrast

ἀλλά: 'but'; sets the son against David as the true builder.

ἢ

rather

particle (ἀλλ' ἢ: 'but rather / except')

→ discourse linkage or contrast

ἢ: disjunctive particle; the combination ἀλλ' ἢ functions as a strengthened exceptive/adversative ('but rather'), a Hebraizing idiom rendering אֲלָא .

ὁ

the

Nominative

article

→ noun-phrase marking

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

υἱός

son

Nominative

subject (the true builder)

→ participant prominence

υἱός: 'son'; David's son — Solomon — the one to build the house.

σου

your

Genitive

genitive of relationship

→ relational specification

σύ: 'your'; David's son.

ὁ

the (who)

Nominative

article (with attributive participle)

→ noun-phrase marking

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

ἐξελθὼν

coming forth

Aor Act Ptcp Nom Sg Masc · ἐξέρχομαι

attributive participle (modifying νιός)

→ constative aorist (of begetting)

ἐξέρχομαι: 'come out / go forth'; ὁ ἐξελθὼν ἐκ τῶν πλευρῶν σου ('who comes forth from your loins') is the idiom for natural offspring — the son physically descended from David.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

πλευρῶν

loins / sides

Genitive

genitive object of ἐκ

→ relational specification

πλευρά: 'side / rib'; here πλευραί ('loins') renders Π'ϣ'η'η', the idiom for the source of one's offspring.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'; David's own loins.

οὗτος

this one

Nominative

resumptive demonstrative (subject of οἰκοδομήσει)

→ participant reference

οὗτος: 'this one'; resumes the lengthy subject emphatically — 'this one, he shall build,' pointing to Solomon as the fulfilment.

οἰκοδομήσει

shall build

Fut Act Indic 3 Sg · οἰκοδομέω

main verb (positive prediction)

→ predictive future (the appointed builder)

οἰκοδομέω: 'build'; the son will build the house — fulfilled in Solomon, the speaker.

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object

→ object specification

οἶκος: 'house / temple'.

τῷ

for the

Dative

article

→ noun-phrase marking

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

ὀνόματί

name

Dative

dative of advantage ('for my name')

→ sphere or reference

ὄνομα: 'name'; the house is for YHWH's name.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ: 'my'.

20 καὶ ἀνέστησεν κύριος τὸ ῥῆμα αὐτοῦ ὃ ἐλάλησεν καὶ ἀνέστην ἀντὶ Δαυιδ τοῦ πατρός μου καὶ ἐκάθισα ἐπὶ τοῦ θρόνου Ἰσραὴλ καθὼς ἐλάλησεν κύριος καὶ ὠκοδόμησα τὸν οἶκον τῷ ὀνόματι κυρίου θεοῦ Ἰσραὴλ

And the LORD has raised up his word which he spoke, and I have risen up in place of David my father and have sat on the throne of Israel, as the LORD spoke, and I have built the house for the name of the LORD, the God of Israel.

Application: the word fulfilled in Solomon καὶ ἀνέστησεν κύριος

Solomon returns from the quoted oracle to the present, declaring its fulfilment with a play on ἀνίστημι ('raise up'): the LORD has 'raised up' his word (ἀνέστησεν), and Solomon has 'risen up' (ἀνέστην) in David's place. The triad — raised up the word, sat on the throne, built the house — closes the recital with the temple as the visible proof of the divine fidelity.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστησεν

raised up

Aor Act Indic 3 Sg · ἀνίστημι

main verb (transitive: God raised up his word)

→ constative aorist (fulfilment)

ἀνίστημι: 'raise up / establish'; renders נִשְׁתָּאֵם ; of confirming or making good a word/promise — the LORD has 'stood up' (made effective) his word to David.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton; YHWH the fulfiller of his word.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα

word

Accusative

direct object of ἀνέστησεν

→ object specification

ῥῆμα: 'word / saying'; renders דְּבַר ; the promise to David, now made good.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; the LORD's word.

ὃ

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὃς: relative pronoun (neuter); refers to the word spoken.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist

λαλέω: 'speak'; the word the LORD had spoken to David.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνέστην

I have risen up

Aor Act Indic 1 Sg · ἀνίστημι

main verb (intransitive: Solomon arose)

→ constative aorist (accession)

ἀνίστημι (intr. aor.): 'rise up / stand up / arise (to a position)'; the intransitive ἀνέστην echoes the transitive ἀνέστησεν — as God 'raised up' his word, so Solomon has 'risen up' to the throne, the human counterpart of the divine act.

ἀντὶ

in place of

preposition + genitive (substitution)

→ spatial or relational framing

ἀντί: 'in place of / instead of'; Solomon succeeds David on the throne.

Δαυιδ

David

genitive object of ἀντί (indeclinable)

→ participant identification

Δαυιδ: indeclinable; the predecessor whom Solomon succeeds.

τοῦ

the

Genitive

article (in apposition)

→ noun-phrase marking

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

πατρός

father

Genitive

apposition to Δαυιδ

→ relational specification

πατήρ: 'father'.

μου

my

Genitive

genitive of relationship

→ relational specification

ἐγώ: 'my'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκάθισα

I have sat

Aor Act Indic 1 Sg · καθίζω

main verb

→ constative aorist (accession to the throne)

καθίζω: 'sit / take one's seat'; renders כָּשָׁׁ; Solomon's accession — he sits on the throne of Israel as the LORD promised.

ἐπὶ

on

preposition + genitive (position)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θρόνου

throne

Genitive

genitive object of ἐπὶ

→ relational specification

θρόνος: 'throne'; renders כִּסֵּי; the throne of Israel, the seat of the Davidic dynasty.

Ισραηλ

of Israel

genitival modifier (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the throne of Israel.

καθώς

as

comparative conjunction

→ discourse linkage or contrast

καθώς: 'as / just as'; the fulfilment matches the promise exactly.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of comparative clause

→ constative aorist

λαλέω: 'speak'; refers again to the LORD's promise.

κύριος

the LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὠκοδόμησα

I have built

Aor Act Indic 1 Sg · οἰκοδομέω

main verb (climax of the recital)

→ constative aorist (the accomplished deed)

οἰκοδομέω: 'build'; the climactic first-person declaration — Solomon has built the house, fulfilling the word about the son (v. 19).

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object

→ object specification

οἶκος: 'house / temple'.

τῷ

for the

Dative

article

→ noun-phrase marking

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

ὀνόματι

name

Dative

dative of advantage

→ sphere or reference

ὄνομα: 'name'; the house is for the name of YHWH.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: rendering of the Tetragrammaton.

θεοῦ

God

Genitive

apposition to κυρίου

→ relational specification

θεός: 'God'; the full title κύριος θεός Ισραηλ.

Ισραηλ

of Israel

genitival modifier (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

21 καὶ ἐθέμην ἐκεῖ τόπον τῇ κιβωτῷ ἐν ᾗ ἐστὶν ἐκεῖ διαθήκη κυρίου ἣν διέθετο κύριος μετὰ τῶν πατέρων ἡμῶν ἐν τῷ ἐξαγαγεῖν αὐτὸν αὐτοὺς ἐκ γῆς Αἰγύπτου

And I have set there a place for the ark, in which is the covenant of the LORD, which the LORD made with our fathers when he brought them out of the land of Egypt.

Conclusion of the recital (the ark's place prepared) καὶ ἐθέμην

The recital closes by joining temple and ark: Solomon has appointed a place for the ark, which holds 'the covenant of the LORD' (the tablets, v. 9). The double accusative αὐτὸν αὐτούς ('him ... them') is a Hebraistic redundancy of the original; the verse binds the new sanctuary to the Exodus covenant, the foundation of Israel's relationship with YHWH.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐθέμην

I have set

Aor Mid Indic 1 Sg · τίθημι

main verb (Solomon appoints the ark's place)

→ constative aorist

τίθημι (mid.): 'set / appoint / establish'; the middle ἐθέμην ('I set for myself / I appointed') of preparing the ark's place within the δαβὶρ.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; in the house just built.

τόπον

a place

Accusative

direct object of ἐθέμην

→ object specification

τόπος: 'place'; the appointed resting-place of the ark (cf. v. 6).

τῇ

for the

Dative

article

→ noun-phrase marking

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

κιβωτῷ

ark

Dative

dative of advantage ('for the ark')

→ sphere or reference

κιβωτός: 'ark'; the object for which the place is prepared.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ᾗ

which

Dative

relative pronoun (locative: 'in which')

→ participant reference or interest

ὃς: relative pronoun (dative); refers to the ark, in which the covenant is kept.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula/existential

→ stative present

εἰμί: 'be / exist'; states that the covenant is in the ark.

ἐκεῖ

there

adverb of place (resumptive, Hebraistic)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive 'there' after the relative ('in which ... there') is a Hebraism (ⲁⲩ ⲙⲁⲩ ⲙⲁⲩ).

διαθήκη

covenant

Nominative

subject of ἐστίν

→ participant prominence

διαθήκη: 'covenant'; here by metonymy the covenant-document (the tablets, v. 9) contained in the ark.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

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

ἣν

which

Accusative

relative pronoun (object of διέθετο)

→ participant reference

ὅς: relative pronoun; introduces the clause on the covenant's making.

διέθετο

made

Aor Mid Indic 3 Sg · διατίθημι

verb of relative clause

→ constative aorist (covenant-making)

διατίθημι (mid.): 'make a covenant'; the standard LXX idiom (cf. v. 9), here of the covenant with the fathers at the Exodus.

κύριος

the LORD

Nominative

subject of διέθετο

→ participant prominence

κύριος: rendering of the Tetragrammaton; YHWH the covenant-maker.

μετά

with

preposition + genitive (covenant partner)

→ spatial or relational framing

μετά + gen.: 'with'; διατίθημι μετά = 'make a covenant with.'

τῶν

the

Genitive

article

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive object of μετά

→ relational specification

πατήρ: 'father'; the ancestors with whom the covenant was made at the Exodus.

ἡμῶν

our

Genitive

genitive of possession (1st person plural)

→ relational specification

ἐγώ (pl.): 'our'; Solomon includes himself and the assembly among the heirs of the covenant.

ἐν

in / when

preposition + dative articular infinitive (temporal)

→ spatial or relational framing

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

τῷ the Dative <i>article (with articular infinitive)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἐξαγαγεῖν to bring out Aor Act Inf · ἐξάγω <i>articular infinitive (temporal: 'when he brought out')</i> → constative (the exodus as temporal frame) ἐξάγω: 'lead out / bring out'; the exodus verb; ἐν τῷ ἐξαγαγεῖν fixes the covenant at the deliverance from Egypt.	αὐτὸν him Accusative <i>accusative subject/object (Hebraistic redundancy)</i> → participant reference αὐτός: the redundant αὐτὸν αὐτούς ('him ... them') reflects the conflated Greek; the sense is 'when he [the LORD] brought them out.'	αὐτούς them Accusative <i>accusative object of ἐξαγαγεῖν</i> → participant reference αὐτός: 'them'; the fathers brought out of Egypt.
ἐκ out of <i>preposition + genitive (source)</i> → spatial or relational framing ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (source).	γῆς land Genitive <i>genitive object of ἐκ</i> → relational specification γῆ: 'land'; γῆ Αἰγύπτου, the land of bondage.	Αἰγύπτου of Egypt Genitive <i>genitive (defining: 'land of Egypt')</i> → relational specification Αἴγυπτος: declined (gen. Αἰγύπτου).	

22 καὶ ἔστη Σαλωμων κατὰ πρόσωπον τοῦ θυσιαστηρίου κυρίου ἐνώπιον πάσης ἐκκλησίας Ισραηλ καὶ διεπέτασεν τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανὸν

And Solomon stood before the altar of the LORD, in the presence of all the assembly of Israel, and spread out his hands toward heaven,

New scene: Solomon assumes the posture of prayer

καὶ ἔστη Σαλωμων

The narrative shifts from blessing to prayer. Solomon takes his stance before the altar and spreads his hands toward heaven (διεπέτασεν τὰς χεῖρας εἰς τὸν οὐρανόν) — the classic OT orant posture. The verb διαπετάννυμι echoes the cherubim's spread wings (v. 7), linking human prayer with the heavenly throne.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔστη
stood

Aor Act Indic 3 Sg · ἴστημι

main verb (intransitive: took his stand)

→ ingressive aorist (took up position)

ἴστημι: 'stand / take one's stand'; renders תָּמַל; Solomon assumes the standing posture of public prayer before the altar.

Σαλωμων
Solomon

subject (indeclinable)

→ participant identification

Σαλωμων: indeclinable; the royal intercessor.

κατὰ
before

preposition + accusative (position facing)

→ spatial or relational framing

κατὰ + acc.: 'opposite / facing'; κατὰ πρόσωπον ('before / in front of') is a Hebraism (יָצַף).

πρόσωπον

face / front

Accusative

accusative in prepositional idiom (κατὰ πρόσωπον)

→ spatial or relational framing

πρόσωπον: 'face / front'; in κατὰ πρόσωπον means 'in front of / before.'

τοῦ
the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (object of the idiom: 'before the altar')

→ relational specification

θυσιαστήριον: 'altar'; renders תֻּזָּבֵחַ; the great altar of burnt offering in the court, before which Solomon prays.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος; rendering of the Tetragrammaton; the altar is YHWH's.

ἐνώπιον

in the presence of

preposition + genitive (before the assembly)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; Hebraism (יָצַף); the prayer is public, before the whole assembly.

πάσης
all

Genitive

attributive adjective (modifying ἐκκλησίας)

→ relational specification

πᾶς: 'all / whole'; the entire assembly witnesses the prayer.

ἐκκλησίας
assembly

Genitive

genitive object of ἐνώπιον

→ relational specification

ἐκκλησία: 'assembly / congregation'; the gathered people of Israel.

Ισραηλ
of Israel

genitival modifier (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	διεπέτασεν spread out Aor Act Indic 3 Sg · διαπετάννυμι <i>main verb</i> → constative aorist (gesture of prayer) διαπετάννυμι: 'spread out / extend'; renders $\Psi\lambda\eta$; the spreading of the hands toward heaven is the OT posture of supplication (cf. Exod 9:29; Ps 143:6).	τὰς the Accusative <i>article</i> → noun-phrase marking τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.	χεῖρας hands Accusative <i>direct object of διεπέτασεν</i> → object specification χεῖρ: 'hand'; the open hands lifted in prayer.
αὐτοῦ his Genitive <i>genitive of possession</i> → relational specification αὐτός: 'his'; Solomon's hands.	εἰς toward <i>preposition + accusative (direction)</i> → spatial or relational framing εἰς: meaning 'toward'; here it marks the relation signaled by preposition + accusative (direction).	τὸν the Accusative <i>article</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	οὐρανὸν heaven Accusative <i>accusative object of εἰς (direction of prayer)</i> → object specification οὐρανός: 'heaven / sky'; renders $\Theta\gamma\mu\psi$; the direction of the lifted hands — heaven, the true dwelling of the God the temple cannot contain (v. 27).

23 καὶ εἶπεν κύριε ὁ θεὸς Ἰσραὴλ οὐκ ἔστιν ὡς σὺ θεὸς ἐν τῷ οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω φυλάσσων διαθήκην καὶ ἔλεος τῷ δούλῳ σου τῷ πορευομένῳ ἐνώπιόν σου ἐν ὅλῃ τῇ καρδίᾳ αὐτοῦ

and said, 'O LORD, God of Israel, there is no god like you in heaven above or on the earth below, keeping covenant and mercy for your servant who walks before you with his whole heart;'

Prayer-opening: the incomparability of God

κύριε ὁ θεὸς Ἰσραὴλ

The prayer opens with a vocative invocation and the great incomparability formula οὐκ ἔστιν ὡς σὺ θεός ('there is no god like you'), set in the merism 'in heaven above and on earth below! The participial φυλάσσων διαθήκην καὶ ἔλεος ('keeping covenant and mercy') names YHWH's covenant fidelity ($\tau\psi\eta$) as the ground of the petition that follows.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces the dedicatory prayer.

κύριε

O LORD

Vocative

vocative of address

→ direct address

κύριος: rendering of the Tetragrammaton; the vocative κύριε opens the prayer in direct address to YHWH.

ὁ

the

Nominative

article (with vocative force)

→ noun-phrase marking

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

θεός

God

Nominative

nominative for vocative (apposition to κύριε)

→ participant prominence

θεός: 'God'; the article+nominative ὁ θεός functions as a vocative (a Semitism); 'God of Israel' invokes the covenant relationship.

Ισραηλ

of Israel

genitival modifier (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

οὐκ

not

negation (with ἔστιν)

→ clausal qualification or emphasis

οὐ: negative particle; in the incomparability formula.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

existential verb

→ gnomic present (timeless truth)

εἰμί: 'be / exist'; οὐκ ἔστιν ὡς σὺ ('there is none like you') is the incomparability formula, a confession of YHWH's uniqueness.

ὡς

like

comparative particle

→ discourse linkage or contrast

ὡς: 'as / like'; in the comparison 'no god like you.'

σὺ

you

Nominative

object of comparison (emphatic)

→ participant reference

σὺ: emphatic 'you'; the standard of incomparability — YHWH himself.

θεός

a god

Nominative

predicate/subject of ἔστιν ('no god')

→ participant prominence

θεός: 'god'; 'there is no god like you' — none among any claimed deities matches YHWH.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

οὐρανῷ

heaven

Dative

dative of place

→ sphere or reference

οὐρανός: 'heaven'; the upper realm of the merism 'heaven above / earth below'

ἄνω

above

adverb of place

→ clausal contribution

ἄνω: 'above'; with οὐρανῷ, the upper limit of the cosmic merism.

καὶ

and

coordinate conjunction (merism)

→ discourse linkage or contrast

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

ἐπὶ

on

preposition + genitive (locative)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive object of ἐπὶ

→ relational specification

γῆ: 'earth'; the lower realm — 'heaven above and earth below' is a merism for the whole cosmos.

κάτω

below

adverb of place

→ clausal contribution

κάτω: 'below'; completes the cosmic merism.

φυλάσσω

keeping

Pres Act Ptcp Nom Sg Masc · φυλάσσω

attributive participle (describing God)

→ imperfective (continual covenant-keeping)

φυλάσσω: 'guard / keep'; renders גִּבּוֹר ; the participle φυλάσσω διαθήκην καὶ ἔλεος ('keeping covenant and mercy') is the covenant-fidelity formula (cf. Deut 7:9), naming the character on which the prayer relies.

διαθήκην

covenant

Accusative

direct object of φυλάσσω

→ object specification

διαθήκη: 'covenant'; what God faithfully keeps toward his servants.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔλεος

mercy

Accusative

direct object of φυλάσσω (coordinate with διαθήκην)

→ object specification

ἔλεος: 'mercy / lovingkindness'; renders רַחֲמִים ; covenant-loyalty; διαθήκη καὶ ἔλεος together render the Hebrew $\text{בְּרִית וְרַחֲמִים}$.

τῷ

for the

Dative

article

→ noun-phrase marking

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

δούλῳ

servant

Dative

dative of advantage (for whom covenant is kept)

→ sphere or reference

δοῦλος: 'servant / slave'; renders תַּלְמִיד; the covenant-keeping is 'for your servant' — David and his line, and Israel.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'; God's servant.

τῷ

the (who)

Dative

article (with attributive participle)

→ noun-phrase marking

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

πορευομένῳ

walking

Pres Mid Ptcp Dat Sg Masc · πορεύομαι

attributive participle (modifying δούλῳ)

→ imperfective (habitual conduct)

πορεύομαι: 'walk / go / conduct oneself'; renders הִלְכָה; 'walking before you' is the idiom for a faithful, obedient life lived in God's presence.

ἐνώπιόν

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; Hebraism (יְנִיבִי); the servant walks in God's presence.

σου

you

Genitive

genitive object of ἐνώπιον

→ relational specification

σύ: 'you'; God before whom the servant walks.

ἐν

with

preposition + dative (manner)

→ spatial or relational framing

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

ὅλη

whole

Dative

attributive adjective (modifying καρδίᾳ)

→ sphere or reference

ὅλος: 'whole / entire'; ἐν ὅλῃ τῇ καρδίᾳ ('with the whole heart') marks undivided devotion (cf. Deut 6:5).

τῇ

the

Dative

article

→ noun-phrase marking

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

καρδίᾳ

heart

Dative

dative of manner ('with the whole heart')

→ sphere or reference

καρδία: 'heart'; the seat of devotion; wholehearted walking before God.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; the servant's whole heart.

24 ἃ ἐφύλαξας τῷ δούλῳ σου Δαυιδ τῷ πατρί μου καὶ ἐλάλησας ἐν τῷ στόματί σου καὶ ἐν χερσίν σου ἐπλήρωσας ὡς ἡ ἡμέρα αὕτη

which you have kept for your servant David my father; you both spoke with your mouth and have fulfilled it with your hands, as it is this day.

Relative continuation (the promise kept to David) ἃ ἐφύλαξας

The relative clause specifies the covenant kept for David. The mouth/hands antithesis (ἐλάλησας ἐν τῷ στόματί σου ... ἐν χερσίν σου ἐπλήρωσας) repeats from v. 15, now addressed to God in the second person, and the formula ὡς ἡ ἡμέρα αὕτη ('as it is this day') anchors the fulfilment in the present moment of dedication.

ἃ

which

Accusative

relative pronoun (object of ἐφύλαξας)

→ participant reference

ἃς: relative pronoun (neuter plural); refers back to the covenant and mercy of v. 23.

ἐφύλαξας

you kept

Aor Act Indic 2 Sg · φυλάσσω

verb of relative clause

→ constative aorist (faithfully kept)

φυλάσσω: 'keep / guard'; God has kept his covenant promise toward David.

τῷ

for the

Dative

article

→ noun-phrase marking

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

δούλῳ

servant

Dative

dative of advantage

→ sphere or reference

δοῦλος: 'servant'; David, the recipient of the kept promise.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

Δαυιδ

David

dative in apposition to δούλῳ (indeclinable)

→ participant identification

Δαυιδ: indeclinable; named as the servant.

τῷ

the

Dative

article (in apposition)

→ noun-phrase marking

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

πατρί

father

Dative

apposition to Δαυιδ

→ sphere or reference

πατήρ: 'father'.

μου

my

Genitive

genitive of relationship

→ relational specification

ἐγώ: 'my'.

καὶ

both / and

coordinate conjunction (correlative with the next καί)

→ discourse linkage or contrast

καί: here the first of a correlative pair ('both ... and'), coordinating 'spoke' and 'fulfilled'.

ἐλάλησας

you spoke

Aor Act Indic 2 Sg · λαλέω

main verb (the promise spoken)

→ constative aorist

λαλέω: 'speak'; God spoke the promise with his mouth — the first member of the mouth/hands antithesis.

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

στόματί

mouth

Dative

dative of instrument

→ sphere or reference

στόμα: 'mouth'; the organ of the spoken promise.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

καὶ

and

correlative conjunction (second member)

→ discourse linkage or contrast

καί: the second of the correlative pair ('... and with your hands fulfilled').

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

χερσίν

hands

Dative

dative of instrument

→ sphere or reference

χείρ: 'hand'; the instrument of fulfilment — God's effective action.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

ἐπλήρωσας

you fulfilled

Aor Act Indic 2 Sg · πληρόω

main verb (the promise fulfilled)

→ constative aorist (accomplished)

πληρώω: 'fulfil / accomplish'; God has brought the spoken word to completion — the second member of the antithesis.

ὥς as <i>comparative particle (in the day-formula)</i> → discourse linkage or contrast ὥς: 'as'; in ὥς ἡ ἡμέρα αὕτη, the formula of present realisation.	ἡ the Nominative <i>article</i> → noun-phrase marking ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἡμέρα day Nominative <i>subject of the elliptical comparison</i> → participant prominence ἡμέρα: 'day'; ὥς ἡ ἡμέρα αὕτη ('as it is this day') renders הַיּוֹם הַזֶּה, marking the promise as fulfilled at the present moment.	αὕτη this Nominative <i>demonstrative (modifying ἡμέρα)</i> → participant reference οὗτος: 'this'; 'this very day' of dedication.
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25 καὶ νῦν κύριε ὁ θεὸς Ἰσραὴλ φύλαξον τῷ δούλῳ σου τῷ Δαυιδ τῷ πατρί μου ἃ ἐλάλησας αὐτῷ λέγων οὐκ ἐξαρθήσεται σου ἀνὴρ ἐκ προσώπου μου καθήμενος ἐπὶ θρόνου Ἰσραὴλ πλὴν ἐὰν φυλάσσονται τὰ τέκνα σου τὰς ὁδοὺς αὐτῶν τοῦ πορεύεσθαι ἐνώπιον ἐμοῦ καθὼς ἐπορεύθης ἐνώπιον ἐμοῦ

And now, O LORD, God of Israel, keep for your servant David my father what you spoke to him, saying, 'There shall not be cut off from you a man before me sitting on the throne of Israel, provided only your children keep their ways, to walk before me as you walked before me.'

Petition proper: confirm the dynastic promise καὶ νῦν

καὶ νῦν ('and now') turns from recital to petition. Solomon asks God to keep the dynastic promise — the everlasting succession on the throne — quoting the divine word with its conditional clause (πλὴν ἐὰν φυλάσσονται ... τὰς ὁδοὺς αὐτῶν). The condition makes the permanence of the dynasty contingent on the obedience of David's heirs.

καὶ and <i>transitional conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	νῦν now <i>temporal adverb (transition to petition)</i> → adverbial qualification νῦν: 'now'; καὶ νῦν marks the shift from the recital of past fidelity to the present request.	κύριε O LORD Vocative <i>vocative of address</i> → direct address κύριος: rendering of the Tetragrammaton; the renewed invocation.	ὁ the Nominative <i>article (vocative force)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.
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θεός

God

Nominative

nominative for vocative

→ participant prominence

θεός: 'God'; ὁ θεός Ισραηλ as vocative (Semitism).

Ισραηλ

of Israel

genitival modifier (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

φύλαξον

keep

Aor Act Impv 2 Sg · φυλάσσω

main verb (imperative of petition)

→ aorist imperative (decisive request)

φυλάσσω: 'keep / guard'; the aorist imperative φύλαξον is the heart of the petition — 'keep [now] for David what you promised.'

