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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 11

ΒΑΣΙΛΕΙΩΝ Α' ΙΑ'

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 delivers Jabesh-gilead from Nahash and has the kingdom publicly renewed at Gilgal.

Translation & textual notes

The Greek text of 1 Kingdoms 11 (= 1 Samuel 11) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter narrates the deliverance of Jabesh-gilead and the confirmation of Saul's kingship. Nahash (Ναας) the Ammonite besieges Jabesh and offers a covenant only on the terms of gouging out every right eye (ἐν τῷ ἐξορύξαι ὑμῶν πάντα ὀφθαλμὸν δεξιόν, v. 2), thereby fixing a reproach (ὄνειδος) upon Israel. The men of Jabesh win a seven-day reprieve and send messengers throughout Israel's territory (v. 3). At Gibeah (Γαβαα) the report reaches Saul (vv. 4–5); the

Spirit of God leaps upon him (καὶ ἐφῆλατο πνεῦμα κυρίου ἐπὶ Σαουλ, v. 6) and his anger blazes. He hews a yoke of oxen, dismembers them (ἐμέλισεν), and sends the pieces through all Israel with the threat that whoever does not come out after Saul and after Samuel will have his cattle so treated; a divine terror (ἔκστασις κυρίου) falls on the people and they come out as one man (ὡς ἀνὴρ εἷς, v. 7). The muster at Bezek (Ἀβιεζεκ ἐν Βαμα) numbers six hundred thousand of Israel and seventy thousand of Judah (v. 8). The relief is promised for the next day 'when the sun grows hot' (διαθερμάναντος τοῦ ἡλίου, v. 9), and at the morning watch Saul's three companies rout Ammon until the heat of the day, scattering the survivors (vv. 10–11). When the people demand the execution of those who had despised Saul's kingship, Saul refuses to let anyone die, 'for today the LORD has wrought deliverance in Israel' (ὅτι σήμερον κύριος ἐποίησεν σωτηρίαν ἐν Ἰσραηλ, v. 13). Samuel then summons all to Gilgal, where the kingship is renewed (ἐγκαινίσωμεν ... τὴν βασιλείαν), Saul is anointed king before the LORD, peace offerings are sacrificed, and Samuel and all Israel rejoice exceedingly (vv. 14–15). The LXX renders the Tetragrammaton with κύριος throughout (vv. 6, 7, 13, 15), and transliterates the Hebrew proper names Ναας, Ιαβις, Γαλααδ, Σαουλ, Σαμουηλ, Αμμων, and Γαλγαλα as indeclinables, while declining the gentilic Αμμανίτης and the place-form Γαλγαλοις.

Discourse structure of the chapter

A · 11:1–3

Nahash besieges Jabesh: the brutal covenant terms and the seven-day reprieve

Nahash the Ammonite goes up and encamps against Jabesh-gilead (v. 1); when the men of Jabesh sue for a covenant of vassalage, he answers that he will treaty with them only on condition of gouging out every right eye, fixing a reproach upon all Israel (v. 2). The men of Jabesh secure a respite of seven days to send messengers throughout Israel's territory, vowing to surrender if no deliverer appears (v. 3). The unit sets the stage of total humiliation against which Saul's Spirit-driven deliverance will shine.

B · 11:4–7

The report at Gibeah and the Spirit-driven muster of all Israel

The messengers reach Gibeah and report into the ears of the people, who lift up their voice and weep (vv. 4–5). Returning from the field, Saul learns the cause, and the Spirit of God leaps upon him; his anger blazes greatly (v. 6). He takes a yoke of oxen, dismembers them, and sends the pieces through all Israel with the summons-threat that whoever does not come out after Saul and Samuel will see his own cattle so treated; a divine terror (ἔκστασις κυρίου) falls on the people and they come out as one man (v. 7).

C · 11:8–11

The muster at Bezek and the dawn rout of Ammon

Saul musters Israel at Bezek — six hundred thousand of Israel and seventy thousand of Judah (v. 8). The returning messengers promise Jabesh deliverance for the morrow 'when the sun grows hot,' and the city rejoices (vv. 9–10). At the morning watch Saul divides the people into three companies, penetrates the Ammonite camp, and strikes Ammon until the heat of the day, scattering the survivors so that no two are left together (v. 11).

D · 11:12–15

Saul's clemency and the renewal of the kingship at Gilgal

When the people demand that those who had questioned Saul's kingship be handed over and put to death (v. 12), Saul refuses to allow any execution, 'for today the LORD has wrought deliverance in Israel' (v. 13). Samuel then leads all the people to Gilgal to renew the kingdom (vv. 14–15): there Saul is anointed king before the LORD, peace offerings are sacrificed, and Samuel and all Israel rejoice exceedingly.

1 καὶ ἐγενήθη ὥς μετὰ μῆνα καὶ ἀνέβη Ναας ὁ Αμμανίτης καὶ παρεμβάλλει ἐπὶ Ιαβις Γαλααδ καὶ εἶπον πάντες οἱ ἄνδρες Ιαβις πρὸς Ναας τὸν Αμμανίτην διάθου ἡμῖν διαθήκην καὶ δουλεύσομέν σοι

And it came to pass about a month later that Nahash the Ammonite went up and encamped against Jabesh-gilead; and all the men of Jabesh said to Nahash the Ammonite, 'Make a covenant with us, and we will serve you.'

Narrative opening (temporal setting + new episode)

καὶ ἐγενήθη

The chapter opens with the LXX narrative formula καὶ ἐγενήθη (rendering יָהִי), followed by the temporal frame ὥς μετὰ μῆνα ('about a month later'). The aorist ἀνέβη and the historic present παρεμβάλλει shift the camera onto Nahash's aggression; the men of Jabesh then sue for vassalage with a cognate construction διάθου ... διαθήκην ('make a covenant').

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ 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-temporal formula)

→ verbal action or state

γίνομαι (aor. pass. ἐγενήθη): 'become / come to be / happen'; καὶ ἐγενήθη renders the Hebrew narrative-opening יָהִי, the standard LXX formula introducing a new episode with a temporal frame following.

