

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

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 10

ΒΑΣΙΛΕΙΩΝ Α' Ι'

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

Saul is secretly anointed, confirmed by signs, and publicly chosen as king before Israel.

Translation & textual notes

The Greek text of 1 Kingdoms 10 (= 1 Samuel 10) 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 a hinge in the Saul narrative, moving from private designation to public installation. It opens with Samuel's anointing of Saul with the φακὸς τοῦ ἐλαίου ('flask of oil', v. 1) and the rhetorical question οὐχὶ κέχρικέν σε κύριος εἰς ἄρχοντα ('has not the LORD anointed you ruler?') — the LXX's ἄρχων ('ruler / commander') renders Hebrew מַלְאָךְ, a designation deliberately distinct from βασιλεύς ('king'). Three confirming signs are then foretold (vv. 2–6): two men at

Rachel's tomb in the territory of Benjamin announcing the recovery of the lost donkeys (v. 2); three men going up to God at Bethel by the oak of Tabor, bearing kids, loaves, and a skin of wine (vv. 3–4); and, at the hill of God (ὁ βουνὸς τοῦ θεοῦ) where the Philistine garrison stands, a band of prophets (χορὸς προφητῶν) descending with harp, drum, pipe, and lyre, upon whose meeting the πνεῦμα κυρίου ('Spirit of the LORD') will rush on Saul, turning him εἰς ἄνδρα ἄλλον ('into another man', vv. 5–6). The signs are fulfilled (vv. 9–13): God gives Saul καρδίαν ἄλλην ('another heart'), the Spirit leaps upon him, and he prophesies, prompting the proverbial cry ἦ καὶ Σαουλ ἐν προφήταις; ('Is Saul also among the prophets?'). Saul keeps silence about the kingship before his uncle (vv. 14–16). Samuel then summons all Israel to the LORD at Mizpah (Μασσηφα, v. 17), rehearses the exodus and rebukes the people's rejection of God in demanding a king (vv. 18–19), and conducts the casting of lots by tribe (σκῆπτρον, lit. 'staff / sceptre' = tribe), clan (Ματταρι), and man, until Saul son of Kish is taken — hidden among the baggage (ἐν τοῖς σκεύεσιν, vv. 20–22). Brought out, he stands head and shoulders above the people (vv. 23–24), and the crowd shouts ζήτω ὁ βασιλεύς ('Long live the king!'). Samuel records the δικαίωμα τοῦ βασιλέως ('ordinance of the kingship') in a book (v. 25); Saul returns to Gibeah accompanied by men of valour whose hearts God had touched (v. 26), while worthless men (υἱοὶ λοιμοί, lit. 'sons of pestilence') despise him and bring no gift (v. 27).

Discourse structure of the chapter

A · 10:1

The anointing of Saul as ruler

Samuel pours the flask of oil on Saul's head, kisses him, and declares him anointed by the LORD εἰς ἄρχοντα ('as ruler') over the LORD's inheritance. The verb χρίω ('anoint') frames Saul's whole career; the designation ἄρχων (Hebrew מֶלֶךְ), not yet βασιλεύς, marks him as YHWH's appointed leader who will save Israel from the hand of its enemies round about.

B · 10:2–8

The three confirming signs foretold

Samuel predicts three signs to authenticate the anointing: the two men at Rachel's tomb who report the donkeys found (v. 2); the three pilgrims at the oak of Tabor with their offerings, two loaves of which Saul will receive (vv. 3–4); and the band of prophets at the hill of God, where the Spirit of the LORD will rush upon Saul and turn him into another man (vv. 5–6). Saul is then to do whatever his hand finds, for God is with him (v. 7), and to go down to Gilgal and wait seven days for Samuel (v. 8).

C · 10:9–13

The signs fulfilled: Saul among the prophets

As Saul turns from Samuel, God gives him another heart and all the signs come to pass that day (v. 9). At the hill the band of prophets meets him, the Spirit of God leaps upon him, and he prophesies in their midst (v. 10). Those who knew him are astonished, and the saying becomes proverbial: ἦ καὶ Σαουλ ἐν προφήταις; ('Is Saul also among the prophets?', vv. 11–12). Saul finishes prophesying and comes to the hill (v. 13).

D · 10:14–16

Saul's silence to his uncle about the kingship

Saul's kinsman questions him and his servant about their journey; Saul reports that they sought the donkeys and came to Samuel, and that Samuel told him the donkeys were found — but of the matter of the kingdom (τὸ ῥῆμα τῆς βασιλείας) he says nothing. Saul's reticence underscores the gap between private designation and public disclosure.

E · 10:17–24

The choosing by lot at Mizpah and the acclamation of the king

Samuel gathers all Israel to the LORD at Mizpah, rehearses the exodus deliverance, and rebukes the people for rejecting their God who saves them, in demanding a king (vv. 17–19). The lots are cast: the tribe of Benjamin, the clan of Matri, and finally Saul son of Kish are taken, but he is hidden among the baggage (vv. 20–22). Brought out, he towers over the people, and Samuel presents the LORD's chosen one; the people shout ζήτω ὁ βασιλεύς ('Long live the king!', vv. 23–24).

F · 10:25–27

The ordinance of kingship, Saul's homecoming, and the worthless men

Samuel sets out the δικαίωμα τοῦ βασιλέως ('ordinance of the kingship'), writes it in a book, and lays it up before the LORD, then dismisses the people (v. 25). Saul returns to Gibeah with men of valour whose hearts God had touched (v. 26); but worthless men despise him, asking 'How shall this man save us?', and bring him no gift (v. 27).

1 καὶ ἔλαβεν Σαμουηλ τὸν φακὸν τοῦ ἐλαίου καὶ ἐπέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ ἐφίλησεν αὐτὸν καὶ εἶπεν αὐτῷ οὐχὶ κέχρικέν σε κύριος εἰς ἄρχοντα ἐπὶ τὸν λαὸν αὐτοῦ ἐπὶ Ἰσραηλ καὶ σὺ ἄρξεις ἐν λαῷ κυρίου καὶ σὺ σώσεις αὐτὸν ἐκ χειρὸς ἐχθρῶν αὐτοῦ κυκλόθεν καὶ τοῦτό σοι τὸ σημεῖον ὅτι ἔχρισέν σε κύριος ἐπὶ κληρονομίαν αὐτοῦ εἰς ἄρχοντα

And Samuel took the flask of oil and poured it upon his head and kissed him and said to him, 'Has not the LORD anointed you as ruler over his people, over Israel? And you shall rule among the people of the LORD, and you shall save him from the hand of his enemies round about. And this shall be the sign to you that the LORD has anointed you as ruler over his inheritance:'

Opening narrative act (main line): the anointing καὶ ἔλαβεν Σαμουηλ

The chapter opens with paratactic καί + aorist, the standard Hebraizing narrative chain (נִקְרָא). A rapid sequence of aorists (ἔλαβεν ... ἐπέχεεν ... ἐφίλησεν ... εἶπεν) enacts the anointing ritual before the interpretive speech. Samuel's rhetorical question οὐχὶ ... expects an emphatic 'yes': the LORD has indeed anointed Saul as ἄρχων, the LXX rendering of מֶלֶךְ ('leader / commander'), pointedly not yet βασιλεύς.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg· λαμβάνω

main verb (first act of the anointing sequence)

→ verbal action or state

λαμβάνω: 'take / receive'; renders נָקַח; the opening verb of the anointing ritual, initiating the chain of aorists that carry the rite forward.

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: transliteration of Hebrew שָׁמוּئֵל; indeclinable in the LXX; the prophet-judge who acts here as YHWH's authorized anointer.

τὸν

the

Accusative

article

→ noun-phrase marking

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

φακὸν

flask

Accusative

direct object of ἔλαβεν

→ object specification

φακός: 'flask / cruse / lentil-shaped vessel'; renders פֶּֿיִּיִּי ; the small oil-flask used for anointing (contrast the κέρας, 'horn', of oil at 16:1, 13), perhaps signalling Saul's provisional designation.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἐλαίου

oil

Genitive

genitive of content (the flask's contents)

→ relational specification

ἐλαιον: 'olive oil'; renders יִּיִּיִּי ; anointing oil consecrates the recipient, setting Saul apart for YHWH's service.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέχεεν

poured upon

Aor Act Indic 3 Sg · ἐπιχέω

main verb (the act of anointing)

→ verbal action or state

ἐπιχέω: 'pour upon / pour over'; the compound ἐπι- specifies the oil poured onto Saul's head; renders פֶּֿיִּיִּי ; the physical centre of the anointing rite.

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.

κεφαλὴν

head

Accusative

accusative object of ἐπὶ

→ object specification

κεφαλή: 'head'; renders רֶֿאֶשֶׁת ; the head as the locus of consecration receives the anointing oil.

αὐτοῦ

his

Genitive

genitive of possession (Saul's head)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐφίλησεν

kissed

Aor Act Indic 3 Sg · φιλέω

main verb (gesture of homage)

→ verbal action or state

φιλέω: 'kiss / love'; renders פֶּֿיִּיִּי ; the kiss is an act of homage and recognition of Saul's new royal-leader status (cf. Ps 2:12).

αὐτὸν

him

Accusative

direct object

→ participant reference

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

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)

→ verbal action or state

λέγω: introduces Samuel's interpretive declaration that follows the rite.

αὐτῷ
to him

Dative

dative indirect object (addressee)

→ participant reference or interest

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

οὐχὶ
has not ...?

interrogative negative (introduces rhetorical question)

→ clausal contribution

οὐχί: emphatic form of οὐ; introduces a rhetorical question expecting an affirmative answer ('surely the LORD has ...'); renders the Hebrew interrogative אִי־לֹא.

κέχρικέν
has anointed

Perf Act Indic 3 Sg · χρίω

main verb of the rhetorical question

→ verbal action or state

χρίω: 'anoint'; renders כִּי־שָׁחַ; the perfect stresses that the anointing now stands as a settled fact — Saul is, from this moment, χριστὸς κυρίου ('the LORD's anointed'); the root underlies χριστός / Messiah.

σε
you

Accusative

direct object

→ participant reference

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

κύριος
LORD

Nominative

subject (divine agent of the anointing)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the LORD, not Samuel, is the true agent of the anointing — Samuel merely executes the divine choice.

εἰς
as

preposition + accusative (predicative: 'as / to be')

→ spatial or relational framing

εἰς: here predicative ('as / unto'), a Hebraism rendering לְ of office.

ἄρχοντα
ruler

Accusative

predicate accusative (office to which Saul is anointed)

→ object specification

ἄρχων: 'ruler / commander / leader'; renders מֶלֶךְ; the LXX deliberately uses ἄρχων rather than βασιλεύς ('king') for Saul's initial designation — he is YHWH's appointed leader-prince, the kingship being publicly conferred only at the Mizpah assembly (vv. 24–25).

ἐπὶ
over

preposition + accusative (authority over)

→ spatial or relational framing

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

λαὸν
people

Accusative

accusative object of ἐπὶ

→ object specification

λαός: 'people'; the standard LXX term for Israel as covenant community (rendering עָם); Saul rules not his own people but the LORD's.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's people)

→ relational specification

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

ἐπὶ

over

preposition + accusative (epexegetical repetition)

→ spatial or relational framing

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

Ἰσραηλ

Israel

accusative object of ἐπί (indeclinable, epexegetical: 'that is, Israel')

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable in the LXX; epexegetically identifies 'his people' as Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: the emphatic personal pronoun foregrounds Saul as the one personally commissioned to rule and to save.

ἄρξεις

you shall rule

Fut Act Indic 2 Sg · ἄρχω

main verb (future commission)

→ verbal action or state

ἄρχω: 'rule / govern / be first'; cognate with ἄρχων above; the verb names the exercise of the office to which Saul has just been anointed.

ἐν

among

preposition + dative (sphere)

→ spatial or relational framing

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

λαῶ

people

Dative

dative of sphere (within whom Saul rules)

→ sphere or reference

λαός (dat.): the sphere of Saul's rule, again defined as the LORD's people.

κυρίου

of the LORD

Genitive

genitive of possession (Tetragrammaton)

→ relational specification

κύριος (gen.): rendering of יהוה; the people belong to the LORD — Saul's authority is delegated, not autonomous.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σύ

you

Nominative

subject (emphatic pronoun, repeated)

→ participant reference

σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as subject (emphatic pronoun, repeated).

σώσεις

you shall save

Fut Act Indic 2 Sg · σῶζω

main verb (future commission)

→ verbal action or state

σῶζω: 'save / deliver / rescue'; renders נָשַׁע / נִשְׁעֶה /; defines the ruler's task as military-deliverer, framing the question the worthless men will later mock (τί σώσει ἡμᾶς οὗτος, v. 27).

αὐτόν

him

Accusative

direct object (the people, collective sing.)

→ participant reference

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

ἐκ

from

preposition + genitive (source of rescue)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (idiom: 'from the hand of')

→ relational specification

χείρ: 'hand'; ἐκ χειρὸς renders טַח ('from the hand/power of'), a Hebraism for deliverance from hostile power.

ἐχθρῶν

enemies

Genitive

genitive (those from whose hand Israel is saved)

→ relational specification

ἐχθρός: 'enemy / hostile one'; renders בְּאֲנָשִׁים; the surrounding nations from whom the ruler must deliver Israel.

αὐτοῦ

his

Genitive

genitive of possession (the people's enemies)

→ relational specification

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

κυκλόθεν

round about

adverb of place (encircling enemies)

→ clausal contribution

κυκλόθεν: 'all around / on every side'; renders כָּל־צָרְחָה; pictures Israel beset by enemies on every side, the situation the new ruler must reverse.

καὶ

and

coordinate conjunction (introducing the sign)

→ discourse linkage or contrast

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

τοῦτό

this

Nominative

subject / predicate (demonstrative: 'this is the sign')

→ participant reference

οὗτος: the demonstrative points forward to the confirming signs of vv. 2–6.

σοι

to you

Dative

dative of advantage (the sign given to Saul)

→ participant reference or interest

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

τὸ

the

Nominative

article

→ noun-phrase marking

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

σημεῖον

sign

Nominative

predicate nominative (with τοῦτο)

→ participant prominence

σημεῖον: 'sign / token'; renders תּוֹטָה; an authenticating sign confirming the divine word, here the cluster of three predicted events.

ὅτι

that

conjunction (introducing content of the sign)

→ discourse linkage or contrast

ὅτι: 'that / because'; here introduces the proposition the sign confirms — that the LORD has anointed Saul.

ἔχρισέν

anointed

Aor Act Indic 3 Sg · χρίω

verb of the ὅτι-clause

→ verbal action or state

χρίω (aor.): the simple aorist here restates the anointing of κέχρικέν (perf.) above as the established fact the sign will confirm.

σε

you

Accusative

direct object

→ participant reference

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

κύριος

LORD

Nominative

subject (Tetragrammaton)

→ participant prominence

κύριος: rendering of יהוה; again the LORD is named as the agent of the anointing, bracketing the verse (κύριος ... κύριος).

ἐπὶ

over

preposition + accusative (authority over)

→ spatial or relational framing

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

κληρονομίαν

inheritance

Accusative

accusative object of ἐπί

→ object specification

κληρονομία: 'inheritance / heritage'; renders יְרֵכָה; Israel as the LORD's own inherited portion (cf. Deut 32:9), underlining that Saul rules a people that belongs uniquely to God.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's inheritance)

→ relational specification

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

εἰς

as

preposition + accusative (predicative, closing inclusio)

→ spatial or relational framing

εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (predicative, closing inclusio).

ἄρχοντα

ruler

Accusative

predicate accusative (office, closing inclusio with v. 1a)

→ object specification

ἄρχων: the verse closes by repeating εἰς ἄρχοντα, forming an inclusio that frames the whole anointing-declaration around Saul's office as YHWH's leader (דָּגַל).

2 ὥς ἂν ἀπέλθῃς σήμερον ἀπ' ἐμοῦ καὶ εὕρησιν δύο ἄνδρας πρὸς τοῖς τάφοις Ραχηλ ἐν τῷ ὀρίῳ Βενιαμὴν ἀλλομένους μεγάλα καὶ ἐροῦσίν σοι εὕρηνται αἱ ὄνοι ἃς ἐπορεύθητε ζητεῖν καὶ ἰδοὺ ὁ πατήρ σου ἀποτετίνακται τὸ ῥῆμα τῶν ὄνων καὶ ἐδαψιλεύσατο δι' ὑμᾶς λέγων τί ποιήσω ὑπὲρ τοῦ υἱοῦ μου

As you go today from me, you will also find two men by the tombs of Rachel in the territory of Benjamin, leaping greatly; and they will say to you, 'The donkeys you went to seek have been found; and behold, your father has put away the matter of the donkeys and is anxious about you, saying, "What shall I do about my son?"'