τῷ

for the

Dative

article

→ noun-phrase marking

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

δούλῳ

servant

Dative

dative of advantage

→ sphere or reference

δοῦλος: 'servant'; David.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

τῷ

the

Dative

article (in apposition)

→ noun-phrase marking

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

Δαυιδ

David

dative in apposition to δούλῳ (indeclinable; articular)

→ participant identification

Δαυιδ: indeclinable.

τῷ

the

Dative

article (in apposition)

→ noun-phrase marking

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

πατρί

father

Dative

apposition to Δαυιδ

→ sphere or reference

πατήρ: 'father'.

μου

my

Genitive

genitive of relationship

→ relational specification

ἐγώ: 'my'.

ἃ

what

Accusative

relative pronoun (object of ἐλάλησας)

→ participant reference

ὅς: relative pronoun; what God promised to David.

ἐλάλησας

you spoke

Aor Act Indic 2 Sg · λαλέω

verb of relative clause

→ constative aorist

λαλέω: 'speak'; the promise God spoke to David.

αὐτῷ

to him

Dative

dative indirect object

→ participant reference or interest

αὐτός: 'to him'; David, the addressee of the promise.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (introducing the quoted promise)

→ imperfective

λέγω: λέγων introduces the quoted divine promise (rendering גִּמְלוּ).

οὐκ

not

negation (with ἐξαρθήσεται)

→ clausal qualification or emphasis

οὐ: negative particle; 'there shall not be cut off!'

ἐξαρθήσεται

shall be cut off

Fut Pass Indic 3 Sg · ἐξαίρω

main verb of the quoted promise

→ predictive future (passive)

ἐξαίρω: 'remove / take away'; the passive ἐξαρθήσεται ('shall be removed/cut off') renders תִּרְצֹף נָל; the promise of unbroken Davidic succession on the throne.

σου

from you / your

Genitive

genitive (of David's line: 'a man of yours')

→ relational specification

σύ: 'your'; the man who will not be cut off belongs to David's lineage.

άνήρ

a man

Nominative

subject of ἐξαρθήσεται

→ participant prominence

άνήρ: 'man'; renders שִׂינ; a descendant of David ever sitting on the throne.

ἐκ

from

preposition + genitive (idiom: 'from before me')

→ spatial or relational framing

ἐκ: 'from'; ἐκ προσώπου μου ('from before me') — from the king's standing in God's presence.

προσώπου

face / presence

Genitive

genitive object of ἐκ (Hebraistic idiom)

→ relational specification

πρόσωπον: 'face / presence'; ἐκ προσώπου μου = 'from my presence' (יְגִלִּי).

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ: 'my'; God's presence.

καθήμενος

sitting

Pres Mid Ptcp Nom Sg Masc · κάθημαι

attributive participle (modifying άνήρ)

→ imperfective (continual occupancy)

κάθημαι: 'sit'; 'a man sitting on the throne' — a descendant ever occupying the royal seat.

ἐπὶ

on

preposition + genitive (position)

→ spatial or relational framing

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

θρόνου

throne

Genitive

genitive object of ἐπί

→ relational specification

θρόνος: 'throne'; the throne of Israel, the Davidic seat.

Ισραηλ

of Israel

genitival modifier (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

πλὴν

provided / only

conditional-restrictive particle

→ discourse linkage or contrast

πλὴν: 'only / provided that'; introduces the condition limiting the promise — the dynasty's permanence depends on the heirs' obedience.

ἐάν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the condition (with the subjunctive φυλάζωνται).

φυλάζωνται

they keep

Aor Mid Subj 3 Pl · φυλάσσω

verb of conditional clause

→ aorist subjunctive (the condition)

φυλάσσω (mid.): 'keep / take heed to'; the condition — David's children must keep their ways (their conduct in accordance with God's law).

τὰ

the

Nominative

article

→ noun-phrase marking

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

τέκνα

children

Nominative

subject of φυλάζωνται

→ participant prominence

τέκνον: 'child'; renders יְלָדָי; David's descendants, on whose obedience the promise's permanence rests.

σου

your

Genitive

genitive of relationship

→ relational specification

σύ: 'your'; David's children.

τάς

the

Accusative

article

→ noun-phrase marking

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

ὁδούς

ways

Accusative

direct object of φυλάζωνται

→ object specification

ὁδός: 'way / road / conduct'; renders דִּרְכֵּי; 'their ways' = their manner of life, to be kept in obedience to God.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their'; the children's ways.

τοῦ

the

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

πορεύεσθαι

to walk

Pres Mid Inf · πορεύομαι

infinitive of purpose/result (defining 'keeping their ways')

→ **imperfective (manner of life)**

πορεύομαι: 'walk / conduct oneself'; 'to walk before me' is the idiom for faithful obedient living in God's presence.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ **spatial or relational framing**

ἐνώπιον: 'before'; Hebraism (יָנִי).

ἐμοῦ

me

Genitive

genitive object of ἐνώπιον (emphatic 1st person)

→ **relational specification**

ἐγώ: emphatic 'me'; God in whose presence the heirs must walk.

καθώς

as

comparative conjunction

→ **discourse linkage or contrast**

καθώς: 'as / just as'; David's own walk is the model for his heirs.

ἐπορεύθης

you walked

Aor Pass Indic 2 Sg · πορεύομαι

verb of comparative clause

→ **constative aorist (David's faithful life)**

πορεύομαι: 'walk'; the deponent aorist ἐπορεύθης ('you walked') sets David's obedient life as the standard for his descendants.

ἐνώπιον

before

preposition + genitive

→ **spatial or relational framing**

ἐνώπιον: 'before'; repeats the idiom.

ἐμοῦ

me

Genitive

genitive object of ἐνώπιον

→ **relational specification**

ἐγώ: 'me'; God before whom David walked.

26 καὶ νῦν κύριε ὁ θεὸς Ἰσραὴλ πιστωθήτω δὴ τὸ ῥῆμά σου τῷ Δαυιδ τῷ πατρί μου

And now, O LORD, God of Israel, let your word to David my father be confirmed.

Petition restated (confirmation of the word) καὶ νῦν

A second καὶ νῦν reinforces the petition with the passive imperative πιστωθήτω ('let it be made sure') and the entreating particle δὴ. The verb πιστόω (cognate with πίστις) asks that the promise to David be 'made faithful' — proved reliable in actual performance.

καὶ

and

transitional conjunction

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (transition)

→ adverbial qualification

νῦν: 'now'; renews the petition.

κύριε

O LORD

Vocative

vocative of address

→ direct address

κύριος: rendering of the Tetragrammaton.

ὁ

the

Nominative

article (vocative force)

→ noun-phrase marking

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

θεός

God

Nominative

nominative for vocative

→ participant prominence

θεός: 'God'; ὁ θεός Ισραηλ as vocative.

Ισραηλ

of Israel

genitival modifier (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

πιστωθήτω

let be confirmed

Aor Pass Impv 3 Sg · πιστόω

main verb (imperative of petition)

→ aorist passive imperative (request for confirmation)

πιστόω: 'make trustworthy / confirm / establish'; renders נִפְחַ (Niph.); the passive 'let it be made sure' asks God to prove his promise reliable by fulfilling it.

δὴ

now / indeed

entreating particle (with imperative)

→ discourse linkage or contrast

δὴ: emphatic/entreating particle; softens the imperative into earnest request ('do now confirm').

τὸ

the

Nominative

article

→ noun-phrase marking

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

ῥῆμά

word

Nominative

subject of πιστωθήτω

→ participant prominence

ῥῆμα: 'word / saying'; the promise to David, asked to be confirmed.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'; God's word.

τῷ

to the

Dative

article

→ noun-phrase marking

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

Δαυιδ

David

dative indirect object (indeclinable; articular)

→ participant identification

Δαυιδ: indeclinable; recipient of the word.

τῷ

the

Dative

article (in apposition)

→ noun-phrase marking

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

πατρί

father

Dative

apposition to Δαυιδ

→ sphere or reference

πατήρ: 'father'.

μου

my

Genitive

genitive of relationship

→ relational specification

ἐγώ: 'my'.

27 ὅτι εἰ ἀληθῶς κατοικήσει ὁ θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς εἰ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐκ ἀρκέσουσίν σοι πλὴν καὶ ὁ οἶκος οὗτος ὃν ᾠκοδόμησα τῷ ὀνόματί σου

For will God indeed dwell with men on the earth? If heaven, and the heaven of heaven, will not suffice you, how much less this house which I have built for your name!

Theological climax: the transcendence of God ὅτι εἰ ἀληθῶς

The theological heart of the prayer, cast as a rhetorical question (εἰ ... introducing a question of astonishment, a Hebraism): will God truly dwell on earth? The a fortiori — heaven and 'the heaven of heaven' (ὁ οὐρανὸς τοῦ οὐρανοῦ, a Hebrew superlative for the highest heavens) cannot contain him, much less a house — guards the temple's significance against any crude localisation of the deity.

ὅτι

for

causal/explanatory conjunction

→ discourse linkage or contrast

ὅτι: 'for'; grounds the petition in awe at God's transcendence.

εἰ

will...? / if

interrogative particle (Hebraism: introduces a question)

→ discourse linkage or contrast

εἰ: 'if'; here introducing a rhetorical/dubitative question (a Hebraism rendering the interrogative ׀), expressing wonder rather than condition.

ἀληθῶς

truly / indeed

adverb (intensifying the question)

→ clausal contribution

ἀληθῶς: 'truly / really'; renders $\alpha\lambda\eta\theta\eta\varsigma$; intensifies the astonishment — can it really be that God dwells on earth?

κατοικήσει

will dwell

Fut Act Indic 3 Sg · κατοικέω

main verb (rhetorical question)

→ deliberative future (wonder)

κατοικέω: 'dwell / settle / inhabit'; renders $\kappa\alpha\tau\omicron\iota\kappa\epsilon\omega$; the question whether the transcendent God will truly take up settled residence among men.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of κατοικήσει

→ participant prominence

θεός: 'God'; the transcendent deity who might dwell on earth.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; God dwelling 'with men.'

άνθρώπων

men

Genitive

genitive object of μετά

→ relational specification

άνθρωπος: 'man / human'; the human beings among whom God might dwell.

ἐπὶ

on

preposition + genitive (locative)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive object of ἐπὶ

→ relational specification

γῆ: 'earth'; the earthly realm, set against the heavens that cannot contain God.

εἰ

if

conditional particle (the a fortiori premise)

→ discourse linkage or contrast

εἰ: 'if'; introduces the premise of the a fortiori argument — if the heavens cannot contain God.

ὁ

the

Nominative

article

→ noun-phrase marking

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

οὐρανός

heaven

Nominative

subject of ἀρκέσουσιν

→ participant prominence

οὐρανός: 'heaven'; even the sky cannot contain God.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

οὐρανός

heaven

Nominative

subject (in the superlative phrase)

→ participant prominence

οὐρανός: 'heaven'; the first member of the Hebrew superlative 'heaven of heaven.'

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

superlative genitive (Hebraism: 'heaven of heaven')

→ relational specification

οὐρανός: ὁ οὐρανός τοῦ οὐρανοῦ ('the heaven of heaven') renders מְאֹד מְאֹד, a Hebrew superlative for the very highest heavens — the most exalted realm conceivable, which still cannot contain God.

οὐκ

not

negation (with ἀρκέσουσιν)

→ clausal qualification or emphasis

οὐ: negative particle.

ἀρκέσουσιν

will suffice / contain

Fut Act Indic 3 Pl · ἀρκέω

main verb of the premise

→ predictive future (negated)

ἀρκέω: 'suffice / be enough'; renders כּוֹל ('contain'); the heavens 'will not suffice / contain' God — his immensity exceeds all created space.

σοι

you / for you

Dative

dative (of reference: 'suffice for you')

→ participant reference or interest

σύ: 'you'; not even the highest heaven is sufficient for God.

πλὴν

how much less / yet

adversative-restrictive particle (introducing the a fortiori conclusion)

→ discourse linkage or contrast

πλὴν: 'except / yet / how much less'; introduces the a fortiori conclusion — if heaven cannot contain God, much less this house.

καί

even

adverbial καί ('even / also')

→ discourse linkage or contrast

καί: here adverbial 'even'; 'even this house' — emphasising the smallness of the temple by comparison.

ὁ

the

Nominative

article

→ noun-phrase marking

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

οἶκος

house

Nominative

subject (of the implied 'much less suffices')

→ participant prominence

οἶκος: 'house / temple'; the temple, infinitely smaller than the heavens that cannot contain God.

οὗτος

this

Nominative

demonstrative (modifying οἶκος)

→ participant reference

οὗτος: 'this'; the very house just dedicated.

ὃν

which

Accusative

relative pronoun (object of ᾠκοδόμησα)

→ participant reference

ὃς: relative pronoun; refers to the house.

ὠκοδόμησα

I have built

Aor Act Indic 1 Sg · οἰκοδομέω

verb of relative clause

→ constative aorist

οἰκοδομέω: 'build'; Solomon's own building of the house, here set humbly against God's immensity.

τῷ

for the

Dative

article

→ noun-phrase marking

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

ὀνόματί

name

Dative

dative of advantage

→ sphere or reference

ὄνομα: 'name'; the house is for God's name, not his containment — the name-theology resolves the paradox of presence and transcendence.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'; God's name.

28 καὶ ἐπιβλέψῃ ἐπὶ τὴν δέησίν μου κύριε ὁ θεὸς Ἰσραὴλ ἀκούειν τῆς τέρψεως ἧς ὁ δοῦλός σου προσεύχεται ἐνώπιόν σου πρὸς σέ σήμερον

Yet may you look upon my supplication, O LORD, God of Israel, to hear the joyful entreaty which your servant prays before you, to you, today,

Petition: that God regard the prayer despite his transcendence καὶ ἐπιβλέψῃ

Despite the transcendence just confessed, Solomon asks that God 'look upon' (ἐπιβλέψῃ) his supplication. The unusual τῆς τέρψεως ('the joy / glad entreaty') renders the Hebrew חִנּוּן ('ringing cry / song of supplication'); the heaping of terms — δέησις, τέρψις, προσεύχεται — stresses the earnestness of the plea.

καὶ

and / yet

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιβλέψῃ

may you look upon

Fut Mid Indic 2 Sg · ἐπιβλέπω

main verb (volitive future as petition)

→ volitive future (request)

ἐπιβλέπω: 'look upon / regard with favour'; renders חִנּוּן; the future used as a petition — that God turn his attention to the prayer.

ἐπὶ

upon

preposition + accusative (object of regard)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

δέσιν

supplication

Accusative

accusative object of ἐπί

→ object specification

δέσις: 'supplication / entreaty'; renders תְּחִנָּה; an earnest plea for favour, the keyword of the petitions that follow.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ: 'my'; Solomon's supplication.

κύριε

O LORD

Vocative

vocative of address

→ direct address

κύριος: rendering of the Tetragrammaton.

ὁ

the

Nominative

article (vocative force)

→ noun-phrase marking

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

θεός

God

Nominative

nominative for vocative

→ participant prominence

θεός: 'God'.

Ισραηλ

of Israel

genitival modifier (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

ἀκούειν

to hear

Pres Act Inf · ἀκούω

infinitive of purpose (with ἐπιβλέψη)

→ imperfective

ἀκούω: 'hear / listen'; the purpose of God's regard — to hear the prayer; the keyword of the dedicatory petitions (cf. εἰσακούση repeatedly below).

τῆς

the

Genitive

article

→ noun-phrase marking

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

τέρψεως

joyful entreaty

Genitive

genitive object of ἀκούειν

→ relational specification

τέρψις: 'delight / joy'; here renders תְּחִנָּה ('ringing cry / glad cry of supplication'), the loud, exultant prayer; the LXX chose 'joy' for the Hebrew term's note of festive crying-out to God.

ἧς

which

Genitive

relative pronoun (attracted to genitive antecedent)

→ relational specification

ἧς: relative pronoun (genitive by attraction to τέρψεως); object of προσεύχεται.

ὁ

the

Nominative

article

→ noun-phrase marking

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

δοῦλος

servant

Nominative

subject of προσεύχεται

→ participant prominence

δοῦλος: 'servant'; Solomon refers to himself as God's servant.

σου your Genitive <i>genitive of possession</i> → relational specification σύ: 'your'.	προσεύχεται prays Pres Mid Indic 3 Sg · προσεύχομαι <i>verb of relative clause</i> → imperfective (present act of prayer) προσεύχομαι: 'pray'; renders לַלְבָּנָה; the keyword for the whole dedicatory prayer.	ἐνώπιόν before <i>preposition + genitive (in the presence of)</i> → spatial or relational framing ἐνώπιον: 'before'; Hebraism (עֵלֶיךָ).	σου you Genitive <i>genitive object of ἐνώπιον</i> → relational specification σύ: 'you'; in God's presence.
πρὸς to <i>preposition + accusative (direction of address)</i> → spatial or relational framing πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of address).	σέ you Accusative <i>accusative object of πρὸς</i> → participant reference σύ: 'you'; the prayer is directed to God.	σήμερον today <i>temporal adverb</i> → clausal contribution σήμερον: 'today'; the dedication day.	

29 τοῦ εἶναι ὀφθαλμούς σου ἠνεωγμένους εἰς τὸν οἶκον τοῦτον ἡμέρας καὶ νυκτός εἰς τὸν τόπον ὃν εἶπας ἔσται τὸ ὄνομά μου ἐκεῖ τοῦ εἰσακούειν τῆς προσευχῆς ἧς προσεύχεται ὁ δοῦλός σου εἰς τὸν τόπον τοῦτον ἡμέρας καὶ νυκτός

that your eyes may be open toward this house day and night, toward the place of which you said, 'My name shall be there,' to hearken to the prayer which your servant prays toward this place day and night.

Purpose: God's watching eyes over the house τοῦ εἶναι

The articular infinitive τοῦ εἶναι defines the goal of the petition: God's eyes open day and night toward the house. The repeated 'day and night' (ἡμέρας καὶ νυκτός) frames a continuous divine attentiveness, and the name-theology recurs (ἔσται τὸ ὄνομά μου ἐκεῖ) — the place is the focus of prayer because the name dwells there.

τοῦ

the

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

εἶναι

to be

Pres Act Inf · εἰμί

articular infinitive of purpose

→ imperfective (continuing state)

εἰμί: 'be'; τοῦ εἶναι ('that there may be') states the purpose of God's regard — that his eyes remain open toward the house.

ὀφθαλμούς

eyes

Accusative

accusative subject of the infinitive

→ object specification

ὀφθαλμός: 'eye'; the anthropomorphic 'eyes of the LORD' watching over the house — divine attentiveness.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'; God's eyes.

ἠνεωγμένους

opened

Perf Pass Ptcp Acc Pl Masc · ἀνοίγω

predicate participle (with εἶναι: 'be open')

→ stative perfect (abiding openness)

ἀνοίγω: 'open'; the perfect passive participle ἠνεωγμένους expresses the settled state of God's eyes being and remaining open toward the house — continual watchful favour.

εἰς

toward

preposition + accusative (direction of regard)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house / temple'; the focus of God's watching eyes.

τοῦτον

this

Accusative

demonstrative (modifying οἶκον)

→ participant reference

οὗτος: 'this'; the dedicated house.

ἡμέρας

by day

Genitive

genitive of time (within which)

→ relational specification

ἡμέρα: 'day'; the genitive of time, 'by day,' paired with 'by night' for continual attentiveness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

νυκτός

by night

Genitive

genitive of time

→ relational specification

νύξ: 'night'; the genitive of time, 'by night'; ἡμέρας καὶ νυκτός = 'day and night,' continually.

εἰς

toward

preposition + accusative (direction, in apposition)

→ spatial or relational framing

εἰς: meaning 'toward'; here it marks the relation signaled by preposition + accusative (direction, in apposition).

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς (in apposition to οἶκον)

→ object specification

τόπος: 'place'; the chosen place of the name.

ὃν

of which

Accusative

relative pronoun (object of εἶπας)

→ participant reference

ὃς: relative pronoun; refers to the place God designated.

εἶπας

you said

Aor Act Indic 2 Sg · λέγω

verb of relative clause

→ constative aorist

λέγω: 'say'; God's word designating the place for his name.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of the quoted word

→ predictive future

εἰμί: 'be'; ἔσται τὸ ὄνομά μου ἐκεῖ ('my name shall be there') — the Deuteronomic name-formula quoted as God's own word.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὄνομά

name

Nominative

subject of ἔσται

→ participant prominence

ὄνομα: 'name'; YHWH's name resident in the place.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ: 'my'; God's name.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; in the chosen place.

τοῦ

the

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

εἰσακούειν

to hearken

Pres Act Inf · εἰσακούω

articular infinitive of purpose

→ imperfective (continual hearing)

εἰσακούω: 'hear / heed / hearken to'; the intensive compound (εἰς + ἀκούω) means to listen attentively and respond; the keyword of the seven petitions to follow.

τῆς

the

Genitive

article

→ noun-phrase marking

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

προσευχῆς

prayer

Genitive

genitive object of εἰσακούειν

→ relational specification

προσευχῆ: 'prayer'; renders πρὸς τὴν; the prayer offered toward the house, which God is asked to hear.

ἧς

which

Genitive

relative pronoun (attracted to genitive)

→ relational specification

ἧς: relative pronoun (genitive by attraction); object of προσεύχεται.

προσεύχεται

prays

Pres Mid Indic 3 Sg · προσεύχομαι

verb of relative clause

→ imperfective

προσεύχομαι: 'pray'; the servant's act of prayer toward the place.

ὁ

the

Nominative

article

→ noun-phrase marking

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

δοῦλός

servant

Nominative

subject of προσεύχεται

→ participant prominence

δοῦλος: 'servant'; Solomon.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

εἰς

toward

preposition + accusative (direction of prayer)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς

→ object specification

τόπος: 'place'; the temple toward which prayer is directed.

τοῦτον

this

Accusative

demonstrative (modifying τόπον)

→ participant reference

οὗτος: 'this'.

ἡμέρας

by day

Genitive

genitive of time

→ relational specification

ἡμέρα: 'day'; repeats 'day and night' for the continual prayer.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

νυκτός

by night

Genitive

genitive of time

→ relational specification

νύξ: 'night'; completing 'day and night.'

30 καὶ εἰσακούσῃ τῆς δεήσεως τοῦ δούλου σου καὶ τοῦ λαοῦ σου Ἰσραὴλ ἃ ἂν προσεύξωνται εἰς τὸν τόπον τοῦτον καὶ σὺ εἰσακούσῃ ἐν τῷ τόπῳ τῆς κατοικήσεώς σου ἐν οὐρανῷ καὶ ποιήσεις καὶ ἴλεως ἔσῃ

And you will hear the supplication of your servant and of your people Israel, whatever they pray toward this place; and you will hear in the place of your dwelling in heaven, and you will act, and you will be gracious.

General petition: God's hearing from heaven

καὶ εἰσακούσῃ

The hinge-verse that establishes the pattern for all the petitions: God will hear from his dwelling 'in heaven' (resolving v. 27's transcendence) the prayer offered 'toward this place,' and will act and be gracious (ἴλεως ἔσῃ). The triad εἰσακούσῃ ... ποιήσεις ... ἴλεως ἔσῃ recurs as the refrain of the seven petitions that follow.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσακούσῃ

you will hear

Fut Mid Indic 2 Sg · εἰσακούω

main verb (the refrain of hearing)

→ volitive/predictive future (petition)

εἰσακούω: 'hear / hearken to'; the intensive compound, keyword of the petitions — God's attentive, responsive hearing.

τῆς

the

Genitive

article

→ noun-phrase marking

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

δεήσεως

supplication

Genitive

genitive object of εἰσακούσῃ

→ relational specification

δέησις: 'supplication / plea'; the entreaty God is asked to hear.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

δούλου

servant

Genitive

genitive of source (whose supplication)

→ relational specification

δοῦλος: 'servant'; Solomon, the praying king.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of source (coordinate with δούλου)

→ relational specification

λαός: 'people'; Israel, whose prayers God will also hear.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

Ισραηλ

Israel

apposition to λαοῦ (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

ἅ

whatever

Accusative

relative pronoun (indefinite, object of προσεύχονται)

→ participant reference

ἅς: relative pronoun; with ἅν indefinite, 'whatever they pray.'

ἅν

-ever

modal particle (with subjunctive: indefiniteness)

→ discourse linkage or contrast

ἅν: modal particle marking the indefinite relative clause.

προσεύχωνται

they pray

Aor Mid Subj 3 Pl · προσεύχομαι

verb of indefinite relative clause

→ aorist subjunctive (indefinite occasion)

προσεύχομαι: 'pray'; whatever prayer the people offer toward the house.

εἰς

toward

preposition + accusative (direction of prayer)

→ spatial or relational framing

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

τόν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς

→ object specification

τόπος: 'place'; the temple, focus of prayer.

τούτον

this

Accusative

demonstrative

→ participant reference

οὗτος: 'this'.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

σύ

you

Nominative

emphatic subject pronoun

→ participant reference

σύ: emphatic 'you'; God himself the one who hears.

εἰσακούση

you will hear

Fut Mid Indic 2 Sg · εἰσακούω

main verb (repeated, with locative)

→ volitive/predictive future

εἰσακούω: 'hear'; repeated, now specifying the place from which God hears — heaven.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπω

place

Dative

dative of place

→ sphere or reference

τόπος: 'place'; the place of God's dwelling — heaven, not the earthly house.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

κατοικήσεώς

dwelling

Genitive

genitive (defining: 'place of your dwelling')

→ relational specification

κατοίκησις: 'dwelling / habitation'; God's true dwelling-place is heaven (cf. v. 27); the temple is the place toward which prayer is directed, not the place of God's containment.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

ἐν

in

preposition + dative (locative, in apposition)

→ spatial or relational framing

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

οὐρανῷ

heaven

Dative

dative of place (defining the dwelling)

→ sphere or reference

οὐρανός: 'heaven'; God's heavenly dwelling, from which he hears earthly prayer.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσεις

you will act

Fut Act Indic 2 Sg · ποιέω

main verb (the responsive deed)

→ predictive future (response to prayer)

ποιέω: 'do / act'; renders Πῶ; God's effective response — not only to hear but to act; part of the petition-refrain.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἴλεως

gracious / merciful

Nominative

predicate adjective (with ἔση)

→ participant prominence

ἴλεως: 'gracious / merciful / propitious'; renders Πῶ (in the verbal idea 'forgive'); ἴλεως ἔση ('you will be gracious') is the climactic note of the refrain — divine forgiveness.