ὥς

about

temporal particle (approximation, with μετὰ μῆνα)

→ discourse linkage or contrast

ὥς: here approximative with a time-phrase, 'about / as it were'; ὥς μετὰ μῆνα = 'about a month later'

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

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

μῆνα

a month

Accusative

accusative object of μετὰ (temporal extent)

→ object specification

μῆν: 'month'; the accusative with μετὰ marks the interval after which Nahash's campaign begins; the LXX dates the siege roughly a month after the preceding events (Saul's accession).

καὶ
and

narrative conjunction (apodosis after καὶ ἐγενήθη)

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (Nahash's advance)

→ verbal action or state

ἀναβαίνω: 'go up / ascend / advance'; renders הָלַךְ; the verb of military advance — Nahash 'goes up' against Jabesh, the standard idiom for marching against a city.

Ναας

Nahash

subject (indeclinable proper noun)

→ participant identification

Ναας: transliteration of Hebrew שָׁנָא ('serpent'), the name of the Ammonite king; indeclinable in the LXX; he is the aggressor whose cruel terms set the chapter's crisis.

ὁ

the

Nominative

article (with appositional gentilic)

→ noun-phrase marking

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

Αμμανίτης

Ammonite

Nominative

appositional gentilic (in apposition to Ναας)

→ participant prominence

Αμμανίτης: 'Ammonite'; gentilic noun rendering אַמְמוֹנִי; unlike the indeclinable personal name Ναας, the gentilic is fully declined in Greek (nom. Αμμανίτης, acc. Αμμανίτην); identifies Nahash with the Ammonites, Israel's Transjordanian enemy.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

παρεμβάλλει

encamps

Pres Act Indic 3 Sg · παρεμβάλλω

main verb (historic present: vivid narration)

→ verbal action or state

παρεμβάλλω: 'encamp / set up camp / besiege'; renders חָנָה; a military term for pitching camp against a city; the historic present makes the siege immediate and ongoing before the reader.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: here in the hostile sense 'against'; παρεμβάλλει ἐπί = 'lays siege against.'

Ιαβις

Jabesh

accusative object of ἐπί (indeclinable place-name)

→ participant identification

Ιαβις; transliteration of Hebrew יַבֶּשׁ (Jabesh); indeclinable in the LXX; the city Jabesh of Gilead, in Transjordan, whose deliverance is the occasion of Saul's vindication.

Γαλααδ

Gilead

indeclinable place-name (qualifying Ιαβις; 'Jabesh-gilead')

→ participant identification

Γαλααδ; transliteration of Hebrew גִּלְעָד (Gilead), the Transjordanian region; indeclinable; the compound Ιαβις Γαλααδ ('Jabesh of Gilead') specifies the city's location east of the Jordan.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπον): 'say / speak'; the men of Jabesh collectively appeal to Nahash; the 3rd plural form introduces their offer of vassalage.

πάντες

all

Nominative

attributive adjective (modifying ἄνδρες)

→ participant prominence

παῖς: 'all / every'; underscores the unanimity of the men of Jabesh in their desperate appeal.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject

→ participant prominence

ἄνθρω (pl. ἄνδρες): 'man / male / inhabitant'; renders ἰσραηλῖται ('the men of'); here the male citizens / defenders of Jabesh.

Ιαβις

of Jabesh

indeclinable place-name (genitival: 'men of Jabesh')

→ participant identification

Ιαβις; transliterated proper name rendered in Greek letters; here it functions as indeclinable place-name (genitival: 'men of Jabesh').

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Νααש

Nahash

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

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

τὸν

the

Accusative

article (with appositional genitival)

→ noun-phrase marking

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

Αμμανίτην

Ammonite

Accusative

appositional gentilic (accusative, in apposition to Ναας)

→ object specification

Αμμανίτης (acc. Αμμανίτην): the declined gentilic in apposition to the indeclinable Ναας; the repetition keeps Nahash's foreign, hostile identity in view.

διάθου

make

Aor Mid Impv 2 Sg · διατίθηναι

main verb (imperative of petition)

→ verbal action or state

διατίθηναι (mid. διάθου): 'arrange / dispose / make (a covenant)'; the middle διατίθεμαι διαθήκην renders תִּרְבַּ תִּרְבַּ ('cut a covenant'); the cognate construction διάθου ... διαθήκην conveys the men's offer of a treaty of submission.

ἡμῖν

with us

Dative

dative (party to the covenant: 'with us')

→ participant reference or interest

ἐγώ (dat. pl. ἡμῖν): the personal pronoun; the dative marks the men of Jabesh as the party with whom the covenant is to be made.

διαθήκην

a covenant

Accusative

direct object (cognate accusative with διάθου)

→ object specification

διαθήκη: 'covenant / treaty'; renders תִּרְבַּ; here a political treaty of vassalage, not the divine covenant; the men of Jabesh seek terms of survival under Ammonite overlordship.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δουλεύσομέν

we will serve

Fut Act Indic 1 Pl · δουλεύω

main verb (consequence of the covenant)

→ verbal action or state

δουλεύω: 'serve / be a slave to'; renders תַּבַּ; the pledge δουλεύσομέν σοι ('we will serve you') is the standard formula of vassal submission; the accent on the final syllable reflects the following enclitic σοι.

σοι

you

Dative

dative object of δουλεύσομεν (the one served)

→ participant reference or interest

σύ (dat. sg. σοι): enclitic pronoun; δουλεύω takes the dative of the one served — here Nahash as prospective overlord.

2 καὶ εἶπεν πρὸς αὐτοὺς Νααῶς ὁ Ἀμμωνίτης ἐν ταύτῃ διαθήσομαι ὑμῖν διαθήκην ἐν τῷ ἐξορύξαι ὑμῶν πάντα ὀφθαλμὸν δεξιόν καὶ θήσομαι ὄνειδος ἐπὶ Ἰσραηλ

And Nahash the Ammonite said to them, 'On this condition I will make a covenant with you: by gouging out every right eye of yours, and I will lay a reproach upon Israel.'

Reply (Nahash's counter-terms)

καὶ εἶπεν

Nahash answers with brutal terms: a covenant only ἐν ταύτῃ ('on this condition'), specified by the articular infinitive ἐν τῷ ἐξορύξαι ('by gouging out') every right eye. His stated aim, καὶ θήσομαι ὄνειδος ἐπὶ Ἰσραηλ ('and I will set a reproach upon Israel'), reveals that the mutilation is meant as national humiliation, not mere subjugation.