First confirming sign (temporal-conditional protasis) ὥς ἂν ἀπέλθῃς

The first of the three signs. ὥς ἂν with the aorist subjunctive (ἀπέλθῃς) marks an indefinite-temporal protasis ('whenever / as soon as you go'), answered by the future εὕρησιν. The sign's content is a precise prediction — two men, a named place (Rachel's tomb in Benjamin), and a reported speech-within-speech — whose exact fulfilment will authenticate Samuel's word.

ὥς

as / when

temporal conjunction (with ἂν + subj.)

→ discourse linkage or contrast

ὥς: 'as / when'; with ἂν and the subjunctive forms an indefinite temporal clause ('as soon as / whenever').

ἂν

(modal particle)

modal particle (with subjunctive)

→ discourse linkage or contrast

ἂν: modal particle marking contingency; with ὥς and the subjunctive it renders the indefiniteness of the Hebrew temporal clause.

ἀπέλθῃς

you go away

Aor Act Subj 2 Sg · ἀπέρχομαι

verb of temporal clause

→ verbal action or state

ἀπέρχομαι: 'go away / depart'; the aorist subjunctive views Saul's departure as a single contingent point introducing the sign.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; situates the first sign on the very day of departure.

ἀπ'

from

preposition + genitive (separation, elided)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

genitive object of ἀπό (Samuel as point of departure)

→ relational specification

ἐγώ (gen. ἐμοῦ): emphatic first-person pronoun; Samuel marks himself as the point from which Saul departs into the sequence of signs.

καὶ

and

coordinate conjunction (apodosis-linking)

→ discourse linkage or contrast

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

εὐρήσεις

you will find

Fut Act Indic 2 Sg · εὐρίσκω

main verb (apodosis: the sign encountered)

→ verbal action or state

εὐρίσκω: 'find / come upon'; renders *ἔνθ*; introduces the first encounter — ironically, Saul will 'find' two men announcing that the lost donkeys have been 'found' (εὐρηνται, same root).

δύο

two

Accusative

numeral (modifying ἄνδρας)

→ measure or count

δύο: 'two'; indeclinable numeral; the precise number is part of the sign's verifiability.

ἄνδρας

men

Accusative

direct object of εὐρήσεις

→ object specification

ἄνῃρ: 'man'; renders *ἄν*; the two men are the agents of the first confirming sign.

πρὸς

by / near

preposition + dative (location: 'beside')

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

τάφοις

tombs

Dative

dative object of πρὸς (location)

→ sphere or reference

τάφοις: meaning 'tombs'; it serves as dative object of πρὸς (location).

Ραχηλ

Rachel

genitive of possession (indeclinable: 'of Rachel')

→ participant identification

Ραχηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable: 'of Rachel').

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.

ὀρίω

territory

Dative

dative of place (locative)

→ sphere or reference

ὄριον: 'boundary / territory'; renders גְּבוּל; the bordered region allotted to Benjamin.

Βενιαμιν

of Benjamin

genitive (indeclinable: 'of Benjamin')

→ participant identification

Βενιαμιν: transliteration of בִּנְיָמִן; indeclinable; Saul's tribe, locating the sign within his own ancestral land.

ἄλλομένους

leaping

Pres Mid Part · ἄλλομαι (acc pl masc)

participle (predicative, modifying ἀνδρας)

→ verbal action or state

ἄλλομαι: 'leap / spring / dance'; the present participle depicts the two men in vigorous, agitated motion — perhaps leaping in haste or excitement; renders the Hebrew with a vivid kinetic gloss.

μεγάλα

greatly

Accusative

adverbial accusative (neuter pl. as adverb: 'mightily')

→ object specification

μέγας: 'great'; the neuter plural μεγάλα functions adverbially ('greatly / vigorously'), intensifying the leaping.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐροῦσίν

they will say

Fut Act Indic 3 Pl · λέγω

main verb (the men's predicted speech)

→ verbal action or state

λέγω (fut. ἐρῶ): the future of the suppletive verb 'say'; introduces the men's announcement, the verbal core of the sign.

σοι

to you

Dative

dative indirect object (addressee Saul)

→ participant reference or interest

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

εὑρηνται

have been found

Perf Pass Indic 3 Pl · εὕρισκω

main verb of direct speech

→ verbal action or state

εὕρισκω (perf. pass.): 'have been found'; the perfect marks the donkeys' recovery as an accomplished, abiding fact, resolving the search that opened the Saul narrative (ch. 9).

αἱ

the

Nominative

article

→ noun-phrase marking

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

ὄνοι

donkeys

Nominative

subject of εὑρηνται

→ participant prominence

ὄνος: 'donkey / ass'; renders ὄνοι; the lost she-donkeys whose search led Saul to Samuel (9:3); their recovery confirms the sign and frees Saul's attention for the kingship.

ἃς

which

Accusative

relative pronoun (object of ζητεῖν)

→ participant reference

ἃς: relative pronoun; the accusative ἃς is the object of the infinitive ζητεῖν.

ἐπορεύθητε

you went

Aor Pass Indic 2 Pl · πορεύομαι

verb of relative clause

→ verbal action or state

πορεύομαι: 'go / journey'; deponent (aor. pass. form, active sense); the 2nd plural includes Saul and his servant who set out together (9:3–4).

ζητεῖν

to seek

Pres Act Inf · ζητέω

infinitive of purpose (with ἐπορεύθητε)

→ verbal action or state

ζητέω: 'seek / search for'; renders שׁוּקַץ; the purpose of the journey was to seek the donkeys — now rendered moot.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold / look'; renders הִנֵּה; a presentative particle drawing attention to the father's anxiety as a fresh datum within the report.

ὁ

the

Nominative

article

→ noun-phrase marking

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

πατήρ

father

Nominative

subject

→ participant prominence

πατήρ: 'father'; Kish, Saul's father (9:1), whose attention has now shifted from the donkeys to his missing son.

σου

your

Genitive

genitive of relationship (Saul's father)

→ relational specification

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

ἀποτείναται

has put away

Perf Mid Indic 3 Sg · ἀποτινάσσω

main verb of the report

→ verbal action or state

ἀποτινάσσω: 'shake off / put away'; the middle perfect renders the Hebrew idiom for the father's having dismissed (let drop) the matter of the donkeys, his worry now transferred to Saul himself.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα

matter

Accusative

direct object of ἀποτείναται

→ object specification

ῥῆμα: 'word / thing / matter'; renders דָּבָר, which means both 'word' and 'affair'; here the 'business of the donkeys' that the father has set aside (contrast τὸ ῥῆμα τῆς βασιλείας, v. 16).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ὄνων

donkeys

Genitive

genitive (the matter concerning the donkeys)

→ relational specification

ὄνος (gen. pl.): the donkeys, now no longer the father's concern.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐδαψιλεύσατο

is anxious

Aor Mid Indic 3 Sg · δαψιλεύομαι

main verb (the father's emotional state)

→ verbal action or state

δαψιλεύομαι: properly 'be lavish / abundant', here used for the father's overflowing anxiety/concern for Saul; renders the Hebrew לָחַץ ('be anxious / worried'); the LXX captures the father's distress turning from donkeys to son.

δι

for

preposition + accusative (cause, elided)

→ spatial or relational framing

δι + accusative: 'because of / for the sake of'; here marking the cause of the father's anxiety.

ὕμᾱς

you

Accusative

accusative object of διὰ (Saul and his servant)

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of διὰ (Saul and his servant).

λέγων

saying

Pres Act Part · λέγω (nom sg masc)

participle of attendant circumstance (introducing direct speech)

→ verbal action or state

λέγω (pres. part.): the participle λέγων is a standard Hebraism (rendering לֵאמֹר) introducing the father's direct words.

τί

what

Accusative

interrogative pronoun (object of ποιήσω)

→ participant reference

τίς: interrogative pronoun 'what?'; introduces the father's anxious deliberative question.

ποιήσω

shall I do

Aor Act Subj 1 Sg · ποιέω

deliberative subjunctive (the father's question)

→ verbal action or state

ποιέω: 'do / make'; the deliberative subjunctive τί ποιήσω ('what am I to do?') expresses the father's helpless anxiety over his missing son.

ὕπέρ

for

preposition + genitive (concern: 'on behalf of / about')

→ spatial or relational framing

ὕπέρ + genitive: 'for / concerning / on behalf of'; marks the object of the father's anxious deliberation.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive object of ὑπέρ

→ relational specification

υἱός: 'son'; renders בֶּן ; the father's concern is now wholly for Saul, his son.

μου

my

Genitive

genitive of relationship (the father's son)

→ relational specification

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

3 καὶ ἀπελεύσει ἐκεῖθεν καὶ ἐπέκεινα ἥξεις ἕως τῆς δρυὸς Θαβωρ καὶ εὐρήσεις ἐκεῖ τρεῖς ἄνδρας ἀναβαίνοντας πρὸς τὸν θεὸν εἰς Βαιθηλ ἓνα αἴροντα τρία αἰγίδια καὶ ἓνα αἴροντα τρία ἀγγεῖα ἄρτων καὶ ἓνα αἴροντα ἄσκὸν οἴνου

And you will go on from there, and you will come beyond, as far as the oak of Tabor, and you will find there three men going up to God at Bethel, one carrying three kids, and one carrying three vessels of bread, and one carrying a skin of wine.

Second confirming sign (sequential continuation) καὶ ἀπελεύσει ἐκεῖθεν

The second sign continues the itinerary (ἐκεῖθεν ... ἐπέκεινα, 'from there ... further on'). The threefold ἓνα ... αἴροντα ('one carrying ... one carrying ... one carrying') gives the prediction a precise, almost ritual specificity — three men, three loads — making the sign exactly verifiable.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπελεύσει

you will go on

Fut Mid Indic 2 Sg · ἀπέρχομαι

main verb (continuation of itinerary)

→ verbal action or state

ἀπέρχομαι: meaning 'you will go on'; it carries the action, process, or state of the clause; here it functions as main verb (continuation of itinerary).

ἐκεῖθεν

from there

adverb of place (source)

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; links the second sign-location to the first.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπέκεινα

beyond

adverb of place (further on)

→ clausal contribution

ἐπέκεινα: 'beyond / further on'; marks continued advance along the route.

ἥξεις

you will come

Fut Act Indic 2 Sg · ἵκω

main verb (arrival)

→ verbal action or state

ἵκω: 'come / arrive / be present'; renders נָיַב; marks Saul's arrival at the oak of Tabor.

ἕως

as far as

preposition + genitive (extent: 'up to')

→ spatial or relational framing

ἕως: 'until / as far as'; with the genitive marks the terminus of the journey-stage.

τῆς

the

Genitive

article

→ noun-phrase marking

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

δρυὸς

oak

Genitive

genitive object of ἔως

→ relational specification

δρυὸς: 'oak / tree'; renders ὄλον / ὄλον;
sacred trees often served as landmarks and
cultic sites in early Israel.

Θαβωρ

of Tabor

genitive (indeclinable: 'of Tabor')

→ participant identification

Θαβωρ: transliteration of תִּבְרוֹר;
indeclinable; here the named oak of Tabor
(distinct from Mount Tabor), a fixed
landmark anchoring the sign.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὐρήσεις

you will find

Fut Act Indic 2 Sg · εὐρίσκω

main verb (the second encounter)

→ verbal action or state

εὐρίσκω: 'find'; parallels v. 2; introduces
the three pilgrims of the second sign.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; locates the encounter at the
oak of Tabor.

τρεις

three

Accusative

numeral (modifying ἄνδρας)

→ measure or count

τρεις: 'three'; the precise count is integral
to the sign's verifiability.

ἄνδρας

men

Accusative

direct object of εὐρήσεις

→ object specification

ἄνθρωπος: 'man'; the three pilgrims going up to
worship.

ἀναβαίνοντας

going up

Pres Act Part · ἀναβαίνω (acc pl masc)

participle (attributive, modifying ἄνδρας)

→ verbal action or state

ἀναβαίνω: 'go up / ascend'; renders אֲשַׁעֵר;
the standard verb for 'going up' to a
sanctuary to worship — here to God at
Bethel.

πρὸς

to

preposition + accusative (goal of worship)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

θεὸν

God

Accusative

accusative object of πρὸς (object of worship)

→ object specification

θεός: 'God'; renders אֱלֹהִים; the men
ascend 'to God' at Bethel, the ancient
sanctuary-site (cf. Gen 28; 35); not the
Tetragrammaton here.

εἰς

at / to

preposition + accusative (destination)

→ spatial or relational framing

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

Βαιθηλ

Bethel

accusative of destination (indeclinable)

→ participant identification

Βαιθηλ: transliteration of בֵּית־לַהּ ('house of God'); indeclinable; the venerable sanctuary-town to which the three men ascend.

ἓνα

one

Accusative

numeral as substantive ('one of them')

→ measure or count

εἷς: 'one'; partitive ('one [man]'), the first of the threefold distributive ἓνα ... ἓνα ... ἓνα.

αἶροντα

carrying

Pres Act Part · αἶρω (acc sg masc)

participle (attributive, modifying ἓνα)

→ verbal action or state

αἶρω: 'lift / carry / take up'; renders נָשָׂא; the first pilgrim carries the kids; repeated thrice for the three offerings.

τρία

three

Accusative

numeral (modifying αἰγίδια)

→ measure or count

τρεις, τρία: 'three'; neuter τρία agrees with αἰγίδια.

αἰγίδια

kids

Accusative

direct object of αἶροντα

→ object specification

αἰγίδιον: 'young goat / kid'; diminutive of αἶξ; renders יָדָּ; sacrificial young goats borne to the sanctuary.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἓνα

one

Accusative

numeral as substantive (second of three)

→ measure or count

ἓνα: meaning 'one'; numeral expression contributing count or measure in context.

αἶροντα

carrying

Pres Act Part · αἶρω (acc sg masc)

participle (attributive)

→ verbal action or state

αἶρω: the second pilgrim carries the loaves.

τρία

three

Accusative

numeral (modifying ἀγγεῖα)

→ measure or count

τρία: meaning 'three'; numeral expression contributing count or measure in context.

ἀγγεῖα

vessels

Accusative

direct object of αἶροντα

→ object specification

ἀγγεῖον: 'vessel / container / jar'; here vessels (or baskets) holding bread; ἀγγεῖα ἄρτων = 'vessels of bread' (cf. Hebrew כֶּבֶד־לֶחֶם, 'loaves of bread').

ἄρτων

of bread

Genitive

genitive of content (with ἀγγεῖα)

→ relational specification

ἄρτος: 'bread / loaf'; renders לֶחֶם; the loaves two of which Saul will be given (v. 4).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ένα

one

Accusative

numeral as substantive (third of three)

→ measure or count

ένα: meaning 'one'; numeral expression contributing count or measure in context.

αἶνοντα

carrying

Pres Act Part · αἶνω (acc sg masc)

participle (attributive)

→ verbal action or state

αἶνω: the third pilgrim carries the wineskin.

ἀσκὸν

skin

Accusative

direct object of αἶνοντα

→ object specification

ἀσκός: 'leather skin / wineskin'; renders בָּרֶךְ; the container of wine for the offering or the journey.

οἴνου

of wine

Genitive

genitive of content (with ἀσκόν)

→ relational specification

οἶνος: 'wine'; renders יַיִן; completes the trio of pilgrimage provisions (kids, bread, wine).

4 καὶ ἐρωτήσουσίν σε τὰ εἰς εἰρήνην καὶ δώσουσίν σοι δύο ἀπαρχὰς ἄρτων καὶ λήμψη ἐκ τῆς χειρὸς αὐτῶν

And they will greet you with words of peace and will give you two firstfruit-loaves of bread, and you will take them from their hand.

Second sign, continued (the pilgrims' action toward Saul)

καὶ ἐρωτήσουσίν σε

The second sign concludes with the pilgrims greeting Saul and giving him two of their loaves — an unsolicited gift the future king is to accept. The idiom ἐρωτάω ... τὰ εἰς εἰρήνην ('ask after the things of peace') is a Hebraism for friendly greeting (עֲשֵׂה לְשָׁלוֹם).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐρωτήσουσίν

they will greet

Fut Act Indic 3 Pl · ἐρωτάω

main verb (the pilgrims' greeting)

→ verbal action or state

ἐρωτάω: 'ask / inquire'; here in the greeting-idiom ἐρωτάω τὰ εἰς εἰρήνην ('ask after one's welfare', i.e. greet); renders עֲשֵׂה לְשָׁלוֹם.

σε

you

Accusative

direct object

→ participant reference

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

τὰ

the things

Accusative

substantivized article (object of greeting)

→ noun-phrase marking

ὁ/τό: the neuter plural article τὰ substantivizes the following phrase ('the things pertaining to peace').

εἰς

for / of

preposition + accusative (with τά: 'the things of peace')

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (with τά: 'the things of peace').