ἔση

you will be

Fut Mid Indic 2 Sg · εἰμί

copula (with ἴλεως)

→ predictive future

εἰμί: 'be'; ἴλεως ἔση, 'you will be gracious / forgiving.'

31 ὅσα ἂν ἀμάρτη ἕκαστος τῷ πλησίον αὐτοῦ καὶ ἐὰν λάβῃ ἐπ' αὐτὸν ἄραν τοῦ ἀρᾶσθαι αὐτόν καὶ ἔλθῃ καὶ ἐξαγορεύσῃ κατὰ πρόσωπον τοῦ θυσιαστηρίου σου ἐν τῷ οἴκῳ τούτῳ

Whatever a man sins against his neighbor, and if he takes upon him an oath to swear against him, and he comes and makes confession before your altar in this house,

First petition: the oath at the altar (protasis) ὅσα ἂν ἀμάρτη

The first specific petition concerns a case of dispute between neighbors resolved by oath at the altar — the sacral oath as a means of clearing or convicting in matters where human evidence fails. This long protasis (vv. 31) is completed by the apodosis in v. 32, where God is asked to judge between the wicked and the righteous.

ὅσα

whatever

Accusative

relative pronoun (indefinite, cognate accusative with ἀμάρτη)

→ participant reference

ὅσος: 'as much as / whatever'; ὅσα ἂν ἀμάρτη = 'in whatever a man sins,' a cognate-accusative construction.

ἂν

-ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἂν: modal particle marking indefiniteness.

ἀμάρτη

sins

Aor Act Subj 3 Sg · ἀμαρτάνω

verb of indefinite protasis

→ aorist subjunctive (indefinite case)

ἀμαρτάνω: 'sin / wrong'; renders ΝΥΠ; here of an offence against a neighbor, the occasion for the oath-procedure.

ἕκαστος

each one / a man

Nominative

subject of ἀμάρτη

→ participant prominence

ἕκαστος: 'each / anyone'; the individual who wrongs his neighbor.

τῷ

the

Dative

article

→ noun-phrase marking

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

πλησίον

neighbor

Dative

dative (the one wronged)

→ sphere or reference

πλησίον: 'neighbor'; substantivized; the party against whom the offence is committed.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

αὐτός: 'his'; his neighbor.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐάν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the imposing of the oath.

λάβη

he takes

Aor Act Subj 3 Sg · λαμβάνω

verb of conditional clause

→ aorist subjunctive

λαμβάνω: 'take / receive'; λάβη ... ἄράν ('takes upon him an oath/curse') — the imposition of an adjuration.

ἐπὶ

upon

preposition + accusative (elided)

→ spatial or relational framing

ἐπί + acc.: 'upon'; the oath laid upon him.

αὐτόν

him

Accusative

accusative object of ἐπί

→ participant reference

αὐτός: 'him'; the one made to swear.

ἄράν

oath / curse

Accusative

direct object of λάβη

→ object specification

ἄρά: 'curse / imprecatory oath'; renders ἡλθ; the sacral oath with a self-curse for falsehood, sworn at the altar to settle the dispute.

τοῦ

the

Genitive

article (with infinitive)

→ noun-phrase marking

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

ἁρᾶσθαι

to swear / to curse

Pres Mid Inf · ἁράομαι

epexegetic infinitive (defining the oath)

→ imperfective

ἁράομαι: 'invoke a curse / adjure'; the cognate infinitive specifies the act of swearing the self-imprecatory oath.

αὐτόν

him

Accusative

accusative subject/object of the infinitive

→ participant reference

αὐτός: 'him'; the one adjured.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔλθῃ

he comes

Aor Act Subj 3 Sg · ἔρχομαι

verb of conditional clause

→ aorist subjunctive

ἔρχομαι: 'come'; the man comes to the altar to take the oath.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξαγορεύσῃ

makes confession

Aor Act Subj 3 Sg · ἐξαγορεύω

verb of conditional clause

→ aorist subjunctive

ἐξαγορεύω: 'declare openly / confess'; renders the oath-taking declaration before the altar — a solemn public swearing/avowal.

κατὰ

before

preposition + accusative (position facing)

→ spatial or relational framing

κατά + acc.: 'before / facing'; κατὰ
πρόσωπον, 'before the altar.'

πρόσωπον

face / front

Accusative

accusative in prepositional idiom

→ spatial or relational framing

πρόσωπον: 'face / front'; κατὰ πρόσωπον
τοῦ θυσιαστηρίου, 'before your altar.'

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (object of the idiom)

→ relational specification

θυσιαστήριον: 'altar'; the place where the
sacral oath is sworn.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'; God's altar.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

οἴκῳ

house

Dative

dative of place

→ sphere or reference

οἶκος: 'house / temple'; the place of the
oath.

τούτῳ

this

Dative

demonstrative

→ participant reference or interest

οὗτος: 'this'.

32 καὶ σὺ εἰσακούσει ἐκ τοῦ οὐρανοῦ καὶ ποιήσεις καὶ κρινεῖς τὸν λαόν σου Ἰσραὴλ ἀνομηθῆναι ἄνομον
δοῦναι τὴν ὁδὸν αὐτοῦ εἰς κεφαλὴν αὐτοῦ καὶ τοῦ δικαιοῦσαι δίκαιον δοῦναι αὐτῷ κατὰ τὴν
δικαιοσύνην αὐτοῦ

then may you hear from heaven and act, and judge your people Israel, to condemn the lawless, to bring his way upon his own head, and to justify the righteous, giving to him according to his righteousness.

First petition: apodosis (divine judgment between parties)

καὶ σὺ εἰσακούσει

The apodosis applies the refrain (hear / act) to the judicial case: God is asked to judge between the parties — to condemn the guilty (bringing his 'way' upon his own head, the lex talionis principle) and to acquit the righteous (rendering to him according to his righteousness). The antithesis ἄνομον / δίκαιον frames the prayer as an appeal for divine vindication.

καὶ

and / then

coordinate conjunction (apodotic)

→ discourse linkage or contrast

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

σὺ

you

Nominative

emphatic subject pronoun

→ participant reference

σὺ: emphatic 'you'; God the judge.

εἰσακούσει

will hear

Fut Mid Indic 2 Sg · εἰσακούω

main verb (the hearing refrain)

→ volitive/predictive future

εἰσακούω: 'hear'; the form εἰσακούσει spells the 2nd-person future middle εἰσακούσῃ by itacism (ῃ written ει); the petition-refrain 'you will hear.'

ἐκ

from

preposition + genitive (source of hearing)

→ spatial or relational framing

ἐκ: 'from'; ἐκ τοῦ οὐρανοῦ ('from heaven'), the divine dwelling, the recurring source of God's hearing.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ

→ relational specification

οὐρανός: 'heaven'; God's dwelling, from which he hears.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσεις

you will act

Fut Act Indic 2 Sg · ποιέω

main verb (responsive deed)

→ predictive future

ποιέω: 'do / act'; God's effective response, part of the refrain.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κρινεῖς

you will judge

Fut Act Indic 2 Sg · κρίνω

main verb (the judicial act)

→ predictive future

κρίνω: 'judge / decide'; renders ὕψ; the specific divine act sought in this case — judgment between the parties.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

direct object of κρινεῖς

→ object specification

λαός: 'people'; Israel, among whom God judges.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

Ισραηλ

Israel

apposition to λαόν (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

ἀνομηθῆναι

to condemn (as lawless)

Aor Pass Inf · ἀνομέω

infinitive of result/purpose (defining the judgment)

→ constative (declarative sense)

ἀνομέω: 'act lawlessly'; the passive infinitive here in a declarative-judicial sense — to declare/treat the guilty party as ἄνομος ('lawless'), i.e. to condemn him.

ἄνομον

the lawless one

Accusative

accusative object (the condemned party)

→ object specification

ἄνομος: 'lawless / wicked'; renders ὕψ; the guilty party, condemned in the judgment.

δοῦναι

to bring / to give

Aor Act Inf · δίδωμι

infinitive of purpose (the retribution)

→ constative aorist infinitive

δίδωμι: 'give / render'; δοῦναι τὴν ὁδὸν αὐτοῦ εἰς κεφαλὴν αὐτοῦ ('to bring his way upon his own head') is the lex talionis idiom for just retribution.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὁδὸν

way

Accusative

direct object of δοῦναι

→ object specification

ὁδός: 'way / conduct'; the guilty man's own conduct, recoiling upon him as its just consequence.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; the lawless man's way.

εἰς

upon

preposition + accusative (direction of recompense)

→ spatial or relational framing

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

κεφαλὴν

head

Accusative

accusative object of εἰς

→ object specification

κεφαλὴ: 'head'; εἰς κεφαλὴν αὐτοῦ ('upon his own head'), the idiom for retribution falling back on the doer.

αὐτοῦ

his own

Genitive

genitive of possession

→ relational specification

αὐτός: 'his own'.

καὶ

and

coordinate conjunction (the antithesis)

→ discourse linkage or contrast

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

τοῦ

the

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

δικαιῶσαι

to justify

Aor Act Inf · δικαιῶω

articular infinitive of purpose (the acquittal)

→ verbal action or state

δικαιῶω: 'justify / declare righteous / acquit'; renders דִּיחַן; the judicial vindication of the innocent party — the positive counterpart to condemning the guilty.

δίκαιον

the righteous one

Accusative

accusative object of δικαιῶσαι

→ object specification

δίκαιος: 'righteous / just'; renders דִּיחַן; the innocent party, vindicated by God.

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive of purpose (the reward)

→ constative aorist infinitive

δίδωμι: 'give / render'; to give to the righteous according to his righteousness — just reward.

αὐτῷ

to him

Dative

dative indirect object

→ participant reference or interest

αὐτός: 'to him'; the righteous party.

κατὰ

according to

preposition + accusative (standard)

→ spatial or relational framing

κατά + acc.: 'according to'; the measure of reward.

τὴν

the

Accusative

article

→ noun-phrase marking

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

δικαιοσύνην

righteousness

Accusative

accusative object of κατὰ

→ object specification

δικαιοσύνη: 'righteousness / justice'; renders דִּיחַן; the standard by which the righteous is rewarded.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; the righteous man's
righteousness.

33 ἐν τῷ παῖσαι τὸν λαόν σου Ἰσραὴλ ἐνώπιον ἐχθρῶν ὅτι ἁμαρτήσονται σοι καὶ ἐπιστρέψουσιν καὶ ἐξομολογήσονται τῷ ὀνόματί σου καὶ προσεύξονται καὶ δεηθήσονται ἐν τῷ οἴκῳ τούτῳ

When your people Israel are struck down before enemies, because they sin against you, and they turn back and confess your name and pray and make supplication in this house,

Second petition: defeat before enemies (protasis) ἐν τῷ παῖσαι

The second petition concerns military defeat understood as the consequence of sin (ὅτι ἁμαρτήσονται σοι). The protasis describes the penitential sequence: turning back (ἐπιστρέφω), confessing the name (ἐξομολογέω), praying, and supplicating in the house — the temple as the locus of national repentance.

ἐν

when / in

*preposition + dative articular infinitive
(temporal)*

→ spatial or relational framing

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

τῷ

the

Dative

article (with articular infinitive)

→ noun-phrase marking

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

παῖσαι

to be struck down

Aor Act Inf · πααίω

articular infinitive (temporal: 'when... are defeated')

→ constative (the occasion of defeat)

πααίω: 'stumble / be defeated / be smitten'; renders נָפַל (Niph.); of military defeat — Israel 'falls' before its enemies as a consequence of sin.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

accusative subject of the infinitive

→ object specification

λαός: 'people'; Israel, the defeated party.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

Ισραηλ

Israel

apposition to λαόν (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

ένώπιον

before

preposition + genitive (in the face of)

→ spatial or relational framing

ένώπιον: 'before'; Hebraism (יְנִיבִי);
defeated 'before' the enemy.

ἐχθρῶν

enemies

Genitive

genitive object of ένώπιον

→ relational specification

ἐχθρός: 'enemy / foe'; renders יְנִיבִי; the
foes before whom Israel is defeated.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; the defeat is attributed to sin
— the theological premise.

ἀμαρτήσονται

they sin

Fut Mid Indic 3 Pl · ἀμαρτάνω

verb of causal clause

→ predictive/gnomic future

ἀμαρτάνω: 'sin'; the cause of the defeat —
sin against God.

σοι

against you

Dative

dative (of the one wronged)

→ participant reference or interest

σύ: 'you'; sin is 'against' God (ἀμαρτάνω +
dat.).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιστρέψουσιν

they turn back

Fut Act Indic 3 Pl · ἐπιστρέφω

verb of the penitential sequence

→ predictive future

ἐπιστρέφω: 'turn / return / repent';
renders בָּשׁוּ; the keyword of repentance —
turning back to God.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξομολογήσονται

they confess

Fut Mid Indic 3 Pl · ἐξομολογέω

verb of the penitential sequence

→ predictive future

ἐξομολογέω (mid.): 'confess / acknowledge
/ give praise'; renders הִתְבַּחֵשׁ; here of
confessing/acknowledging the name of
God in repentance.

τῷ

the

Dative

article

→ noun-phrase marking

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

ὀνόματί

name

Dative

dative object of ἐξομολογήσονται

→ sphere or reference

ὄνομα: 'name'; the name of God,
confessed/acknowledged in repentance.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσεύχονται

they pray

Fut Mid Indic 3 Pl · προσεύχομαι

verb of the penitential sequence

→ predictive future

προσεύχομαι: 'pray'; the act of prayer in the house.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δεηθήσονται

they make supplication

Fut Pass Indic 3 Pl · δέομαι

verb of the penitential sequence

→ predictive future

δέομαι: 'beg / entreat / make supplication'; renders הִתְחַנֵּן (Hithp.); the earnest plea for mercy, completing the penitential sequence.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

οἴκῳ

house

Dative

dative of place

→ sphere or reference

οἶκος: 'house / temple'; the place of the national prayer of repentance.

τούτῳ

this

Dative

demonstrative

→ participant reference or interest

οὗτος: 'this'.

34 καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἴλεως ἔσῃ ταῖς ἁμαρτίαις τοῦ λαοῦ σου Ἰσραὴλ καὶ ἀποστρέψεις αὐτοὺς εἰς τὴν γῆν ἣν ἔδωκας τοῖς πατράσιν αὐτῶν

then may you hear from heaven and be gracious to the sins of your people Israel, and bring them back to the land which you gave to their fathers.

Second petition: apodosis (forgiveness and restoration)

καὶ σὺ εἰσακούσῃ

The apodosis applies the refrain (hear from heaven, be gracious) and adds the specific remedy for defeat: God will 'bring them back' (ἀποστρέψεις) to the land given to their fathers — restoration after the dispersion that defeat brings. The land-promise to the fathers grounds the plea.

καὶ

and / then

coordinate conjunction (apodotic)

→ discourse linkage or contrast

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

σύ

you

Nominative

emphatic subject pronoun

→ participant reference

σύ: emphatic 'you'.

εἰσακούση

you will hear

Fut Mid Indic 2 Sg · εἰσακούω

main verb (hearing refrain)

→ volitive/predictive future

εἰσακούω: 'hear'; the petition-refrain.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ

→ relational specification

οὐρανός: 'heaven'; God's dwelling, the source of hearing.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἱλεως

gracious

Nominative

predicate adjective (with ἔση)

→ participant prominence

ἱλεως: 'gracious / forgiving'; the refrain's note of forgiveness.

ἔση

you will be

Fut Mid Indic 2 Sg · εἰμί

copula

→ predictive future

εἰμί: 'be'; ἱλεως ἔση, 'you will be gracious.'

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἁμαρτίαις

sins

Dative

dative object of ἱλεως ('gracious to the sins')

→ sphere or reference

ἁμαρτία: 'sin'; renders ἁμαρτίαι; the sins toward which God is gracious — i.e. which he forgives.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of possession (whose sins)

→ relational specification

λαός: 'people'; Israel's sins.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

Ισραηλ

Israel

apposition to λαοῦ (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποστρέψεις

you will bring back

Fut Act Indic 2 Sg · ἀποστρέφω

main verb (restoration)

→ predictive future

ἀποστρέφω: 'turn back / bring back / restore'; renders בּוֹשׁ (Hiph.); God restores the defeated people to their land — the specific remedy for the second petition.

αὐτούς

them

Accusative

direct object

→ participant reference

αὐτός: 'them'; the people brought back.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς

→ object specification

γῆ: 'land'; the promised land of the fathers, to which Israel is restored.

ἣν

which

Accusative

relative pronoun (object of ἔδωκας)

→ participant reference

ὅς: relative pronoun; refers to the land.

ἔδωκας

you gave

Aor Act Indic 2 Sg · δίδωμι

verb of relative clause

→ constative aorist (the land-gift)

δίδωμι: 'give'; God's gift of the land to the fathers, the basis of the restoration plea.

τοῖς

the

Dative

article

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object

→ sphere or reference

πατήρ: 'father'; the patriarchs to whom the land was promised and given.

αὐτῶν

their

Genitive

genitive of relationship

→ relational specification

αὐτός: 'their'; the people's fathers.

35 ἐν τῷ συσχεθῆναι τὸν οὐρανὸν καὶ μὴ γενέσθαι ὑετὸν ὅτι ἁμαρτήσονται σοι καὶ προσεύξονται εἰς τὸν τόπον τοῦτον καὶ ἐξομολογήσονται τῷ ὀνόματί σου καὶ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν ἀποστρέψουσιν ὅταν ταπεινώσης αὐτούς

When heaven is shut up and there is no rain, because they sin against you, and they pray toward this place and confess your name and turn from their sins when you humble them,

Third petition: drought (protasis) ἐν τῷ συσχεθῆναι

The third petition concerns drought — heaven 'shut up' (συσχεθῆναι) so that no rain falls — again as the consequence of sin. The penitential response includes turning from sin (ἀπὸ τῶν ἁμαρτιῶν ... ἀποστρέψουσιν) 'when you humble them' (ὅταν ταπεινώσης), the drought itself functioning as God's chastening discipline.

ἐν

when / in

preposition + dative articular infinitive
(temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article (with articular infinitive)

→ noun-phrase marking

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

συσχεθῆναι

to be shut up

Aor Pass Inf · συνέχω

articular infinitive (temporal: 'when heaven is shut')

→ constative (the occasion of drought)

συνέχω: 'hold together / shut up / restrain'; the passive 'be shut up' of the heavens that withhold rain — renders רָצַח ('be restrained').

τὸν

the

Accusative

article

→ noun-phrase marking

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

οὐρανὸν

heaven / sky

Accusative

accusative subject of the infinitive

→ object specification

οὐρανός: 'heaven / sky'; here the sky as the source of rain, 'shut up' in drought.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μὴ

no / not

negation (with infinitive)

→ clausal qualification or emphasis

μὴ: negative used with the infinitive — 'there is no rain.'

γενέσθαι

to be / come

Aor Mid Inf · γίνομαι

articular infinitive (coordinate, temporal)

→ constative

γίνομαι: 'come to be / happen'; μὴ γενέσθαι ὑετὸν, 'there comes no rain' — the drought.

ὕετόν

rain

Accusative

accusative subject of the infinitive

→ object specification

ὕετός: 'rain'; renders ῥυῖ; the withheld rain, sign of the divine chastisement.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; the drought is the consequence of sin.

ἁμαρτήσονται

they sin

Fut Mid Indic 3 Pl · ἁμαρτάνω

verb of causal clause

→ gnomic future

ἁμαρτάνω: 'sin'; the cause of the drought.

σοι

against you

Dative

dative (of the one wronged)

→ participant reference or interest

σύ: 'you'; sin against God.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσεύχονται

they pray

Fut Mid Indic 3 Pl · προσεύχομαι

verb of the penitential sequence

→ predictive future

προσεύχομαι: 'pray'; prayer toward the place.

εἰς

toward

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς

→ object specification

τόπος: 'place'; the temple.

τοῦτον

this

Accusative

demonstrative

→ participant reference

οὗτος: 'this'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξομολογήσονται

they confess

Fut Mid Indic 3 Pl · ἐξομολογέω

verb of the penitential sequence

→ predictive future

ἐξομολογέω (mid.): 'confess / acknowledge'; confessing the name of God.

τῷ

the

Dative

article

→ noun-phrase marking

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

ὀνόματί

name

Dative

dative object of ἐξομολογήσονται

→ sphere or reference

ὄνομα: 'name'; God's name confessed.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό: 'from'; turning away 'from' their sins.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἁμαρτιῶν

sins

Genitive

genitive object of ἀπό

→ relational specification

ἁμαρτία: 'sin'; the sins from which the people turn in repentance.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their'.

ἀποστρέψουσιν

they turn

Fut Act Indic 3 Pl · ἀποστρέφω

verb of the penitential sequence

→ predictive future

ἀποστρέφω: 'turn away'; here intransitive, 'turn from their sins' — repentance.

ὅταν

when

temporal conjunction (with subjunctive)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; introduces the chastening that prompts repentance.

ταπεινώσης

you humble

Aor Act Subj 2 Sg · ταπεινός

verb of temporal clause

→ aorist subjunctive

ταπεινός: 'humble / afflict / bring low'; renders ἡ γη; the drought as God's humbling discipline that brings the people to repentance.

αὐτούς

them

Accusative

direct object

→ participant reference

αὐτός: 'them'; the people humbled by the drought.

36 καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἴλεως ἔσῃ ταῖς ἁμαρτίαις τοῦ δούλου σου καὶ τοῦ λαοῦ σου Ἰσραὴλ
ὅτι δηλώσεις αὐτοῖς τὴν ὁδὸν τὴν ἀγαθὴν πορεύεσθαι ἐν αὐτῇ καὶ δώσεις ὑετὸν ἐπὶ τὴν γῆν ἣν ἔδωκας
τῷ λαῷ σου ἐν κληρονομίᾳ

then may you hear from heaven and be gracious to the sins of your servant and of your people Israel,
for you will show them the good way to walk in it, and you will give rain upon the land which you
gave to your people for an inheritance.

Third petition: apodosis (teaching the good way, sending rain)

καὶ εἰσακούσῃ

The apodosis joins forgiveness to instruction and provision: God will 'show them the good way'
(δηλώσεις ... τὴν ὁδὸν τὴν ἀγαθὴν) — the drought becomes an occasion for moral teaching — and then
give rain on the inheritance-land. Discipline, instruction, and restored blessing form the petition's
logic.

καὶ

and / then

coordinate conjunction (apodotic)

→ discourse linkage or contrast

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

εἰσακούσῃ

you will hear

Fut Mid Indic 2 Sg · εἰσακούω

main verb (hearing refrain)

→ volitive/predictive future

εἰσακούω: 'hear'; the refrain.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ

→ relational specification

οὐρανός: 'heaven'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἴλεως

gracious

Nominative

predicate adjective (with ἔσῃ)

→ participant prominence

ἴλεως: 'gracious / forgiving'.

ἔσῃ

you will be

Fut Mid Indic 2 Sg · εἰμί

copula

→ predictive future

εἰμί: 'be'.

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἁμαρτίαις

sins

Dative

dative object of ἴλεως

→ sphere or reference

ἁμαρτία: 'sin'; the sins forgiven.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

δούλου

servant

Genitive

genitive of possession

→ relational specification

δούλος: 'servant'; the king, included with the people.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of possession

→ relational specification

λαός: 'people'; Israel.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

Ισραηλ

Israel

apposition to λαοῦ (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

ὅτι

for

causal/explanatory conjunction

→ discourse linkage or contrast

ὅτι: 'for / because'; grounds the forgiveness in God's instruction.

δηλώσεις

you will show

Fut Act Indic 2 Sg · δηλώω

main verb (instruction)

→ predictive future

δηλώω: 'make clear / show / reveal'; renders הִלֵּךְ (Hiph., 'teach'); God shows/teaches the people the good way — the discipline becomes instruction.

αὐτοῖς

them

Dative

dative indirect object

→ participant reference or interest

αὐτός: 'them'; the people taught.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὁδὸν

way

Accusative

direct object of δηλώσεις

→ object specification

ὁδός: 'way'; the way of life God reveals.

τὴν

the

Accusative

article (attributive, with ἀγαθὴν)

→ noun-phrase marking

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

ἀγαθὴν

good

Accusative

attributive adjective ('the good way')

→ object specification

ἀγαθός: 'good'; renders ברוך; the 'good way' of obedience in which the people are to walk.

πορεύεσθαι

to walk

Pres Mid Inf · πορεύομαι

epexegetic infinitive (defining the way)

→ imperfective

πορεύομαι: 'walk'; the way is shown in order that they may walk in it.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

αὐτῇ

it

Dative

dative object of ἐν (the way)

→ participant reference or interest

αὐτός: 'it'; the good way in which to walk.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσεις

you will give

Fut Act Indic 2 Sg · δίδωμι

main verb (the restored blessing)

→ predictive future

δίδωμι: 'give'; God gives rain — restoring the blessing withheld in the drought.

ὕετὸν

rain

Accusative

direct object of δώσεις

→ object specification

ὕετός: 'rain'; the restored rain upon the land.

ἐπὶ

upon

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of ἐπὶ

→ object specification

γῆ: 'land'; the land that receives the rain.

ἣν

which

Accusative

relative pronoun (object of ἔδωκας)

→ participant reference

ὅς: relative pronoun; refers to the land.

ἔδωκας

you gave

Aor Act Indic 2 Sg · δίδωμι

verb of relative clause

→ constative aorist

δίδωμι: 'give'; the gift of the land to the people.

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῷ

people

Dative

dative indirect object

→ sphere or reference

λαός: 'people'; the recipient of the land.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

ἐν

for / as

preposition + dative (predicative: 'as an inheritance')

→ spatial or relational framing

ἐν: here predicative, 'for/as an inheritance' (a Hebraism, הַלְזָנָה).

κληρονομία

inheritance

Dative

dative (predicative: the land as inheritance)

→ sphere or reference

κληρονομία: 'inheritance / heritage'; renders הַלְזָנָה; the land given to Israel as its permanent possession.