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 (aor. εἶπεν): introduces Nahash's reply to the men of Jabesh.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς (the men of Jabesh)

→ participant reference

αὐτός (acc. pl. αὐτούς): the personal pronoun referring to the men of Jabesh as Nahash's addressees.

Νααῶς

Nahash

subject (indeclinable proper noun)

→ participant identification

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

ὁ

the

Nominative

article (with appositional genitive)

→ noun-phrase marking

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

Ἀμμωνίτης

Ammonite

Nominative

appositional genitive (in apposition to Νααῶς)

→ participant prominence

Ἀμμωνίτης: meaning 'Ammonite'; it serves as appositional genitive (in apposition to Νααῶς).

ἐν

on

preposition + dative (condition: 'on this term')

→ spatial or relational framing

ἐν + dat.: here of condition or terms, 'on this (basis)'; ἐν ταύτῃ = 'on this condition,' anticipating the articular infinitive that defines it.

ταύτη

this

Dative

demonstrative (object of ἐν: 'on this condition')

→ participant reference or interest

οὗτος (dat. sg. fem. ταύτη): the demonstrative points forward to the condition stated by ἐν τῷ ἐξορύξαι; an implied noun such as 'condition' is supplied.

διαθήσομαι

I will make

Fut Mid Indic 1 Sg · διατίθημι

main verb (Nahash's conditional offer)

→ verbal action or state

διατίθημι (mid. διαθήσομαι): 'make (a covenant)'; cognate with διαθήκη below, echoing the men's request διάθου διαθήκη but twisting it into a cruel condition.

ὑμῖν

with you

Dative

dative (party to the covenant)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): the men of Jabesh as the party to the proposed treaty.

διαθήκη

a covenant

Accusative

direct object (cognate accusative)

→ object specification

διαθήκη: 'covenant / treaty'; the cognate object of διαθήσομαι; Nahash purports to grant the requested covenant but on degrading terms.

ἐν

by

preposition + dative articular infinitive (means/condition)

→ spatial or relational framing

ἐν + articular infinitive: a Hebraizing construction expressing the means or condition, 'by / in the gouging out'; here it specifies the term on which the covenant is offered.

τῷ

the

Dative

article (with the infinitive ἐξορύξαι)

→ noun-phrase marking

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

ἐξορύξαι

gouging out

Aor Act Inf · ἐξορύσσω

articular infinitive (means/condition with ἐν τῷ)

→ verbal action or state

ἐξορύσσω: 'dig out / gouge out / pluck out'; renders ἔκρυ; the articular infinitive ἐν τῷ ἐξορύξαι states the brutal condition — the gouging out of every right eye; the same gruesome motif recurs at Judg 16:21 (Samson).

ὑμῶν

of you

Genitive

genitive (possessive: 'your right eye')

→ relational specification

σύ (gen. pl. ὑμῶν): possessive genitive with ὀφθαλμόν; the eyes belong to the men of Jabesh — the mutilation is to be inflicted on them all.

πάντα

every

Accusative

attributive adjective (modifying ὀφθαλμόν)

→ object specification

πᾶς: 'every / all'; the distributive 'every right eye' underscores the totality of the intended humiliation — no defender to be spared.

ὀφθαλμόν

eye

Accusative

object of the infinitive ἐξορύξαι

→ object specification

ὀφθαλμός: 'eye'; renders ὀφ; the right eye was the warrior's targeting eye (the left being shielded behind the buckler), so its removal would render the men militarily useless and permanently shamed.

δεξιόν

right

Accusative

attributive adjective (modifying ὀφθαλμόν)

→ object specification

δεξιός: 'right (-hand)'; renders ימיני; the specification 'right eye' marks the calculated cruelty of incapacitating the men for war while leaving them alive as living tokens of disgrace.

καὶ

and

coordinate conjunction (purpose-result extension)

→ discourse linkage or contrast

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

θήσομαι

I will lay

Fut Mid Indic 1 Sg · τίθημι

main verb (Nahash's avowed aim)

→ verbal action or state

τίθημι (mid. θήσομαι): 'place / set / lay'; renders $\square\text{יש}$; θήσομαι ὄνειδος ('I will set a reproach') discloses Nahash's true purpose — not mere conquest but the public shaming of all Israel through the disfigurement of Jabesh.

ὄνειδος

a reproach

Accusative

direct object of θήσομαι

→ object specification

ὄνειδος: 'reproach / disgrace / taunt'; renders $\eta\text{זרה}$; the reproach is national — the maiming of one Israelite town would brand all Israel as defenseless and despised among the nations.

ἐπὶ

upon

preposition + accusative (recipient of the reproach)

→ spatial or relational framing

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

Ἰσραηλ

Israel

accusative object of ἐπὶ (indeclinable proper noun)

→ participant identification

Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל ; indeclinable in the LXX; here the whole nation upon which Nahash means to fix his disgrace.

3 καὶ λέγουσιν αὐτῷ οἱ ἄνδρες Ἰαβὶς ἄνες ἡμῖν ἑπτὰ ἡμέρας καὶ ἀποστελοῦμεν ἀγγέλους εἰς πᾶν ὄριον Ἰσραηλ ἐὰν μὴ ᾗ ὁ σῶζων ἡμᾶς ἐξελευσόμεθα πρὸς ὑμᾶς

And the men of Jabesh said to him, 'Grant us seven days, and we will send messengers into all the territory of Israel; and if there is no one to save us, we will come out to you.'

Counter-request (the seven-day reprieve) καὶ λέγουσιν

The men of Jabesh, in the historic present λέγουσιν, ask for a respite of seven days (ἄνες ἡμῖν ἑπτὰ ἡμέρας) to seek a deliverer throughout Israel; the conditional ἐὰν μὴ ᾗ ὁ σῶζων ('if there is no one to save') frames their surrender as a last resort and sets up the urgency of the appeal that reaches Saul.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

λέγουσιν

say

Pres Act Indic 3 Pl · λέγω

main verb (historic present: speech-introduction)

→ verbal action or state

λέγω (pres. λέγουσιν): the historic present enlivens the dialogue, presenting the men of Jabesh as speaking before the reader's eyes.