εἰρήνην

peace

Accusative

accusative object of εἰς (idiom of greeting)

→ object specification

εἰρήνη: 'peace / welfare'; renders עֲלֵי־שָׁלוֹם ; τὰ εἰς εἰρήνην = 'matters of welfare', i.e. a peaceable greeting.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσουσιν

they will give

Fut Act Indic 3 Pl · δίδωμι

main verb (the gift of loaves)

→ verbal action or state

δίδωμι: 'give'; renders נָתַן ; the pilgrims spontaneously give Saul two of their loaves — a sign of his coming royal dignity.

σοι

to you

Dative

dative indirect object

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object.

δύο

two

Accusative

numeral (modifying ἀπαρχάς)

→ measure or count

δύο: 'two'; the two loaves given to Saul out of the three vessels of v. 3.

ἀπαρχάς

firstfruit-loaves

Accusative

direct object of δώσουσιν

→ object specification

ἀπαρχή: 'firstfruits / first offering'; renders the bread set apart as offering; the LXX styles the loaves as ἀπαρχαί, perhaps marking them as consecrated portions Saul is honoured to receive.

ἄρτων

of bread

Genitive

genitive of material/content (with ἀπαρχάς)

→ relational specification

ἄρτος: 'bread / loaf'; the loaves carried by the second pilgrim (v. 3).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λήμψῃ

you will take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (Saul's reception of the gift)

→ verbal action or state

λαμβάνω: 'take / receive'; the future middle λήμψῃ instructs Saul to accept the offered loaves — receiving tribute, a royal prerogative anticipated.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

χειρός

hand

Genitive

genitive object of ἐκ (idiom: 'from the hand of')

→ relational specification

χείρ: 'hand'; ἐκ τῆς χειρός renders טָנָה, a Hebraism for receiving directly from someone.

αὐτῶν

their

Genitive

genitive of possession (the pilgrims')

→ relational specification

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

- 5 καὶ μετὰ ταῦτα εἰσελεύσῃ εἰς τὸν βουνὸν τοῦ θεοῦ οὗ ἐστὶν ἐκεῖ τὸ ἀνάστημα τῶν ἀλλοφύλων ἐκεῖ Νασιβ ὁ ἀλλόφυλος καὶ ἔσται ὡς ἂν εἰσέλθῃτε ἐκεῖ εἰς τὴν πόλιν καὶ ἀπαντήσεις χορῶ προφητῶν καταβαινόντων ἐκ τῆς Βαμα καὶ ἔμπροσθεν αὐτῶν νάβλα καὶ τύμπανον καὶ αὐλὸς καὶ κινύρα καὶ αὐτοὶ προφητεύοντες

And after these things you will come to the hill of God, where the garrison of the Philistines is — there is Nasib the Philistine — and it will be, as you enter there into the city, that you will meet a band of prophets coming down from the high place, and before them harp and drum and pipe and lyre, and they themselves prophesying.

Third confirming sign (climactic)

καὶ μετὰ ταῦτα εἰσελεύσῃ

The climactic third sign at the βουνὸς τοῦ θεοῦ ('hill of God'). μετὰ ταῦτα ('after these things') advances the itinerary to its goal. The scene — a band of prophets descending with four instruments — sets up the Spirit's seizure of Saul (v. 6) and the proverb of vv. 11–12. The parenthetical naming of the Philistine garrison locates the sign in contested territory.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

μετά + accusative: 'after'; μετὰ ταῦτα is a standard LXX temporal connector marking narrative succession.

ταῦτα

these things

Accusative

accusative object of μετά

→ object specification

οὗτος: the demonstrative ταῦτα refers back to the first two signs.

εἰσελεύση

you will come

Fut Mid Indic 2 Sg · εἰσέρχομαι

main verb (arrival at the hill of God)

→ verbal action or state

εἰσέρχομαι: 'enter / come into'; renders נִכְנָס; marks Saul's arrival at the climactic third site.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

βουνὸν

hill

Accusative

accusative of destination

→ object specification

βουνός: 'hill / mound'; here ὁ βουνὸς τοῦ θεοῦ ('the hill of God'), the Hebrew תֵּל־גִּבְעָה — a place name punning on Gibeah (Saul's town); the LXX often renders Gibeah as βουνός.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relationship ('hill of God')

→ relational specification

θεός: 'God'; renders יְהוָה; the genitive marks the hill as a sacred site associated with God.

οὗ

where

relative adverb of place

→ participant reference

οὗ: 'where'; relative adverb introducing the parenthetical locating the Philistine garrison.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (existential)

→ verbal action or state

εἰμί: 'be / exist'; the existential present locates the garrison at the hill.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; resumptive, reinforcing the location.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ἀνάστημα

garrison

Nominative

subject of ἔστιν

→ participant prominence

ἀνάστημα: lit. 'something set up / standing', here a military 'garrison / outpost'; renders בִּצְיָדָה; marks the Philistine military presence in Israelite territory — the oppression Saul is called to throw off.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἀλλοφύλων

Philistines

Genitive

genitive of possession (whose garrison)

→ relational specification

ἀλλόφυλος: lit. 'of another tribe / foreigner'; the standard LXX rendering of פְּלִשְׁתִּים ('Philistines'); the Philistines are Israel's chief military enemy throughout 1 Kingdoms.

ἐκεῖ

there

adverb of place (introducing the named officer)

→ adverbial qualification

ἐκεῖ: 'there'; introduces the parenthetical naming of the garrison's officer.

Νασιβ

Nasib

subject (indeclinable proper noun)

→ participant identification

Νασιβ: the LXX transliterates the Hebrew בִּצְיָדָה as a proper name 'Nasib' (where the Hebrew may mean 'garrison'); indeclinable; treated here as the name of the Philistine officer.

ὁ

the

Nominative

article (with appositive)

→ noun-phrase marking

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

ἀλλόφυλος

Philistine

Nominative

nominative in apposition to Νασιβ

→ participant prominence

ἀλλόφυλος: 'foreigner / Philistine'; in apposition, identifying Nasib as the Philistine (commander).

καὶ

and

coordinate conjunction (resuming main prediction)

→ discourse linkage or contrast

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

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (apodosis-introducing formula)

→ verbal action or state

εἰμί (fut. ἔσται): 'it will be / it shall come to pass'; καὶ ἔσται ὡς ἂν renders כִּי יִהְיֶה, a standard Hebraism introducing a temporally-conditioned future event.

ὡς

as / when

temporal conjunction (with ἂν + subj.)

→ discourse linkage or contrast

ὡς: with ἂν and subjunctive, 'as / when' (indefinite temporal).

ἂν

(modal particle)

modal particle (with subjunctive)

→ discourse linkage or contrast

ἂν: contingency particle with the subjunctive.

εἰσέλθῃτε

you enter

Aor Act Subj 2 Pl · εἰσέρχομαι

verb of temporal clause

→ verbal action or state

εἰσέρχομαι: 'enter'; the 2nd plural broadens to Saul's company entering the city.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; reinforcing the destination.

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative of destination

→ object specification

πόλις: 'city / town'; renders יָגֵ; the town at the hill of God which Saul enters.

καὶ

and

coordinate conjunction (apodosis)

→ discourse linkage or contrast

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

ἀπαντήσεις

you will meet

Fut Act Indic 2 Sg · ἀπαντάω

main verb (the encounter with the prophets)

→ verbal action or state

ἀπαντάω: 'meet / encounter'; takes the dative (χορῶ); renders נִפְגַּע / נִפְגַּע; introduces the decisive meeting with the prophetic band.

χορῶ

band

Dative

dative object of ἀπαντήσεις

→ sphere or reference

χορός: 'company / band / chorus / dance'; renders לִבְנֵי ('band / group'); a troop of ecstatic prophets, perhaps singing and dancing to the instruments named below.

προφητῶν

of prophets

Genitive

genitive (composing the band)

→ relational specification

προφήτης: 'prophet'; renders נִבִּי; these are the ecstatic prophets whose company Saul will join (v. 10) — the basis of the proverb in vv. 11–12.

καταβαινόντων

coming down

Pres Act Part · καταβαίνω (gen pl masc)

participle (attributive, modifying προφητῶν)

→ verbal action or state

καταβαίνω: 'go down / descend'; renders יָרָד; the prophets descend from the high place where they have been worshipping.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

Βαμα
high place

genitive object of ἐκ (transliterated)

→ participant identification

Βαμα: the LXX transliterates Hebrew בִּמְצָד ('high place / cultic platform') as a near-proper noun; indeclinable; the local sanctuary-height from which the prophets descend.

καὶ
and

coordinate conjunction (introducing the instruments)

→ discourse linkage or contrast

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

ἔμπροσθεν
before

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

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; the instruments precede the prophetic procession.

αὐτῶν
them

Genitive

genitive object of ἔμπροσθεν

→ relational specification

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

νάβλα
harp

Nominative

subject (nominative of the listed instruments)

→ participant prominence

νάβλα: 'harp / lyre' (a stringed instrument); transliterates/renderers נָבֶל; the first of four instruments accompanying the prophets' ecstasy.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τύμπανον
drum

Nominative

subject (listed instrument)

→ participant prominence

τύμπανον: 'drum / tambourine / timbrel'; renders תִּבְרֵן; a percussion instrument of festal and prophetic music.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

αὐλὸς
pipe

Nominative

subject (listed instrument)

→ participant prominence

αὐλὸς: 'pipe / flute'; renders חֲלִיל; a wind instrument used in processions and prophetic frenzy.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

κινύρα
lyre

Nominative

subject (listed instrument)

→ participant prominence

κινύρα: 'lyre / kithara'; transliterates/renderers כִּנּוּר; the fourth instrument, completing the ensemble of strings, percussion, and winds.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτοὶ

they themselves

Nominative

subject (emphatic, with participle)

→ participant prominence

αὐτός: the intensive pronoun foregrounds the prophets as themselves in the act of prophesying.

προφητεύοντες

prophesying

Pres Act Part · προφητεύω (nom pl masc)

participle (predicative, with αὐτοί: 'they prophesying')

→ verbal action or state

προφητεύω: 'prophesy / speak ecstatically'; renders נָצַף (Hithpael); here the ecstatic, music-driven prophesying into which Saul will be drawn (v. 10).

6 καὶ ἐφαλεῖται ἐπὶ σὲ πνεῦμα κυρίου καὶ προφητεύσεις μετ'αὐτῶν καὶ στραφήσῃ εἰς ἄνδρα ἄλλον

And the Spirit of the LORD will leap upon you, and you will prophesy with them and will be turned into another man.

Climax of the third sign (the Spirit's seizure) καὶ ἐφαλεῖται ἐπὶ σὲ πνεῦμα κυρίου

The theological heart of the sign-sequence: the πνεῦμα κυρίου ('Spirit of the LORD') will leap upon Saul (ἐφαλεῖται, a vivid verb of sudden onrush), empowering him to prophesy and transforming him εἰς ἄνδρα ἄλλον ('into another man'). The transformation is fulfilled in v. 9 (καρδίαν ἄλλην) and v. 10.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐφαλεῖται

will leap upon

Fut Mid Indic 3 Sg · ἐφάλλομαι

main verb (the Spirit's onrush)

→ verbal action or state

ἐφάλλομαι: 'leap upon / spring on'; the compound ἐπι- + ἄλλομαι expresses a sudden, forceful descent; renders Πῶ (‘rush upon’); the same vivid imagery describes the Spirit seizing the judges and later David (16:13).

ἐπὶ

upon

preposition + accusative (direction of onrush)

→ spatial or relational framing

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

σὲ

you

Accusative

accusative object of ἐπί

→ participant reference

σὲ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί.

πνεῦμα

Spirit

Nominative

subject of ἐφαλεῖται

→ participant prominence

πνεῦμα: 'spirit / breath / wind'; renders הוּא; πνεῦμα κυρίου is the empowering divine Spirit that seizes leaders for charismatic action and prophecy.

κυρίου

of the LORD

Genitive

genitive of source (Tetragrammaton)

→ relational specification

κύριος (gen.): rendering of יהוה; the Spirit belongs to and proceeds from the LORD, marking Saul's empowerment as divine in origin.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προφητεύσεις

you will prophesy

Fut Act Indic 2 Sg · προφητεύω

main verb (Saul's prophetic ecstasy)

→ verbal action or state

προφητεύω: 'prophesy'; renders נִבֵּא (Hithpael); Saul, seized by the Spirit, will join the prophetic band's ecstatic utterance.

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

μετά + genitive: 'with'; Saul prophesies in company with the prophetic band.

αὐτῶν

them

Genitive

genitive object of μετά (the prophets)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

στραφήση

you will be turned

Fut Pass Indic 2 Sg · στρέφω

main verb (the transformation)

→ verbal action or state

στρέφω (fut. pass.): 'turn / change'; renders הִפְתִּיחַ; the passive marks the transformation as divinely wrought — Saul is turned, not self-transformed, εἰς ἄνδρα ἄλλον.

εἰς

into

preposition + accusative (result of transformation)

→ spatial or relational framing

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

ἄνδρα

man

Accusative

accusative of result (predicative: what Saul becomes)

→ object specification

άνήρ: 'man'; εἰς ἄνδρα ἄλλον ('into another man') describes the inward change the Spirit effects, fulfilled at v. 9 as καρδίαν ἄλλην.

ἄλλον

another

Accusative

attributive adjective (modifying ἄνδρα)

→ object specification

ἄλλος: 'other / another'; renders אֲחֵר; stresses the qualitative newness of Saul's transformed self.

7 καὶ ἔσται ὅταν ἦξει τὰ σημεῖα ταῦτα ἐπὶ σέ ποίει πάντα ὅσα ἐὰν εὕρῃ ἡ χεὶρ σου ὅτι θεὸς μετὰ σοῦ

And it will be, when these signs come upon you, do whatever your hand finds, for God is with you.

Charge consequent on the signs

καὶ ἔσται ὅταν ἦξει τὰ σημεῖα ταῦτα

Once the signs authenticate the call, Saul receives freedom of action: ποίει ... ὅσα ἐὰν εὕρῃ ἡ χεὶρ σου ('do whatever your hand finds'), grounded in the assurance ὅτι θεὸς μετὰ σοῦ ('for God is with you').

The καὶ ἔσται ὅταν construction again renders the Hebrew כִּי הִנֵּה.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (apodosis-introducing formula)

→ verbal action or state

εἰμί (fut.): καὶ ἔσται ὅταν renders כִּי הִנֵּה, a Hebraism setting up a temporal protasis.

ὅταν

when

temporal conjunction (with future indic. ἦξει)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; here followed unusually by the future indicative ἦξει, a koine/LXX construction.

ἦξει

come

Fut Act Indic 3 Sg · ἵκω

verb of temporal clause

→ verbal action or state

ἵκω: 'come / arrive'; the signs' arrival is the condition triggering Saul's freedom of action.

τὰ

the

Nominative

article

→ noun-phrase marking

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

σημεῖα

signs

Nominative

subject of ἦξει

→ participant prominence

σημεῖον: 'sign'; renders תּוֹתָם; the three confirming signs of vv. 2–6 considered as a whole.

ταῦτα

these

Nominative

demonstrative adjective (modifying σημεῖα)

→ participant prominence

οὗτος: 'these'; points back to the foretold signs.

ἐπὶ

upon

preposition + accusative (direction)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of ἐπί

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί.

ποίει

do

Pres Act Impv 2 Sg · ποιέω

main verb (imperative charge)

→ verbal action or state

ποιέω: 'do / make'; the present imperative gives Saul a general, ongoing charge — act as occasion demands, since God is with him.

πάντα

all

Accusative

direct object of ποίει (antecedent of ὅσα)

→ object specification

πᾶς: 'all / everything'; the comprehensive object of the charge.

ὅσα

whatever

Accusative

relative pronoun (object of εὔρη)

→ participant reference

ὅσος: 'as many as / whatever'; introduces the indefinite relative clause specifying the scope of action.

ἐάν

(if / -ever)

conditional particle (with subjunctive, generalizing)

→ discourse linkage or contrast

ἐάν: here generalizing with the subjunctive ('whatever ... may find').

εὔρη

finds

Aor Act Subj 3 Sg · εὕρισκω

verb of relative-conditional clause

→ verbal action or state

εὕρισκω: 'find'; ὅσα ἐὰν εὔρη ἡ χεὶρ σου ('whatever your hand finds [to do]') is a Hebraism (טְּ נִצְרָה) meaning 'whatever you have opportunity to do'.

ἡ

the

Nominative

article

→ noun-phrase marking

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

χεὶρ

hand

Nominative

subject of εὔρη (idiom: 'your hand finds')

→ participant prominence

χεὶρ: 'hand'; here metonymy for capacity/opportunity to act; the idiom denotes acting as circumstances permit.

σου

your

Genitive

genitive of possession (Saul's hand)

→ relational specification

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

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the ground of the charge — the assurance of divine presence.

θεός

God

Nominative

subject (predicative, copula implied)

→ participant prominence

θεός: 'God'; renders יְיָ; the assurance θεός μετὰ σοῦ ('God is with you') is the covenantal warrant authorizing Saul's leadership.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά.