37 λιμὸς ἐὰν γένηται θάνατος ἐὰν γένηται ὅτι ἔσται ἐμπυρισμός βροῦχος ἐρυσίβη ἐὰν γένηται καὶ ἐὰν θλίψῃ αὐτὸν ἐχθρὸς αὐτοῦ ἐν μιᾷ τῶν πόλεων αὐτοῦ πᾶν συνάντημα πᾶν πόνον

If there is famine, if there is pestilence, when there is scorching, locust, or blight; and if his enemy oppresses him in one of his cities — any calamity, any affliction —

Fourth petition: famine and plague (protasis, the list of calamities) λιμὸς ἐὰν γένηται

The fourth petition opens with a catalogue of national disasters — famine, pestilence, scorching-bligh, locust, mildew, siege — each introduced or summed by ἐὰν γένηται ('if there be'). The comprehensive πᾶν συνάντημα, πᾶν πόνον ('any calamity, any affliction') gathers all forms of distress under the petition for hearing.

λιμός

famine

Nominative

subject of γένηται

→ participant prominence

λιμός: 'famine / hunger'; renders לָחָל; the first of the catalogued calamities.

ἐάν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces each conditional calamity.

γένηται

there be

Aor Mid Subj 3 Sg · γίνομαι

verb of conditional clause

→ aorist subjunctive (eventuality)

γίνομαι: 'come to be / happen'; ἐάν γένηται, 'if there be' — the recurring frame for the list of disasters.

θάνατος

pestilence / death

Nominative

subject of γένηται

→ participant prominence

θάνατος: 'death'; here renders דָּבָר ('pestilence / plague'), the LXX commonly using θάνατος for the deadly epidemic.

ἐάν

if

conditional conjunction

→ discourse linkage or contrast

ἐάν: 'if'.

γένηται

there be

Aor Mid Subj 3 Sg · γίνομαι

verb of conditional clause

→ aorist subjunctive

γίνομαι: 'come to be'; repeated for pestilence.

ὅτι

when / that

conjunction (here introducing the further list)

→ discourse linkage or contrast

ὅτι: 'that / when'; here loosely introducing the further calamities ('when there be...').

ἔσται

there will be

Fut Mid Indic 3 Sg · εἰμί

verb (existential)

→ predictive future

εἰμί: 'be'; 'there will be / should there be' the following blights.

ἐμπυρισμός

scorching / blight

Nominative

subject of ἔσται

→ participant prominence

ἐμπυρισμός: 'burning / scorching'; renders לְחַרְחָל ('blasting / scorching of crops by the hot wind'), a form of agricultural blight.

βροῦχος

locust

Nominative

subject (coordinate calamity)

→ participant prominence

βροῦχος: 'locust' (a wingless/young locust); renders לְחַרְחָל or לְחַסִּיל; the locust plague that devours crops.

ἐρυσίβη

mildew / blight

Nominative

subject (coordinate calamity)

→ participant prominence

ἐρυσίβη: 'rust / mildew / blight'; renders לְחַלְחָל ('paleness / mildew of grain'); another crop-disease, paired with ἐμπυρισμός as the standard blight-pair.

ἐάν

if

conditional conjunction

→ discourse linkage or contrast

ἐάν: 'if'.

γένηται

there be

Aor Mid Subj 3 Sg · γίνομαι

verb of conditional clause

→ aorist subjunctive

γίνομαι: 'come to be'; for the blights.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐάν

if

conditional conjunction

→ discourse linkage or contrast

ἐάν: 'if'; introduces the siege scenario.

θλίψη

oppresses

Aor Act Subj 3 Sg · θλίβω

verb of conditional clause

→ aorist subjunctive

θλίβω: 'press / oppress / besiege'; renders ἡγῶ; of the enemy besieging/oppressing Israel in its cities.

αὐτόν

him

Accusative

direct object of θλίψη

→ participant reference

αὐτός: 'him'; collective Israel (or the individual), the oppressed party.

ἐχθρός

enemy

Nominative

subject of θλίψη

→ participant prominence

ἐχθρός: 'enemy'; the besieging foe.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

αὐτός: 'his'; his enemy.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

μῑ

one

Dative

numeral (substantivized: 'one of the cities')

→ measure or count

εἷς, μία, ἓν: 'one'; ἐν μῑ τῶν πόλεων, 'in one of his cities' — wherever the siege occurs.

τῶν

of the

Genitive

article (partitive)

→ noun-phrase marking

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

πόλεων

cities

Genitive

partitive genitive

→ relational specification

πόλις: 'city'; the cities of Israel, any one of which might be besieged.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; Israel's cities.

πᾶν

any / every

Accusative

attributive adjective (modifying συνάντημα)

→ object specification

παῖς: 'any / every'; the comprehensive summing of all disasters.

συνάντημα

calamity / occurrence

Accusative

accusative (summary object, anticipating v. 38)

→ object specification

συνάντημα: 'occurrence / chance / calamity'; renders νῆϛ ('plague / stroke') or νῆϛ; whatever befalls — any misfortune.

πᾶν

any / every

Accusative

attributive adjective (modifying πόνον)

→ object specification

παῖς: 'any / every'.

πόνον

affliction / pain

Accusative

accusative (summary object, coordinate with συνάντημα)

→ object specification

πόνος: 'toil / pain / affliction'; renders ἡζικῆ ('sickness'); together πᾶν συνάντημα, πᾶν πόνον sums up every form of distress, leading into the petition of v. 38.

38 πᾶσαν προσευχήν πᾶσαν δέησιν ἔαν γένηται παντὶ ἀνθρώπῳ ὡς ἂν γνῶσιν ἕκαστος ἀφὴν καρδίας αὐτοῦ καὶ διαπετάσῃ τὰς χεῖρας αὐτοῦ εἰς τὸν οἶκον τοῦτον

every prayer, every supplication that comes from any man, when each one knows the affliction of his own heart and spreads out his hands toward this house,

Fourth petition continued: the individual's prayer in distress πᾶσαν προσευχήν

The petition narrows from national calamity to the individual: 'every prayer ... from any man' who knows the affliction of his own heart (ἀφὴν καρδίας αὐτοῦ — the inward wound or plague known only to the sufferer) and spreads out his hands toward the house. The phrase marks the temple as the focus of personal as well as corporate supplication.

πᾶσαν

every

Accusative

attributive adjective (modifying προσευχήν)

→ object specification

παῖς: 'every / all'; the comprehensive scope — every prayer.

προσευχήν

prayer

Accusative

accusative (anticipating the object of εἰσακούσῃ in v. 39)

→ object specification

προσευχή: 'prayer'; the prayer offered in distress.

πᾶσαν

every

Accusative

attributive adjective (modifying δέησιν)

→ object specification

παῖς: 'every'.

δέησιν

supplication

Accusative

accusative (coordinate with προσευχήν)

→ object specification

δέησις: 'supplication / entreaty'; paired with προσευχή for the full range of petitionary prayer.

ἐάν

if / whenever

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if / whenever'; introduces the occasion of the prayer.

γίνεται

comes / arises

Aor Mid Subj 3 Sg · γίνομαι

verb of conditional clause

→ aorist subjunctive

γίνομαι: 'come to be / arise'; ἐάν γένηται παντὶ ἀνθρώπῳ, 'whatever prayer arises from any person.'

παντὶ

any / every

Dative

attributive adjective (modifying ἀνθρώπῳ)

→ sphere or reference

πᾶς: 'any / every'; from any individual person.

ἀνθρώπῳ

man / person

Dative

dative of source ('from any man')

→ sphere or reference

ἀνθρώπος: 'man / person'; the individual whose prayer is heard — extending the petition to every Israelite.

ὥς

when / as

temporal/comparative conjunction (with ἅν + subjunctive)

→ discourse linkage or contrast

ὥς: 'when / as'; with ἅν, an indefinite temporal clause ('whenever each one knows').

ἅν

-ever

modal particle (indefiniteness)

→ discourse linkage or contrast

ἅν: modal particle.

γινώσιν

they know

Aor Act Subj 3 Pl · γινώσκω

verb of indefinite temporal clause

→ aorist subjunctive (ingressive: come to know)

γινώσκω: 'know / recognise'; each person comes to know the affliction of his own heart — the inward acknowledgment that prompts prayer.

ἕκαστος

each one

Nominative

subject (distributive, despite plural verb)

→ participant prominence

ἕκαστος: 'each / every one'; the distributive subject — each individual sufferer.

ἀφὴν

affliction / plague

Accusative

direct object of γινώσιν

→ object specification

ἀφὴ: 'touch / stroke / plague'; renders נֶגַע ('stroke / affliction'); 'the affliction of his heart' — the inward wound or distress that only the sufferer knows.

καρδίας

heart

Genitive

genitive (defining: 'affliction of the heart')

→ relational specification

καρδία: 'heart'; the seat of the inward affliction.

αὐτοῦ

his own

Genitive

genitive of possession

→ relational specification

αὐτός: 'his own'; each one's own heart.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διαπετάση spreads out Aor Act Subj 3 Sg · διαπετάννυμι <i>verb of indefinite clause (coordinate with γνώσιν)</i> → aorist subjunctive διαπετάννυμι: 'spread out'; the individual extends his hands toward the house in prayer — the orant gesture (cf. v. 22).	τὰς the Accusative <i>article</i> → noun-phrase marking τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.	χεῖρας hands Accusative <i>direct object of διαπετάση</i> → object specification χείρ: 'hand'; the hands spread in supplication.	αὐτοῦ his Genitive <i>genitive of possession</i> → relational specification αὐτός: 'his'.
εἰς toward <i>preposition + accusative (direction)</i> → spatial or relational framing εἰς: meaning 'toward'; here it marks the relation signaled by preposition + accusative (direction).	τὸν the Accusative <i>article</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	οἶκον house Accusative <i>accusative object of εἰς</i> → object specification οἶκος: 'house / temple'; the focus of the individual's prayer.	τοῦτον this Accusative <i>demonstrative</i> → participant reference οὗτος: 'this'.

39 καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἐτοίμου κατοικητηρίου σου καὶ ἴλεως ἔσῃ καὶ ποιήσεις καὶ δώσεις ἀνδρὶ κατὰ τὰς ὁδοὺς αὐτοῦ καθὼς ἂν γνῶς τὴν καρδίαν αὐτοῦ ὅτι σὺ μονώτατος οἶδας τὴν καρδίαν πάντων υἱῶν ἀνθρώπων

then may you hear from heaven, from your established dwelling-place, and be gracious and act, and give to each man according to his ways, as you know his heart, for you alone know the heart of all the sons of men;

Fourth petition: apodosis (the heart-knowing God's just recompense) καὶ σὺ εἰσακούσῃ

The apodosis grounds God's just recompense in his unique knowledge of the human heart: he renders to each according to his ways 'as you know his heart' — because σὺ μονώτατος οἶδας τὴν καρδίαν ('you alone know the heart'). This is the prayer's deepest theological claim: only the heart-knowing God can judge the inward affliction (ἄφῃν καρδίας, v. 38) of each person justly.

καὶ

and / then

coordinate conjunction (apodotic)

→ discourse linkage or contrast

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

σύ

you

Nominative

emphatic subject pronoun

→ participant reference

σύ: emphatic 'you'.

εἰσακούση

you will hear

Fut Mid Indic 2 Sg · εἰσακούω

main verb (hearing refrain)

→ volitive/predictive future

εἰσακούω: 'hear'; the refrain.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ

→ relational specification

οὐρανός: 'heaven'.

ἐξ

from

preposition + genitive (in apposition)

→ spatial or relational framing

ἐκ: 'from'; in apposition, specifying heaven as God's 'established dwelling'.

ἐτοίμου

established / fixed

Genitive

attributive adjective (modifying κατοικητηρίου)

→ relational specification

ἔτοιμος: 'ready / fixed / established'; renders יָדָה ('established place'); heaven is God's firmly-fixed dwelling-place.

κατοικητηρίου

dwelling-place

Genitive

genitive object of ἐξ

→ relational specification

κατοικητήριον: 'dwelling / habitation'; God's heavenly habitation, the true seat from which he hears prayer.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἱλεως

gracious

Nominative

predicate adjective (with ἔση)

→ participant prominence

ἱλεως: 'gracious / forgiving'.

ἔση

you will be

Fut Mid Indic 2 Sg · εἰμί

copula

→ predictive future

εἰμί: 'be'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσεις

you will act

Fut Act Indic 2 Sg · ποιέω

main verb (responsive deed)

→ predictive future

ποιέω: 'do / act'; the refrain's note of action.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσεις

you will give

Fut Act Indic 2 Sg · δίδωμι

main verb (just recompense)

→ predictive future

δίδωμι: 'give / render'; God renders to each according to his ways — individual recompense.

ἀνδρὶ

to each man

Dative

dative indirect object

→ sphere or reference

ἀνὴρ: 'man'; renders ψῆς; here distributive, 'to each man.'

κατὰ

according to

preposition + accusative (standard)

→ spatial or relational framing

κατὰ + acc.: 'according to'; the measure of recompense.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ὁδοῦς

ways

Accusative

accusative object of κατὰ

→ object specification

ὁδός: 'way / conduct'; each man's conduct, the standard of recompense.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'.

καθὼς

as

comparative conjunction (with ἄν)

→ discourse linkage or contrast

καθὼς: 'as / according as'; with ἄν + subjunctive, contingent on God's knowledge.

ἄν

-ever

modal particle

→ discourse linkage or contrast

ἄν: modal particle.

γινῶς

you know

Aor Act Subj 2 Sg · γινώσκω

verb of comparative clause

→ aorist subjunctive

γινώσκω: 'know'; God's knowledge of each heart is the basis of his just recompense.

τὴν

the

Accusative

article

→ noun-phrase marking

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

καρδίαν

heart

Accusative

direct object of γινῶς

→ object specification

καρδία: 'heart'; the inward person known to God alone.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'for / because'; grounds the just recompense in God's unique heart-knowledge.

σύ

you

Nominative

emphatic subject pronoun

→ participant reference

σύ: emphatic 'you'; God alone.

μονώτατος

alone / only

Nominative

predicate adjective (superlative, with σύ)

→ participant prominence

μόνος (superl. μονώτατος): 'alone / only'; the emphatic superlative 'you utterly alone' stresses God's unique, incommunicable knowledge of the human heart.

οἶδας

know

Perf Act Indic 2 Sg · οἶδα

main verb of causal clause

→ stative perfect (settled knowledge)

οἶδα: 'know'; the perfect-with-present-force verb of settled knowledge; God's complete knowledge of all human hearts.

τὴν

the

Accusative

article

→ noun-phrase marking

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

καρδίαν

heart

Accusative

direct object of οἶδας

→ object specification

καρδιά: 'heart'; the inward life of all people, fully known to God.

πάντων

of all

Genitive

attributive (modifying υἱῶν)

→ relational specification

πᾶς: 'all'; the universal scope — all humanity.

υἱῶν

sons

Genitive

genitive (defining: 'heart of all the sons')

→ relational specification

υἱός: 'son'; υἱοὶ ἀνθρώπων ('sons of men') is a Hebraism (בְּרִיּוֹת אָדָם) for humankind.

ἀνθρώπων

of men

Genitive

genitive (defining υἱῶν)

→ relational specification

ἄνθρωπος: 'man'; 'the sons of men' = all human beings, whose hearts God alone fully knows.

40 ὅπως φοβῶνταί σε πάσας τὰς ἡμέρας ἃς αὐτοὶ ζῶσιν ἐπὶ τῆς γῆς ἧς ἔδωκας τοῖς πατράσιν ἡμῶν

that they may fear you all the days that they live upon the land which you gave to our fathers.

Purpose clause (the goal of God's just dealing)

ὅπως φοβῶνταί

The purpose clause (ὅπως + subjunctive) states the goal of God's heart-knowing recompense: that the people may fear (φοβῶνταί) him all their days in the land. The 'fear of the LORD' is the intended fruit of experiencing his just dealing — reverent obedience throughout the life of the nation on its land.

ὅπως

that / so that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ὅπως: 'so that / in order that'; introduces the purpose of God's just dealing.

φοβῶνταί

they may fear

Pres Mid Subj 3 Pl · φοβέομαι

verb of purpose clause

→ imperfective subjunctive (continual reverence)

φοβέομαι: 'fear / reverence'; renders נָחַד; the 'fear of the LORD'; the reverent obedience that is the goal of experiencing his justice.

σε

you

Accusative

direct object of φοβῶνται

→ participant reference

σύ: 'you'; God, the object of reverence.

πάσας

all

Accusative

attributive adjective (modifying ἡμέρας)

→ object specification

πᾶς: 'all'; the whole span of life.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration

→ object specification

ἡμέρα: 'day'; 'all the days' — the whole lifetime of the nation.

ἃς

which

Accusative

relative pronoun (accusative of duration in relative clause)

→ participant reference

ὅς: relative pronoun; refers to the days.

αὐτοὶ

they

Nominative

subject of ζῶσιν (emphatic)

→ participant prominence

αὐτός: 'they themselves'; the people living in the land.

ζῶσιν

they live

Pres Act Subj 3 Pl · ζάω

verb of relative clause

→ imperfective subjunctive

ζάω: 'live'; the days of the people's life upon the land.

ἐπὶ

upon

preposition + genitive (locative)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἐπὶ

→ relational specification

γῆ: 'land'; the land of promise on which the people live.

ἧς

which

Genitive

relative pronoun (object of ἔδωκες, attracted to genitive)

→ relational specification

ἧς: relative pronoun (genitive by attraction); refers to the land.

ἔδωκες

you gave

Aor Act Indic 2 Sg · δίδωμι

verb of relative clause

→ constative aorist

δίδωμι: 'give'; God's gift of the land to the fathers.

τοῖς

the

Dative

article

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object

→ sphere or reference

πατήρ: 'father'; the patriarchs, recipients of the land-gift.

ἡμῶν

our

Genitive

genitive of relationship (1st person plural)

→ relational specification

ἐγώ (pl.): 'our'; Solomon and Israel as heirs of the fathers.

41 καὶ τῷ ἀλλοτρίῳ ὃς οὐκ ἔστιν ἀπὸ λαοῦ σου οὗτος

And also concerning the foreigner, who is not of your people — this one too —

Fifth petition: the foreigner (introduction) καὶ τῷ ἀλλοτρίῳ

The fifth petition turns, strikingly, to the ἀλλότριος ('foreigner / outsider') who is not of Israel. The dangling οὗτος ('this one') resumes the foreigner emphatically, setting up the remarkable universalist concern of vv. 42–43: the temple is to be a house of prayer that draws even the nations to the knowledge of YHWH's name.

καὶ

and / also

coordinate conjunction (introducing new petition)

→ discourse linkage or contrast

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ἀλλοτρίῳ

foreigner

Dative

dative (concerning the foreigner; resumed by οὗτος)

→ sphere or reference

ἀλλότριος: 'belonging to another / foreign / stranger'; renders יִרְכָּן ('foreigner'); the non-Israelite who comes to pray at the temple — the object of this remarkable universalist petition.

ὃς

who

Nominative

relative pronoun (subject of ἔστιν)

→ participant reference

ὃς: relative pronoun; defines the foreigner as one outside Israel.

οὐκ

not

negation (with ἔστιν)

→ clausal qualification or emphasis

οὐ: negative particle.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause

→ gnomic present

εἰμί: 'be'; defines the foreigner as not belonging to God's people.

ἀπὸ

of / from

preposition + genitive (origin/belonging)

→ spatial or relational framing

ἀπό: 'from'; 'not from / not of your people' — outside the covenant community.

λαοῦ

people

Genitive

genitive object of ἀπό

→ relational specification

λαός: 'people'; Israel, of whom the foreigner is not a member.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

οὗτος

this one

Nominative

resumptive demonstrative (pendent: 'this one too')

→ participant reference

οὗτος: 'this one'; a pendent/resumptive demonstrative dangling at the verse-end, emphatically reintroducing the foreigner as the subject of the following petition.

42 καὶ ἥξουσιν καὶ προσεύξονται εἰς τὸν τόπον τοῦτον

and they will come and pray toward this place,

Fifth petition: the foreigner's coming and prayer (protasis) καὶ ἥξουσιν

The brief protasis: foreigners 'will come' (ἥξουσιν) and pray toward the house. The fuller Hebrew here speaks of the foreigner coming because of God's great name and outstretched arm; the OG abbreviates, but the universalist thrust — outsiders drawn to pray at the temple — is preserved and developed in v. 43.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἥξουσιν

they will come

Fut Act Indic 3 Pl · ἥκω

main verb

→ predictive future

ἥκω: 'come / arrive / be present'; renders נִיב; the foreigners come — from afar, drawn by the LORD's name — to pray at the house.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσεύξονται

they will pray

Fut Mid Indic 3 Pl · προσεύχομαι

main verb

→ predictive future

προσεύχομαι: 'pray'; the foreigners direct their prayer toward the temple.

εἰς

toward

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς

→ object specification

τόπος: 'place'; the temple, focus of the foreigner's prayer.

τοῦτον

this

Accusative

demonstrative

→ participant reference

οὗτος: 'this'.

43 καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἐτοίμου κατοικητηρίου σου καὶ ποιήσεις κατὰ πάντα ὅσα ἂν ἐπικαλέσῃταί σε ὁ ἀλλότριος ὅπως γνῶσιν πάντες οἱ λαοὶ τὸ ὄνομά σου καὶ φοβῶνταί σε καθὼς ὁ λαός σου Ἰσραὴλ καὶ γνῶσιν ὅτι τὸ ὄνομά σου ἐπικέκληται ἐπὶ τὸν οἶκον τοῦτον ὃν ᾠκοδόμησα

then may you hear from heaven, from your established dwelling-place, and do according to all that the foreigner calls upon you for, that all the peoples of the earth may know your name and fear you as your people Israel do, and may know that your name has been called over this house which I have built.

Fifth petition: apodosis (the universalist purpose)

καὶ σὺ εἰσακούσῃ

The apodosis is the prayer's universalist climax. Uniquely among the petitions, Solomon asks that God grant the foreigner all he requests — so that all the peoples may know God's name and fear him as Israel does. The temple becomes a beacon to the nations; the perfect ἐπικέκληται ('your name has been called over this house') marks it as belonging to YHWH and known among the peoples.

καὶ

and / then

coordinate conjunction (apodotic)

→ discourse linkage or contrast

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

σὺ

you

Nominative

emphatic subject pronoun

→ participant reference

σὺ: emphatic 'you'.

εἰσακούσῃ

you will hear

Fut Mid Indic 2 Sg · εἰσακούω

main verb (hearing refrain)

→ volitive/predictive future

εἰσακούω: 'hear'; the refrain.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ

→ relational specification

οὐρανός: 'heaven'.

ἐξ

from

preposition + genitive (in apposition)

→ spatial or relational framing

ἐκ: 'from'; apposition specifying heaven as God's dwelling.

ἐτοίμου

established

Genitive

attributive adjective (modifying κατοικητηρίου)

→ relational specification

ἐτοίμος: 'ready / fixed / established'; God's firmly-fixed heavenly dwelling (cf. v. 39).

κατοικητηρίου

dwelling-place

Genitive

genitive object of ἐξ

→ relational specification

κατοικητήριον: 'dwelling / habitation'; God's heavenly seat.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσεις

you will do

Fut Act Indic 2 Sg · ποιέω

main verb (the granting)

→ predictive future

ποιέω: 'do / act'; uniquely, God is asked to do all the foreigner requests — a sign of the petition's expansiveness toward the nations.

κατά

according to

preposition + accusative (standard)

→ spatial or relational framing

κατά + acc.: 'according to'; the measure of the granting — all the foreigner asks.

πάντα

all

Accusative

accusative object of κατά

→ object specification

πᾶς: 'all'; the whole of the foreigner's requests.

ὅσα

whatever

Accusative

relative pronoun (indefinite, object of ἐπικαλέσεται)

→ participant reference

ὅσος: 'as much as / whatever'; with ἄν, indefinite — 'whatever the foreigner calls for'.

ἄν

-ever

modal particle

→ discourse linkage or contrast

ἄν: modal particle.

ἐπικαλέσῃται

calls upon

Aor Mid Subj 3 Sg · ἐπικαλέω

verb of indefinite relative clause

→ aorist subjunctive

ἐπικαλέω (mid.): 'call upon / invoke / appeal to'; the foreigner invokes the LORD's name in prayer — the same root recurs in ἐπικέκληται below.

σε

you

Accusative

direct object of ἐπικαλέσῃται

→ participant reference

σύ: 'you'; God, called upon by the foreigner.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄλλότριος

foreigner

Nominative

subject of ἐπικαλέσῃται

→ participant prominence

ἄλλότριος: 'foreigner / stranger'; the non-Israelite suppliant.

ὥς

that / so that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ὥς: 'so that'; introduces the universalist purpose.

γινῶσιν

may know

Aor Act Subj 3 Pl · γινώσκω

verb of purpose clause

→ aorist subjunctive (ingressive: come to know)

γινώσκω: 'know'; that all peoples may come to know God's name — the recognition-formula extended to the nations.

πάντες

all

Nominative

attributive adjective (modifying λαοί)

→ participant prominence

παῖς: 'all'; all the peoples of the earth.

οἱ

the

Nominative

article

→ noun-phrase marking

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

λαοί

peoples

Nominative

subject of γινῶσιν

→ participant prominence

λαός: 'people / nation'; in the plural, the gentile nations — drawn to knowledge of YHWH through the temple.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of γινῶσιν

→ object specification

ὄνομα: 'name'; God's name, known among the nations.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

φοβῶνταί
may fear

Pres Mid Subj 3 Pl · φοβέομαι

verb of purpose clause

→ imperfective subjunctive

φοβέομαι: 'fear / reverence'; the nations come to fear God as Israel does — universal reverence.

σε
you

Accusative

direct object of φοβῶνται

→ participant reference

σύ: 'you'; God, the object of universal reverence.

καθώς
as

comparative conjunction

→ discourse linkage or contrast

καθώς: 'as / just as'; the nations' reverence is patterned on Israel's.

ὁ
the

Nominative

article

→ noun-phrase marking

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

λαός
people

Nominative

subject (in comparison)

→ participant prominence

λαός: 'people'; Israel, the model of the fear of God.