αὐτῷ

to him

Dative

dative indirect object (Nahash as addressee)

→ participant reference or interest

αὐτῷ (dat. sg. αὐτῷ): refers to Nahash; the dative of the person addressed.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject

→ participant prominence

ἄνῃρ (pl. ἄνδρες): the men / citizens of Jabesh, now negotiating for time.

Ιαβις

of Jabesh

indeclinable place-name (genitival: 'men of Jabesh')

→ participant identification

Ιαβις: transliterated proper name rendered in Greek letters; here it functions as indeclinable place-name (genitival: 'men of Jabesh').

ἄνες

grant

Aor Act Impv 2 Sg · ἀνίημι

main verb (imperative of petition)

→ verbal action or state

ἀνίημι (aor. impv. ἄνες): 'let go / loosen / grant / allow'; here 'grant us (a respite of)'; renders הַחַיָּה / רַחֵם; the men ask for a reprieve, a slackening of the siege-pressure for seven days.

ἡμῖν

us

Dative

dative of advantage (beneficiary of the respite)

→ participant reference or interest

ἐγώ (dat. pl. ἡμῖν): dative of advantage with ἄνες — 'grant to us / for us.'

ἑπτὰ

seven

Accusative

numeral (modifying ἡμέρας)

→ measure or count

ἑπτὰ: 'seven'; indeclinable numeral; the seven-day reprieve is a typologically charged period, allowing time for the appeal to reach all Israel.

ἡμέρας

days

Accusative

accusative of extent of time (object of ἄνες)

→ object specification

ἡμέρα: 'day'; the accusative plural with ἑπτὰ measures the requested span of the truce.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποστελοῦμεν

we will send

Fut Act Indic 1 Pl · ἀποστέλλω

main verb (purpose of the respite)

→ verbal action or state

ἀποστέλλω: 'send / send out (as envoys)'; renders ΠΛΨ; the men intend to send appeals for help throughout Israel during the seven days.

ἄγγέλους

messengers

Accusative

direct object of ἀποστελοῦμεν

→ object specification

ἄγγελος: 'messenger / envoy'; renders מַלְאָכִים; here human messengers (not angels) sent to summon a deliverer.

εἰς

into

preposition + accusative (extent/direction)

→ spatial or relational framing

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

πᾶν

all

Accusative

attributive adjective (modifying ὅριον)

→ object specification

πᾶς: 'all / every'; 'into all the territory' marks the nationwide scope of the appeal.

ὅριον

territory

Accusative

accusative object of εἰς (extent)

→ object specification

ὄριον: 'boundary / border / territory'; renders גְּבוּלָה; πᾶν ὄριον Ἰσραήλ = 'all the territory of Israel,' the whole land within Israel's borders.

Ισραηλ

of Israel

indeclinable proper noun (genitival: 'territory of Israel')

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (genitival: 'territory of Israel').

ἐάν

if

conditional conjunction (introducing protasis with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces a future-more-vivid condition with the subjunctive ἦ; the men frame their surrender as conditional upon the failure of rescue.

μή

not

negative particle (with the subjunctive)

→ discourse linkage or contrast

μή: the negative used with the subjunctive in the conditional clause.

ἦ

there be

Pres Act Subj 3 Sg · εἰμί

verb of the protasis (existential subjunctive)

→ verbal action or state

εἰμί (pres. subj. ἦ): 'be / exist'; existential use, 'if there is no one'; the subjunctive with ἐάν marks the contingency of a deliverer arising.

ὁ

the one

Nominative

article (substantivizing the participle σώζων)

→ noun-phrase marking

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

σώζων

saving

Pres Act Part Nom Sg Masc · σώζω

substantival participle (predicate of ἦ: 'one who saves')

→ verbal action or state

σώζω: 'save / deliver / rescue'; renders נִשְׁעָר / מוֹשִׁיעַ /; the substantival participle ὁ σώζων ('the deliverer') anticipates the theme of σωτηρία ('deliverance') realized through Saul in vv. 9, 13.

ἡμᾶς

us

Accusative

direct object of σώζων

→ participant reference

ἐγώ (acc. pl. ἡμᾶς): the men of Jabesh as the object of the hoped-for deliverance.

ἐξελευσόμεθα

we will come out

Fut Mid Indic 1 Pl · ἐξέρχομαι

main verb (apodosis: surrender)

→ verbal action or state

ἐξέρχομαι: 'go out / come out'; renders נִצָּר; here 'we will come out (to surrender)' — the men pledge capitulation if no deliverer appears.

πρὸς

to

preposition + accusative (direction: surrender to Nahash)

→ spatial or relational framing

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

ὕμᾱς

you

Accusative

accusative object of πρὸς (Nahash and his army)

→ participant reference

σύ (acc. pl. ὑμᾶς): Nahash and the Ammonites, to whom the men would surrender.

4 καὶ ἔρχονται οἱ ἄγγελοι εἰς Γαβαα πρὸς Σαουλ καὶ λαλοῦσιν τοὺς λόγους εἰς τὰ ὦτα τοῦ λαοῦ καὶ ἦραν πᾶς ὁ λαὸς τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν

And the messengers came to Gibeah, to Saul, and spoke the words into the ears of the people; and all the people lifted up their voice and wept.

Scene shift (the report reaches Gibeah)

καὶ ἔρχονται

The narrative moves to Gibeah (πρὸς Σαουλ) with the historic presents ἔρχονται and λαλοῦσιν; the idiom λαλοῦσιν ... εἰς τὰ ὦτα τοῦ λαοῦ ('speak into the ears of the people') is a Hebraism for public proclamation. The people's collective grief (ἦραν ... τὴν φωνὴν ... καὶ ἔκλαυσαν) sets the emotional stage for Saul's Spirit-empowered response.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρχονται

come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present: arrival)

→ verbal action or state

ἔρχομαι (pres. ἔρχονται): 'come / go'; renders נָבִי; the historic present brings the messengers' arrival at Gibeah immediately before the reader.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄγγελοι

messengers

Nominative

subject

→ participant prominence

ἄγγελος: 'messenger / envoy'; the same envoys sent out in v. 3, now arriving at Saul's town.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Γαβαα

Gibeah

accusative object of εἰς (indeclinable place-name)

→ participant identification

Γαβαα: transliteration of Hebrew גִּבְעָא (Gibeah); indeclinable in the LXX; Saul's home town in Benjamin, the seat from which the muster will be commanded.