8 καὶ καταβήσῃ ἔμπροσθεν τῆς Γαλγαλα καὶ ἰδοὺ καταβαίνω πρὸς σέ ἀνενεγκεῖν ὅλοκαύτωςιν καὶ θυσίας εἰρηνικὰς ἑπτὰ ἡμέρας διαλείψεις ἕως τοῦ ἐλθεῖν με πρὸς σέ καὶ γνωρίσω σοι ἃ ποιήσεις

And you will go down before Gilgal, and behold, I am coming down to you to offer up a whole burnt offering and peace sacrifices; seven days you shall wait until I come to you, and I will make known to you what you are to do.

Concluding directive (Gilgal appointment) καὶ καταβήσῃ ἔμπροσθεν τῆς Γαλγαλα

The directives close with the Gilgal appointment: Saul is to go down and wait seven days for Samuel to come and offer sacrifices and disclose what Saul must do. This anticipates the fateful failure of ch. 13, where Saul does not wait the full seven days. ἰδοὺ καταβαίνω is a futuristic present making Samuel's coming vivid and certain.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

καταβήσῃ

you will go down

Fut Mid Indic 2 Sg · καταβαίνω

main verb (directive)

→ verbal action or state

καταβαίνω: 'go down / descend'; renders Τῷ; Saul is to descend to Gilgal ahead of Samuel.

ἔμπροσθεν

before

preposition + genitive (priority: 'ahead of' / 'before')

→ spatial or relational framing

ἔμπροσθεν: 'before / ahead of'; here likely 'down to Gilgal ahead of me' (priority in place/time).

τῆς

the

Genitive

article (with indeclinable place name)

→ noun-phrase marking

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

Γαλγαλα

Gilgal

genitive object of ἔμπροσθεν (indeclinable)

→ participant identification

Γαλγαλα: transliteration of גַּלְגָּל; indeclinable (the feminine article τῆς is supplied); Gilgal, the cultic and military staging-site near Jericho where Saul's kingship will later be confirmed and then imperilled (chs. 11; 13).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; renders הִנֵּה; heightens the announcement of Samuel's coming.

καταβαίνω

I am coming down

Pres Act Indic 1 Sg · καταβαίνω

main verb (Samuel's announced arrival)

→ verbal action or state

καταβαίνω: 'come down'; the present tense in future sense (futuristic present) presents Samuel's coming as already underway and certain.

πρὸς

to

preposition + accusative (goal)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς

→ participant reference

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

ἀνενεγκεῖν

to offer up

Aor Act Inf · ἀναφέρω

infinitive of purpose

→ verbal action or state

ἀναφέρω: 'bring up / offer up'; renders הָעֹלָה; the technical verb for offering sacrifices on the altar — Samuel's prerogative as priest-prophet.

όλοκαύτωσιν

whole burnt offering

Accusative

direct object of ἀνενεγκεῖν

→ object specification

όλοκαύτωσις: 'whole burnt offering / holocaust'; renders הָעֹלָה; the offering wholly consumed by fire, expressing total dedication to God.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυσίας

sacrifices

Accusative

direct object of ἀνενεγκεῖν (parallel to όλοκαύτωσιν)

→ object specification

θυσία: 'sacrifice / offering'; renders חֶבֶל; with εἰρηνικός denotes the peace/fellowship offerings shared in a communal meal.

εἰρηνικός

peace

Accusative

attributive adjective (modifying θυσίας)

→ object specification

εἰρηνικός: 'peaceable / of peace'; θυσίαι εἰρηνικαί renders מִנְחָה שְׁלָמִים ('peace offerings'), sacrifices of fellowship and well-being.

ἐπτά

seven

Accusative

numeral (modifying ήμέρας)

→ measure or count

ἐπτά: 'seven'; indeclinable; the seven-day wait that Saul will fatefully cut short in ch. 13.

ἡμέρας

days

Accusative

accusative of duration ('for seven days')

→ object specification

ἡμέρα: 'day'; accusative of extent of time; the duration of Saul's required wait.

διαλείψεις

you shall wait

Fut Act Indic 2 Sg · διαλείπω

main verb (the command to wait)

→ verbal action or state

διαλείπω: 'leave an interval / cease / wait'; here 'you shall wait / hold off'; renders לִּחְלוֹתָ /; the command whose violation triggers Saul's first rejection (13:8–14).

ἕως

until

conjunction/preposition (with articular infinitive)

→ spatial or relational framing

ἕως: 'until'; with τοῦ + infinitive marks the temporal limit of the waiting.

τοῦ

(of the)

Genitive

article (with articular infinitive)

→ noun-phrase marking

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

ἐλθεῖν

to come

Aor Act Inf · ἔρχομαι

articular infinitive (temporal: 'until I come')

→ verbal action or state

ἔρχομαι: 'come'; the articular infinitive ἕως τοῦ ἐλθεῖν με ('until my coming') marks the endpoint of Saul's wait.

με

I / me

Accusative

accusative subject of the infinitive (Samuel)

→ participant reference

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

πρός

to

preposition + accusative (goal)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γνωρίσω

I will make known

Fut Act Indic 1 Sg · γνωρίζω

main verb (Samuel's promised disclosure)

→ verbal action or state

γνωρίζω: 'make known / reveal'; renders גִּילְתִּי; Samuel will disclose to Saul the divine instructions at Gilgal.

σοι

to you

Dative

dative indirect object

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object.

ἃ

what

Accusative

relative pronoun (object of ποιήσεις)

→ participant reference

ἃ: relative pronoun (neuter pl.); 'the things which'.

ποιήσεις

you are to do

Fut Act Indic 2 Sg · ποιέω

verb of relative clause

→ verbal action or state

ποιέω: 'do / make'; the content of what Samuel will reveal — the divinely-prescribed action awaiting Saul at Gilgal.

9 καὶ ἐγενήθη ὥστε ἐπιστραφῆναι τῷ ὤμῳ αὐτοῦ ἀπελθεῖν ἀπὸ Σαμουηλ μετέστρεψεν αὐτῷ ὁ θεὸς καρδίαν ἄλλην καὶ ἦλθεν πάντα τὰ σημεῖα ἐν τῇ ἡμέρᾳ ἐκείνῃ

And it came to pass, as he turned his shoulder to depart from Samuel, that God changed his heart to another, and all the signs came to pass on that day.

Fulfilment narrative (main line resumes) καὶ ἐγενήθη

The narrative shifts from foretelling to fulfilment. καὶ ἐγενήθη (= יָהִי) signals the realization. The very moment Saul turns to leave, God gives him καρδίαν ἄλλην ('another heart') — the inward fulfilment of εἰς ἄνδρα ἄλλον (v. 6) — and all the signs come true that same day.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (narrative-formula 'and it happened')

→ verbal action or state

γίνομαι (aor. pass.): 'become / happen'; καὶ ἐγενήθη renders יָהִי, the standard LXX narrative-onset formula introducing a temporal clause.

ὥστε

as / so that

conjunction (with infinitive: temporal-resultative)

→ discourse linkage or contrast

ὥστε: 'so that / as'; here with the infinitive marking the circumstance ('as he turned').

ἐπιστραφῆναι

to turn

Aor Pass Inf · ἐπιστρέφω

infinitive (with ὥστε, temporal)

→ verbal action or state

ἐπιστρέφω: 'turn / turn around'; the aorist infinitive marks the single act of Saul turning to leave.

τῷ

the

Dative

article

→ noun-phrase marking

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

ὤμῳ

shoulder

Dative

dative of respect/instrument (turning his shoulder)

→ sphere or reference

ὤμος: 'shoulder'; the idiom 'turn the shoulder' (renders חָנָף / סָפָה) means to turn away to depart.

αὐτοῦ

his

Genitive

genitive of possession (Saul's shoulder)

→ relational specification

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

ἀπελθεῖν

to depart

Aor Act Inf · ἀπέρχομαι

infinitive of purpose (with ἐπιστραφεῖν)

→ verbal action or state

ἀπέρχομαι: 'go away / depart'; the purpose of Saul's turning — to leave Samuel.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

Σαμουηλ

Samuel

genitive object of ἀπό (indeclinable)

→ participant identification

Σαμουηλ: the prophet from whom Saul departs, now newly anointed.

μετέστρεψεν

changed

Aor Act Indic 3 Sg · μεταστρέφω

main verb (the divine transformation)

→ verbal action or state

μεταστρέφω: 'turn around / change / transform'; renders הִפְתֵּךְ; God 'turned' Saul's heart into another — the fulfilment of v. 6's promise that Saul would be turned (στραφῆσι) into another man.

αὐτῷ

for him

Dative

dative of advantage/reference (Saul)

→ participant reference or interest

αὐτῷ: meaning 'for him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage/reference (Saul).

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεὸς

God

Nominative

subject (agent of transformation)

→ participant prominence

θεός: 'God'; renders הָיָה; the explicit divine agent who effects the inner change in Saul.

καρδίαν

heart

Accusative

direct object of μετέστρεψεν

→ object specification

καρδία: 'heart'; renders לֵב; the inner seat of will, thought, and disposition; God grants Saul a wholly new inner self for his royal task.

ἄλλην

another

Accusative

attributive adjective (modifying καρδίαν)

→ object specification

ἄλλος: 'other / another'; καρδίαν ἄλλην ('another heart') echoes ἄνδρα ἄλλον (v. 6), confirming the transformation as accomplished.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἦλθεν

came to pass

Aor Act Indic 3 Sg · ἔρχομαι

main verb (with neuter pl. subject)

→ verbal action or state

ἔρχομαι: 'come'; here 'came to pass / were realized'; the singular verb with the neuter plural subject πάντα τὰ σημεῖα follows the regular Greek rule.

πάντα

all

Nominative

adjective (modifying σημεῖα)

→ participant prominence

πᾶς: 'all'; emphasizes that every foretold sign was fulfilled, authenticating the anointing completely.

τὰ

the

Nominative

article

→ noun-phrase marking

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

σημεῖα

signs

Nominative

subject of ἦλθεν

→ participant prominence

σημεῖον: 'sign'; the three foretold signs, now all fulfilled.

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 (when)

→ sphere or reference

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') stresses the immediacy and totality of the fulfilment.

ἐκείνη

that

Dative

demonstrative adjective (modifying ἡμέρα)

→ sphere or reference

ἐκεῖνος: 'that'; the remote demonstrative pinpoints the day of fulfilment.

10 καὶ ἔρχεται ἐκεῖθεν εἰς τὸν βουνόν καὶ ἰδοὺ χορὸς προφητῶν ἐξ ἐναντίας αὐτοῦ καὶ ἤλατο ἐπ' αὐτὸν πνεῦμα θεοῦ καὶ ἐπροφήτευσεν ἐν μέσῳ αὐτῶν

And he comes from there to the hill, and behold, a band of prophets opposite him; and the Spirit of God leapt upon him, and he prophesied in their midst.

Fulfilment of the third sign (vivid present) καὶ ἔρχεται ἐκεῖθεν εἰς τὸν βουνόν

The third sign is fulfilled in detail. The historic present ἔρχεται lends immediacy; ἰδοὺ presents the prophetic band as if seen. The Spirit's leap (ἤλατο) and Saul's prophesying ἐν μέσῳ αὐτῶν ('in their midst') exactly enact vv. 5–6, setting up the astonished reaction of vv. 11–12.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρχεται

he comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (historic present)

→ verbal action or state

ἔρχομαι: 'come'; the historic present makes the fulfilment scene vivid, as if unfolding before the reader.

ἐκεῖθεν

from there

adverb of place (source)

→ clausal contribution

ἐκεῖθεν: 'from there'; from the point of departure from Samuel.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

βουνόν

hill

Accusative

accusative of destination

→ object specification

βουνός: 'hill'; the hill of God (Gibeah) of v. 5, where the prophetic band meets him.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; renders ἰδού; presents the prophetic band vividly to the reader's eye.

χορός

band

Nominative

subject (nominal clause, copula implied)

→ participant prominence

χορός: 'band / company'; the troop of prophets foretold in v. 5, now actually appearing.

προφητῶν

of prophets

Genitive

genitive (composing the band)

→ relational specification

προφήτης: 'prophet'; the ecstatic prophets among whom Saul is drawn.

ἐξ

from

preposition + genitive (in the phrase ἐξ ἐναντίας)

→ spatial or relational framing

ἐκ: 'from / out of'; here within the idiom ἐξ ἐναντίας ('opposite / facing').

ἐναντίας

opposite

Genitive

genitive (idiom: 'over against', with αὐτοῦ)

→ relational specification

ἐναντίος: 'opposite / facing'; ἐξ ἐναντίας ('facing / coming to meet') describes the band approaching Saul head-on.

αὐτοῦ

him

Genitive

genitive (with ἐξ ἐναντίας: 'opposite him')

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (with ἐξ ἐναντίας: 'opposite him').

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

ἦλατο

leapt upon

Aor Mid Indic 3 Sg · ἄλλομαι

main verb (the Spirit's onrush)

→ verbal action or state

ἄλλομαι: 'leap / spring'; the aorist ἦλατο fulfils the foretold ἐφαλεῖται (v. 6); renders πῶς; the sudden, forceful descent of the Spirit.

ἐπ'

upon

preposition + accusative (direction, elided)

→ spatial or relational framing

ἐπ': meaning 'upon'; here it marks the relation signaled by preposition + accusative (direction, elided).

αὐτόν

him

Accusative

accusative object of ἐπί (Saul)

→ participant reference

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

πνεῦμα

Spirit

Nominative

subject of ἦλατο

→ participant prominence

πνεῦμα: 'spirit'; renders πῶς; here πνεῦμα θεοῦ ('Spirit of God') — the empowering divine Spirit.

θεοῦ

of God

Genitive

genitive of source

→ relational specification

θεός: 'God'; the Spirit's source; the variation πνεῦμα θεοῦ (here) for πνεῦμα κυρίου (v. 6) is stylistic, both denoting the one empowering Spirit.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπροφήτευσεν

he prophesied

Aor Act Indic 3 Sg · προφητεύω

main verb (Saul's prophetic ecstasy)

→ verbal action or state

προφητεύω: 'prophesy'; renders חִיִּתְּךָ (Hithpael); the realization of v. 6's foretold προφητεύσεις — Saul joins the ecstatic prophesying.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

μέσῳ

midst

Dative

dative of place (idiom: 'in the midst of')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ αὐτῶν ('in their midst') stresses Saul's full incorporation into the prophetic band, fuelling the astonishment of v. 11.

αὐτῶν

them

Genitive

genitive (with ἐν μέσῳ: 'among them')

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (with ἐν μέσῳ: 'among them').

11 καὶ ἐγενήθησαν πάντες οἱ εἰδότες αὐτὸν ἐχθὲς καὶ τρίτην καὶ εἶδον καὶ ἰδοὺ αὐτὸς ἐν μέσῳ τῶν προφητῶν καὶ εἶπεν ὁ λαὸς ἕκαστος πρὸς τὸν πλησίον αὐτοῦ τί τοῦτο τὸ γεγονός τῷ υἱῷ Κις ἧ καὶ Σαουλ ἐν προφήταις

And it happened that all who knew him before, yesterday and the day before, also saw, and behold, he was in the midst of the prophets; and the people said, each to his neighbor, 'What is this that has come upon the son of Kish? Is Saul also among the prophets?'

Public reaction (astonishment) καὶ ἐγενήθησαν πάντες οἱ εἰδότες αὐτὸν

The crowd's astonishment crystallizes into the proverbial question ἧ καὶ Σαουλ ἐν προφήταις; ('Is Saul also among the prophets?'). The temporal idiom ἐχθὲς καὶ τρίτην ('yesterday and the third day [before]', i.e. previously) renders מֶשְׁלֹשׁ מִמָּחָר. The astonishment turns on the incongruity between Saul's known former self and his new Spirit-seized state.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθησαν

it happened (that)

Aor Pass Indic 3 Pl · γίνομαι

main verb (with πάντες as subject)

→ verbal action or state

γίνομαι (aor. pass.): 'become / come to be'; here with the personal subject 'all who knew him', leading into their seeing and reacting.

πάντες

all

Nominative

subject (with the substantival participle)

→ participant prominence

παῖς: 'all'; the whole company of Saul's former acquaintances.

οἱ

the (ones)

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

εἰδότες

knowing / who knew

Perf Act Part · οἶδα (nom pl masc)

substantival participle (subject: 'those who knew')

→ verbal action or state

οἶδα: 'know'; the perfect participle (present force) denotes Saul's prior acquaintances, those who knew his former character.

αὐτόν

him

Accusative

direct object of εἰδότες

→ participant reference

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

ἐχθές

yesterday

adverb of time (idiom of past time)

→ clausal contribution

ἐχθές: 'yesterday'; with τρίτην forms the idiom ἐχθές καὶ τρίτην ('yesterday and the day before') = 'previously / formerly', rendering $\text{דְּמָחָד וְדְּמָחָדִית}$.