σου
your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

Ισραηλ
Israel

apposition to λαός (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

γινῶσιν
may know

Aor Act Subj 3 Pl · γινώσκω

verb of purpose clause (repeated)

→ aorist subjunctive

γινώσκω: 'know'; that the nations may also know the name has been called over the house.

ὅτι
that

conjunction (object clause of γινῶσιν)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of the knowing.

τὸ
the

Nominative

article

→ noun-phrase marking

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

ὄνομα

name

Nominative

subject of ἐπικέκληται

→ participant prominence

ὄνομα: 'name'; God's name, invoked over the house.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

ἐπικέκληται

has been called

Perf Mid/Pass Indic 3 Sg · ἐπικαλέω

verb of object clause

→ stative perfect (abiding status)

ἐπικαλέω (perf. pass.): 'be named over / be invoked upon'; renders לַע ... בָּשָׁם אֱלֹהִים ('the name is called over'), the Hebraism for ownership/belonging — the house belongs to YHWH, bearing his name.

ἐπὶ

over

preposition + accusative (the name 'over' the house)

→ spatial or relational framing

ἐπί + acc.: 'over / upon'; in the idiom 'the name is called over the house'.

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative object of ἐπὶ

→ object specification

οἶκος: 'house / temple'; the house over which God's name is invoked.

τούτον

this

Accusative

demonstrative

→ participant reference

οὗτος: 'this'.

ὃν

which

Accusative

relative pronoun (object of ὠκοδόμησα)

→ participant reference

ὃς: relative pronoun; refers to the house.

ὠκοδόμησα

I have built

Aor Act Indic 1 Sg · οἰκοδομέω

verb of relative clause

→ constative aorist

οἰκοδομέω: 'build'; Solomon's building of the house, bearing God's name before the nations.

44 ὅτι ἐξελεύσεται ὁ λαός σου εἰς πόλεμον ἐπὶ τοὺς ἐχθροὺς αὐτοῦ ἐν ὁδῷ ἢ ἐπιστρέψεις αὐτοὺς καὶ προσεύξονται ἐν ὀνόματι κυρίου ὁδὸν τῆς πόλεως ἧς ἐξελέξω ἐν αὐτῇ καὶ τοῦ οἴκου οὗ ὠκοδόμησα τῷ ὀνόματί σου

When your people go out to war against their enemies, by the way you send them, and they pray in the name of the LORD toward the city which you have chosen and toward the house which I have built for your name,

Sixth petition: war (protasis)

ὅτι ἐξελεύσεται

The sixth petition concerns the people going out to war 'by the way you send them' — legitimate, divinely-sanctioned warfare — and praying toward the chosen city and the house. The doubled directional accusative ὁδὸν τῆς πόλεως ... (καὶ) τοῦ οἴκου ('toward the city ... the house') is the spatial orientation of prayer that recurs in the exile petition (v. 48).

ὅτι

when / if

conjunction (introducing the case)

→ discourse linkage or contrast

ὅτι: 'when / that'; here introducing the conditional scenario of warfare.

ἐξελεύσεται

goes out

Fut Mid Indic 3 Sg · ἐξέρχομαι

main verb of protasis

→ predictive future

ἐξέρχομαι: 'go out'; renders נִצָּח; the people go out to battle.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject

→ participant prominence

λαός: 'people'; Israel going to war.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

εἰς

to

preposition + accusative (goal/purpose)

→ spatial or relational framing

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

πόλεμον

war

Accusative

accusative object of εἰς

→ object specification

πόλεμος: 'war / battle'; renders מִלְחָמָה; the military campaign.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: 'against'; in hostile sense, against the enemies.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἐχθρούς

enemies

Accusative

accusative object of ἐπί

→ object specification

ἐχθρός: 'enemy'; the foes against whom Israel campaigns.

αὐτοῦ

their

Genitive

genitive of relationship

→ relational specification

αὐτός: 'their' (collective with λαός).

ἐν

by

preposition + dative (means/route)

→ spatial or relational framing

ἐν: meaning 'by'; here it marks the relation signaled by preposition + dative (means/route).

ὁδῷ

way

Dative

dative of route ('by the way')

→ sphere or reference

ὁδός: 'way / road'; the route on which God sends the army — divine direction of the campaign.

ἣ

which

Dative

relative pronoun (dative, attracted)

→ participant reference or interest

ὅς: relative pronoun; refers to the way.

ἐπιστρέψεις

you send

Fut Act Indic 2 Sg · ἐπιστρέφω

verb of relative clause

→ predictive future

ἐπιστρέφω: 'turn / direct / send'; here of God directing/sending the army on its way — the campaign is under divine guidance.

αὐτούς

them

Accusative

direct object

→ participant reference

αὐτός: 'them'; the people God sends.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσεύχονται

they pray

Fut Mid Indic 3 Pl · προσεύχομαι

main verb (the prayer in war)

→ predictive future

προσεύχομαι: 'pray'; the soldiers pray toward the city and house even on campaign.

ἐν

in

preposition + dative (sphere: 'in the name')

→ spatial or relational framing

ἐν ὀνόματι: 'in the name of' — praying invoking the LORD's name.

ὀνόματι

name

Dative

dative (sphere of the prayer)

→ sphere or reference

ὄνομα: 'name'; they pray 'in the name of the LORD,' invoking his authority and presence.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: rendering of the Tetragrammaton; the name in which they pray.

ὁδὸν

toward / by way of

Accusative

adverbial accusative (direction: 'toward')

→ object specification

ὁδός: 'way'; the accusative ὁδὸν here functions adverbially/prepositionally, 'toward / in the direction of' the city — a Hebraism (יְרֵד) for the orientation of prayer.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive (toward the city)

→ relational specification

πόλις: 'city'; Jerusalem, the chosen city toward which prayer is directed.

ἧς

which

Genitive

relative pronoun (object of ἐξελέξω)

→ relational specification

ἥς: relative pronoun; refers to the city.

ἐξελέξω

you chose

Aor Mid Indic 2 Sg · ἐκλέγομαι

verb of relative clause

→ constative aorist (the election)

ἐκλέγομαι: 'choose'; the chosen city — echoing the election language of v. 16.

ἐν

in / it

preposition + dative (resumptive Hebraism)

→ spatial or relational framing

ἐν αὐτῇ: 'in it' — the resumptive pronoun after the relative is a Hebraism (... יְרֵד יְרֵד).

αὐτῇ

it

Dative

resumptive pronoun (Hebraism)

→ participant reference or interest

αὐτός: 'it'; the resumptive 'in it' redundantly resuming the relative ἧς, a Hebraism.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive (toward the house, parallel to πόλεως)

→ relational specification

οἶκος: 'house / temple'; the second focus of the prayer, parallel to the city.

οἷ

which

Genitive

relative pronoun (object of ὑποδοῖμα)

→ relational specification

ὅς: relative pronoun; refers to the house.

ὠκοδόμησα

I built

Aor Act Indic 1 Sg · οἰκοδομέω

verb of relative clause

→ constative aorist

οἰκοδομέω: 'build'; Solomon's building of the house for the name.

τῷ

for the

Dative

article

→ noun-phrase marking

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

ὀνόματί

name

Dative

dative of advantage

→ sphere or reference

ὄνομα: 'name'; the house built for God's name.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

45 καὶ εἰσακούσει ἐκ τοῦ οὐρανοῦ τῆς δεήσεως αὐτῶν καὶ τῆς προσευχῆς αὐτῶν καὶ ποιήσεις τὸ δικάϊωμα αὐτοῖς

then may you hear from heaven their supplication and their prayer, and maintain their cause.

Sixth petition: apodosis (vindication in war) καὶ εἰσακούσει

The brief apodosis: God hears from heaven the supplication and prayer of the army and 'maintains their cause' (ποιήσεις τὸ δικάϊωμα αὐτοῖς) — grants them the justice/victory of their just cause. The verse closes the war petition with the assurance of divine vindication.

καὶ

and / then

coordinate conjunction (apodotic)

→ discourse linkage or contrast

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

εἰσακούσει

you will hear

Fut Mid Indic 2 Sg · εἰσακούω

main verb (hearing refrain)

→ volitive/predictive future

εἰσακούω: 'hear'; the form εἰσακούσει spells the 2nd-person future middle by itacism (ἦ written εἰ); the refrain of hearing.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ

→ relational specification

οὐρανός: 'heaven'.

τῆς

the

Genitive

article

→ noun-phrase marking

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

δέησεως

supplication

Genitive

genitive object of εἰσακούσει

→ relational specification

δέησις: 'supplication'; the army's plea.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

προσευχῆς

prayer

Genitive

genitive object of εἰσακούσει (coordinate)

→ relational specification

προσευχή: 'prayer'; paired with δέησις.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσεις

you will maintain

Fut Act Indic 2 Sg · ποιέω

main verb (vindication)

→ predictive future

ποιέω: 'do / execute'; ποιεῖν τὸ δικαίωμα ('to maintain the cause / do justice') — God grants the army the justice of their cause, i.e. victory.

τὸ

the

Accusative

article

→ noun-phrase marking

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

δικαίωμα

cause / right

Accusative

direct object of ποιήσεις

→ object specification

δικαίωμα: 'judgment / just claim / right'; renders ὁ ψῆφισις 'their cause / their right' — the just verdict God grants in their favour.

αὐτοῖς

for them

Dative

dative of advantage

→ participant reference or interest

αὐτός: 'for them'; the army for whom God maintains the cause.

46 ὅτι ἀμαρτήσονται σοι ὅτι οὐκ ἔστιν ἄνθρωπος ὃς οὐχ ἀμαρτήσεται καὶ ἐπάξεις ἐπ' αὐτοὺς καὶ παραδώσεις αὐτοὺς ἐνώπιον ἐχθρῶν καὶ αἰχμαλωτιοῦσιν αὐτοὺς οἱ αἰχμαλωτίζοντες εἰς γῆν μακρὰν καὶ ἐγγύς

When they sin against you — for there is no man who will not sin — and you are angry with them and deliver them up before enemies, and their captors carry them away captive to a land far off or near,

Seventh petition: exile (protasis begins) ὅτι ἀμαρτήσονται

The seventh and climactic petition concerns exile. Its premise is the universal sinfulness of humanity — οὐκ ἔστιν ἄνθρωπος ὃς οὐχ ἀμαρτήσεται ('there is no man who will not sin'), a maxim Paul echoes (cf. Rom 3:23). Sin leads to God's anger, defeat, and deportation to a land 'far off or near' — the whole range of possible captivity.

ὅτι

when / if

conjunction (introducing the case)

→ discourse linkage or contrast

ὅτι: 'when / that'; introduces the exile scenario.

ἀμαρτήσονται

they sin

Fut Mid Indic 3 Pl · ἀμαρτάνω

verb of protasis

→ gnomic/predictive future

ἀμαρτάνω: 'sin'; the people's sin, the cause of the exile.

σοι

against you

Dative

dative (of the one wronged)

→ participant reference or interest

σύ: 'you'; sin against God.

ὅτι

for

causal conjunction (parenthetical maxim)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the universal maxim of human sinfulness.

οὐκ

not

negation (with ἔστιν)

→ clausal qualification or emphasis

οὐ: negative particle.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

existential verb

→ gnomic present (timeless truth)

εἰμί: 'be / exist'; οὐκ ἔστιν ἄνθρωπος ὃς οὐχ ἁμαρτήσεται — the universal anthropological maxim of sin.

ἄνθρωπος

man

Nominative

subject (existential)

→ participant prominence

ἄνθρωπος: 'man / human being'; no human is exempt from sin.

ὃς

who

Nominative

relative pronoun (subject of ἁμαρτήσεται)

→ participant reference

ὃς: relative pronoun; 'who will not sin.'

οὐχ

not

negation (with ἁμαρτήσεται)

→ clausal qualification or emphasis

οὐ: negative particle (form οὐχ before rough breathing).

ἁμαρτήσεται

will sin

Fut Mid Indic 3 Sg · ἁμαρτάνω

verb of relative clause

→ gnomic future

ἁμαρτάνω: 'sin'; the universal certainty of human sin — every person sins.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπάξεις

you are angry / bring upon

Fut Act Indic 2 Sg · ἐπάγω

main verb (divine response to sin)

→ predictive future

ἐπάγω: 'bring upon / lead against'; God 'brings [judgment] upon' them — the hostile imposition that delivers them to their enemies (cf. the same verb at Exod 11:1).

ἐπὶ

upon

preposition + accusative (hostile direction, elided)

→ spatial or relational framing

ἐπί + acc.: 'upon / against'; in hostile sense.

αὐτοὺς

them

Accusative

accusative object of ἐπί

→ participant reference

αὐτός: 'them'; the sinning people.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παραδώσεις

you deliver up

Fut Act Indic 2 Sg · παραδίδωμι

main verb (handing over)

→ predictive future

παραδίδωμι: 'hand over / deliver up'; renders ἦν; God delivers the people into the power of their enemies as judgment.

αὐτούς

them

Accusative

direct object

→ participant reference

αὐτός: 'them'.

ἐνώπιον

before

preposition + genitive (in the power of)

→ spatial or relational framing

ἐνώπιον: 'before'; Hebraism (יָנִי);
delivered 'before / into the power of' the
enemy.

ἐχθρῶν

enemies

Genitive

genitive object of ἐνώπιον

→ relational specification

ἐχθρός: 'enemy'; the foes to whom Israel is
delivered.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αἰχμαλωτιοῦσιν

they carry captive

Fut Act Indic 3 Pl · αἰχμαλωτίζω

main verb (deportation)

→ predictive future

αἰχμαλωτίζω: 'take captive / lead away as
prisoner'; renders חָבֵשׁ; the captors deport
the defeated people — the exile proper.

αὐτούς

them

Accusative

direct object

→ participant reference

αὐτός: 'them'.

οἱ

the

Nominative

article (with substantivized participle)

→ noun-phrase marking

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

αἰχμαλωτίζοντες

captors

Pres Act Ptcp Nom Pl Masc · αἰχμαλωτίζω

substantivized participle (subject: 'the captors')

→ imperfective (the captor-agents)

αἰχμαλωτίζω: 'take captive'; the
substantivized participle 'the ones taking
captive' = the captors who deport Israel.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

γῆν

land

Accusative

accusative object of εἰς

→ object specification

γῆ: 'land'; the land of captivity.

μακρὰν

far off

Accusative

attributive adjective (modifying γῆν)

→ object specification

μακρός: 'far / distant'; a 'far-off' land of
exile — paired with 'near' for the whole
range.

καὶ

or / and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγγύς

near

adverb (with γῆν: 'near')

→ clausal contribution

ἐγγύς: 'near'; 'far off or near' — a merism covering any place of captivity, however distant.

47 καὶ ἐπιστρέψουσιν καρδίας αὐτῶν ἐν τῇ γῇ οὗ μετήχθησαν ἐκεῖ καὶ ἐπιστρέψωσιν καὶ δεηθῶσίν σου ἐν γῇ μετοικίας αὐτῶν λέγοντες ἡμάρτομεν ἠνομήσαμεν ἠδικήσαμεν

and they turn back their hearts in the land where they were led away, and repent and make supplication to you in the land of their captivity, saying, 'We have sinned, we have done wrong, we have committed iniquity,'

Seventh petition: the exiles' repentance

καὶ ἐπιστρέψουσιν

The penitential turn of the exile petition: in the land of their captivity the people turn their hearts back, repent, and make supplication with a threefold confession — ἡμάρτομεν, ἠνομήσαμεν, ἠδικήσαμεν ('we have sinned, done wrong, committed iniquity') — the classic triad of penitential confession (cf. Dan 9:5; Ps 106:6).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιστρέψουσιν

they turn back

Fut Act Indic 3 Pl · ἐπιστρέφω

main verb (repentance)

→ predictive future

ἐπιστρέφω: 'turn / return'; here transitive with καρδίας ('turn back their hearts') — the inward turn of repentance.

καρδίας

hearts

Accusative

direct object of ἐπιστρέψουσιν

→ object specification

καρδία: 'heart'; the hearts turned back to God in repentance.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their'.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: 'land'; the land of exile where they repent.

οὗ

where

relative adverb of place

→ participant reference

οὗ: 'where'; the place to which they were deported.

μετήχθησαν

they were led away

Aor Pass Indic 3 Pl · μετάγω

verb of relative clause

→ constative aorist (the deportation)

μετάγω: 'lead away / transfer'; the passive 'were led away' of the deportation into exile.

ἐκεῖ

there

adverb of place (resumptive Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive 'there' after οὗ ('where ... there') is a Hebraism (... ἔρχονται ἐκεῖ).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιστρέψωσιν

they repent

Aor Act Subj 3 Pl · ἐπιστρέφω

verb of the penitential sequence (subjunctive)

→ aorist subjunctive

ἐπιστρέφω: 'turn / repent'; here intransitive, the act of repentance in exile.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δεσθῶσιν

they make supplication

Aor Pass Subj 3 Pl · δέομαι

verb of the penitential sequence

→ aorist subjunctive

δέομαι: 'beg / entreat / make supplication'; the exiles' plea for mercy.

σου

to you

Genitive

genitive object of δέομαι

→ relational specification

σύ: 'you'; the object of the supplication (δέομαι + gen.).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: 'land'; the land of their captivity.

μετοικίας

captivity / exile

Genitive

genitive (defining: 'land of their exile')

→ relational specification

μετοικία: 'deportation / exile / removal'; renders הָלַךְ / יָגוּר; the land of their forced relocation.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their'.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

participle of speech (introducing the confession)

→ imperfective

λέγω: λέγοντες introduces the quoted penitential confession.

ἡμάρτομεν

we have sinned

Aor Act Indic 1 Pl · ἁμαρτάνω

main verb of confession (first member of triad)

→ constative aorist (acknowledged guilt)

ἁμαρτάνω: 'sin / miss the mark'; the first and most general term of the penitential triad.

ἡνομήσαμεν

we have done wrong

Aor Act Indic 1 Pl · ἄνομέω

main verb of confession (second member)

→ constative aorist

ἄνομέω: 'act lawlessly / transgress'; renders הִעֲוִיתִי / הֵעֲוָה; the second term — lawless transgression.

ἡδίκησαμεν

we have committed iniquity

Aor Act Indic 1 Pl · ἄδικέω

main verb of confession (third member)

→ constative aorist

ἄδικέω: 'do wrong / act unjustly / commit iniquity'; renders הִגַּדְתִּי; the third term — completing the threefold confession of guilt (cf. Dan 9:5).

48 καὶ ἐπιστρέψωσιν πρὸς σέ ἐν ὅλῃ καρδίᾳ αὐτῶν καὶ ἐν ὅλῃ ψυχῇ αὐτῶν ἐν τῇ γῇ ἐχθρῶν αὐτῶν οὗ μετήγαγες αὐτούς καὶ προσεύξονται πρὸς σέ ὁδὸν γῆς αὐτῶν ἧς ἔδωκας τοῖς πατράσιν αὐτῶν τῆς πόλεως ἧς ἐξελέξω καὶ τοῦ οἴκου οὗ ὠκοδόμηκα τῷ ὀνόματί σου

and they turn back to you with all their heart and with all their soul in the land of their enemies, where you led them away, and they pray to you toward the land which you gave to their fathers, toward the city which you have chosen and the house which I have built for your name,

Seventh petition: wholehearted return and prayer

καὶ ἐπιστρέψωσιν πρὸς σέ

The repentance deepens to a wholehearted return — ἐν ὅλῃ καρδίᾳ ... καὶ ἐν ὅλῃ ψυχῇ ('with all their heart and all their soul', the Deuteronomic formula of Deut 6:5; 30:2). The exiles pray 'toward' the land, the chosen city, and the house — the same triple orientation as the war petition (v. 44), now from the depths of captivity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιστρέψωσιν

they turn back

Aor Act Subj 3 Pl · ἐπιστρέφω

verb of the penitential sequence

→ aorist subjunctive

ἐπιστρέφω: 'turn / return'; the wholehearted return to God in exile.

πρὸς

to

preposition + accusative (direction of return)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς

→ participant reference

σύ: 'you'; God, to whom they return.

ἐν

with

preposition + dative (manner)

→ spatial or relational framing

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

ὅλη

whole

Dative

attributive adjective (modifying καρδία)

→ sphere or reference

ὅλος: 'whole'; ἐν ὅλῃ καρδίᾳ, the Deuteronomic 'whole heart' (Deut 6:5).

καρδία

heart

Dative

dative of manner

→ sphere or reference

καρδία: 'heart'; the seat of wholehearted devotion.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their'.

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 (manner)

→ spatial or relational framing

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

ὅλη

whole

Dative

attributive adjective (modifying ψυχῇ)

→ sphere or reference

ὅλος: 'whole'; ἐν ὅλῃ ψυχῇ, completing the Deuteronomic formula.

ψυχῇ

soul

Dative

dative of manner

→ sphere or reference

ψυχῇ: 'soul / life'; renders $\Psi\chi\eta$; 'with all their soul' — total self-giving in repentance.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their'.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: 'land'; the land of the enemies.

ἐχθρῶν

enemies

Genitive

genitive (defining: 'land of their enemies')

→ relational specification

ἐχθρός: 'enemy'; the captors' land.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their'.

οὗ

where

relative adverb of place

→ participant reference

οὗ: 'where'; the place of deportation.

μετήγαγες

you led away

Aor Act Indic 2 Sg · μετάγω

verb of relative clause

→ constative aorist

μετάγω: 'lead away / transfer'; here God himself 'led them away' — the exile attributed ultimately to divine action.

αὐτούς

them

Accusative

direct object

→ participant reference

αὐτός: 'them'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσεύχονται

they pray

Fut Mid Indic 3 Pl · προσεύχομαι

main verb (prayer in exile)

→ predictive future

προσεύχομαι: 'pray'; the exiles pray toward the homeland, city, and house.

πρὸς

to

preposition + accusative (direction of address)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς

→ participant reference

σύ: 'you'; God, to whom they pray.

ὁδόν

toward / by way of

Accusative

adverbial accusative (direction: 'toward')

→ object specification

ὁδός: 'way'; the adverbial ὁδόν, 'toward / in the direction of' the land (Hebraism, דֶּרֶךְ); the orientation of exilic prayer toward the homeland.

γῆς

land

Genitive

genitive (toward the land)

→ relational specification

γῆ: 'land'; the promised homeland toward which they pray.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their'; their own land.

ἣς

which

Genitive

relative pronoun (object of ἔδωκας)

→ relational specification

ὅς: relative pronoun; refers to the land.

ἔδωκας

you gave

Aor Act Indic 2 Sg · δίδωμι

verb of relative clause

→ constative aorist

δίδωμι: 'give'; the land given to the fathers.

τοῖς

the

Dative

article

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object

→ sphere or reference

πατήρ: 'father'; the patriarchs, recipients of the land-gift.

αὐτῶν

their

Genitive

genitive of relationship

→ relational specification

αὐτός: 'their'.

τῆς

the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive (toward the city, parallel to γῆς)

→ relational specification

πόλις: 'city'; Jerusalem, the chosen city.

ἧς

which

Genitive

relative pronoun (object of ἐξελέξω)

→ relational specification

ὅς: relative pronoun; refers to the city.

ἐξελέξω

you chose

Aor Mid Indic 2 Sg · ἐκλέγομαι

verb of relative clause

→ constative aorist

ἐκλέγομαι: 'choose'; the chosen city.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive (toward the house, parallel)

→ relational specification

οἶκος: 'house / temple'; the third focus of prayer.

οὗ

which

Genitive

relative pronoun (object of ὠκοδόμηκα)

→ relational specification

ὅς: relative pronoun; refers to the house.

ὠκοδόμηκα

I have built

Perf Act Indic 1 Sg · οἰκοδομέω

verb of relative clause

→ stative perfect (abiding result)

οἰκοδομέω (perf.): 'have built'; the perfect ὠκοδόμηκα stresses the abiding result — the house stands built for the name (contrast the aorist ὠκοδόμησα elsewhere).

τῷ

for the

Dative

article

→ noun-phrase marking

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

ὀνόματί

name

Dative

dative of advantage

→ sphere or reference

ὄνομα: 'name'; the house built for God's name.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

49 καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἐτοίμου κατοικητηρίου σου

then may you hear from heaven, from your established dwelling-place,

Seventh petition: apodosis begins (the hearing refrain)

καὶ εἰσακούσῃ

The apodosis of the exile petition opens with the now-familiar refrain — hear from heaven, your established dwelling — continued and amplified in vv. 50–51 with the plea for forgiveness and compassion before the captors.

καὶ

and / then

coordinate conjunction (apodotic)

→ discourse linkage or contrast

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

εἰσακούσῃ

you will hear

Fut Mid Indic 2 Sg · εἰσακούω

main verb (hearing refrain)

→ volitive/predictive future

εἰσακούω: 'hear'; the refrain, here opening the apodosis of the climactic exile petition.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ

→ relational specification

οὐρανός: 'heaven'.

ἐξ

from

preposition + genitive (in apposition)

→ spatial or relational framing

ἐκ: 'from'; apposition specifying heaven as God's dwelling.

ἐτοίμου

established

Genitive

attributive adjective (modifying κατοικητηρίου)

→ relational specification

ἐτοίμος: 'fixed / established'; God's firmly-fixed heavenly dwelling (cf. vv. 39, 43).

κατοικητηρίου

dwelling-place

Genitive

genitive object of ἐξ

→ relational specification

κατοικητήριον: 'dwelling / habitation'; God's heavenly seat, from which he hears.

σου

your

Genitive

genitive of possession

→ relational specification

σού: 'your'.

50 καὶ ἴλεως ἔσῃ ταῖς ἀδικίαις αὐτῶν αἷς ἡμαρτόν σοι καὶ κατὰ πάντα τὰ ἀθετήματα αὐτῶν ἃ ἠθέτησάν σοι καὶ δώσεις αὐτοὺς εἰς οἰκτιρμοὺς ἐνώπιον αἰχμαλωτευόντων αὐτοὺς καὶ οἰκτιρήσουσιν αὐτούς

and be gracious to their iniquities by which they have sinned against you, and to all their transgressions by which they have transgressed against you, and grant them to be objects of compassion before their captors, that they may have compassion on them;

Seventh petition: forgiveness and compassion before captors

καὶ ἴλεως ἔσῃ

The apodosis continues with the plea for forgiveness of iniquities and transgressions, and adds a distinctive request: that God grant the exiles to be 'objects of compassion' (εἰς οἰκτιρμοὺς) before their captors, who will then pity them. The motif anticipates the mercy shown Israel in exile (cf. Ps 106:46; Dan 1:9).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἴλεως

gracious

Nominative

predicate adjective (with ἔσῃ)

→ participant prominence

ἴλεως: 'gracious / forgiving'; the refrain's note of forgiveness.