πρὸς

to

preposition + accusative (direction: 'to Saul')

→ spatial or relational framing

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

Σαουλ

Saul

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Σαουλ: transliteration of Hebrew שָׁאֻל (Saul); indeclinable in the LXX; Israel's first king, here introduced into the crisis at Jabesh.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

λαλοῦσιν
speak

Pres Act Indic 3 Pl · λαλέω

main verb (historic present: proclamation)

→ verbal action or state

λαλέω (pres. λαλοῦσιν): 'speak / report'; renders רָבַדְּ; the messengers deliver the report of Jabesh's plight to the assembly.

τοὺς
the

Accusative

article

→ noun-phrase marking

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

λόγους
words

Accusative

direct object of λαλοῦσιν

→ object specification

λόγος: 'word / message / report'; renders רָבַדְּ; here 'the words' = the news of Nahash's siege and ultimatum.

εἰς
into

preposition + accusative (idiom: 'into the ears')

→ spatial or relational framing

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

τὰ
the

Accusative

article

→ noun-phrase marking

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

ὧτα
ears

Accusative

accusative object of εἰς (Hebraism: 'into the ears of')

→ object specification

οὗς (pl. ὧτα): 'ear'; the idiom λαλέω εἰς τὰ ὧτα renders the Hebrew יְגִיד רָבַדְּ ('speak in the ears of'), denoting full public proclamation to the assembly.

τοῦ
the

Genitive

article

→ noun-phrase marking

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

λαοῦ
people

Genitive

genitive (possessor of the ears: 'of the people')

→ relational specification

λαός: 'people'; the standard LXX term for Israel as covenant community; here the assembly at Gibeah that hears the report.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἤραν
lifted up

Aor Act Indic 3 Pl · αἶρω

main verb (collective response; plural verb with collective subject)

→ verbal action or state

αἶρω (aor. ἤραν): 'lift / raise / take up'; renders נָשַׁבְּ; the idiom ἤραν ... τὴν φωνήν ('lifted up the voice') = broke into loud weeping; the 3rd plural verb with the collective subject πᾶς ὁ λαός is a constructio ad sensum.

πᾶς
all

Nominative

attributive adjective (modifying λαός)

→ participant prominence

πᾶς: 'all / whole'; 'all the people' stresses the universality of the lament.

ὁ the Nominative <i>article</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	λαός people Nominative <i>subject (collective)</i> → participant prominence λαός: 'people'; the collective subject of the plural verbs ἦραν and ἔκλαυσαν (sense-construction).	τὴν the Accusative <i>article</i> → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	φωνήν voice Accusative <i>direct object of ἦραν (idiom: 'lifted up the voice')</i> → object specification φωνή: 'voice / sound / cry'; renders לִּיק; the idiom 'lifted up the voice' introduces collective loud weeping.
αὐτῶν their Genitive <i>genitive of possession (the people's voice)</i> → relational specification αὐτός (gen. pl. αὐτῶν): possessive genitive with φωνήν.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἔκλαυσαν wept Aor Act Indic 3 Pl · κλαίω <i>main verb (collective lament)</i> → verbal action or state κλαίω (aor. ἔκλαυσαν): 'weep / wail'; renders כָּדָד; the people's weeping expresses both grief for Jabesh and helplessness before Ammon — the emotional low point before Saul's Spirit-driven intervention.	

5 καὶ ἰδοὺ Σαουλ ἦρχετο μετὰ τὸ πρωὶ ἐξ ἀγροῦ καὶ εἶπεν Σαουλ τί ὅτι κλαίει ὁ λαός καὶ διηγοῦνται αὐτῷ τὰ ῥήματα τῶν υἱῶν Ιαβις

And behold, Saul came after the morning out of the field, and Saul said, 'Why is it that the people are weeping?' And they recounted to him the words of the men of Jabesh.

Scene focus (Saul's entrance)

καὶ ἰδοὺ

The deictic καὶ ἰδοὺ spotlights Saul's arrival from the field — a touch that recalls his agrarian origins (still tending oxen, cf. v. 7). The imperfect ἦρχετο pictures him in the act of coming; his question τί ὅτι κλαίει ὁ λαός ('Why is the people weeping?') prompts the report (διηγοῦνται) that triggers the descent of the Spirit.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἰδοὺ
behold

deictic interjection (attention-marker)

→ clausal contribution

ἰδοὺ: 'behold / look!'; renders הִנֵּה; a presentative particle directing attention to Saul's sudden appearance on the scene.

Σαουλ
Saul

subject (indeclinable proper noun)

→ participant identification

Σαουλ: indeclinable transliteration of שָׁאֻל; here the subject coming in from the field.

ἤρχετο
was coming

Impf Mid Indic 3 Sg · ἔρχομαι

main verb (imperfect of attendant action)

→ verbal action or state

ἔρχομαι (impf. ἤρχετο): 'come / go'; the imperfect depicts Saul as in the process of coming from his fieldwork, underscoring his humble agrarian situation at the moment of crisis.

μετὰ
after

preposition + accusative (temporal)

→ spatial or relational framing

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

τὸ
the

Accusative

article (substantivizing the adverb πρωί)

→ noun-phrase marking

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

πρωί
morning

Accusative

substantivized adverb (object of μετὰ: 'after the morning')

→ object specification

πρωί: 'early / morning'; here the articular τὸ πρωί substantivizes the adverb as 'the morning'; μετὰ τὸ πρωί = 'after the morning,' i.e. as the working day advances.

ἐξ
out of

preposition + genitive (source)

→ spatial or relational framing

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

ἀγροῦ
the field

Genitive

genitive of source (with ἐξ: 'out of the field')

→ relational specification

ἀγρός: 'field / farmland'; renders הַשָּׂדֶה; Saul returns from the field behind his oxen (cf. v. 7), an image of his pre-royal life still continuing — the king as plowman summoned to war.

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 (aor. εἶπεν): introduces Saul's question about the people's weeping.

Σαουλ
Saul

subject (indeclinable proper noun)

→ participant identification

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

τί

why

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

→ participant reference

τίς, τί: the neuter interrogative τί used adverbially, 'why?'; the idiom τί ὅτι ('what is it that...?') renders the Hebrew **מַה** + clause, a colloquial way of asking the cause.