καὶ

and

coordinate conjunction (within the idiom)

→ discourse linkage or contrast

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

τρίτην

the day before

Accusative

accusative of time (with ἐχθές: idiom of past)

→ object specification

τρίτος: 'third'; the feminine accusative τρίτην (sc. ἡμέραν, 'the third day [back]') completes the idiom for 'formerly'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶδον

they saw

Aor Act Indic 3 Pl · ὁράω

main verb (the act of observing)

→ verbal action or state

ὁράω: 'see'; renders רָאָה ; the former acquaintances now witness Saul prophesying.

καὶ

and

coordinate conjunction (with ἰδοῦ)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; conveys the onlookers' surprise at the sight.

αὐτός

he himself

Nominative

subject (nominal clause: 'he [was] in the midst')

→ participant prominence

αὐτός: emphatic 'he himself' — the very Saul they knew, now among the prophets.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

μέσῳ

midst

Dative

dative of place (idiom)

→ sphere or reference

μέσος: 'midst'; ἐν μέσῳ τῶν προφητῶν ('in the midst of the prophets') is the scandalous sight provoking the proverb.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

προφητῶν

prophets

Genitive

genitive (among whom Saul stands)

→ relational specification

προφήτης: 'prophet'; the company among whom Saul now incongruously appears.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces the crowd's astonished exchange.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject of εἶπεν

→ participant prominence

λαός: 'people'; the singular collective with the distributive ἕκαστος ('each one').

ἕκαστος

each one

Nominative

subject in apposition (distributive: 'each')

→ participant prominence

ἕκαστος: 'each / every one'; distributes the speaking across all the people, neighbor to neighbor.

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

πλησίον

neighbor

Accusative

accusative object of πρὸς (substantivized adverb)

→ object specification

πλησίον: 'neighbor / the one nearby'; substantivized adverb; renders ὤ; expresses the buzz of mutual astonishment among the people.

αὐτοῦ

his

Genitive

genitive of relationship (his neighbor)

→ relational specification

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

τί

what

Nominative

interrogative pronoun (subject of the nominal question)

→ participant reference

τίς: interrogative 'what?'; opens the astonished question.

τοῦτο

this

Nominative

demonstrative (predicate: 'what [is] this')

→ participant reference

οὗτος: 'this'; refers to the astonishing event of Saul prophesying.

τὸ

the

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

γεγονός

that has come

Perf Act Part · γίνομαι (nom sg neut)

substantival participle ('the thing that has happened')

→ verbal action or state

γίνομαι (perf. part.): 'having happened / come to be'; τὸ γεγονός = 'the thing that has befallen', the perfect stressing the abiding shock of Saul's transformation.

τῷ

to the

Dative

article

→ noun-phrase marking

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

υἱῷ

son

Dative

dative of disadvantage/reference ('to the son of Kish')

→ sphere or reference

υἱός: 'son'; τῷ υἱῷ Κίς ('the son of Kish') names Saul by patronymic, underscoring how well known his ordinary lineage was.

Κίς

of Kish

genitive (indeclinable: 'of Kish')

→ participant identification

Κίς: transliteration of ψῑ; indeclinable; Saul's father, mentioned to mark Saul's commonplace origins against his startling new state.

ἦ

is ...?

interrogative particle (introducing the proverb)

→ discourse linkage or contrast

ἦ: interrogative particle introducing a direct question, here the proverbial ἦ καὶ Σαουλ ἐν προφήταις; ('Is Saul also among the prophets?').

καὶ

also

adverbial/ascensive ('even / also')

→ discourse linkage or contrast

καί: here ascensive 'even / also' — astonishment that Saul too should be counted a prophet.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

Σαουλ: transliteration of *ΣΑΥΛ*; indeclinable; the subject of the proverbial question that becomes a byword in Israel (cf. 19:24).

ἐν

among

preposition + dative (membership: 'among')

→ spatial or relational framing

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

προφήταις

prophets

Dative

dative object of ἐν (the company)

→ sphere or reference

προφήτης: 'prophet'; the unexpected company in which Saul is found, giving rise to the proverb.

12 καὶ ἀπεκρίθη τις αὐτῶν καὶ εἶπεν καὶ τίς πατὴρ αὐτοῦ διὰ τοῦτο ἐγενήθη εἰς παραβολήν ἥ καὶ Σαουλ ἐν προφήταις

And one of them answered and said, 'And who is their father?' Therefore it became a proverb: 'Is Saul also among the prophets?'

Rejoinder and proverb-etiology

καὶ ἀπεκρίθη τις αὐτῶν

A bystander's enigmatic rejoinder — καὶ τίς πατὴρ αὐτοῦ; ('and who is their father?') — perhaps relativizes the prophets' authority (their parentage is no more distinguished than Saul's). The narrator then supplies the etiology: the question became a παραβολή ('proverb'), repeating the saying as a fixed byword.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (the rejoinder)

→ verbal action or state

ἀποκρίνομαι: 'answer / reply'; deponent (aor. pass. form); renders *ἰσχυ*; introduces the bystander's counter-question.

τις

someone

Nominative

subject (indefinite pronoun)

→ participant reference

τις: 'someone / a certain one'; an unnamed bystander offering the rejoinder.

αὐτῶν

of them

Genitive

partitive genitive ('one of them')

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: redundant speech-verb with ἀπεκρίθη, a Hebraism (וַיַּעַן ... וַיֹּאמֶר).

καὶ
and

conjunction (introducing the counter-question)

→ discourse linkage or contrast

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

τίς
who

Nominative

interrogative pronoun (subject of the nominal question)

→ participant reference

τίς: interrogative 'who?'; the rejoinder καὶ τίς πατήρ αὐτοῦ; questions the prophets' (or Saul's) parentage, perhaps to say that prophetic status is not a matter of lineage.

πατήρ
father

Nominative

predicate nominative (in the question)

→ participant prominence

πατήρ: 'father'; the antecedent of αὐτοῦ is ambiguous (the prophets', or Saul's), part of the saying's enigmatic force.

αὐτοῦ
their / his

Genitive

genitive of relationship

→ relational specification

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

διὰ
because of

preposition + accusative (causal)

→ spatial or relational framing

διὰ + accusative: 'because of / on account of'; διὰ τοῦτο ('therefore') introduces the narrator's etiological note.

τοῦτο
this

Accusative

accusative object of διὰ (causal: 'for this reason')

→ participant reference

οὗτος: 'this'; refers to the whole episode that gave rise to the proverb.

ἐγενήθη
it became

Aor Pass Indic 3 Sg · γίνομαι

main verb (etiological statement)

→ verbal action or state

γίνομαι (aor. pass.): 'become'; ἐγενήθη εἰς παραβολήν ('became a proverb') is a Hebraism (לְפָנָיו הָיָה) marking the fixing of the saying into proverbial currency.

εἰς
into / as

preposition + accusative (predicative result)

→ spatial or relational framing

εἰς: predicative ('into / as'); Hebraism with γίνομαι for becoming something.

παραβολήν
proverb

Accusative

accusative (result: 'a proverb')

→ object specification

παραβολή: 'proverb / byword / parable'; renders לְפָנָיו; the saying about Saul becomes a stock proverb in Israel.

ἥ
is ...?

interrogative particle (repeating the proverb)

→ discourse linkage or contrast

ἥ: interrogative particle; the proverb is quoted again verbatim, fixing its form.

καὶ

also

ascensive ('even / also')

→ discourse linkage or contrast

καί: ascensive 'even / also', as in v. 11.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

Σαουλ: the subject of the now-fixed proverb.

ἐν

among

preposition + dative (membership)

→ spatial or relational framing

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

προφῆταις

prophets

Dative

dative object of ἐν

→ sphere or reference

προφήτης: 'prophet'; closes the proverb, the refrain that brackets vv. 11–12.

13 καὶ συνετέλεσεν προφητεύων καὶ ἔρχεται εἰς τὸν βουνόν

And he finished prophesying and comes to the hill.

Closure of the prophesying episode

καὶ συνετέλεσεν προφητεύων

A terse closing of the sign-fulfilment: Saul finishes prophesying and goes to the hill (here probably his home town/sanctuary). The historic present ἔρχεται keeps the narration vivid and bridges to the private exchange with his kinsman (vv. 14–16).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνετέλεσεν

he finished

Aor Act Indic 3 Sg · συντελέω

main verb (completion of prophesying)

→ verbal action or state

συντελέω: 'complete / finish / bring to an end'; renders ἡλθ; marks the close of Saul's ecstatic episode.

προφητεύων

prophesying

Pres Act Part · προφητεύω (nom sg masc)

supplementary participle (with συνετέλεσεν: 'finished prophesying')

→ verbal action or state

προφητεύω: 'prophesy'; the supplementary participle completes συντελέω, denoting the activity Saul brings to an end.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (historic present)

→ verbal action or state

ἔρχομαι: 'come / go'; the historic present advances the action to Saul's arrival at the hill.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

βουνόν

hill

Accusative

accusative of destination

→ object specification

βουνός: 'hill'; here the hill/height (likely Gibeah, Saul's home), where the following private conversation takes place.

14 καὶ εἶπεν ὁ οἰκεῖος αὐτοῦ πρὸς αὐτὸν καὶ πρὸς τὸ παιδάριον αὐτοῦ ποῦ ἐπορεύθητε καὶ εἶπαν ζητεῖν τὰς ὄνους καὶ εἶδαμεν ὅτι οὐκ εἰσὶν καὶ εἰσῆλθομεν πρὸς Σαμουὴλ

And his kinsman said to him and to his servant, 'Where did you go?' And they said, 'To seek the donkeys; and when we saw that they were not to be found, we went in to Samuel.'

New scene: domestic interrogation καὶ εἶπεν ὁ οἰκεῖος αὐτοῦ

A new scene opens with Saul's kinsman (ὁ οἰκεῖος, his uncle) questioning him and his servant. The exchange replays the donkey-search (chs. 9–10) but pointedly stops short of the kingship — preparing the contrast of v. 16, where Saul withholds 'the matter of the kingdom'.

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)

→ verbal action or state

λέγω: introduces the kinsman's question.

ὁ

the

Nominative

article

→ noun-phrase marking

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

οἰκεῖος

kinsman

Nominative

subject

→ participant prominence

οἰκεῖος: 'household member / relative / kinsman'; renders τίτ ('uncle'); Saul's uncle, who interrogates him about the journey.

αὐτοῦ

his

Genitive

genitive of relationship (Saul's kinsman)

→ relational specification

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

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

accusative object of πρὸς (Saul)

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (second addressee)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

παιδάριον

servant

Accusative

accusative object of πρὸς (Saul's servant-boy)

→ object specification

παιδάριον: 'young servant / lad'; diminutive of παῖς; renders נַעֲרָה; the servant who accompanied Saul on the donkey-search (9:3).

αὐτοῦ

his

Genitive

genitive of relationship (Saul's servant)

→ relational specification

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

ποῦ

where

interrogative adverb of place

→ clausal contribution

ποῦ: 'where?'; opens the kinsman's question about their whereabouts.

ἐπορεύθητε

did you go

Aor Pass Indic 2 Pl · πορεύομαι

main verb of the question

→ verbal action or state

πορεύομαι: 'go / journey'; deponent; the kinsman asks where the two of them have been.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (the reply)

→ verbal action or state

λέγω: the koine/LXX 1st-aorist form εἶπαν (for εἶπον); introduces Saul and his servant's answer.

ζητεῖν

to seek

Pres Act Inf · ζητέω

infinitive (purpose, elliptical answer: '[we went] to seek')

→ verbal action or state

ζητέω: 'seek'; the bare infinitive answers ποῦ ἐπορεύθητε elliptically — '[we went] to seek the donkeys'.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ὄνους

donkeys

Accusative

direct object of ζητεῖν

→ object specification

ὄνος: 'donkey'; the lost she-donkeys, object of the original search.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶδαμεν

we saw

Aor Act Indic 1 Pl · ὁράω

main verb (of the reply)

→ verbal action or state

ὁράω: 'see / perceive'; koine/LXX 1st-aorist form εἶδαμεν (for εἶδομεν); 'when we saw that they were not [to be found]'.

ὅτι

that

conjunction (content of perception)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content clause after εἶδαμεν.

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐ: negative particle.

εἰσίν

they are (there)

Pres Act Indic 3 Pl · εἰμί

copula (existential: 'they were not [to be found]')

→ verbal action or state

εἰμί: 'be / exist'; οὐκ εἰσίν here means the donkeys were nowhere to be found.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσῆλθομεν

we went in

Aor Act Indic 1 Pl · εἰσέρχομαι

main verb (of the reply)

→ verbal action or state

εἰσέρχομαι: 'go in / enter'; renders נִיב; the search led them to consult Samuel the seer (9:6–10).

πρὸς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Σαμουηλ

Samuel

accusative object of πρὸς (indeclinable)

→ participant identification

Σαμουηλ: the seer/prophet they went in to consult about the donkeys.

15 καὶ εἶπεν ὁ οἰκεῖος πρὸς Σαουλ ἀπάγγειλον δὴ μοι τί εἶπέν σοι Σαμουηλ

And the kinsman said to Saul, 'Tell me, please, what Samuel said to you.'

Follow-up question (probing Samuel's words)

καὶ εἶπεν ὁ οἰκεῖος πρὸς Σαουλ

The kinsman presses further, asking specifically what Samuel said. The polite particle δὴ ('please / now') softens the imperative ἀπάγγειλον. The question sets up Saul's selective disclosure in v. 16.

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)

→ verbal action or state

λέγω: introduces the kinsman's follow-up question.

ὁ

the

Nominative

article

→ noun-phrase marking

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

οἰκεῖος

kinsman

Nominative

subject

→ participant prominence

οἰκεῖος: 'kinsman / uncle'; the same questioner as v. 14.

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

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

Σαουλ

Saul

accusative object of πρὸς (indeclinable)

→ participant identification

Σαουλ: the one questioned.

ἀπάγγειλον

tell / report

Aor Act Impv 2 Sg · ἀπαγγέλλω

main verb (imperative request)

→ verbal action or state

ἀπαγγέλλω: 'report / announce / tell'; renders תִּאֲמַר; the kinsman asks Saul to report Samuel's words.

δὴ

please / now

enclitic particle (politeness/urgency with imperative)

→ discourse linkage or contrast

δὴ: emphatic/hortatory particle, here softening the imperative ('do tell me, please'); renders Hebrew נָא.

μοι

me

Dative

dative indirect object

→ participant reference or interest

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

τί

what

Accusative

interrogative pronoun (object of εἶπεν, indirect question)

→ participant reference

τίς: 'what?'; introduces the indirect question about Samuel's words.

εἶπέν

said

Aor Act Indic 3 Sg · λέγω

verb of the indirect question

→ verbal action or state

λέγω: 'say'; the content of Samuel's speech is what the kinsman wishes to know.

σοι

to you

Dative

dative indirect object (Saul)

→ participant reference or interest

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

Σαμουηλ

Samuel

subject of εἶπεν (indeclinable)

→ participant identification

Σαμουηλ: the speaker whose words the kinsman wants reported.

16 καὶ εἶπεν Σαουλ πρὸς τὸν οἰκεῖον αὐτοῦ ἀπήγγειλεν ἀπαγγέλλων μοι ὅτι εὑρηνται αἱ ὄνοι τὸ δὲ ῥῆμα τῆς βασιλείας οὐκ ἀπήγγειλεν αὐτῷ

And Saul said to his kinsman, 'He told me plainly that the donkeys had been found'; but the matter of the kingdom he did not report to him.

Saul's selective disclosure (with narratorial aside)

καὶ εἶπεν Σαουλ πρὸς τὸν οἰκεῖον αὐτοῦ

Saul answers only about the donkeys, confirmed by the emphatic Hebraizing figura etymologica ἀπήγγειλεν ἀπαγγέλλων ('he plainly/surely told'). The δέ-clause is a narrator's aside: of τὸ ῥῆμα τῆς βασιλείας ('the matter of the kingdom') Saul says nothing — his reticence both modest and politically prudent.

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)

→ verbal action or state

λέγω: introduces Saul's reply.

Σαουλ
Saul

subject (indeclinable)

→ participant identification

Σαουλ: the speaker, now answering his uncle.

πρὸς
to

preposition + accusative (addressee)

→ spatial or relational framing

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

οἰκεῖον
kinsman

Accusative

accusative object of πρὸς

→ object specification

οἰκεῖος: 'kinsman / uncle'; the addressee of Saul's reply.

αὐτοῦ
his

Genitive

genitive of relationship

→ relational specification

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

ἀπήγγειλεν
he told

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb (Saul reports Samuel's words)

→ verbal action or state

ἀπαγγέλλω: 'report / tell'; with the cognate participle forms an emphatic Hebraism ('he told me plainly/surely').