ἔσῃ

you will be

Fut Mid Indic 2 Sg · εἰμί

copula

→ predictive future

εἰμί: 'be'; ἴλεως ἔσῃ, 'you will be gracious.'

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἀδικίαις

iniquities

Dative

dative object of ἵλεως

→ sphere or reference

ἀδικία: 'wrongdoing / iniquity'; renders
ἡν; the iniquities God is asked to forgive.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their'.

αἷς

by which

Dative

relative pronoun (dative of means/respect)

→ participant reference or interest

ὅς: relative pronoun; 'by which they
sinned.'

ἥμαρτόν

they sinned

Aor Act Indic 3 Pl · ἁμαρτάνω

verb of relative clause

→ constative aorist

ἁμαρτάνω: 'sin'; the people's sins against
God.

σοι

against you

Dative

dative (of the one wronged)

→ participant reference or interest

σύ: 'you'; sin against God.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

κατά

in respect of / according to

preposition + accusative

→ spatial or relational framing

κατά + acc.: 'according to / in respect of';
'as to all their transgressions.'

πάντα

all

Accusative

attributive adjective (modifying ἁθετήματα)

→ object specification

πᾶς: 'all'; the totality of their
transgressions.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἁθετήματα

transgressions

Accusative

accusative object of κατά

→ object specification

ἁθέτημα: 'breach / transgression / act of
rebellion'; renders ὧν; deliberate acts of
covenant-breaking.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their'.

ᾧ

by which

Accusative

relative pronoun (cognate accusative)

→ participant reference

ὅς: relative pronoun; cognate with
ἡθέτησαν, 'by which they transgressed.'

ἡθέτησάν

they transgressed

Aor Act Indic 3 Pl · ἄθετέω

verb of relative clause

→ constative aorist

ἄθετέω: 'set aside / break faith / transgress'; the cognate verb of ἀθέτημα — they broke faith with God.

σοι

against you

Dative

dative (of the one wronged)

→ participant reference or interest

σύ: 'you'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσεις

you will grant

Fut Act Indic 2 Sg · δίδωμι

main verb (granting compassion)

→ predictive future

δίδωμι: 'give / grant'; δώσεις αὐτοὺς εἰς οἰκτιρμούς ('grant them to compassion') — make them objects of pity before their captors.

αὐτοὺς

them

Accusative

direct object

→ participant reference

αὐτός: 'them'; the exiles.

εἰς

to / as

preposition + accusative (predicative goal)

→ spatial or relational framing

εἰς: 'to / for'; εἰς οἰκτιρμούς, 'to/for compassion' — that they become objects of mercy (a Hebraism, מִיָּדָהּ).

οἰκτιρμούς

compassion

Accusative

accusative object of εἰς (predicative)

→ object specification

οἰκτιρμός: 'compassion / pity / mercy'; renders מִיָּדָהּ; the exiles are to be objects of compassion before their captors.

ἐνώπιον

before

preposition + genitive (in the sight of)

→ spatial or relational framing

ἐνώπιον: 'before'; Hebraism (עֵינֵיהֶם); before the captors.

αἰχμαλωτευόντων

captors

Pres Act Ptcp Gen Pl Masc · αἰχμαλωτεύω

substantivized participle (genitive: 'their captors')

→ imperfective (the captor-agents)

αἰχμαλωτεύω: 'take captive'; the substantivized participle 'those holding [them] captive' = the captors.

αὐτούς

them

Accusative

direct object of the participle

→ participant reference

αὐτός: 'them'; the captives.

καὶ

and / that

coordinate conjunction (result)

→ discourse linkage or contrast

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

οἰκτιρήσουσιν

they will have compassion

Fut Act Indic 3 Pl · οἰκτίρω

main verb (result of the granting)

→ predictive future

οἰκτίρω: 'have compassion / pity'; the cognate verb — the captors will pity the exiles, the intended result of God's granting.

αὐτούς

them

Accusative

direct object

→ participant reference

αὐτός: 'them'; the exiles, pitied by their captors.

51 ὅτι λαός σου καὶ κληρονομία σου οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου ἐκ μέσου χωνευτηρίου σιδήρου

for they are your people and your inheritance, whom you brought out of the land of Egypt, out of the midst of the iron-furnace.

Ground of the petition (covenant ownership)

ὅτι λαός σου

The ground of the whole exile petition: Israel is God's own people and inheritance, redeemed from 'the iron-furnace' (χωνευτηρίου σιδήρου) of Egypt — a vivid metaphor for the crucible of Egyptian bondage (cf. Deut 4:20; Jer 11:4). The Exodus redemption is the basis for the plea that God not abandon his people in a new captivity.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'for / because'; grounds the petition in covenant ownership.

λαός

people

Nominative

predicate nominative

→ participant prominence

λαός: 'people'; Israel is God's covenant people.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κληρονομία

inheritance

Nominative

predicate nominative (coordinate with λαός)

→ participant prominence

κληρονομία: 'inheritance / heritage'; renders יְהוָה ; Israel as God's own portion and possession (cf. Deut 9:29).

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

οὓς

whom

Accusative

relative pronoun (object of ἐξήγαγες)

→ participant reference

ὅς: relative pronoun; refers to the people.

ἐξήγαγες

you brought out

Aor Act Indic 2 Sg · ἐξάγω

verb of relative clause

→ constative aorist (the Exodus)

ἐξάγω: 'lead out / bring out'; the Exodus deliverance, the ground of Israel's belonging to God.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

γῆς

land

Genitive

genitive object of ἐκ

→ relational specification

γῆ: 'land'; Egypt, the land of bondage.

Αἰγύπτου

of Egypt

Genitive

genitive (defining: 'land of Egypt')

→ relational specification

Αἴγυπτος: declined (gen. Αἰγύπτου).

ἐκ

out of

preposition + genitive (source, in apposition)

→ spatial or relational framing

ἐκ: 'out of'; apposition intensifying the place of bondage.

μέσου

midst

Genitive

genitive object of ἐκ ('out of the midst')

→ relational specification

μέσος: 'middle / midst'; ἐκ μέσου, 'from the midst of' — out of the very heart of the furnace.

χωνευτηρίου

furnace / smelting-furnace

Genitive

genitive (defining: 'furnace')

→ relational specification

χωνευτήριον: 'smelting-furnace / crucible'; renders כּוּר ; the 'iron-furnace' is the metaphor for the crucible of Egyptian slavery (cf. Deut 4:20; Jer 11:4).

σιδήρου

of iron

Genitive

genitive (defining: 'furnace of iron')

→ relational specification

σίδηρος: 'iron'; χωνευτήριον σιδήρου ('the iron-furnace'), the smelting-crucible used for iron — the harshest image of refining affliction, applied to Egypt.

52 καὶ ἔστωσαν οἱ ὀφθαλμοί σου καὶ τὰ ὦτά σου ἡνεωγμένα εἰς τὴν δέησιν τοῦ δούλου σου καὶ εἰς τὴν δέησιν τοῦ λαοῦ σου Ἰσραὴλ εἰσακούειν αὐτῶν ἐν πᾶσιν οἷς ἂν ἐπικαλέσωνταί σε

Let your eyes and your ears be open to the supplication of your servant and to the supplication of your people Israel, to hearken to them in all things for which they call upon you;

Summarizing petition (eyes and ears open) καὶ ἔστωσαν

A summarizing petition closing the body of the prayer: let God's eyes and ears (ὀφθαλμοί ... ὦτα) be open to the supplication of king and people. The imperative ἔστωσαν gathers the seven petitions into the single plea for continual divine attentiveness 'in all things for which they call upon you.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔστωσαν

let be

Pres Act Impv 3 Pl · εἰμί

main verb (imperative of petition)

→ imperative (request)

εἰμί: 'be'; the third-person imperative 'let [your eyes and ears] be open' — the summarizing plea for attentiveness.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ὀφθαλμοί

eyes

Nominative

subject of ἔστωσαν

→ participant prominence

ὀφθαλμός: 'eye'; God's watchful eyes open toward his people's plea (cf. v. 29).

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article

→ noun-phrase marking

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

ὦτά

ears

Nominative

subject of ἔστωσαν (coordinate with ὀφθαλμοί)

→ participant prominence

οὖς (pl. ὦτα): 'ear'; God's ears open to hear — the anthropomorphic image of attentive hearing.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

ἠνεωγμένα

open

Perf Pass Ptcp Nom Pl Neut · ἀνοίγω

predicate participle (with ἔστωσαν: 'be open')

→ stative perfect (abiding openness)

ἀνοίγω: 'open'; the perfect passive participle expresses the settled state of God's eyes and ears being open — continual readiness to hear (cf. v. 29).

εἰς

to

preposition + accusative (object of attention)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

δέησιν

supplication

Accusative

accusative object of εἰς

→ object specification

δέησις: 'supplication'; the servant's plea, toward which God's eyes and ears are open.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

δούλου

servant

Genitive

genitive of source

→ relational specification

δοῦλος: 'servant'; the king.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς

to

preposition + accusative

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

δέησιν

supplication

Accusative

accusative object of εἰς (parallel)

→ object specification

δέησις: 'supplication'; the people's plea.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of source

→ relational specification

λαός: 'people'; Israel.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

Ισραηλ

Israel

apposition to λαοῦ (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

εἰσακούειν

to hearken

Pres Act Inf · εἰσακούω

infinitive of purpose (the goal of openness)

→ imperfective

εἰσακούω: 'hear / hearken to'; the purpose of God's open eyes and ears — to heed the people's calls.

αὐτῶν

them

Genitive

genitive object of εἰσακούειν

→ relational specification

αὐτός: 'them'; servant and people, heeded by God.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

πᾶσιν

all things

Dative

dative (sphere: 'in all things')

→ sphere or reference

πᾶς: 'all'; in everything for which they pray.

οἷς

which

Dative

relative pronoun (dative, indefinite with ἅν)

→ participant reference or interest

οἷς: relative pronoun; 'in all things for which.'

ἅν

-ever

modal particle (indefiniteness)

→ discourse linkage or contrast

ἅν: modal particle.

ἐπικαλέσωνταί

they call upon

Aor Mid Subj 3 Pl · ἐπικαλέω

verb of indefinite relative clause

→ aorist subjunctive

ἐπικαλέω (mid.): 'call upon / invoke'; whenever the people invoke God's name in prayer.

σε

you

Accusative

direct object of ἐπικαλέσωνται

→ participant reference

σύ: 'you'; God, called upon.

53 ὅτι σὺ διέστειλας αὐτοὺς σαυτῷ εἰς κληρονομίαν ἐκ πάντων τῶν λαῶν τῆς γῆς καθὼς ἐλάλησας ἐν χειρὶ δούλου σου Μωυσῆ ἐν τῷ ἐξαγαγεῖν σε τοὺς πατέρας ἡμῶν ἐκ γῆς Αἰγύπτου κύριε κύριε τότε ἐλάλησεν Σαλωμων ὑπὲρ τοῦ οἴκου ὡς συνετέλεσεν τοῦ οἰκοδομῆσαι αὐτόν ἥλιον ἐγνώρισεν ἐν οὐρανῷ κύριος εἶπεν τοῦ κατοικεῖν ἐν γνώφῳ οἰκοδόμησον οἶκόν μου οἶκον ἐκπρεπῆ σαυτῷ τοῦ κατοικεῖν ἐπὶ καινότητος οὐκ ἰδοὺ αὕτη γέγραπται ἐν βιβλίῳ τῆς ᾠδῆς

for you set them apart for yourself as an inheritance out of all the peoples of the earth, as you spoke by the hand of your servant Moses when you brought our fathers out of the land of Egypt, O LORD, LORD! Then Solomon spoke concerning the house, when he had finished building it: 'The sun the LORD made known in heaven; he said he would dwell in thick darkness: Build my house, a splendid house for yourself, to dwell in newness. Behold, is this not written in the Book of the Song?'

Final ground of the prayer + the embedded 'sun' couplet (the LXX plus)

ὅτι σὺ διέστειλας

The prayer closes its final petition with the ground of election: God 'set apart' (διέστειλας) Israel as his inheritance from all peoples, as he spoke by Moses at the Exodus — sealed by the double vocative κύριε κύριε. The LXX then embeds here (at the position where the MT lacks it) an expanded form of the 'sun' couplet otherwise reflected in MT 8:12–13: 'The sun the LORD set in heaven; he said he would dwell in thick darkness' — followed by the building-command and the closing citation, ἰδοὺ αὕτη γέγραπται ἐν βιβλίῳ τῆς ᾠδῆς ('is this not written in the Book of the Song?'). The reference to the 'Book of the Song' (reading ישרה for the MT's ישרה, 'the Book of Jashar') is marked in the printed edition by an editorial siglum, which is part of the apparatus and not the running text; it has been omitted here, with no word object created for it. This embedded couplet is why the Greek lacks separate verses 12–13.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'for / because'; grounds the final petition in Israel's election.

σύ

you

Nominative

emphatic subject pronoun

→ participant reference

σύ: emphatic 'you'; God the elector.

διέστειλας

set apart

Aor Act Indic 2 Sg · διαστέλλω

main verb (the election)

→ constative aorist (the act of separation)

διαστέλλω: 'separate / set apart / distinguish'; renders לִיָּדָה; God set Israel apart from the nations as his own inheritance — the election that grounds the whole prayer.

αὐτούς

them

Accusative

direct object

→ participant reference

αὐτός: 'them'; the people set apart.

σαυτῷ

for yourself

Dative

reflexive dative of advantage

→ sphere or reference

σαυτοῦ: reflexive 'for yourself'; God set Israel apart as his own possession.

εἰς

as / for

preposition + accusative (predicative)

→ spatial or relational framing

εἰς: 'as / for'; εἰς κληρονομίαν, 'as an inheritance' (Hebraism, הַיְרֵשָׁה).

κληρονομίαν

inheritance

Accusative

accusative (predicative: 'as an inheritance')

→ object specification

κληρονομία: 'inheritance / heritage'; Israel as God's own portion among the nations.

ἐκ

out of / from

preposition + genitive (separation)

→ spatial or relational framing

ἐκ: 'from'; set apart 'from' all the peoples.

πάντων

all

Genitive

attributive adjective (modifying λαῶν)

→ relational specification

παῖς: 'all'; from all the peoples of the earth.

τῶν

the

Genitive

article

→ noun-phrase marking

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

λαῶν

peoples

Genitive

genitive object of ἐκ

→ relational specification

λαός: 'people'; in the plural, the nations from whom Israel is set apart.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive (defining: 'peoples of the earth')

→ relational specification

γῆ: 'earth'; all the peoples of the earth.

καθώς

as

comparative conjunction

→ discourse linkage or contrast

καθώς: 'as / just as'; the election was foretold by Moses.

ἐλάλησας

you spoke

Aor Act Indic 2 Sg · λαλέω

verb of comparative clause

→ constative aorist

λαλέω: 'speak'; God's word about Israel's election, spoken through Moses.

ἐν

by

preposition + dative (instrumental: 'by the hand of')

→ spatial or relational framing

ἐν χειρί: 'by the hand of' — a Hebraism (תַּד) for mediation, 'through' Moses.

χειρὶ

hand

Dative

dative of instrument (Hebraistic: 'by the hand of')

→ sphere or reference

χείρ: 'hand'; ἐν χειρὶ Μωυσῆ, 'through Moses' as God's agent.

δούλου

servant

Genitive

genitive (defining: 'your servant Moses')

→ relational specification

δοῦλος: 'servant'; Moses as God's servant, the mediator of the word.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

Μωυσῆ

Moses

Genitive

genitive in apposition to δούλου

→ relational specification

Μωυσῆς; transliteration of מֹשֶׁה; declined (gen. Μωυσῆ); the servant through whom God spoke.

ἐν

when / in

preposition + dative articular infinitive (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article (with articular infinitive)

→ noun-phrase marking

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

ἐξαγαγεῖν

to bring out

Aor Act Inf · ἐξάγω

articular infinitive (temporal: 'when you brought out')

→ constative (the Exodus frame)

ἐξάγω: 'lead out / bring out'; the Exodus, the moment of the election-word.

σε

you

Accusative

accusative subject of the infinitive

→ participant reference

σύ: 'you'; God, the one who brought the fathers out.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

πατέρας

fathers

Accusative

direct object of ἐξαγαγεῖν

→ object specification

πατήρ: 'father'; the ancestors brought out of Egypt.

ἡμῶν

our

Genitive

genitive of relationship

→ relational specification

ἐγώ (pl.): 'our'.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

γῆς

land

Genitive

genitive object of ἐκ

→ relational specification

γῆ: 'land'; Egypt.

Αἰγύπτου

of Egypt

Genitive

genitive (defining: 'land of Egypt')

→ relational specification

Αἴγυπτος: declined (gen. Αἰγύπτου).

κύριε

O LORD

Vocative

vocative of address (first of doubled invocation)

→ direct address

κύριος: rendering of the Tetragrammaton; the prayer closes with the doubled vocative κύριε κύριε ('O LORD, LORD'), a solemn emphatic address.

κύριε

LORD

Vocative

vocative of address (second of doubled invocation)

→ direct address

κύριος: rendering of the Tetragrammaton; the repeated vocative intensifies the closing appeal.

τότε

then

temporal adverb (transition to the embedded couplet)

→ adverbial qualification

τότε: 'then'; introduces the LXX's embedded 'sun' couplet — a narratorial transition after the prayer.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (narratorial)

→ constative aorist

λαλέω: 'speak'; Solomon's further word concerning the house, introducing the embedded couplet.

Σαλωμων

Solomon

subject (indeclinable)

→ participant identification

Σαλωμων: indeclinable.

ὕπὲρ

concerning

preposition + genitive (reference)

→ spatial or relational framing

ὕπὲρ + gen.: 'concerning / about'; Solomon's word about the house.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive object of ὑπέρ

→ relational specification

οἶκος: 'house / temple'; the subject of the couplet.

ὡς

when

temporal conjunction

→ discourse linkage or contrast

ὡς: 'when / as'; when he finished building.

συντετέλεσεν

he finished

Aor Act Indic 3 Sg · συντελέω

verb of temporal clause

→ constative aorist

συντελέω: 'complete / finish'; the completion of the building (cf. v. 1).

τοῦ

the

Genitive

article (with infinitive)

→ noun-phrase marking

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

οἰκοδομῆσαι

to build

Aor Act Inf · οἰκοδομέω

exegetical infinitive (defining 'finished')

→ verbal action or state

οἰκοδομέω: 'build'; the work of building, now completed.

αὐτόν

it

Accusative

direct object of the infinitive

→ participant reference

αὐτός: 'it'; the house.

ἥλιον

sun

Accusative

direct object of ἐγνώρισεν (the 'sun' couplet)

→ object specification

ἥλιος: 'sun'; the opening word of the embedded couplet — 'the sun the LORD made known/set in heaven,' a reading reflecting a Hebrew Vorlage שֶׁשֶׁשׁ ('sun') where the MT couplet differs.

ἐγνώρισεν

made known / set

Aor Act Indic 3 Sg · γνωρίζω

main verb of the couplet

→ constative aorist

γνωρίζω: 'make known / reveal / establish'; here of the LORD setting/making known the sun in heaven — the opening line of the poetic couplet contrasting the visible sun with the LORD's choice to dwell in darkness.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

οὐρανῷ

heaven

Dative

dative of place

→ sphere or reference

οὐρανός: 'heaven / sky'; where the LORD set the sun.

κύριος

the LORD

Nominative

subject of ἐγνώρισεν / εἶπεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; the subject of the couplet's verbs.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (second line of the couplet)

→ constative aorist

λέγω: 'say'; the LORD 'said he would dwell in thick darkness' — the famous antithesis of the couplet (cf. MT 8:12).

τοῦ

the

Genitive

article (with infinitive)

→ noun-phrase marking

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

κατοικεῖν

to dwell

Pres Act Inf · κατοικέω

complementary infinitive (content of εἶπεν)

→ imperfective

κατοικέω: 'dwell'; the LORD purposed to dwell ἐν γνόφῳ ('in thick darkness'), the cloud-veiled mode of his presence in the inner sanctuary (cf. the cloud of v. 10).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γνόφῳ

thick darkness

Dative

dative of place

→ sphere or reference

γνόφος: 'thick darkness / gloom'; renders גִּלְגָּל; the dark cloud of the theophany in which the LORD chooses to dwell — contrasting with the bright sun of the first line.

οἰκοδόμησον

build

Aor Act Impv 2 Sg · οἰκοδομέω

main verb (imperative within the couplet)

→ aorist imperative (command)

οἰκοδομέω: 'build'; the imperative 'build my house' — the divine command embedded in the poetic couplet, addressed to the builder.

οἶκόν

house

Accusative

direct object of οἰκοδόμησον

→ object specification

οἶκος: 'house'; the temple to be built.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ: 'my'; the LORD's house.

οἶκον

a house

Accusative

accusative in apposition (restating the object)

→ object specification

οἶκος: 'house'; repeated in apposition, qualified by ἐκπρεπῇ.

ἐκπρεπῇ

splendid / fitting

Accusative

attributive adjective (modifying οἶκον)

→ object specification

ἐκπρεπής: 'distinguished / conspicuous / splendid'; a fine, fitting house for the LORD to dwell in.

σαυτῷ

for yourself

Dative

reflexive dative of advantage

→ sphere or reference

σεαυτοῦ: reflexive 'for yourself'; the house built for God's own dwelling.

τοῦ

the

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

κατοικεῖν

to dwell

Pres Act Inf · κατοικέω

infinitive of purpose

→ imperfective

κατοικέω: 'dwell'; the purpose of the house
— for God to dwell in it.

ἐπὶ

in / upon

preposition + genitive

→ spatial or relational framing

ἐπί + gen.: here 'in / upon'; ἐπὶ καινότητος,
an obscure phrase, perhaps 'in newness /
anew.'

καινότητος

newness

Genitive

genitive object of ἐπὶ

→ relational specification

καινότης: 'newness / freshness'; the phrase
ἐπὶ καινότητος ('in newness') is obscure —
perhaps 'to dwell anew/perpetually'; a
difficult rendering of the underlying
Hebrew of the couplet.

οὐκ

not

negation (in the rhetorical question)

→ clausal qualification or emphasis

οὐ: negative particle; with the following
ἰδοὺ forms the rhetorical question 'is not
this written...?'

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; the
citation-formula introducing the appeal to
the written source.

αὕτη

this

Nominative

demonstrative (subject of γέγραπται)

→ participant reference

οὗτος: 'this'; the couplet itself, said to be
recorded in writing.

γέγραπται

is written

Perf Pass Indic 3 Sg · γράφω

verb of the rhetorical question

→ stative perfect (abiding written record)

γράφω (perf. pass.): 'be written'; γέγραπται,
the citation-perfect ('it stands written'),
appealing to a documentary source.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

βιβλίῳ

book

Dative

dative of place

→ sphere or reference

βιβλίον: 'book / scroll'; the source-
document cited.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ὥδῃς

song

Genitive

genitive (defining: 'Book of the Song')

→ relational specification

ὥδή: 'song / ode'; τὸ βιβλίον τῆς ὥδῃς ('the
Book of the Song') — the LXX read the
Hebrew הַשִּׁיר ('Jashar') as הַשִּׁיר ('the
Song'); the cited source is the otherwise-
lost 'Book of Jashar/the Song' (cf. Josh
10:13; 2 Sam 1:18).

54 καὶ ἐγένετο ὡς συνετέλεσεν Σαλωμων προσευχόμενος πρὸς κύριον ὅλην τὴν προσευχὴν καὶ τὴν δέησιν ταύτην καὶ ἀνέστη ἀπὸ προσώπου τοῦ θυσιαστηρίου κυρίου ὀκλακῶς ἐπὶ τὰ γόνατα αὐτοῦ καὶ αἱ χεῖρες αὐτοῦ διαπεπετασμέναι εἰς τὸν οὐρανόν

And it came to pass, when Solomon had finished praying to the LORD this whole prayer and supplication, that he rose from before the altar of the LORD, having knelt on his knees, with his hands spread out toward heaven;

Scene-transition: Solomon finishes praying and rises

καὶ ἐγένετο ὡς

The temporal macro-formula closes the prayer and opens the final blessing. The verse retrospectively reveals Solomon's posture throughout: he had been kneeling (ὀκλακῶς ἐπὶ τὰ γόνατα) with hands spread to heaven — a detail of fervent intercession — and now rises (ἀνέστη) to stand and bless the assembly.

καὶ

and

narrative conjunction (temporal macro-formula)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb of macro-formula

→ constative aorist (narrative pivot)

γίνομαι: καὶ ἐγένετο ὡς renders כִּי יִהְיֶה; introduces the scene-transition after the prayer.

ὡς

when

temporal conjunction

→ discourse linkage or contrast

ὡς: 'when / as'; introduces the temporal clause.

συνετέλεσεν

he finished

Aor Act Indic 3 Sg · συντελέω

verb of temporal clause

→ constative aorist

συντελέω: 'complete / finish'; Solomon completes the prayer (cf. vv. 1, 53).

Σαλωμων

Solomon

subject (indeclinable)

→ participant identification

Σαλωμων: indeclinable.

προσευχόμενος

praying

Pres Mid Ptcp Nom Sg Masc · προσεύχομαι

supplementary participle (with συνετέλεσεν: 'finished praying')

→ imperfective

προσεύχομαι: 'pray'; the supplementary participle completes συνετέλεω — 'finished praying.'

πρὸς

to

preposition + accusative (direction of prayer)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

accusative object of πρὸς

→ object specification

κύριος: rendering of the Tetragrammaton; the recipient of the prayer.

ὅλην

whole

Accusative

attributive adjective (modifying προσευχήν)

→ object specification

ὅλος: 'whole / entire'; the entire prayer.