ὅτι

that

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

→ discourse linkage or contrast

ὅτι: 'that / because'; here forms the causal-interrogative idiom τί ὅτι, 'why (is it) that!'

κλαίει

weeps

Pres Act Indic 3 Sg · κλαίω

verb of the indirect question (present of ongoing action)

→ verbal action or state

κλαίω (pres. κλαίει): 'weep'; the present marks the people's weeping as still in progress when Saul arrives; singular verb agreeing with the collective ὁ λαός.

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 κλαίει

→ participant prominence

λαός: 'people'; the weeping assembly whose cause Saul inquires after.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

διηγοῦνται

they recount

Pres Mid Indic 3 Pl · διηγέομαι

main verb (historic present: the report to Saul)

→ verbal action or state

διηγέομαι (pres. διηγοῦνται): 'narrate / recount / relate in full'; the compound δι- intensifies, 'tell through'; the people report to Saul the full message of the men of Jabesh.

αὐτῷ

to him

Dative

dative indirect object (Saul)

→ participant reference or interest

αὐτός (dat. sg. αὐτῷ): Saul as the recipient of the report.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ῥήματα

words

Accusative

direct object of διηγοῦνται

→ object specification

ῥῆμα: 'word / saying / matter'; renders **דְּבָרִים**; here 'the words / report' of the men of Jabesh concerning Nahash's ultimatum.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

men / sons

Genitive

genitive (source of the words: 'of the men of Jabesh')

→ relational specification

υἱός (pl. υἱῶν): 'son'; the idiom υἱοί + place-name renders **בְּנֵי** ('sons / men of'), denoting the inhabitants — here the men of Jabesh whose message is reported.

Ιαβις

of Jabesh

indeclinable place-name (genitival: 'sons/men of Jabesh')

→ participant identification

Ιαβις: transliterated proper name rendered in Greek letters; here it functions as indeclinable place-name (genitival: 'sons/men of Jabesh').

6 καὶ ἐφήλατο πνεῦμα κυρίου ἐπὶ Σαουλ ὡς ἤκουσεν τὰ ῥήματα ταῦτα καὶ ἐθυμώθη ἐπ' αὐτοὺς ὀργὴ αὐτοῦ σφόδρα

And the Spirit of the LORD leaped upon Saul when he heard these words, and his anger was kindled against them exceedingly.

Climactic divine empowerment (turning point)

καὶ ἐφήλατο πνεῦμα κυρίου

The pivot of the chapter: the vivid verb ἐφήλατο ('leaped upon') describes the sudden, forceful seizure of Saul by πνεῦμα κυρίου (the Spirit of the LORD), echoing the charismatic empowerment of the judges (cf. Judg 14:6, 19). The kindling of his anger (ἐθυμώθη ... ὀργὴ αὐτοῦ σφόδρα) is the human counterpart of the divine impulse, channeling the Spirit into decisive military action.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐφήλατο

leaped upon

Aor Mid Indic 3 Sg · ἐφάλλομαι

main verb (the descent of the Spirit)

→ verbal action or state

ἐφάλλομαι (aor. ἐφήλατο): 'leap upon / spring upon'; renders Πῶς ('rush / advance mightily'); the vivid verb portrays the Spirit's irruption as a sudden onslaught, the same charismatic seizure that empowered the judges and David (cf. Judg 14:6; 1 Kgdms 16:13).

πνεῦμα

Spirit

Nominative

subject of ἐφήλατο

→ participant prominence

πνεῦμα: 'spirit / breath / wind'; renders Πῶς; πνεῦμα κυρίου ('the Spirit of the LORD') is the divine empowering presence that equips Saul for deliverance, marking him as a Spirit-endowed leader like the judges.

κυρίου

of the LORD

Genitive

genitive (possessive/source: 'Spirit of the LORD')

→ relational specification

κύριος (gen. κυρίου): the standard LXX rendering of the Tetragrammaton יהוה; the genitive πνεῦμα κυρίου renders יהוה, marking the empowerment as YHWH's own Spirit, not a merely human surge of zeal.

ἐπὶ

upon

preposition + accusative (direction of the Spirit's descent)

→ spatial or relational framing

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

Σαουλ

Saul

accusative object of ἐπὶ (indeclinable proper noun)

→ participant identification

Σαουλ: indeclinable; the recipient of the Spirit's empowerment, here transformed from plowman to deliverer.

ὥς

when

temporal conjunction (introducing subordinate clause)

→ discourse linkage or contrast

ὥς: 'when / as'; here temporal, marking the moment of hearing as the trigger of the Spirit's onset and Saul's anger.

ἤκουσεν

he heard

Aor Act Indic 3 Sg · ἀκούω

verb of the temporal clause

→ verbal action or state

ἀκούω (aor. ἤκουσεν): 'hear / listen'; renders שמע; Saul's hearing of the report is the occasion of both the Spirit's descent and his kindled anger.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ῥήματα

words

Accusative

direct object of ἤκουσεν

→ object specification

ῥῆμα: 'word / report'; the news of Nahash's ultimatum (cf. v. 5).

ταῦτα

these

Accusative

demonstrative (modifying ῥήματα)

→ object specification

οὗτος (acc. pl. neut. ταῦτα): 'these'; deictic, pointing back to the report of vv. 1–5.

καὶ

and

narrative conjunction (consequence)

→ discourse linkage or contrast

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

ἐθυμώθη

was kindled

Aor Pass Indic 3 Sg · θυμώω

main verb (Saul's kindled anger)

→ verbal action or state

θυμώω (aor. pass. ἐθυμώθη): 'be angered / be enraged'; renders הָא הָרָח ('the anger burned'); the passive depicts anger as something that comes upon Saul — the affective counterpart of the Spirit's seizure, propelling him to action.

ἐπ'

against

preposition + accusative (object of anger; elided before vowel)

→ spatial or relational framing

ἐπί + acc.: here hostile, 'against'; the anger is directed against the Ammonites (αὐτούς).

αὐτούς

them

Accusative

accusative object of ἐπ' (the Ammonites)

→ participant reference

αὐτός (acc. pl. αὐτούς): refers to Nahash and the Ammonites against whom Saul's anger blazes.