ἀπαγγέλλων
(plainly) telling

Pres Act Part · ἀπαγγέλλω (nom sg masc)

participle (cognate intensifier: figura etymologica)

→ verbal action or state

ἀπαγγέλλω (pres. part.): the cognate participle ἀπήγγειλεν ἀπαγγέλλων renders the Hebrew infinitive absolute (תִּגַּד תִּגַּד), expressing emphatic certainty — 'he did indeed tell me'.

μοι
me

Dative

dative indirect object

→ participant reference or interest

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

ὅτι
that

conjunction (content of report)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the reported content.

εὑρήνται
have been found

Perf Pass Indic 3 Pl · εὕρισκω

verb of content clause

→ verbal action or state

εὕρισκω (perf. pass.): 'have been found'; Saul reports only the donkeys' recovery, as foretold in v. 2.

αἱ

the

Nominative

article

→ noun-phrase marking

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

ὄνοι

donkeys

Nominative

subject of εὐρηνται

→ participant prominence

ὄνος: 'donkey'; the recovered animals.

τὸ

the

Accusative

article

→ noun-phrase marking

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

δὲ

but

adversative particle (post-positive, introducing aside)

→ discourse linkage or contrast

δέ: post-positive adversative; marks the narrator's contrastive aside about what Saul withheld.

ῥῆμα

matter

Accusative

direct object of ἀπήγγειλεν (fronted for emphasis)

→ object specification

ῥῆμα: 'word / matter / affair'; renders רָצָה; here 'the matter of the kingdom' — the crucial datum Saul keeps to himself (contrast τὸ ῥῆμα τῶν ὄνων, v. 2).

τῆς

of the

Genitive

article

→ noun-phrase marking

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

βασιλείας

kingdom

Genitive

genitive (defining the matter: 'of the kingship')

→ relational specification

βασιλεία: 'kingdom / kingship / reign'; renders רַמְלִיָּה; the report of Saul's designation to kingship, deliberately suppressed before the public Mizpah assembly.

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐ: negative particle negating ἀπήγγειλεν.

ἀπήγγειλεν

he reported

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb (the narrator's aside)

→ verbal action or state

ἀπαγγέλλω: 'report'; the negated verb marks Saul's discretion — he did not disclose the kingship to his uncle.

αὐτῷ

to him

Dative

dative indirect object (the kinsman)

→ participant reference or interest

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

17 καὶ παρήγγειλεν Σαμουηλ παντὶ τῷ λαῷ πρὸς κύριον εἰς Μιτσηφά

And Samuel summoned all the people to the LORD at Mizpah.

New scene: the Mizpah assembly convened

καὶ παρήγγειλεν Σαμουηλ

The narrative moves from private to public. Samuel summons all Israel 'to the LORD' at Mizpah — a covenantal assembly-site (cf. 7:5–6) — for the public selection of the king. πρὸς κύριον frames the gathering as before YHWH, the true king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρήγγειλεν

summoned / charged

Aor Act Indic 3 Sg · παραγγέλλω

main verb (convening the assembly)

→ verbal action or state

παραγγέλλω: 'give orders / summon / proclaim'; renders לִקְהֹל / קָעַץ; Samuel issues the call gathering all Israel before the LORD.

Σαμουηλ

Samuel

subject (indeclinable)

→ participant identification

Σαμουηλ: the prophet who convenes the assembly.

παντὶ

all

Dative

attributive adjective (modifying λαῷ)

→ sphere or reference

πᾶς: 'all / whole'; the summons reaches the entire people, befitting a national choosing.

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῷ

people

Dative

dative object of παρήγγειλεν (those summoned)

→ sphere or reference

λαός: 'people'; the whole nation of Israel summoned to assemble.

πρὸς

to

preposition + accusative (goal: 'before / to the LORD')

→ spatial or relational framing

πρὸς + accusative: 'to / before'; the people are gathered 'to the LORD' — the assembly is a sacred convocation.

κύριον

LORD

Accusative

accusative object of πρὸς (Tetragrammaton)

→ object specification

κύριος: rendering of יְהוָה; the assembly is convened in YHWH's presence, marking him as the true sovereign behind the human king's appointment.

εἰς

at / to

preposition + accusative (place)

→ spatial or relational framing

εἰς; meaning 'at'; here it marks the relation signaled by preposition + accusative (place).

Μασσηφα

Mizpah

accusative of place (indeclinable)

→ participant identification

Μασσηφα: transliteration of מִצְפָּה ('watchtower'); indeclinable; Mizpah in Benjamin, a covenant-renewal and assembly site (cf. 7:5–16; Judg 20–21).

18 καὶ εἶπεν πρὸς υἱοὺς Ἰσραὴλ τάδε εἶπεν κύριος ὁ θεὸς Ἰσραὴλ λέγων ἐγὼ ἀνήγαγον τοὺς υἱοὺς Ἰσραὴλ ἐξ Αἰγύπτου καὶ ἐξειλάμην ὑμᾶς ἐκ χειρὸς Φαραῶ βασιλέως Αἰγύπτου καὶ ἐκ πασῶν τῶν βασιλειῶν τῶν θλιβουσῶν ὑμᾶς

And he said to the sons of Israel, 'Thus says the LORD the God of Israel: I brought up the sons of Israel out of Egypt, and I delivered you from the hand of Pharaoh king of Egypt and from all the kingdoms that afflicted you.'

Prophetic oracle: the exodus recital

καὶ εἶπεν πρὸς υἱοὺς Ἰσραὴλ

Samuel delivers a prophetic oracle prefaced by the messenger-formula τάδε εἶπεν κύριος. The emphatic ἐγὼ heads a recital of YHWH's saving acts — the exodus and deliverance from oppressors — establishing the indictment that follows in v. 19: against such a saving God Israel has demanded a human king.

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)

→ verbal action or state

λέγω: introduces Samuel's oracle to the assembly.

πρὸς
to

preposition + accusative (addressees)

→ spatial or relational framing

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

υἱοὺς
sons

Accusative

accusative object of πρὸς

→ object specification

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons/children of Israel') renders יְבָנִיָּאֵל, the standard designation of the covenant people.

Ἰσραὴλ
of Israel

genitive (indeclinable: 'of Israel')

→ participant identification

Ἰσραὴλ: indeclinable; the people addressed.

τάδε
thus

Accusative

demonstrative (object of εἶπεν: content of the oracle)

→ object specification

ὅδε: the formula τάδε εἶπεν/λέγει κύριος renders כִּהָאֲמַר יְהוָה, the prophetic messenger-formula; τάδε (acc. pl. n.) points forward to the oracle's words.

εἶπεν
says / has said

Aor Act Indic 3 Sg · λέγω

verb of the messenger-formula

→ verbal action or state

λέγω: in the citation-formula 'thus says the LORD'; the LXX here uses the aorist εἶπεν (Hebrew perfect אָמַר) for the authoritative divine word.

κύριος
LORD

Nominative

subject of the messenger-formula (Tetragrammaton)

→ participant prominence

κύριος: rendering of יְהוָה; the divine speaker of the oracle.

ὁ
the

Nominative

article (with appositive θεός)

→ noun-phrase marking

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

θεὸς
God

Nominative

nominative in apposition to κύριος

→ participant prominence

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

Ἰσραὴλ
of Israel

genitive (indeclinable: 'of Israel')

→ participant identification

Ἰσραὴλ: indeclinable; specifies the covenant relationship — the God who is Israel's own God.

λέγων
saying

Pres Act Part · λέγω (nom sg masc)

participle (Hebraism introducing direct speech)

→ verbal action or state

λέγω (pres. part.): λέγων renders לֵאמֹר, the Hebraizing marker introducing the words of the oracle.

ἐγὼ

I

Nominative

subject (emphatic pronoun: YHWH himself)

→ participant reference

ἐγὼ: the emphatic pronoun stresses YHWH's personal agency in the exodus deliverance, heightening the contrast with the people's rejection (v. 19).

ἀνήγαγον

I brought up

Aor Act Indic 1 Sg · ἀνάγω

main verb (the exodus act)

→ verbal action or state

ἀνάγω: 'lead up / bring up'; renders הֵעֲלוּ; the standard verb for the exodus, 'bringing up' Israel from Egypt to the land.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

direct object of ἀνήγαγον

→ object specification

υἱός: 'son'; the children of Israel, object of the exodus deliverance.

Ισραηλ

of Israel

genitive (indeclinable)

→ participant identification

Ισραηλ: indeclinable.

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 (place of deliverance)

→ relational specification

Αἴγυπτος: standard LXX form of מִצְרַיִם; the land of bondage from which YHWH brought Israel up.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξειλάμην

I delivered

Aor Mid Indic 1 Sg · ἐξαίρέω

main verb (act of rescue)

→ verbal action or state

ἐξαίρέω (mid.): 'take out / rescue / deliver'; renders הִצִּיל / הִצִּילָהּ; the middle stresses YHWH's personal snatching of Israel out of hostile power.

ὤμᾱς

you

Accusative

direct object (shift to 2nd person)

→ participant reference

ὤμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (shift to 2nd person).

ἐκ

from

preposition + genitive (source of rescue)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (idiom: 'from the hand of')

→ relational specification

χείρ: 'hand'; ἐκ χειρὸς renders מִיָּד, the Hebraism for deliverance from hostile power.

Φαραω

Pharaoh

genitive (indeclinable: 'of Pharaoh')

→ participant identification

Φαραω: transliteration of פַּרְעֹה; indeclinable; the Egyptian king from whose power Israel was rescued.

βασιλέως

king

Genitive

genitive in apposition to Φαραω

→ relational specification

βασιλεύς: 'king'; renders מֶלֶךְ; in apposition, 'Pharaoh king of Egypt' — pointedly a human king, foil to the king Israel now demands.

Αἰγύπτου

of Egypt

Genitive

genitive of relationship (king of Egypt)

→ relational specification

Αἴγυπτος: the realm over which Pharaoh ruled.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive (source, extending the rescue)

→ spatial or relational framing

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

πασῶν

all

Genitive

attributive adjective (modifying βασιλειῶν)

→ relational specification

πᾶς: 'all'; the deliverance extends beyond Egypt to every oppressing kingdom.

τῶν

the

Genitive

article

→ noun-phrase marking

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

βασιλειῶν

kingdoms

Genitive

genitive object of ἐκ

→ relational specification

βασιλεία: 'kingdom'; renders מַמְלָכָה; the surrounding kingdoms (cf. the period of the Judges) from which YHWH repeatedly delivered Israel.

τῶν

the (ones)

Genitive

article (substantivizing the participle)

→ noun-phrase marking

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

θλιβουσῶν

afflicting

Pres Act Part · θλίβω (gen pl fem)

attributive participle (modifying βασιλειῶν)

→ verbal action or state

θλίβω: 'press / afflict / oppress'; renders גָּבַחַ; describes the oppressing kingdoms from which YHWH saved Israel — the very deliverance the people now spurn.

ὕμᾱς

you

Accusative

direct object of θλιβουσῶν

→ participant reference

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

19 καὶ ὑμεῖς σήμερον ἐξουθενήκατε τὸν θεόν ὃς αὐτός ἐστιν ὑμῶν σωτὴρ ἐκ πάντων τῶν κακῶν ὑμῶν καὶ θλίψεων ὑμῶν καὶ εἶπατε οὐχὶ ἀλλ' ἢ ὅτι βασιλέα στήσεις ἐφ' ἡμῶν καὶ νῦν κατάστητε ἐνώπιον κυρίου κατὰ τὰ σκῆπτρα ὑμῶν καὶ κατὰ τὰς φυλὰς ὑμῶν

But you today have rejected the God who himself is your savior from all your evils and your afflictions, and you said, 'No, but you shall set a king over us.' And now stand before the LORD by your tribes and by your clans.

Indictment and command to assemble by tribe

καὶ ὑμεῖς σήμερον ἐξουθενήκατε τὸν θεόν

The indictment: against the saving God, Israel 'today' has rejected him (emphatic ὑμεῖς ... ἐξουθενήκατε), demanding a king instead. The quoted refusal (οὐχὶ ἀλλ' ἢ ... βασιλέα στήσεις) crystallizes the offense. Yet Samuel proceeds: καὶ νῦν κατάστητε ('and now stand') — the command initiating the casting of lots by tribe and clan.

καὶ

but

conjunction (adversative force here)

→ discourse linkage or contrast

καί: here with adversative force ('but / yet'), turning from YHWH's saving acts to Israel's ingratitude.

ὑμεῖς

you

Nominative

subject (emphatic pronoun)

→ participant reference

ὑμεῖς: the emphatic 2nd plural pronoun sharpens the indictment — 'you, for your part'.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the present act of rejection set against YHWH's long history of deliverance.

ἐξουθενήκατε

you have rejected

Perf Act Indic 2 Pl · ἐξουθενέω

main verb (the indictment)

→ verbal action or state

ἐξουθενέω: 'despise / reject / count as nothing'; renders דָּחַק; the perfect marks Israel's rejection of God (in demanding a king, cf. 8:7) as a present-standing fact.

τὸν

the

Accusative

article

→ noun-phrase marking

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

θεόν

God

Accusative

direct object of ἐξουθενήκατε

→ object specification

θεός: 'God'; renders **דִּיהֲלֵנָּה**; the one rejected is Israel's own saving God.

ὃς

who

Nominative

relative pronoun (subject of ἐστίν)

→ participant reference

ὃς: relative pronoun; introduces the description of God as savior.

αὐτός

himself

Nominative

intensive pronoun (emphasizing the subject)

→ participant reference

αὐτός: intensive 'himself'; underscores that this very God is Israel's savior — making the rejection the more grievous.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ verbal action or state

εἰμί: 'be'; copula linking God to the predicate σωτήρ.

ὕμων

your

Genitive

genitive of relationship (with σωτήρ)

→ relational specification

ὕμων: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with σωτήρ).

σωτήρ

savior

Nominative

predicate nominative

→ participant prominence

σωτήρ: 'savior / deliverer'; renders **מֹשִׁיעַ**; the title sharpens the irony — Israel rejects the very one who saves them, seeking a human deliverer instead.

ἐκ

from

preposition + genitive (source of salvation)

→ spatial or relational framing

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

πάντων

all

Genitive

attributive adjective (modifying κακῶν)

→ relational specification

πᾶς: 'all'; the comprehensive scope of God's saving acts.

τῶν

the

Genitive

article

→ noun-phrase marking

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

κακῶν

evils

Genitive

genitive object of ἐκ (substantivized adjective)

→ relational specification

κακός: 'evil / harm / calamity'; renders **תְּרָרָה**; the troubles from which God repeatedly rescued Israel.

ὕμων

your

Genitive

genitive of relationship

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

θλίψεων
afflictions

Genitive

genitive object of ἔκ (parallel to κακῶν)

→ relational specification

θλίψις: 'affliction / tribulation / distress'; renders תָּצַח; paired with κακῶν to encompass all Israel's troubles.

ὑμῶν
your

Genitive

genitive of relationship

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπατε
you said

Aor Act Indic 2 Pl · λέγω

main verb (the people's rejection-speech)

→ verbal action or state

λέγω: 'say'; introduces Israel's demand for a king (cf. 8:19), the verbal form of their rejection of God.

οὐχί
no

emphatic negative (the people's refusal)

→ clausal contribution

οὐχί: emphatic 'no!'; the people's flat refusal of God's direct kingship.

ἀλλ'
but

strong adversative (elided)

→ clausal contribution

ἀλλά: 'but / rather'; ἀλλ' ἢ ('but rather / except') strengthens the contrast with οὐχί.

ἢ
(but) rather

particle (with ἀλλά: 'rather / except')

→ discourse linkage or contrast

ἢ: combined with ἀλλά in the idiom ἀλλ' ἢ ('but only / rather'), introducing the demanded alternative.

ὅτι
that

conjunction (introducing the demand)

→ discourse linkage or contrast

ὅτι: 'that'; here recitative, introducing the substance of the demand.

βασιλέα
king

Accusative

direct object of στήσεις

→ object specification

βασιλεύς: 'king'; renders מֶלֶךְ; the human king Israel demanded in God's place.

στήσεις
you shall set

Fut Act Indic 2 Sg · ἵστημι

main verb of the demand (addressed to Samuel)

→ verbal action or state

ἵστημι: 'set / establish / appoint'; renders מִקְדֵּשׁ / מִשֵּׁשׁ; the people demand that Samuel set a king over them.

ἐφ'
over

preposition + genitive (authority over, elided)

→ spatial or relational framing

ἐπί + genitive: 'over'; the king is to be set 'over us'.

ἡμῶν

us

Genitive

genitive object of ἐπί

→ relational specification

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

καὶ

and

coordinate conjunction (transition to command)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (transitional 'and now')

→ adverbial qualification

νῦν: 'now'; καὶ νῦν ('and now') is a transitional formula moving from indictment to the directive for the lot-casting.