τὴν

the

Accusative

article

→ noun-phrase marking

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

προσευχήν

prayer

Accusative

direct object of προσευχόμενος (cognate accusative)

→ object specification

προσευχή: 'prayer'; the cognate object — the whole dedicatory prayer.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

δέησιν

supplication

Accusative

direct object (coordinate with προσευχήν)

→ object specification

δέησις: 'supplication'; paired with prayer for the whole intercession.

ταύτην

this

Accusative

demonstrative (modifying δέησιν)

→ participant reference

οὗτος: 'this'; this very supplication just completed.

καὶ

[that]

apodotic καί (Hebraism)

→ discourse linkage or contrast

καί: apodotic καί after the temporal clause — introduces the main clause.

ἀνέστη

he rose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (apodosis)

→ ingressive aorist (rose to his feet)

ἀνίστημι (intr.): 'rise / stand up'; Solomon rises from his kneeling posture to stand and bless.

ἀπὸ

from

preposition + genitive (source/idiom)

→ spatial or relational framing

ἀπό: 'from'; ἀπὸ προσώπου, 'from before' the altar (Hebraism).

προσώπου

face / front

Genitive

genitive (Hebraistic idiom: 'from before')

→ relational specification

πρόσωπον: 'face / front'; ἀπὸ προσώπου τοῦ θυσιαστηρίου, 'from before the altar.'

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (the altar before which he prayed)

→ relational specification

θυσιαστήριον: 'altar'; before which Solomon had knelt.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: rendering of the Tetragrammaton.

ὁκλακῶς

having knelt

Perf Act Ptcp Nom Sg Masc · ὁκλάζω

circumstantial participle (describing his prior posture)

→ stative perfect (the kneeling posture held during prayer)

ὁκλάζω: 'crouch / kneel down'; the perfect participle reveals that Solomon had prayed kneeling — the posture of humble fervent intercession (cf. 2 Chr 6:13).

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

γόνατα

knees

Accusative

accusative object of ἐπὶ

→ object specification

γόναυ: 'knee'; ἐπὶ τὰ γόνατα, 'on his knees.'

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'.

καὶ

and

coordinate conjunction (circumstantial)

→ discourse linkage or contrast

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

αἱ the Nominative <i>article</i> → noun-phrase marking αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.	χεῖρες hands Nominative <i>subject of the circumstantial clause</i> → participant prominence χείρ: 'hand'; the hands spread in prayer.	αὐτοῦ his Genitive <i>genitive of possession</i> → relational specification αὐτός: 'his'.	διαπεπετασμένοι spread out Perf Mid/Pass Ptcp Nom Pl Fem · διαπετάννυμι <i>predicate participle (periphrastic: 'were spread out')</i> → stative perfect (the abiding gesture of prayer) διαπετάννυμι: 'spread out'; the perfect participle describes Solomon's hands spread toward heaven throughout the prayer (cf. v. 22).
εἰς toward <i>preposition + accusative (direction)</i> → spatial or relational framing εἰς: meaning 'toward'; here it marks the relation signaled by preposition + accusative (direction).	τὸν the Accusative <i>article</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	οὐρανόν heaven Accusative <i>accusative object of εἰς</i> → object specification οὐρανός: 'heaven'; the direction of the lifted hands.	

55 καὶ ἔστη καὶ εὐλόγησεν πᾶσαν ἐκκλησίαν Ἰσραὴλ φωνῇ μεγάλῃ λέγων

and he stood and blessed all the assembly of Israel with a loud voice, saying:

Transition to the final blessing καὶ ἔστη

Solomon stands and blesses the whole assembly with a loud voice (φωνῇ μεγάλῃ). The standing blessing — public, audible to all — frames the closing doxology (vv. 56–61), the counterpart to the opening blessing of v. 14.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστη

he stood

Aor Act Indic 3 Sg · ἵστημι

main verb

→ ingressive aorist (took his stand)

ἵστημι: 'stand'; Solomon rises to the standing posture for the public blessing.

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

→ constative aorist

εὐλογέω: 'bless'; the king blesses the assembly (cf. v. 14).

πᾶσαν

all

Accusative

attributive adjective (modifying ἐκκλησίαν)

→ object specification

πᾶς: 'all / whole'; the whole assembly.

ἐκκλησίαν

assembly

Accusative

direct object of εὐλόγησεν

→ object specification

ἐκκλησία: 'assembly / congregation'; the gathered people of Israel.

Ισραηλ

of Israel

genitival modifier (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

φωνῇ

voice

Dative

dative of manner ('with a voice')

→ sphere or reference

φωνή: 'voice / sound'; φωνῇ μεγάλη, 'with a loud voice' — the blessing pronounced audibly to all.

μεγάλη

loud / great

Dative

attributive adjective (modifying φωνῇ)

→ sphere or reference

μέγας: 'great / loud'; the loud, public voice of the blessing.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (introducing the blessing)

→ imperfective

λέγω: λέγων introduces the quoted blessing that follows.

56 εὐλογητὸς κύριος σήμερον ὃς ἔδωκεν κατάπαυσιν τῷ λαῷ αὐτοῦ Ἰσραὴλ κατὰ πάντα ὅσα ἐλάλησεν οὐ διεφώνησεν λόγος εἷς ἐν πᾶσιν τοῖς λόγοις αὐτοῦ τοῖς ἀγαθοῖς οἷς ἐλάλησεν ἐν χειρὶ Μωυσῆ δούλου αὐτοῦ

Blessed be the LORD today, who has given rest to his people Israel, according to all that he spoke; not one word has failed of all his good words which he spoke by the hand of Moses his servant.

Closing berakah: the LORD's faithful word fulfilled εὐλογητὸς κύριος

The closing blessing opens with the berakah-formula and praises the LORD for giving 'rest' (κατάπαυσιν) to Israel — the fulfilment of the Deuteronomic promise of rest in the land (Deut 12:9–10). The emphatic οὐ διεφώνησεν λόγος εἷς ('not one word has failed') celebrates the absolute reliability of every good word God spoke through Moses.

εὐλογητὸς

blessed

Nominative

predicate adjective (berakah-formula)

→ participant prominence

εὐλογητός: 'blessed / worthy of praise'; renders בָּרֵךְ; the doxological formula (cf. v. 15).

κύριος

the LORD

Nominative

subject of the berakah

→ participant prominence

κύριος: rendering of the Tetragrammaton; the one blessed.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; the day of the giving of rest.

ὃς

who

Nominative

relative pronoun (subject of ἔδωκεν)

→ participant reference

ὃς: relative pronoun; introduces the ground of the blessing.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause

→ constative aorist

δίδωμι: 'give'; God has given rest to his people.

κατάπαυσιν

rest

Accusative

direct object of ἔδωκεν

→ object specification

κατάπαυσις: 'rest / cessation'; renders ἡπαύση; the promised rest in the land (Deut 12:9–10), now realised — the theme-word of the blessing.

τῷ

to the

Dative

article

→ noun-phrase marking

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

λαῷ

people

Dative

dative indirect object

→ sphere or reference

λαός: 'people'; Israel, the recipient of rest.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'.

Ισραηλ

Israel

apposition to λαῶ (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

κατὰ

according to

preposition + accusative (standard)

→ spatial or relational framing

κατά + acc.: 'according to'; the rest matches all God promised.

πάντα

all

Accusative

accusative object of κατά

→ object specification

πᾶς: 'all'; all that God spoke.

ὅσα

that / as much as

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὅσος: 'as much as / whatever'; all that God promised.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist

λαλέω: 'speak'; God's promises.

οὐ

not

negation (with διεφώνησεν)

→ participant reference

οὐ: negative particle; 'not one word has failed.'

διεφώνησεν

has failed

Aor Act Indic 3 Sg · διαφωνέω

main verb (the reliability claim)

→ constative aorist

διαφωνέω: 'be discordant / fail / fall short'; renders נָפַל ('fall, fail'); not one of God's words has 'fallen' (failed of fulfilment) — the absolute reliability of the divine promise.

λόγος

word

Nominative

subject of διεφώνησεν

→ participant prominence

λόγος: 'word'; renders נִבְרָא; the divine word that has not failed.

εἷς

one

Nominative

attributive numeral (with λόγος)

→ measure or count

εἷς: 'one'; 'not one word' — emphatic, no single promise unfulfilled.

ἐν

of / among

preposition + dative (partitive)

→ spatial or relational framing

ἐν: 'among'; 'of all his words' (partitive).

πᾶσιν

all

Dative

attributive adjective (modifying λόγοις)

→ sphere or reference

πᾶς: 'all'; all his good words.

τοῖς

the

Dative

article

→ noun-phrase marking

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

λόγοις

words

Dative

dative object of ἐν (partitive)

→ sphere or reference

λόγος: 'word'; the totality of God's promises.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'.

τοῖς

the

Dative

article (attributive, with ἀγαθοῖς)

→ noun-phrase marking

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

ἀγαθοῖς

good

Dative

attributive adjective (modifying λόγοις)

→ sphere or reference

ἀγαθός: 'good'; God's 'good words' — his gracious promises.

οἷς

which

Dative

relative pronoun (dative, attracted)

→ participant reference or interest

ὅς: relative pronoun; refers to the words.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist

λαλέω: 'speak'; the words spoken through Moses.

ἐν

by

preposition + dative (instrumental: 'by the hand of')

→ spatial or relational framing

ἐν χειρί: 'by the hand of' — Hebraism (תְּאֵד) for mediation through Moses.

χειρὶ

hand

Dative

dative of instrument (Hebraistic)

→ sphere or reference

χείρ: 'hand'; 'by the hand of Moses,' through his mediation.

Μωυσῇ

Moses

Genitive

genitive (defining: 'hand of Moses')

→ relational specification

Μωυσῆς: declined (gen. Μωυσῇ); the mediator of God's good words.

δούλου

servant

Genitive

genitive in apposition to Μωυσῇ

→ relational specification

δούλος: 'servant'; Moses as God's servant.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; God's servant Moses.

57 γένοιτο κύριος ὁ θεὸς ἡμῶν μεθ' ἡμῶν καθὼς ἦν μετὰ τῶν πατέρων ἡμῶν μὴ ἐγκαταλίποιο ἡμᾶς μηδὲ ἀποστρέψοιο ἡμᾶς

May the LORD our God be with us, as he was with our fathers; may he not forsake us nor turn away from us,

Benedictory wish (the prayer for God's abiding presence) **γένοιτο κύριος**

The blessing turns to a series of optatives expressing benedictory wishes: that God be with the present generation as with the fathers, and not forsake them. The optatives γένοιτο, ἐγκαταλίποιο, ἀποστρέψοιο give the blessing the character of fervent prayer for continued covenant presence.

γένοιτο

may he be

Aor Mid Opt 3 Sg · γίνομαι

main verb (optative of wish)

→ optative of wish (benediction)

γίνομαι: 'be / become'; the optative γένοιτο ('may [it/he] be') expresses the benedictory wish — that God be with his people.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεὸς

God

Nominative

apposition to κύριος

→ participant prominence

θεός: 'God'; κύριος ὁ θεὸς ἡμῶν, 'the LORD our God.'

ἡμῶν

our

Genitive

genitive of relationship

→ relational specification

ἐγώ (pl.): 'our'; the covenant relationship.

μεθ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

μετά + gen.: 'with'; God's presence with his people.

ἡμῶν

us

Genitive

genitive object of μετὰ

→ relational specification

ἐγώ (pl.): 'us'.

καθὼς

as

comparative conjunction

→ discourse linkage or contrast

καθώς: 'as / just as'; the present presence patterned on the past.

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

verb of comparative clause

→ descriptive imperfect (God's abiding past presence)

εἰμί: 'be'; God was with the fathers — the precedent for the present plea.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'.

τῶν

the

Genitive

article

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive object of μετά

→ relational specification

πατήρ: 'father'; the ancestors with whom God was present.

ἡμῶν

our

Genitive

genitive of relationship

→ relational specification

ἐγώ (pl.): 'our'.

μή

not

negation (with optative)

→ clausal qualification or emphasis

μή: negative used with the optative of wish — 'may he not forsake'.

ἐγκαταλίποιο

may he forsake

Aor Mid Opt 3 Sg · ἐγκαταλείπω

main verb (negated optative of wish)

→ optative of wish (negated)

ἐγκαταλείπω: 'forsake / abandon / leave behind'; renders καταλείπει; the plea that God not abandon his people (cf. Deut 31:6).

ἡμᾶς

us

Accusative

direct object

→ participant reference

ἐγώ (pl.): 'us'.

μηδὲ

nor

negative coordinate conjunction

→ discourse linkage or contrast

μηδὲ: 'nor / and not'; continues the negated wish.

ἀποστρέψοιο

may he turn away

Aor Mid Opt 3 Sg · ἀποστρέφω

main verb (negated optative of wish)

→ optative of wish (negated)

ἀποστρέφω (mid.): 'turn away / reject'; the middle optative — 'may he not turn away from us,' i.e. not withdraw his favour.

ἡμᾶς

us

Accusative

direct object

→ participant reference

ἐγώ (pl.): 'us'.

58 ἐπικλῖναι καρδίας ἡμῶν πρὸς αὐτὸν τοῦ πορεύεσθαι ἐν πάσαις ὁδοῖς αὐτοῦ καὶ φυλάσσειν πάσας τὰς ἐντολὰς αὐτοῦ καὶ προστάγματα αὐτοῦ ἃ ἐνετείλατο τοῖς πατράσιν ἡμῶν

to incline our hearts to him, to walk in all his ways and to keep all his commandments and his ordinances which he commanded our fathers.

Purpose of God's presence (inclined hearts, obedience) ἐπικλῖναι

The infinitive ἐπικλῖναι ('to incline') expresses the goal of God's abiding presence: that he incline the people's hearts to himself for obedience — walking in his ways and keeping his commandments and ordinances. The plea recognises that even covenant fidelity is God's gift, requiring his inclining of the heart.

ἐπικλῖναι

to incline

Aor Act Inf · ἐπικλίνω

infinitive of purpose/result (with the preceding wish)

→ constative

ἐπικλίνω: 'incline / bend toward'; renders πρὸς; God inclines the heart toward himself — covenant obedience as a gift of divine enabling.

καρδίας

hearts

Accusative

direct object of ἐπικλῖναι

→ object specification

καρδία: 'heart'; the hearts God inclines toward himself.

ἡμῶν

our

Genitive

genitive of possession

→ relational specification

ἐγώ (pl.): 'our'.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

accusative object of πρὸς

→ participant reference

αὐτός: 'him'; God, toward whom the hearts are inclined.

τοῦ

the

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

πορεύεσθαι

to walk

Pres Mid Inf · πορεύομαι

genitive articular infinitive of purpose

→ imperfective (manner of life)

πορεύομαι: 'walk / conduct oneself'; to walk in all God's ways — the life of obedience.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πάσαις

all

Dative

attributive adjective (modifying ὁδοῖς)

→ sphere or reference

παῖς: 'all'; all his ways.

ὁδοῖς

ways

Dative

dative of place (sphere of walking)

→ sphere or reference

ὁδός: 'way'; God's ways, the path of obedience.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φυλάσσειν

to keep

Pres Act Inf · φυλάσσω

infinitive of purpose (coordinate with πορεύεσθαι)

→ imperfective

φυλάσσω: 'keep / guard / observe'; to keep God's commandments — covenant obedience.

πάσας

all

Accusative

attributive adjective (modifying ἐντολάς)

→ object specification

παῖς: 'all'; all his commandments.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of φυλάσσειν

→ object specification

ἐντολή: 'commandment'; renders ἡ ἐντολή; God's commandments to be kept.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προστάγματα

ordinances

Accusative

direct object of φυλάσσειν (coordinate)

→ object specification

πρόσταγμα: 'ordinance / decree / statute'; renders ὁ νόμος / ὁ νόμος; God's appointed statutes, paired with commandments.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'.

ὃ

which

Accusative

relative pronoun (object of ἐνετείλατο)

→ participant reference

ὃς: relative pronoun; refers to the commandments and ordinances.

ἐνετείλατο

he commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause

→ constative aorist

ἐντέλλομαι: 'command / charge'; renders הִצַּו; God's commands given to the fathers (at Sinai/Horeb).

τοῖς

the

Dative

article

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object

→ sphere or reference

πατήρ: 'father'; the ancestors to whom the law was given.

ἡμῶν

our

Genitive

genitive of relationship

→ relational specification

ἐγώ (pl.): 'our'.

59 καὶ ἔστωσαν οἱ λόγοι οὗτοι οὓς δεδέημαι ἐνώπιον κυρίου θεοῦ ἡμῶν ἐγγίζοντες πρὸς κύριον θεὸν ἡμῶν
ἡμέρας καὶ νυκτὸς τοῦ ποιεῖν τὸ δικαίωμα τοῦ δούλου σου καὶ τὸ δικαίωμα λαοῦ σου Ἰσραὴλ ῥῆμα
ἡμέρας ἐν ἡμέρᾳ αὐτοῦ

And let these words of mine, which I have prayed before the LORD our God, be near to the LORD our God day and night, to maintain the cause of his servant and the cause of his people Israel, each day's matter in its day,

Petition that the prayer remain before God καὶ ἔστωσαν

Solomon asks that his prayed words remain 'near' (ἐγγίζοντες) the LORD day and night, that God may continually maintain the cause of king and people. The closing phrase ῥῆμα ἡμέρας ἐν ἡμέρᾳ αὐτοῦ ('each day's matter in its day') is a Hebraism (דְּבַר יוֹם בְּיוֹמוֹ) for the daily, ongoing attention to each day's need.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔστωσαν
let be

Pres Act Impv 3 Pl · εἰμί

main verb (imperative of petition)

→ imperative (request)

εἰμί: 'be'; 'let these words be near' — the plea that the prayer abide before God.

οἱ
the

Nominative

article

→ noun-phrase marking

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

λόγοι
words

Nominative

subject of ἔστωσαν

→ participant prominence

λόγος: 'word'; Solomon's prayed words.

οὗτοι
these

Nominative

demonstrative (modifying λόγοι)

→ participant prominence

οὗτος: 'these'; the words just prayed.

οὓς
which

Accusative

relative pronoun (object of δεδέημαι)

→ participant reference

ὓς: relative pronoun; refers to the words.

δεδέημαι
I have prayed

Perf Mid Indic 1 Sg · δέομαι

verb of relative clause

→ stative perfect (the prayer stands offered)

δέομαι (perf.): 'have entreated / prayed'; the perfect stresses the abiding offered state of the prayer just made.

ἐνώπιον
before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before'; Hebraism (עֲנִי).

κυρίου
of the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton.

θεοῦ
God

Genitive

apposition to κυρίου

→ relational specification

θεός: 'God'; κύριος ὁ θεὸς ἡμῶν, 'the LORD our God.'

ἡμῶν
our

Genitive

genitive of relationship

→ relational specification

ἐγώ (pl.): 'our'.

ἐγγίζοντες
drawing near

Pres Act Ptcp Nom Pl Masc · ἐγγίζω

predicate participle (with ἔστωσαν: 'be drawing near')

→ imperfective (continual nearness)

ἐγγίζω: 'draw near / be near'; the words are to remain 'near' the LORD continually — the prayer ever present before him.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

accusative object of πρὸς

→ object specification

κύριος: rendering of the Tetragrammaton.

θεὸν

God

Accusative

apposition to κύριον

→ object specification

θεός: 'God'; 'the LORD our God.'

ἡμῶν

our

Genitive

genitive of relationship

→ relational specification

ἐγώ (pl.): 'our'.

ἡμέρας

by day

Genitive

genitive of time

→ relational specification

ἡμέρα: 'day'; 'day and night' — continually.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

νυκτὸς

by night

Genitive

genitive of time

→ relational specification

νύξ: 'night'; completing 'day and night.'

τοῦ

the

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

ποιεῖν

to maintain

Pres Act Inf · ποιέω

articular infinitive of purpose

→ imperfective (continual maintaining)

ποιέω: 'do / maintain'; ποιεῖν τὸ δικάϊωμα ('to maintain the cause / do justice') — that God continually uphold the rights of king and people.

τὸ

the

Accusative

article

→ noun-phrase marking

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

δικαίωμα

cause / right

Accusative

direct object of ποιεῖν

→ object specification

δικαίωμα: 'just claim / cause / right'; the cause of the king maintained by God.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

δούλου

servant

Genitive

genitive of possession

→ relational specification

δούλος: 'servant'; the king.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

δικαίωμα

cause / right

Accusative

direct object of ποιεῖν (coordinate)

→ object specification

δικαίωμα: 'cause / right'; the cause of the people.

λαοῦ

people

Genitive

genitive of possession

→ relational specification

λαός: 'people'; Israel.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: 'your'.

Ισραηλ

Israel

apposition to λαοῦ (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

ῥῆμα

matter

Accusative

accusative (in the daily-portion idiom)

→ object specification

ῥῆμα: 'word / matter / thing'; ῥῆμα ἡμέρας ἐν ἡμέρᾳ αὐτοῦ renders יוֹם בְּיוֹמוֹ ('the matter of a day in its day') — each day's need attended to in its day.

ἡμέρας

of a day

Genitive

genitive (defining: 'matter of a day')

→ relational specification

ἡμέρα: 'day'; the day whose matter is in view.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ἡμέρα

day

Dative

dative of time

→ sphere or reference

ἡμέρα: 'day'; 'in its [own] day' — the daily-portion idiom.

αὐτοῦ

its

Genitive

genitive of possession

→ relational specification

αὐτός: 'its'; each day's own matter in its own day.

60 ὅπως γνῶσιν πάντες οἱ λαοὶ τῆς γῆς ὅτι κύριος ὁ θεὸς αὐτὸς θεὸς καὶ οὐκ ἔστιν ἕτι

that all the peoples of the earth may know that the LORD is God — he is God — and there is no other.

Purpose: universal recognition of the LORD as God

ὅπως γνῶσιν

The purpose clause states the ultimate goal of God's faithful dealing: that all peoples may know κύριος ὁ θεός, αὐτὸς θεός, καὶ οὐκ ἔστιν ἕτι ('the LORD is God; he is God, and there is no other') — the great monotheistic confession (cf. Deut 4:35, 39). The blessing's horizon, like the foreigner-petition (v. 43), is universal.

ὅπως

that / so that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ὅπως: 'so that'; introduces the universal-recognition purpose.

γνῶσιν

may know

Aor Act Subj 3 Pl · γινώσκω

verb of purpose clause

→ aorist subjunctive (ingressive: come to know)

γινώσκω: 'know'; that all peoples may come to know the LORD as God.

πάντες

all

Nominative

attributive adjective (modifying λαοί)

→ participant prominence

πᾶς: 'all'; all the peoples.

οἱ

the

Nominative

article

→ noun-phrase marking

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

λαοὶ

peoples

Nominative

subject of γνώσιν

→ participant prominence

λαός: 'people / nation'; the nations of the earth.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive (defining: 'peoples of the earth')

→ relational specification

γῆ: 'earth'; the whole earth.

ὅτι

that

conjunction (object clause of γνώσιν)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of the recognition.

κύριος

the LORD

Nominative

subject of the confession

→ participant prominence

κύριος: rendering of the Tetragrammaton; the subject of the monotheistic confession.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative ('the LORD is God')

→ participant prominence

θεός: 'God'; κύριος ὁ θεός, 'the LORD is [the] God' — the confession of Deut 4:35.

αὐτὸς

he himself

Nominative

intensive pronoun (emphatic restatement)

→ participant reference

αὐτός: 'he himself'; the emphatic 'he is God' reinforces the exclusivity of the confession.

θεός

God

Nominative

predicate nominative (emphatic restatement)

→ participant prominence

θεός: 'God'; 'he [alone] is God.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negation (with ἔστιν)

→ clausal qualification or emphasis

οὐ: negative particle; 'there is no other.'

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

existential verb

→ gnomic present

εἰμί: 'be / exist'; οὐκ ἔστιν ἔτι, 'there is none besides' — the denial of any other god (cf. Deut 4:39).

ἔτι

besides / any longer

adverb ('there is no other')

→ clausal contribution

ἔτι: 'still / besides / further'; οὐκ ἔστιν ἔτι, 'there is none besides [him]' — emphatic monotheism.

61 καὶ ἔστωσαν αἱ καρδίαι ἡμῶν τέλειαι πρὸς κύριον θεὸν ἡμῶν καὶ ὁσίως πορεύεσθαι ἐν τοῖς προστάγμασιν αὐτοῦ καὶ φυλάσσειν ἐντολὰς αὐτοῦ ὥς ἡ ἡμέρα αὕτη

Let our hearts therefore be perfect toward the LORD our God, to walk piously in his ordinances and to keep his commandments, as it is this day.

Closing exhortation: hearts perfect toward God

καὶ ἔστωσαν

The blessing closes with an exhortation/wish: that the people's hearts be 'perfect' (τέλειαι — whole, undivided) toward the LORD, walking piously in his statutes. The formula ὥς ἡ ἡμέρα αὕτη ('as it is this day') anchors the call in the present moment of dedication, sealing the prayer's vision of covenant fidelity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔστωσαν

let be

Pres Act Impv 3 Pl · εἰμί

main verb (imperative/hortatory)

→ imperative (exhortation)

εἰμί: 'be'; 'let our hearts be perfect' — the closing exhortation to wholehearted devotion.

αἱ

the

Nominative

article

→ noun-phrase marking

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

καρδίαι

hearts

Nominative

subject of ἔστωσαν

→ participant prominence

καρδία: 'heart'; the hearts of the people, to be wholly devoted.

ἡμῶν

our

Genitive

genitive of possession

→ relational specification

ἐγώ (pl.): 'our'.

τέλειαι

perfect / whole

Nominative

predicate adjective (with ἔστωσαν)

→ participant prominence

τέλειος: 'complete / perfect / whole'; renders $\Pi\lambda\psi$; a 'perfect heart' is one wholly and undividedly devoted to God (cf. 1 Kgs 11:4).

πρὸς

toward

preposition + accusative (direction of devotion)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

accusative object of πρὸς

→ object specification

κύριος: rendering of the Tetragrammaton; the object of wholehearted devotion.

θεὸν

God

Accusative

apposition to κύριον

→ object specification

θεός: 'God'; 'the LORD our God.'