ὀργή

anger

Nominative

subject of ἐθυμώθη

→ participant prominence

ὀργή: 'anger / wrath'; renders הָא; the construction ἐθυμώθη ... ὀργή αὐτοῦ ('his anger was kindled') is a Hebraistic double expression of rising fury.

αὐτοῦ

his

Genitive

genitive of possession (Saul's anger)

→ relational specification

αὐτός (gen. sg. αὐτοῦ): possessive genitive with ὀργή — the anger is Saul's own.

σφόδρα

exceedingly

adverb of degree (intensifying ἐθυμώθη)

→ clausal contribution

σφόδρα: 'very much / exceedingly'; standard LXX rendering of טַחַח; marks the extremity of Saul's righteous fury, fitting the Spirit-driven scale of the coming deliverance.

7 καὶ ἔλαβεν δύο βόας καὶ ἐμέλισεν αὐτὰς καὶ ἀπέστειλεν εἰς πᾶν ὄριον Ἰσραὴλ ἐν χειρὶ ἀγγέλων λέγων ὃς οὐκ ἔστιν ἐκπορευόμενος ὀπίσω Σαουλ καὶ ὀπίσω Σαμουὴλ κατὰ τὰδε ποιήσουσιν τοῖς βουσὶν αὐτοῦ καὶ ἐπῆλθεν ἔκστασις κυρίου ἐπὶ τὸν λαὸν Ἰσραὴλ καὶ ἐβόησαν ὡς ἄνθρωπος εἷς

And he took two oxen and cut them in pieces and sent them into all the territory of Israel by the hand of messengers, saying, 'Whoever is not coming out after Saul and after Samuel, thus shall they do to his oxen.' And a terror from the LORD fell upon the people of Israel, and they came out as one man.

Decisive action (the dismembered-oxen summons)

καὶ ἔλαβεν

Saul enacts a dramatic summons-by-symbol: he dismembers a yoke of oxen (ἐμέλισεν) and sends the pieces through Israel with the threat-formula κατὰ τὰδε ποιήσουσιν τοῖς βουσὶν αὐτοῦ ('thus shall it be done to his oxen'), a horror-sanction compelling muster. The pairing 'after Saul and after Samuel' joins king and prophet. The clause ἐπῆλθεν ἔκστασις κυρίου ('a terror from the LORD fell') credits the unanimous response (ὡς ἄνθρωπος εἷς, 'as one man') to divine action, not mere fear of Saul.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Saul's first action)

→ verbal action or state

λαμβάνω (aor. ἔλαβεν): 'take / grasp'; renders תִּקַּח; Saul takes the oxen — likely his own plow-team (cf. v. 5) — to enact the summons-rite.

δύο

two

Accusative

numeral (modifying βόας)

→ measure or count

δύο: 'two'; here a yoke (pair) of oxen, the team Saul had been driving in the field.

βόας

oxen

Accusative

direct object of ἔλαβεν

→ object specification

βοῦς (acc. pl. βόας): 'ox / cow'; renders תִּקַּח; the plow-oxen become the material of Saul's grim object-lesson; cf. the dismembered concubine at Judg 19:29 for the parallel rite of summons.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἐμέλισεν
cut in pieces

Aor Act Indic 3 Sg · μελίζω

main verb (the dismembering)

→ verbal action or state

μελίζω (aor. ἐμέλισεν): 'cut up / dismember (into limbs)'; from μέλος ('limb'); renders Πη; the dismemberment of the oxen is the visual sanction of the summons — the same fate threatened to any who refuse to muster.

αὐτάς
them

Accusative

direct object of ἐμέλισεν (the oxen)

→ participant reference

αὐτός (acc. pl. fem. αὐτάς): the oxen (βοῦς being feminine here), object of the dismembering.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἀπέστειλεν
sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (dispatch of the pieces)

→ verbal action or state

ἀποστέλλω (aor. ἀπέστειλεν): 'send out'; renders Πλψ; Saul sends the pieces of the oxen as a summons throughout Israel.

εἰς
into

preposition + accusative (extent)

→ spatial or relational framing

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

πᾶν
all

Accusative

attributive adjective (modifying ὅριον)

→ object specification

πᾶς: 'all'; the summons reaches the whole land — echoing the messengers' commission in v. 3.

ὄριον
territory

Accusative

accusative object of εἰς (extent)

→ object specification

ὄριον: 'border / territory'; πᾶν ὄριον Ἰσραὴλ = 'all the territory of Israel,' the nationwide reach of the muster-summons.

Ἰσραὴλ
of Israel

indeclinable proper noun (genitival: 'territory of Israel')

→ participant identification

Ἰσραὴλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (genitival: 'territory of Israel').

ἐν
by

preposition + dative (instrument/agency: Hebraism 'by the hand of')

→ spatial or relational framing

ἐν + dat.: instrumental, 'by'; ἐν χειρὶ renders the Hebrew תַּד ('by the hand of'), a standard idiom for agency.

χειρὶ
the hand

Dative

dative of instrument (Hebraism: 'by the hand of')

→ sphere or reference

χείρ: 'hand'; the idiom ἐν χειρὶ ἀγγέλων ('by the hand of messengers') renders תַּד ('by the agency of'), denoting the messengers as Saul's instruments of dispatch.

ἀγγέλων
of messengers

Genitive

genitive (with χειρὶ: 'by the hand of messengers')

→ relational specification

ἄγγελος (gen. pl. ἀγγέλων): 'messenger / envoy'; the human couriers who carry the dismembered pieces and the threat-summons.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of attendant circumstance (introducing direct speech)

→ verbal action or state

λέγων (pres. part. λέγων): the participle λέγων, rendering Hebrew לֵמַלְאֵל, regularly introduces the content of a message in the LXX; here it carries the threat-formula of the summons.

ὅς

whoever

Nominative

relative pronoun (subject of the casus pendens: 'whoever')

→ participant reference

ὅς: the relative pronoun heading a casus-pendens construction ('whoever is not coming out ... to his oxen'), a Hebraizing conditional relative.

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐ (οὐκ before vowel): negates the periphrastic predicate ἔστιν ἔκπορευόμενος.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (periphrastic with ἔκπορευόμενος)

→ verbal action or state

εἰμί (pres. ἔστιν): the copula forming a periphrastic present with the participle ἔκπορευόμενος, 'is (not) coming out' — a Hebraizing periphrasis.