κατάσστητε

stand / present yourselves

Aor Act Impv 2 Pl · καθίστημι

main verb (command to assemble for the lot)

→ verbal action or state

καθίστημι: 'set / station / present'; here intransitive 'take your stand / present yourselves'; the people are to array themselves before YHWH for the lot.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering יְלִפְנֵי; the lot is cast in YHWH's presence.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον (Tetragrammaton)

→ relational specification

κύριος (gen.): rendering of יהוה; the choosing is enacted before YHWH, who directs the lot.

κατὰ

by

preposition + accusative (distributive: 'by')

→ spatial or relational framing

κατὰ + accusative: distributive 'by / according to'; the people present themselves group by group.

τὰ

the

Accusative

article

→ noun-phrase marking

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

σκηπτρα

tribes

Accusative

accusative object of κατὰ (distributive)

→ object specification

σκηπτρον: lit. 'staff / sceptre', here 'tribe'; the LXX renders שבט ('staff / tribe') literally as σκηπτρον, retaining the staff-imagery for the tribal divisions.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατὰ

by

preposition + accusative (distributive)

→ spatial or relational framing

κατὰ: meaning 'by'; here it marks the relation signaled by preposition + accusative (distributive).

τὰς

the

Accusative

article

→ noun-phrase marking

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

φυλὰς

clans

Accusative

accusative object of κατά (distributive)

→ object specification

φυλή: 'tribe / clan'; here the subdivision (clan/family) within the σκῆπτρον (tribe); renders ἡλῶν ('clan / thousand') — the next level down in the lot-process of vv. 20–21.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

20 καὶ προσήγαγεν Σαμουηλ πάντα τὰ σκῆπτρα Ἰσραὴλ καὶ κατακληροῦται σκῆπτρον Βενιαμιν

And Samuel brought near all the tribes of Israel, and the tribe of Benjamin was taken by lot.

The casting of lots begins (by tribe)

καὶ προσήγαγεν Σαμουηλ

The lot-process begins at the broadest level. προσάγω ('bring near') is the technical verb for presenting groups before the LORD for the lot; the historic present κατακληροῦται ('is taken by lot') gives the selection vividness. Benjamin — Saul's own tribe — is taken first.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσήγαγεν

brought near

Aor Act Indic 3 Sg · προσάγω

main verb (presenting the tribes for the lot)

→ verbal action or state

προσάγω: 'bring near / present'; renders בִּרְקֵה; the technical verb for bringing the groups forward before YHWH for the casting of lots.

Σαμουηλ

Samuel

subject (indeclinable)

→ participant identification

Σαμουηλ: who conducts the lot-procedure.

πάντα

all

Accusative

attributive adjective (modifying σκῆπτρα)

→ object specification

πᾶς: 'all'; every tribe is brought forward for the first stage of the lot.

τὰ the Accusative <i>article</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	σκῆπτρα tribes Accusative <i>direct object of προσήγαγεν</i> → object specification σκῆπτρον: 'staff / sceptre / tribe'; the LXX rendering of שִׁבְטָא; the tribes of Israel presented for the lot.	Ἰσραηλ of Israel <i>genitive (indeclinable: 'of Israel')</i> → participant identification Ἰσραηλ: indeclinable; the nation whose tribes are arrayed.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
κατακληροῦται is taken by lot Pres Mid/Pass Indic 3 Sg · κατακληρόμαι <i>main verb (historic present: the lot falls)</i> → verbal action or state κατακληρόμαι: 'be assigned/taken by lot'; renders טָקַל (Niphal, 'be taken') in the lot-context; the historic present dramatizes the lot falling on Benjamin.	σκῆπτρον tribe Nominative <i>subject of κατακληροῦται</i> → participant prominence σκῆπτρον: 'tribe'; the tribe taken by the lot.	Βενιαμιν of Benjamin <i>genitive (indeclinable: 'of Benjamin')</i> → participant identification Βενιαμιν: indeclinable; Saul's own tribe, taken first in the narrowing process of the lot.	

21 καὶ προσάγει σκῆπτρον Βενιαμιν εἰς φυλὰς καὶ κατακληροῦται φυλὴ Ματταρι καὶ προσάγουσιν τὴν φυλὴν Ματταρι εἰς ἄνδρας καὶ κατακληροῦται Σαουλ υἱὸς Κις καὶ ἐξήτει αὐτόν καὶ οὐχ εὗρίσκετο

And he brought near the tribe of Benjamin by clans, and the clan of Matri was taken; and they brought near the clan of Matri man by man, and Saul son of Kish was taken; and they sought him, but he was not found.

The lot narrows to Saul (and his concealment) καὶ προσάγει σκῆπτρον Βενιαμιν εἰς φυλὰς

The lot narrows stepwise: tribe → clan (Matri) → man (Saul son of Kish). The historic presents (προσάγει, κατακληροῦται, προσάγουσιν) drive the suspense. The verse ends on a twist: the chosen man cannot be found (οὐχ εὗρίσκετο), preparing the oracle of v. 22 — Saul is hidden among the baggage.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσάγει

brings near

Pres Act Indic 3 Sg · προσάγω

main verb (historic present: next lot-stage)

→ verbal action or state

προσάγω: 'bring near'; the historic present advances the lot to its second stage — Benjamin presented by clans.

σκῆπτρον

tribe

Accusative

direct object of προσάγει

→ object specification

σκῆπτρον: 'tribe'; the tribe of Benjamin, now subdivided.

Βενιαμιν

of Benjamin

genitive (indeclinable)

→ participant identification

Βενιαμιν: indeclinable; the tribe taken in v. 20, now brought forward by its clans.

εἰς

by / into

preposition + accusative (distributive: 'by clans')

→ spatial or relational framing

εἰς: distributive 'into / by'; the tribe is presented divided into its constituent clans.

φυλάς

clans

Accusative

accusative object of εἰς (distributive)

→ object specification

φυλή: 'clan / family-group'; here the subdivisions of the tribe presented for the second lot-stage.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατακληροῦται

is taken by lot

Pres Mid/Pass Indic 3 Sg · κατακληρόμαι

main verb (historic present: lot falls on the clan)

→ verbal action or state

κατακληρόμαι: 'be taken by lot'; the lot now falls on the clan of Matri.

φυλή

clan

Nominative

subject of κατακληροῦται

→ participant prominence

φυλή: 'clan'; the clan-group taken by the lot.

Ματταρι

of Matri

genitive (indeclinable: 'of Matri')

→ participant identification

Ματταρι: transliteration of מַטְרִי (Matri); indeclinable; the Benjaminite clan from which Saul comes.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσάγουσιν

they bring near

Pres Act Indic 3 Pl · προσάγω

main verb (historic present: third lot-stage)

→ verbal action or state

προσάγω: 'bring near'; the third stage — the clan of Matri presented man by man.

τὴν

the

Accusative

article

→ noun-phrase marking

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

φυλὴν

clan

Accusative

direct object of προσάγουσιν

→ object specification

φυλή: 'clan'; the clan of Matri, now subdivided into individuals.

Ματταρι

of Matri

genitive (indeclinable)

→ participant identification

Ματταρι: indeclinable; the clan now brought forward man by man.

εἰς

by / into

preposition + accusative (distributive: 'man by man')

→ spatial or relational framing

εἰς: distributive 'into / by'; the clan presented divided into its individual men.

ἄνδρας

men

Accusative

accusative object of εἰς (distributive)

→ object specification

ἄνθρωποι: 'man'; the individual men of the clan, the finest level of the lot.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατακληροῦται

is taken by lot

Pres Mid/Pass Indic 3 Sg · κατακληρόομαι

main verb (historic present: the lot falls on Saul)

→ verbal action or state

κατακληρόομαι: 'be taken by lot'; the climactic moment — the lot falls on Saul himself.

Σαουλ

Saul

subject of κατακληροῦται (indeclinable)

→ participant identification

Σαουλ: indeclinable; the man taken by the lot — the divine confirmation of his private anointing.

υἱὸς

son

Nominative

nominative in apposition to Σαουλ

→ participant prominence

υἱός: 'son'; the patronymic 'son of Kish' identifies Saul precisely.

Κις

of Kish

genitive (indeclinable: 'of Kish')

→ participant identification

Κις: indeclinable; Saul's father.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐζήτει

they sought

Impf Act Indic 3 Sg · ζητέω

main verb (imperfect: the search)

→ verbal action or state

ζητέω: 'seek / search for'; the imperfect ἐζήτει depicts the continued, fruitless searching for the chosen but absent Saul (the 3rd singular with collective sense).

αὐτόν

him

Accusative

direct object of ἐξήτει

→ participant reference

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

καὶ

but

conjunction (adversative force)

→ discourse linkage or contrast

καί: here adversative ('but'); the search fails.

οὐχ

not

negative particle

→ discourse linkage or contrast

οὐ: negative particle.

εὕρίσκετο

he was found

Impf Mid/Pass Indic 3 Sg · εὕρισκω

main verb (imperfect passive: the failed search)

→ verbal action or state

εὕρισκω (impf. pass.): 'be found'; the imperfect οὐχ εὕρίσκετο ('he was not [to be] found') prolongs the suspense, prompting the inquiry of v. 22.

22 καὶ ἐπηρώτησεν Σαμουηλ ἔτι ἐν κυρίῳ εἰ ἔρχεται ὁ ἀνὴρ ἐνταῦθα καὶ εἶπεν κύριος ἰδοὺ αὐτὸς κέκρυπται ἐν τοῖς σκεύεσιν

And Samuel inquired again of the LORD, 'Is the man coming here?' And the LORD said, 'Behold, he is hidden among the baggage.'

Oracular inquiry and divine answer

καὶ ἐπηρώτησεν Σαμουηλ ἔτι ἐν κυρίῳ

Samuel inquires of the LORD (ἐπηρώτησεν ... ἐν κυρίῳ, the technical idiom for oracular consultation) about the missing man. YHWH's reply locates Saul ἐν τοῖς σκεύεσιν ('among the baggage') — a detail variously read as modesty, fear, or a foreshadowing of his troubled reign.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπηρώτησεν

inquired

Aor Act Indic 3 Sg · ἐπερωτάω

main verb (oracular consultation)

→ verbal action or state

ἐπερωτάω: 'ask / inquire'; ἐπερωτάω ἐν κυρίῳ renders $\text{וַיִּשְׁאַל בְּיְהוָה}$, the technical idiom for consulting YHWH oracularly (cf. Judg 20:23; 1 Kgdms 23:2).

Σαμουηλ

Samuel

subject (indeclinable)

→ participant identification

Σαμουηλ: who inquires of the LORD.

ἔτι

again / further

adverb (continuation of inquiry)

→ clausal contribution

ἔτι: 'still / yet / further'; marks a renewed inquiry of YHWH.

ἐν

of / in

preposition + dative (in the oracular idiom)

→ spatial or relational framing

ἐν: within the idiom ἐπερωτάω ἐν κυρίῳ ('inquire of the LORD').

κύριῳ

the LORD

Dative

dative object (oracular consultation, Tetragrammaton)

→ sphere or reference

κύριος (dat.): rendering of יהוה; the LORD consulted through the oracle.

εἰ

whether

conjunction (introducing indirect question)

→ discourse linkage or contrast

εἰ: 'if / whether'; introduces the content of the oracular inquiry.

ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

verb of the indirect question

→ verbal action or state

ἔρχομαι: 'come'; the question is whether the chosen man will yet appear.

ὁ

the

Nominative

article

→ noun-phrase marking

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

άνήρ

man

Nominative

subject of ἔρχεται

→ participant prominence

άνήρ: 'man'; 'the man' = Saul, the one taken by lot but absent.

ἐνταῦθα

here

adverb of place

→ adverbial qualification

ἐνταῦθα: 'here / to this place'; the assembly-site where the man is awaited.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the divine reply)

→ verbal action or state

λέγω: introduces YHWH's oracular answer.

κύριος

LORD

Nominative

subject (Tetragrammaton)

→ participant prominence

κύριος: rendering of יהוה; YHWH himself answers, locating the hidden man.

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; renders הִנֵּה; points to Saul's hiding place.

αὐτός

he

Nominative

subject (emphatic)

→ participant prominence

αὐτός: emphatic 'he'; the very man sought.

κρύπται

is hidden

Perf Mid/Pass Indic 3 Sg · κρύπτω

main verb (Saul's concealment)

→ verbal action or state

κρύπτω (perf. pass.): 'hide / conceal'; renders נִכְּתָה (Niphal); the perfect marks Saul's hiding as an accomplished, persisting state — he has concealed himself among the gear.

ἐν

among

preposition + dative (location)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

σκεύεσιν

baggage

Dative

dative of place (location of concealment)

→ sphere or reference

σκεῦος (pl. σκεύη): 'vessel / equipment / baggage'; renders כֵּלֵי (here the assembly's gear/baggage among which Saul hid — a vivid, humbling detail at the moment of his elevation).

23 καὶ ἔδραμεν καὶ λαμβάνει αὐτὸν ἐκεῖθεν καὶ κατέστησεν ἐν μέσῳ τοῦ λαοῦ καὶ ὑψώθη ὑπὲρ πάντα τὸν λαὸν ὑπὲρ ὠμίαν καὶ ἐπάνω

And he ran and took him from there and set him in the midst of the people; and he stood taller than all the people, from his shoulder and upward.

Saul presented and his stature noted

καὶ ἔδραμεν καὶ λαμβάνει αὐτὸν ἐκεῖθεν

Saul is fetched and presented before the people. His height — taller than all from the shoulders up (ὑπὲρ ὠμίαν καὶ ἐπάνω) — recalls 9:2 and gives visual warrant to the choice. The mix of aorist (ἔδραμεν, κατέστησεν) and historic present (λαμβάνει) keeps the scene vivid.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδραμεν

ran

Aor Act Indic 3 Sg · τρέχω

main verb (fetching Saul)

→ verbal action or state

τρέχω: 'run'; renders רוּץ; someone runs to bring Saul out from his hiding place.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λαμβάνει

takes

Pres Act Indic 3 Sg · λαμβάνω

main verb (historic present)

→ verbal action or state

λαμβάνω: 'take / fetch'; the historic present brings Saul's retrieval vividly before the reader.

αὐτόν

him

Accusative

direct object

→ participant reference

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

ἐκεῖθεν

from there

adverb of place (source: from the baggage)

→ clausal contribution

ἐκεῖθεν: 'from there'; i.e. from among the baggage where he hid.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέστησεν

set / stationed

Aor Act Indic 3 Sg · καθίστημι

main verb (presenting Saul publicly)

→ verbal action or state

καθίστημι: 'set / station / place'; Saul is set in full view in the midst of the assembly.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

μέσῳ

midst

Dative

dative of place (idiom: 'in the midst')

→ sphere or reference

μέσος: 'midst'; ἐν μέσῳ τοῦ λαοῦ ('in the midst of the people') sets Saul in full public view.

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 (with ἐν μέσῳ: 'among the people')

→ relational specification

λαός: 'people'; the assembled nation before whom Saul stands.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὑψώθη

stood taller

Aor Pass Indic 3 Sg · ὑψόω

main verb (Saul's stature)

→ verbal action or state

ὑψόω: 'raise / exalt / make high'; the passive ὑψώθη ('he towered / stood high') describes Saul's physical height above the crowd; renders תַּבִּיחַ; the literal elevation symbolizes his elevation to kingship.

ὑπὲρ

above

preposition + accusative (comparison: 'above / beyond')

→ spatial or relational framing

ὑπὲρ + accusative: 'above / beyond / more than'; marks Saul's height surpassing all the people.

πάντα

all

Accusative

attributive adjective (modifying λαόν)

→ object specification

πᾶς: 'all'; Saul stands above the entire 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 ὑπέρ (comparison)

→ object specification

λαός: 'people'; the standard of comparison for Saul's height.

ὑπέρ

from

preposition + accusative (measure: 'beyond [the height of] a shoulder')

→ spatial or relational framing

ὑπέρ + accusative: here measuring the margin — 'by a shoulder and upward', i.e. head and shoulders above.

ώμῶν

shoulder

Accusative

accusative object of ὑπέρ (measure of height)

→ object specification

ώμῶν: 'shoulder'; renders DW ; ὑπέρ ώμῶν καὶ ἐπάνω ('from the shoulder and upward') is the idiom for being a full head taller than everyone (cf. 9:2).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπάνω

upward

adverb of place (completing the idiom)

→ clausal contribution

ἐπάνω: 'above / upward'; completes the height-idiom — Saul stands a head and shoulders above all.

24 καὶ εἶπεν Σαμουηλ πρὸς πάντα τὸν λαόν εἰ ἑοράκατε ὃν ἐκλέλεκται ἑαυτῷ κύριος ὅτι οὐκ ἔστιν αὐτῷ ὅμοιος ἐν πᾶσιν ὑμῖν καὶ ἔγνωσαν πᾶς ὁ λαὸς καὶ εἶπαν ζήτω ὁ βασιλεὺς

And Samuel said to all the people, 'Have you seen the one whom the LORD has chosen for himself? For there is none like him among you all.' And all the people understood, and they said, 'Long live the king!'