ἡμῶν

our

Genitive

genitive of relationship

→ relational specification

ἐγώ (pl.): 'our'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁσίως

piously / holily

adverb of manner (with πορεύεσθαι)

→ clausal contribution

ὁσίως: 'piously / in holiness'; the manner of walking in God's statutes — with devout reverence.

πορεύεσθαι

to walk

Pres Mid Inf · πορεύομαι

infinitive of purpose/result

→ imperfective (manner of life)

πορεύομαι: 'walk / conduct oneself'; to walk piously in God's ordinances — the life of obedience flowing from a perfect heart.

ἐν

in

preposition + dative (locative/sphere)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

προστάγμασιν

ordinances

Dative

dative of place (sphere of walking)

→ sphere or reference

πρόσταγμα: 'ordinance / statute'; God's appointed decrees in which to walk.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φυλάσσειν

to keep

Pres Act Inf · φυλάσσω

infinitive of purpose (coordinate with πορεύεσθαι)

→ imperfective

φυλάσσω: 'keep / observe'; to keep God's commandments.

ἐντολὰς

commandments

Accusative

direct object of φυλάσσειν

→ object specification

ἐντολή: 'commandment'; God's commandments to be kept.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'.

ὥς

as

comparative particle (in the day-formula)

→ discourse linkage or contrast

ὥς: 'as'; ὥς ἡ ἡμέρα αὕτη, 'as it is this day'.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἡμέρα

day

Nominative

subject of the elliptical comparison

→ participant prominence

ἡμέρα: 'day'; ὥς ἡ ἡμέρα αὕτη ('as it is this day') — the present dedication day as the reference-point of fidelity.

αὕτη

this

Nominative

demonstrative (modifying ἡμέρα)

→ participant reference

οὗτος: 'this'; this very day.

62 καὶ ὁ βασιλεὺς καὶ πάντες οἱ υἱοὶ Ἰσραὴλ ἔθυσαν θυσίαν ἐνώπιον κυρίου

And the king and all the sons of Israel offered sacrifice before the LORD.

New scene: the dedicatory sacrifices

καὶ ὁ βασιλεὺς

The prayer over, the narrative returns to action: king and people offer sacrifice before the LORD. The general statement (ἔθυσαν θυσίαν) is specified in v. 63 with the enormous numbers of peace-offerings — the climactic act of dedication.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: 'king'; Solomon.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

attributive adjective (modifying υἱοὶ)

→ participant prominence

παῖς: 'all'; the whole people.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject (coordinate with βασιλεὺς)

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ, 'the sons of Israel' — the whole nation.

Ἰσραὴλ

of Israel

genitival modifier (indeclinable)

→ participant identification

Ἰσραὴλ: indeclinable.

ἔθυσαν

offered sacrifice

Aor Act Indic 3 Pl · θύω

main verb

→ constative aorist

θύω: 'sacrifice / slaughter'; the dedicatory sacrifice offered by king and people.

θυσίαν

sacrifice

Accusative

direct object (cognate accusative)

→ object specification

θυσία: 'sacrifice / offering'; renders תִּבְלֶה; the cognate object of θύω.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before'; Hebraism (יְנִיבִי); the sacrifice before the LORD.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton; before whom the sacrifice is offered.

63 καὶ ἔθυσεν ὁ βασιλεὺς Σαλωμων τὰς θυσίας τῶν εἰρηνικῶν ἃς ἔθυσεν τῷ κυρίῳ βοῶν δύο καὶ εἴκοσι χιλιάδας καὶ προβάτων ἑκατὸν εἴκοσι χιλιάδας καὶ ἐνεκαίνισεν τὸν οἶκον κυρίου ὁ βασιλεὺς καὶ πάντες οἱ υἱοὶ Ἰσραὴλ

And king Solomon offered the peace-offerings which he sacrificed to the LORD — twenty-two thousand oxen and a hundred and twenty thousand sheep; and the king and all the sons of Israel dedicated the house of the LORD.

The peace-offerings and the dedication of the house καὶ ἔθυσεν

The hyperbolic numbers — twenty-two thousand oxen and a hundred twenty thousand sheep — convey the unparalleled scale of the dedicatory peace-offerings (θυσίαι τῶν εἰρηνικῶν). With these the king and people 'dedicate' (ἐνεκαίνισεν) the house — the verb ἐγκαίνιζω giving the temple its 'inauguration' (cf. the festival of Hanukkah/ἐγκαίνια).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθυσεν

offered

Aor Act Indic 3 Sg · θύω

main verb

→ constative aorist

θύω: 'sacrifice'; Solomon offers the peace-offerings.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: 'king'.

Σαλωμων

Solomon

apposition to ὁ βασιλεύς (indeclinable)

→ participant identification

Σαλωμων: indeclinable.

τὰς

the

Accusative

article

→ noun-phrase marking

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

θυσίας

sacrifices

Accusative

direct object of ἔθυσεν

→ object specification

θυσία: 'sacrifice / offering'; the peace-offerings.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

εἰρηνικῶν

peace-offerings

Genitive

genitive (defining: 'sacrifices of the peace-offerings')

→ relational specification

εἰρηνικός: 'peaceful / of peace-offerings'; τὰ εἰρηνικά renders 𐤇𐤓𐤕𐤕𐤕 , the peace/fellowship offerings shared in a communal meal — fitting for the dedicatory feast.

ἃς

which

Accusative

relative pronoun (object of ἔθυσεν)

→ participant reference

ἃς: relative pronoun; refers to the sacrifices.

ἔθυσεν

he sacrificed

Aor Act Indic 3 Sg · θύω

verb of relative clause

→ constative aorist

θύω: 'sacrifice'; repeated, of the offering to the LORD.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative indirect object (recipient of sacrifice)

→ sphere or reference

κύριος: rendering of the Tetragrammaton; the recipient of the offerings.

βοῶν

of oxen

Genitive

partitive genitive (with χιλιάδας)

→ relational specification

βοῦς: 'ox'; the cattle offered in the peace-offerings.

δύο

two

indeclinable numeral (with εἴκοσι)

→ measure or count

δύο: 'two'; in 'twenty-two thousand.'

καὶ

and

coordinate conjunction (in the number)

→ discourse linkage or contrast

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

εἴκοσι

twenty

indeclinable numeral

→ measure or count

εἴκοσι: 'twenty'; 'twenty-two thousand oxen.'

χιλιάδας

thousand

Accusative

accusative (numeral noun, in apposition to θυσίας)

→ object specification

χιλιάς: 'thousand / a group of a thousand'; the unit of the great number.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προβάτων

of sheep

Genitive

partitive genitive (with χιλιάδας)

→ relational specification

πρόβατον: 'sheep'; the flock animals of the offering.

ἐκατὸν

a hundred

indeclinable numeral

→ measure or count

ἐκατόν: 'hundred'; in 'a hundred and twenty thousand.'

εἴκοσι

twenty

indeclinable numeral

→ measure or count

εἴκοσι: 'twenty'; 'a hundred and twenty thousand sheep.'

χιλιάδας

thousand

Accusative

accusative (numeral noun)

→ object specification

χιλιάς: 'thousand'; the unit of the count.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνεκαίνισεν

dedicated

Aor Act Indic 3 Sg · ἐγκαίνιζω

main verb (the dedication)

→ constative aorist

ἐγκαίνιζω: 'renew / inaugurate / dedicate'; renders ἱεῖον; the formal dedication/inauguration of the temple — the cognate noun ἐγκαίνια names the dedication-festival.

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object of ἐνεκαίνισεν

→ object specification

οἶκος: 'house / temple'; the temple, now dedicated.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: rendering of the Tetragrammaton.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject of ἐνεκαίνισεν

→ participant prominence

βασιλεὺς: 'king'; Solomon, the dedicator (subject following the verb).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

attributive adjective (modifying υἱοί)

→ participant prominence

παῖς: 'all'.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject (coordinate with βασιλεὺς)

→ participant prominence

υἱός: 'son'; the people share in the dedication.

Ισραηλ

of Israel

genitival modifier (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

64 τῇ ἡμέρᾳ ἐκείνῃ ἡγίασεν ὁ βασιλεὺς τὸ μέσον τῆς αὐλῆς τὸ κατὰ πρόσωπον τοῦ οἴκου κυρίου ὅτι ἐποίησεν ἐκεῖ τὴν ὀλοκαύτωςιν καὶ τὰς θυσίας καὶ τὰ στέατα τῶν εἰρηνικῶν ὅτι τὸ θυσιαστήριον τὸ χαλκοῦν τὸ ἐνώπιον κυρίου μικρὸν τοῦ μὴ δύνασθαι τὴν ὀλοκαύτωςιν καὶ τὰς θυσίας τῶν εἰρηνικῶν ὑπενεγκεῖν

On that day the king consecrated the middle of the court that was before the house of the LORD, for there he made the whole burnt offering and the sacrifices and the fat of the peace-offerings, because the bronze altar that was before the LORD was too small to hold the whole burnt offering and the sacrifices and the fat of the peace-offerings.

Explanatory: the consecration of the court for the offerings τῇ ἡμέρᾳ ἐκείνῃ

Because the bronze altar could not contain the vast quantity of offerings, Solomon consecrates the middle of the court before the house as additional sacrificial space. The doubled ὅτι-clauses give the reason (the offerings were made there) and the cause (the altar was too small) — a practical note underscoring the overwhelming scale of the dedication.

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

dative of time

→ sphere or reference

ἡμέρᾳ: 'day'; τῇ ἡμέρᾳ ἐκείνῃ, 'on that day' of dedication.

ἐκείνῃ

that

Dative

demonstrative (modifying ἡμέρᾳ)

→ sphere or reference

ἐκεῖνος: 'that'; the day of the dedication.

ἡγίασεν

consecrated

Aor Act Indic 3 Sg - ἁγιάζω

main verb

→ constative aorist

ἁγιάζω: 'consecrate / make holy'; renders ὤψῃ; the king sets apart the court-space as holy for sacrifice.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: 'king'; Solomon.

τὸ

the

Accusative

article

→ noun-phrase marking

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

μέσον

middle

Accusative

direct object of ἡγάσεν

→ object specification

μέσος: 'middle / midst'; τὸ μέσον τῆς αὐλῆς, 'the middle of the court' — consecrated for the overflow of offerings.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

αὐλῆς

court

Genitive

genitive (defining: 'middle of the court')

→ relational specification

αὐλή: 'court / courtyard'; renders ἱερόν; the temple court before the house.

τὸ

the (which)

Accusative

article (attributive, introducing the phrase)

→ noun-phrase marking

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

κατὰ

before

preposition + accusative (position facing)

→ spatial or relational framing

κατὰ + acc.: 'before / facing'; κατὰ πρόσωπον, 'in front of.'

πρόσωπον

face / front

Accusative

accusative in prepositional idiom

→ spatial or relational framing

πρόσωπον: 'face / front'; κατὰ πρόσωπον τοῦ οἴκου, 'before the house.'

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive (the house before which the court lies)

→ relational specification

οἶκος: 'house / temple'.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: rendering of the Tetragrammaton.

ὅτι

for

causal conjunction (first reason)

→ discourse linkage or contrast

ὅτι: 'for / because'; gives the reason for consecrating the court — the offerings were made there.

ἐποίησεν

he made

Aor Act Indic 3 Sg · ποιέω

verb of causal clause

→ constative aorist

ποιέω: 'make / offer'; here of making/offering the sacrifices (ποιεῖν used of sacrificial action).

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; in the consecrated court.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὅλοκαύτωσιν

whole burnt offering

Accusative

direct object of ἐποίησεν

→ object specification

ὅλοκαύτωσις: 'whole burnt offering'; renders ἡλόε; the offering wholly consumed by fire on the altar.

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

→ noun-phrase marking

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

θυσίας

sacrifices

Accusative

direct object (coordinate)

→ object specification

θυσία: 'sacrifice'; the grain/other offerings.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

στέατα

fat

Accusative

direct object (coordinate)

→ object specification

στέαρ: 'fat / suet'; renders שֶׁטֶן; the fat of the peace-offerings, burned on the altar as the LORD's portion.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

εἰρηνικῶν

peace-offerings

Genitive

genitive (defining: 'fat of the peace-offerings')

→ relational specification

εἰρηνικός: 'peace-offering'; renders
עִיזָה; the fellowship offerings.

ὅτι

because

causal conjunction (second reason)

→ discourse linkage or contrast

ὅτι: 'because'; the deeper cause — the altar
was too small.

τὸ

the

Nominative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Nominative

subject of the causal clause

→ participant prominence

θυσιαστήριον: 'altar'; the bronze altar of
burnt offering, insufficient for the vast
quantity.

τὸ

the

Nominative

article (attributive, with χαλκοῦν)

→ noun-phrase marking

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

χαλκοῦν

bronze

Nominative

attributive adjective (modifying θυσιαστήριον)

→ participant prominence

χαλκοῦς: 'of bronze / brazen'; the bronze
altar (cf. 2 Chr 4:1).

τὸ

the (which was)

Nominative

article (attributive, introducing the phrase)

→ noun-phrase marking

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

ἐνώπιον

before

*preposition + genitive (position, in attributive
phrase)*

→ spatial or relational framing

ἐνώπιον: 'before'; τὸ ἐνώπιον κυρίου, 'the
one before the LORD' — the altar's position.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton.

μικρόν

small / too small

Nominative

predicate adjective (the altar was small)

→ participant prominence

μικρός: 'small / little'; the altar was 'too
small' (μικρόν) to contain the offerings —
the reason for using the court.

τοῦ

the

Genitive

article (with infinitive of result)

→ noun-phrase marking

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

μὴ

not

negation (with infinitive)

→ clausal qualification or emphasis

μὴ: negative with the infinitive — 'too
small so as not to be able.'

δύνασθαι

to be able

Pres Mid Inf · δύναμαι

articular infinitive of result (τοῦ μὴ δύνασθαι)

→ imperfective

δύναμαι: 'be able'; the result clause — the altar was too small to be able [to hold the offerings].

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὅλοκαύτωσιν

whole burnt offering

Accusative

accusative object of ὑπενεγκεῖν

→ object specification

ὅλοκαύτωσις: 'whole burnt offering'; the burnt offering the altar could not hold.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τάς

the

Accusative

article

→ noun-phrase marking

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

θυσίας

sacrifices

Accusative

accusative object of ὑπενεγκεῖν (coordinate)

→ object specification

θυσία: 'sacrifice'; the offerings.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

εἰρηνικῶν

peace-offerings

Genitive

genitive (defining)

→ relational specification

εἰρηνικός: 'peace-offering'; the fellowship offerings.

ὑπενεγκεῖν

to hold / bear

Aor Act Inf · ὑποφέρω

complementary infinitive (with δύνασθαι)

→ constative

ὑποφέρω: 'bear up / endure / hold'; the altar could not 'bear / hold up under' the mass of offerings — hence the court was consecrated for the overflow.

65 καὶ ἐποίησεν Σαλωμων τὴν ἑορτὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ πᾶς Ἰσραηλ μετ' αὐτοῦ ἐκκλησία μεγάλη ἀπὸ τῆς εἰσόδου Ἡμαθ ἕως ποταμοῦ Αἰγύπτου ἐνώπιον κυρίου θεοῦ ἡμῶν ἐν τῷ οἴκῳ ᾧ ᾧκοδόμησεν ἐσθίων καὶ πίνων καὶ εὐφραινόμενος ἐνώπιον κυρίου θεοῦ ἡμῶν ἑπτὰ ἡμέρας

And Solomon kept the feast on that day, and all Israel with him, a great assembly, from the entrance of Hamath to the river of Egypt, before the LORD our God, in the house which he had built, eating and drinking and rejoicing before the LORD our God, seven days.

The seven-day dedication feast καὶ ἐποίησεν Σαλωμων

Solomon keeps the feast (ἑορτή — the autumn festival of Tabernacles) with a great assembly drawn from the whole land, 'from the entrance of Hamath to the river of Egypt' (the ideal northern and southern limits). The participles ἐσθίων, πίνων, εὐφραινόμενος ('eating, drinking, rejoicing') describe the festive communal meal of the peace-offerings, lasting seven days before the LORD.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

kept / made

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'do / make / keep'; ποιεῖν ἑορτήν, 'to keep a feast' — to celebrate the festival.

Σαλωμων

Solomon

subject (indeclinable)

→ participant identification

Σαλωμων: indeclinable.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἑορτὴν

feast

Accusative

direct object of ἐποίησεν

→ object specification

ἑορτή: 'feast / festival'; renders ἁγ; the autumn pilgrimage feast (Tabernacles), in the seventh month (cf. v. 2).

ἐν

in / on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

dative of time

→ sphere or reference

ἡμέρα: 'day'; the day/time of the feast.

ἐκείνη

that

Dative

demonstrative (modifying ἡμέρα)

→ sphere or reference

ἐκεῖνος; 'that'.

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 Ἰσραηλ)

→ participant prominence

πᾶς: 'all'; all Israel with the king.

Ἰσραηλ

Israel

subject (indeclinable, with πᾶς)

→ participant identification

Ἰσραηλ: indeclinable.

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

μετά + gen.: 'with'; Israel with Solomon.

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

αὐτός: 'him'; Solomon.

ἐκκλησία

assembly

Nominative

nominative in apposition to πᾶς Ἰσραηλ

→ participant prominence

ἐκκλησία: 'assembly / congregation'; the gathered multitude.

μεγάλη

great

Nominative

attributive adjective (modifying ἐκκλησία)

→ participant prominence

μέγας: 'great'; a great assembly — drawn from the whole land.

ἀπὸ

from

preposition + genitive (extent: starting point)

→ spatial or relational framing

ἀπό: 'from'; the northern limit of the assembly's range.

τῆς

the

Genitive

article

→ noun-phrase marking

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

εἰσόδου

entrance

Genitive

genitive object of ἀπό

→ relational specification

εἴσοδος: 'entrance / approach'; ἡ εἴσοδος Ἡμαθ ('the entrance of Hamath', נִבְלָתְךָ) is the proverbial northern boundary of the land.

Ἡμαθ

Hamath

genitival modifier (indeclinable place name)

→ participant identification

Ἡμαθ: transliteration of Hebrew חֲמַת ; indeclinable; the city marking the ideal northern frontier of Israel.

ἕως

to / as far as

preposition + genitive (extent: end point)

→ spatial or relational framing

ἕως: 'as far as / up to'; the southern limit of the range.

ποταμοῦ

river

Genitive

genitive object of ἕως

→ relational specification

ποταμός: 'river'; the 'river of Egypt' (Wadi el-Arish), the proverbial southern boundary.

Αἰγύπτου

of Egypt

Genitive

genitive (defining: 'river of Egypt')

→ relational specification

Αἴγυπτος: declined (gen. Αἰγύπτου); the river marking the southern frontier — 'from Hamath to the river of Egypt' is a merism for the whole land.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before'; the feast kept before the LORD.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton.

θεοῦ

God

Genitive

apposition to κυρίου

→ relational specification

θεός: 'God'; 'the LORD our God.'

ἡμῶν

our

Genitive

genitive of relationship

→ relational specification

ἐγώ (pl.): 'our'.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

οἴκῳ

house

Dative

dative of place

→ sphere or reference

οἶκος: 'house / temple'; the dedicated house, site of the feast.

ὃ

which

Dative

relative pronoun (dative, attracted)

→ participant reference or interest

ὃς: relative pronoun; refers to the house.

ᾧκοδόμησεν

he built

Aor Act Indic 3 Sg · οἰκοδομέω

verb of relative clause

→ constative aorist

οἰκοδομέω: 'build'; the house Solomon built.

ἐσθίων

eating

Pres Act Ptcp Nom Sg Masc · ἐσθίω

circumstantial participle (the festive activity)

→ imperfective (continual celebration)

ἐσθίω: 'eat'; the festal eating of the peace-offering meal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πίνων

drinking

Pres Act Ptcp Nom Sg Masc · πίνω

circumstantial participle (coordinate)

→ imperfective

πίνω: 'drink'; the festal drinking.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὐφραινόμενος

rejoicing

Pres Mid Ptcp Nom Sg Masc · εὐφραίνω

circumstantial participle (coordinate)

→ imperfective

εὐφραίνω (mid./pass.): 'rejoice / make merry'; the joyful celebration before the LORD — the festal note of Deuteronomic worship (cf. Deut 12:7, 12).

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before'; the rejoicing before the LORD.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton.

θεοῦ

God

Genitive

apposition to κυρίου

→ relational specification

θεός: 'God'; 'the LORD our God.'

ἡμῶν

our

Genitive

genitive of relationship

→ relational specification

ἐγώ (pl.): 'our'.

ἐπτά

seven

indeclinable numeral (with ἡμέρας)

→ measure or count

ἐπτά: 'seven'; the seven days of the festival.

ἡμέρας

days

Accusative

accusative of duration

→ object specification

ἡμέρα: 'day'; the seven-day duration of the feast.

66 καὶ ἐν τῇ ἡμέρᾳ τῇ ὀγδῷ ἐξαπέστειλεν τὸν λαὸν καὶ εὐλόγησεν αὐτόν καὶ ἀπῆλθον ἕκαστος εἰς τὰ σκηνώματα αὐτοῦ χαίροντες καὶ ἀγαθῇ καρδίᾳ ἐπὶ τοῖς ἀγαθοῖς οἷς ἐποίησεν κύριος τῷ Δαυιδ δούλῳ αὐτοῦ καὶ τῷ Ἰσραὴλ λαῷ αὐτοῦ

And on the eighth day he sent the people away, and blessed them; and they went, each to his tents, rejoicing and glad of heart for all the good things which the LORD had done for David his servant and for Israel his people.

Conclusion: dismissal of the people καὶ ἐν τῇ ἡμέρᾳ τῇ ὀγδῷ

The chapter closes on the eighth day with the dismissal and blessing of the people, who return home χαίροντες καὶ ἀγαθῇ καρδίᾳ ('rejoicing and glad of heart') for all the good the LORD has done for David and for Israel. The closing ἀγαθοῖς ... ἐποίησεν echoes the blessing's theme (v. 56): the realised goodness of the divine promise to David and his people.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐν
on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ
the

Dative

article

→ noun-phrase marking

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

ἡμέρα
day

Dative

dative of time

→ sphere or reference

ἡμέρα: 'day'; the day of dismissal.

τῇ
the

Dative

article (attributive, with ὀγδόῃ)

→ noun-phrase marking

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

ὀγδόῃ
eighth

Dative

attributive ordinal (modifying ἡμέρα)

→ sphere or reference

ὀγδοος: 'eighth'; the eighth day, the day after the seven-day feast, when the people are dismissed (cf. the eighth-day assembly, Lev 23:36).

ἐξαπέστειλεν
he sent away

Aor Act Indic 3 Sg · εξαποστέλλω

main verb

→ constative aorist

ἐξαποστέλλω: 'send away / dismiss'; Solomon dismisses the people to their homes.

τὸν
the

Accusative

article

→ noun-phrase marking

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

λαὸν
people

Accusative

direct object of ἐξαπέστειλεν

→ object specification

λαός: 'people'; the assembled congregation.

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

→ constative aorist

εὐλογέω: 'bless'; the king's parting blessing on the people.

αὐτόν
them

Accusative

direct object (collective singular)

→ participant reference

αὐτός: 'them' (collective, agreeing with λαόν); the people blessed.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπῆλθον
they went away

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away / depart'; the people return home.

ἕκαστος
each

Nominative

subject (distributive, with plural verb)

→ participant prominence

ἕκαστος: 'each / every one'; distributive — each goes to his own home.

εἰς
to

preposition + accusative (goal)

→ spatial or relational framing

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

τὰ
the

Accusative

article

→ noun-phrase marking

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

σκηνώματα
tents / dwellings

Accusative

accusative object of εἰς

→ object specification

σκήνωμα: 'tent / dwelling'; 'to his tents' (a traditional idiom, סִכְנֵי־בָּנָי) for going home.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; each one's own home.

χαίροντες
rejoicing

Pres Act Ptcp Nom Pl Masc · χαίρω

circumstantial participle (manner of departure)

→ imperfective (continuing joy)

χαίρω: 'rejoice / be glad'; the people depart rejoicing.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀγαθῇ
glad / good

Dative

attributive adjective (modifying καρδία)

→ sphere or reference

ἀγαθός: 'good'; ἀγαθῇ καρδίᾳ, 'with a glad heart' — happy and content.

καρδίᾳ
heart

Dative

dative of manner ('with glad heart')

→ sphere or reference

καρδία: 'heart'; the seat of the people's joy.

ἐπὶ
for / over

preposition + dative (ground of joy)

→ spatial or relational framing

ἐπί + dat.: 'for / on account of'; the ground of their gladness.

τοῖς
the

Dative

article

→ noun-phrase marking

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

ἀγαθοῖς
good things

Dative

substantivized adjective (object of ἐπί)

→ sphere or reference

ἀγαθός: 'good'; τὰ ἀγαθά, 'the good things' the LORD has done — echoing the 'good words' of v. 56.

οἷς
which

Dative

relative pronoun (dative, attracted)

→ participant reference or interest

οἷς: relative pronoun; refers to the good things.

ἐποίησεν
did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do / make'; the good the LORD has done for David and Israel.

κύριος the LORD Nominative <i>subject of ἐποίησεν</i> → participant prominence κύριος: rendering of the Tetragrammaton; the doer of all the good.	τῷ for the Dative <i>article</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	Δαυιδ David <i>dative indirect object (indeclinable; articular)</i> → participant identification Δαυιδ: indeclinable; the recipient of God's goodness, named first.	δούλῳ servant Dative <i>apposition to Δαυιδ</i> → sphere or reference δοῦλος: 'servant'; David, God's servant.
αὐτοῦ his Genitive <i>genitive of possession</i> → relational specification αὐτός: 'his'; God's servant David.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τῷ for the Dative <i>article</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	Ἰσραηλ Israel <i>dative indirect object (indeclinable; articular)</i> → participant identification Ἰσραηλ: indeclinable; the second recipient of God's goodness.
λαῶ people Dative <i>apposition to Ἰσραηλ</i> → sphere or reference λαός: 'people'; Israel, God's people — the closing word of the chapter binds king and nation together as the objects of the LORD's faithful goodness.	αὐτοῦ his Genitive <i>genitive of possession</i> → relational specification αὐτός: 'his'; God's people Israel.		

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.