Presentation and acclamation καὶ εἶπεν Σαμουηλ πρὸς πάντα τὸν λαόν

Samuel presents the LORD's chosen one and asserts his incomparability (οὐκ ἔστιν αὐτῷ ὅμοιος). The people respond with the royal acclamation ζήτω ὁ βασιλεὺς ('Long live the king!', lit. 'may the king live') — the formal recognition of Saul's kingship by the assembly.

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)

→ verbal action or state

λέγω: introduces Samuel's presentation of the chosen king.

Σαμουηλ
Samuel

subject (indeclinable)

→ participant identification

Σαμουηλ: who presents Saul to the people.

πρὸς
to

preposition + accusative (addressees)

→ spatial or relational framing

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

πάντα
all

Accusative

attributive adjective (modifying λαόν)

→ object specification

πᾶς: 'all'; Samuel addresses the whole assembly.

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 πρὸς

→ object specification

λαός: 'people'; the assembled nation.

εἰ
—(have)

interrogative particle (introducing direct question)

→ discourse linkage or contrast

εἰ: here introduces a direct question ('have you seen ...?'), a Hebraizing/koine use; renders the Hebrew interrogative.

ἐοράκατε
you have seen

Perf Act Indic 2 Pl · ὁράω

main verb of the question

→ verbal action or state

ὁράω (perf.): 'see / perceive'; the perfect ἐοράκατε ('have you [now] seen') draws the people's present attention to the chosen king before them.

ὃν
(the one) whom

Accusative

relative pronoun (object of ἐκλέλεκται)

→ participant reference

ὅς: relative pronoun; 'the one whom the LORD has chosen'.

ἐκλέλεκται
has chosen

Perf Mid Indic 3 Sg · ἐκλέγομαι

verb of relative clause

→ verbal action or state

ἐκλέγομαι: 'choose / select'; renders יָבַח; the perfect marks Saul's election by YHWH as an accomplished, standing fact; the middle ἐαυτῷ ('for himself') stresses that the LORD chose Saul for his own purpose.

ἐαυτῷ
for himself

Dative

reflexive dative (of advantage)

→ sphere or reference

ἐαυτοῦ: reflexive pronoun; 'for himself' — the LORD's choice is purposive and personal.

κύριος

LORD

Nominative

subject of ἐκλέλεκται (Tetragrammaton)

→ participant prominence

κύριος: rendering of יהוה; the LORD, not the people, is the true chooser of the king.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; grounds the presentation in Saul's incomparability.

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐ: negative particle.

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

copula (existential)

→ verbal action or state

εἰμί: 'be / exist'; existential, 'there is none like him'.

αὐτῷ

to him

Dative

dative (of comparison/reference: 'like him')

→ participant reference or interest

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

ὅμοιος

like

Nominative

predicate adjective ('[no one] like [him]')

→ participant prominence

ὅμοιος: 'like / similar'; renders כְּמֹהוּ; Saul's incomparability among the people authenticates the divine choice.

ἐν

among

preposition + dative (sphere)

→ spatial or relational framing

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

πᾶσιν

all

Dative

attributive adjective (modifying ὑμῖν)

→ sphere or reference

πᾶς: 'all'; the comparison spans the whole people.

ὑμῖν

you

Dative

dative object of ἐν (the people compared)

→ participant reference or interest

ὑμῖν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐν (the people compared).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔγνωσαν

they understood

Aor Act Indic 3 Pl · γινώσκω

main verb (the people's recognition)

→ verbal action or state

γινώσκω: 'know / recognize / understand'; renders נָטַו; the people recognize and acknowledge the chosen king (the plural verb anticipating the collective πᾶς ὁ λαός).

πᾶς

all

Nominative

subject (collective: 'all the people')

→ participant prominence

πᾶς: 'all'; the whole people acknowledge Saul together.

ὁ the Nominative <i>article</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	λαὸς people Nominative <i>subject (in apposition, collective)</i> → participant prominence λαὸς: 'people'; the collective singular subject with the plural verb ἔγνωσαν (constructio ad sensum).	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	εἶπαν they said Aor Act Indic 3 Pl · λέγω <i>main verb (the acclamation)</i> → verbal action or state λέγω: koine/LXX 1st-aorist form εἶπαν; introduces the royal acclamation.
ζήτω long live Pres Act Impv 3 Sg · ζάω <i>main verb (acclamation: jussive)</i> → verbal action or state ζάω: 'live'; the 3rd-singular imperative ζήτω ('may [he] live!') is the formal royal acclamation, renders קִי־יָחִי ('let the king live!'); the standard coronation cry (cf. 3 Kgdms 1:25, 39).	ὁ the Nominative <i>article</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	βασιλεύς king Nominative <i>subject of ζήτω</i> → participant prominence βασιλεύς: 'king'; renders מֶלֶךְ; for the first time Saul is publicly hailed as βασιλεύς (not merely ἄρχων), the kingship now openly conferred by popular acclamation.	

25 καὶ εἶπεν Σαμουηλ πρὸς τὸν λαὸν τὸ δικαίωμα τοῦ βασιλέως καὶ ἔγραψεν ἐν βιβλίῳ καὶ ἔθηκεν ἐνώπιον κυρίου καὶ ἐξαπέστειλεν Σαμουηλ πάντα τὸν λαόν καὶ ἀπῆλθεν ἕκαστος εἰς τὸν τόπον αὐτοῦ

And Samuel told the people the ordinance of the kingship, and he wrote it in a book and laid it up before the LORD; and Samuel sent away all the people, and each went to his own place.

Constitutional act and dismissal

καὶ εἶπεν Σαμουηλ πρὸς τὸν λαὸν τὸ δικαίωμα τοῦ βασιλέως

Samuel sets out the δικαίωμα τοῦ βασιλέως ('ordinance/right of the kingship'), writes it in a book, and deposits it before the LORD — a constitutional act anchoring the monarchy under YHWH (cf. Deut 17:14–20). The assembly is then dismissed, each to his place, closing the Mizpah scene.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
told

Aor Act Indic 3 Sg · λέγω

main verb (declaring the ordinance)

→ verbal action or state

λέγω: 'say / tell'; Samuel sets out the rights and duties of the kingship before the people.

Σαμουηλ
Samuel

subject (indeclinable)

→ participant identification

Σαμουηλ: who declares and records the ordinance.

πρὸς
to

preposition + accusative (addressees)

→ spatial or relational framing

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

λαὸν
people

Accusative

accusative object of πρὸς

→ object specification

λαός: 'people'; the assembled nation receiving the ordinance.

τὸ
the

Accusative

article

→ noun-phrase marking

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

δικαίωμα
ordinance

Accusative

direct object of εἶπεν (content declared)

→ object specification

δικαίωμα: 'ordinance / statute / just decree'; renders $\delta\iota\kappa\alpha\iota\omega\mu\alpha$; here the 'ordinance/right of the kingship' — the rule governing king and people, recorded as a binding charter (cf. 8:9–18).

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

βασιλέως
king / kingship

Genitive

genitive (defining the ordinance: 'of the kingship')

→ relational specification

βασιλεύς: 'king'; the genitive denotes the law pertaining to the office of king — the constitutional terms of the monarchy.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔγραψεν
wrote

Aor Act Indic 3 Sg · γράφω

main verb (recording the ordinance)

→ verbal action or state

γράφω: 'write'; renders $\epsilon\gamma\rho\alpha\psi\epsilon\nu$; the writing fixes the ordinance permanently, giving the monarchy a documented constitution.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

βιβλίῳ

a book

Dative

dative of place (where written)

→ sphere or reference

βιβλίον: 'book / scroll / document'; renders רָשָׁן; the written record of the ordinance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔθηκεν

laid it up

Aor Act Indic 3 Sg · τίθημι

main verb (depositing the document)

→ verbal action or state

τίθημι: 'place / set / deposit'; renders תִּיִּתְּ; Samuel lays the document up 'before the LORD' (likely at the sanctuary), placing the monarchy under divine sanction.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering לִפְנֵי; the document is deposited in YHWH's presence.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον (Tetragrammaton)

→ relational specification

κύριος (gen.): rendering of יְהוָה; placing the charter before the LORD subordinates the monarchy to YHWH's authority.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξαπέστειλεν

sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (dismissing the assembly)

→ verbal action or state

ἐξαποστέλλω: 'send away / dismiss'; renders תִּלָּשׁ; Samuel formally dissolves the assembly.

Σαμουηλ

Samuel

subject (indeclinable)

→ participant identification

Σαμουηλ: who dismisses the people.

πάντα

all

Accusative

attributive adjective (modifying λαόν)

→ object specification

πᾶς: 'all'; the whole assembly is dismissed.

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 ἐξαπέστειλεν

→ object specification

λαός: 'people'; the assembled nation now sent home.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἀπῆλθεν went away Aor Act Indic 3 Sg · ἀπέρχομαι <i>main verb (with distributive ἕκαστος)</i> → verbal action or state ἀπέρχομαι: 'go away / depart'; the singular verb with ἕκαστος ('each') is distributive — each one returns home.	ἕκαστος each one Nominative <i>subject (distributive)</i> → participant prominence ἕκαστος: 'each / every one'; distributes the departure individually across the dispersing assembly.	εἰς to <i>preposition + accusative (destination)</i> → spatial or relational framing εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (destination).
τὸν the Accusative <i>article</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	τόπον place Accusative <i>accusative of destination</i> → object specification τόπος: 'place'; renders οἶκον; εἰς τὸν τόπον αὐτοῦ ('to his own place') is the standard formula for dispersing home.	αὐτοῦ his own Genitive <i>genitive of possession</i> → relational specification αὐτοῦ: meaning 'his own'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	

26 καὶ Σαουλ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ εἰς Γαβα καὶ ἐπορεύθησαν υἱοὶ δυνάμεων ὧν ἥψατο κύριος καρδίας αὐτῶν μετὰ Σαουλ

And Saul went away to his house at Gibeah, and men of valor went with Saul, those whose hearts the LORD had touched.

Saul's homecoming with loyal followers

καὶ Σαουλ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ

Saul returns to Gibeah accompanied by υἱοὶ δυνάμεων ('men/sons of valor') whose hearts God had touched (ὧν ἥψατο κύριος καρδίας αὐτῶν). The divine touching of hearts gives Saul a core of loyal supporters — set in deliberate contrast to the worthless men of v. 27.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

Σαουλ
Saul

subject (indeclinable)

→ participant identification

Σαουλ: the new king returning home.

ἀπῆλθεν
went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (Saul's homecoming)

→ verbal action or state

ἀπέρχομαι: 'go away / depart'; Saul returns to his own house.

εἰς
to

preposition + accusative (destination)

→ spatial or relational framing

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

οἶκον
house

Accusative

accusative of destination

→ object specification

οἶκος: 'house / home'; renders תִּבְיָ; Saul's household at Gibeah.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

εἰς
at / to

preposition + accusative (place, epexegetical)

→ spatial or relational framing

εἰς: epexegetically specifying the location of Saul's house.

Γαββα
Gibeah

accusative of place (indeclinable)

→ participant identification

Γαββα: transliteration of גִּבְעָה (Gibeah); indeclinable; Saul's hometown in Benjamin, which becomes his royal seat.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπορεύθησαν
went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (the loyal men accompany Saul)

→ verbal action or state

πορεύομαι: 'go / journey'; deponent; the men of valor accompany Saul to Gibeah.

υἱοὶ
sons / men

Nominative

subject

→ participant prominence

υἱός: 'son'; υἱοὶ δυνάμεων ('sons of forces/valor') is a Hebraism (לְבָנֵי חַיִל) for 'men of valor / capable men' — Saul's loyal warriors.

δυνάμεων of valor Genitive <i>genitive of quality (Hebraism: 'men of valor')</i> → relational specification δύναμις: 'power / might / force / army'; the genitive δυνάμεων in the idiom υἱοὶ δυνάμεων denotes valor/capability; these are stout-hearted supporters of the new king.	ᾧν whose Genitive <i>relative pronoun (genitive of possession, antecedent υἱοί)</i> → relational specification ὅς: relative pronoun; introduces the description of the men as those whose hearts God touched.	ἥψατο touched Aor Mid Indic 3 Sg · ἥπτω <i>verb of relative clause (takes genitive)</i> → verbal action or state ἥπτομαι: 'touch / take hold of'; takes the genitive (καρδίας); renders נָגַף; God 'touched their hearts', inspiring their loyalty — divine causation behind Saul's support.	κύριος LORD Nominative <i>subject of ἥψατο (Tetragrammaton)</i> → participant prominence κύριος: rendering of יהוה; the LORD is the agent who moves these men to follow Saul.
καρδίας hearts Genitive <i>genitive object of ἥψατο (what was touched)</i> → relational specification καρδία: 'heart'; renders לֵב; the inner seat of will and loyalty, touched by God to bind the men to Saul.	αὐτῶν their Genitive <i>genitive of possession (the men's hearts)</i> → relational specification αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the men's hearts).	μετὰ with <i>preposition + genitive (accompaniment)</i> → spatial or relational framing μετά + genitive: 'with'; the men go with Saul.	Σαουλ Saul <i>genitive object of μετὰ (indeclinable)</i> → participant identification Σαουλ: the king the loyal men accompany.

27 καὶ υἱοὶ λοιμοὶ εἶπαν τί σώσει ἡμᾶς οὗτος καὶ ἠτίμασαν αὐτὸν καὶ οὐκ ἤνεγκαν αὐτῷ δῶρα

But worthless men said, 'How shall this man save us?' And they despised him and brought him no gift.

Contrasting close: the despisers

καὶ υἱοὶ λοιμοὶ εἶπαν

The chapter closes on a contrastive note (καί with adversative force): over against the loyal men of valor (v. 26) stand the υἱοὶ λοιμοί ('worthless men', lit. 'sons of pestilence'). Their scornful question τί σώσει ἡμᾶς οὗτος; ('how shall this man save us?') ironically echoes Saul's commission to save Israel (v. 1, σώσεις), and their refusal of a gift signals rejection of his rule — a tension resolved only after the victory of ch. 11.

καὶ

but

conjunction (adversative force, contrasting with v. 26)

→ discourse linkage or contrast

καί: here adversative ('but'), setting the despisers against the loyal men of valor.

υἱοὶ

sons / men

Nominative

subject

→ participant prominence

υἱός: 'son'; υἱοὶ λοιμοί ('sons of pestilence') is a Hebraism (לֹא־יֵלֵךְ בְּנֵי, 'worthless men / scoundrels') for lawless, contemptible persons.

λοιμοὶ

worthless / pestilent

Nominative

attributive adjective (modifying υἱοί)

→ participant prominence

λοιμός: lit. 'plague / pestilence', used adjectivally for 'pestilent / worthless / good-for-nothing'; the LXX renders לוֹא־לֵךְ ('worthlessness / Belial') by such pejoratives; these are the scoffers who reject Saul.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (the scoffers' speech)

→ verbal action or state

λέγω: koine/LXX 1st-aorist form εἶπαν; introduces the contemptuous question.

τί

how / what

interrogative (adverbial: 'how?')

→ participant reference

τίς/τί: interrogative; here adverbial 'how / in what way?' — a rhetorical sneer expecting the answer 'not at all'.

σώσει

shall save

Fut Act Indic 3 Sg · σῶζω

main verb of the scornful question

→ verbal action or state

σῶζω: 'save / deliver'; renders נַשׁוּׁ; the verb ironically echoes Saul's commission to save Israel (v. 1, σώσεις) — the scoffers doubt the very thing for which he was anointed.

ἡμᾶς

us

Accusative

direct object of σώσει

→ participant reference

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

οὗτος

this man

Nominative

subject of σώσει (contemptuous demonstrative)

→ participant reference

οὗτος: 'this (one)'; here dismissive/contemptuous ('this fellow'), belittling Saul's fitness to deliver Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡτίμασαν

despised

Aor Act Indic 3 Pl · ἁτιμάζω

main verb (the scoffers' contempt)

→ verbal action or state

ἁτιμάζω: 'dishonor / despise / treat with contempt'; renders הִקְלַךְ; the worthless men hold the new king in contempt, refusing him honor.

αὐτὸν

him

Accusative

direct object of ἡτίμασαν

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐ: negative particle.

ἤνεγκαν

brought

Aor Act Indic 3 Pl · φέρω

main verb (the refusal of tribute)

→ verbal action or state

φέρω: 'bring / bear / carry'; renders נָשָׂא; bringing a gift (tribute) signified recognition of a ruler — its refusal here is a pointed gesture of rejection.

αὐτῷ

to him

Dative

dative indirect object (the king)

→ participant reference or interest

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

δῶρα

gifts

Accusative

direct object of ἤνεγκαν

→ object specification

δῶρον: 'gift / present / tribute'; renders הָדָנָה; the customary gift acknowledging a ruler's authority, which the despisers withhold — leaving the chapter on a note of unresolved opposition.

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.