ἐκπορευόμενος

coming out

Pres Mid Part Nom Sg Masc · ἐκπορεύομαι

predicate participle (periphrastic with ἔστιν)

→ verbal action or state

ἐκπορεύομαι (pres. part. ἐκπορευόμενος): 'go out / march out (to war)'; renders נָצַח; the periphrastic οὐκ ἔστιν ἐκπορευόμενος = 'is not going forth, i.e. fails to muster for battle.

ὀπίσω

after

preposition + genitive (following: 'after Saul')

→ spatial or relational framing

ὀπίσω: 'behind / after'; renders אַחֲרָי; 'going out after Saul' is the idiom for joining his army; failure to do so incurs the threatened sanction.

Σαουλ

Saul

genitive object of ὀπίσω (indeclinable proper noun)

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as genitive object of ὀπίσω (indeclinable proper noun).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὀπίσω

after

preposition + genitive (following: 'after Samuel')

→ spatial or relational framing

ὀπίσω: the repetition joins Samuel to Saul as joint object of allegiance — prophet alongside king in the summons to war.

Σαμουηλ

Samuel

genitive object of ὀπίσω (indeclinable proper noun)

→ participant identification

Σαμουηλ: transliteration of Hebrew שְׁמוּאֵל (Samuel); indeclinable in the LXX; the prophet-judge, named alongside Saul as co-authority of the muster.

κατά

according to

preposition + accusative (manner: 'thus')

→ spatial or relational framing

κατά + acc.: 'according to'; κατά τάδε = 'thus / in this manner,' pointing to the dismembered oxen as the pattern of the threatened punishment.

τάδε

thus / these things

Accusative

demonstrative (object of κατά: the pattern of the sanction)

→ object specification

ὅδε (acc. pl. neut. τάδε): 'these things'; deictically points to the dismembered oxen as the visible model of the threat.

ποιήσουσιν

they shall do

Fut Act Indic 3 Pl · ποιέω

main verb of the apodosis (threat-sanction)

→ verbal action or state

ποιέω (fut. ποιήσουσιν): 'do / make'; the impersonal 3rd plural ('they shall do' = 'it shall be done') is a Hebraizing idiom for the passive; the sanction: a defaulter's own oxen will be dismembered like these.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

βουσὶν

oxen

Dative

dative of disadvantage (the defaulter's oxen)

→ sphere or reference

βοῦς (dat. pl. βουσὶν): 'ox'; the dative names what will suffer the sanction — the defaulter's own cattle, dismembered as Saul's were.

αὐτοῦ

his

Genitive

genitive of possession (the defaulter's oxen)

→ relational specification

αὐτός (gen. sg. αὐτοῦ): refers to the hypothetical defaulter (the ὅς of the casus pendens) — his cattle face the threatened fate.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

ἐπῆλθεν

fell upon

Aor Act Indic 3 Sg · ἐπέρχομαι

main verb (the divine terror)

→ verbal action or state

ἐπέρχομαι (aor. ἐπῆλθεν): 'come upon / fall upon'; renders עָלָה; the divine dread comes upon the people, securing their compliance — the theological cause behind the unanimous muster.

ἔκστασις

a terror / awe

Nominative

subject of ἐπῆλθεν

→ participant prominence

ἔκστασις: 'displacement of mind / terror / awe'; renders תַּהֲוָה ('dread'); ἔκστασις κυρίου ('a terror from the LORD') is a God-sent dread that overwhelms ordinary reluctance, paralleling the 'terror of God' that protects Israel (cf. Gen 35:5).

κυρίου

from the LORD

Genitive

genitive of source (Tetragrammaton: 'terror from the LORD')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the genitive marks the dread as divinely sent — the LORD himself moves the people to muster as one.

ἐπὶ

upon

preposition + accusative (recipient of the terror)

→ spatial or relational framing

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

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 (recipient of the terror)

→ object specification

λαός: 'people'; the whole nation upon whom the divine dread falls.

Ισραὴλ

of Israel

indeclinable proper noun (genitival: 'people of Israel')

→ participant identification

Ισραὴλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (genitival: 'people of Israel').

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

ἐβόησαν

they cried out / came out

Aor Act Indic 3 Pl · βοάω

main verb (the unanimous response)

→ verbal action or state

βοάω (aor. ἐβόησαν): 'cry out / shout'; renders רָנַן; here the people's unanimous war-cry / rallying response; the unity ὡς ἄνθρωπος εἷς ('as one man') shows the divine dread producing total, single-hearted muster.

ὡς

as

comparative particle (with ἄνθρωπος εἷς)

→ discourse linkage or contrast

ὡς: 'as / like'; introduces the simile of unanimity, ὡς ἄνθρωπος εἷς ('as one man').

ἄνθρωπος

man

Nominative

predicate of the simile (with εἷς: 'as one man')

→ participant prominence

ἄνθρωπος: 'man'; the idiom ὡς ἄνθρωπος εἷς renders תָּחַד שְׂרָא ('as one man'), the standard Hebrew expression for complete corporate unanimity (cf. Judg 20:8).

εἷς

one

Nominative

numeral adjective (modifying ἄνθρωπος: 'one man')

→ measure or count

εἷς: 'one'; with ἄνθρωπος forms the unanimity-idiom — all Israel responds with a single will, the fruit of the ἔκστασις κυρίου.

8 καὶ ἐπισκέπτεται αὐτοὺς Αβιεζεκ ἐν Βαμα πᾶν ἄνδρα Ἰσραὴλ ἑξακοσίας χιλιάδας καὶ ἄνδρας Ἰουδᾶ ἑβδομήκοντα χιλιάδας

And he mustered them at Bezek: every man of Israel, six hundred thousand, and the men of Judah, seventy thousand.

Muster-report (the numbering of the army)

καὶ ἐπισκέπτεται

The historic present ἐπισκέπτεται ('he musters / numbers') reports the census of the rallied army at Bezek (Αβιεζεκ ἐν Βαμα). The separate tallies — six hundred thousand of Israel, seventy thousand of Judah — already distinguish Israel from Judah, a foreshadowing of the later division of the monarchy and a touch characteristic of the books of Kingdoms.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπισκέπτεται

musters

Pres Mid Indic 3 Sg · ἐπισκέπτομαι

main verb (historic present: the muster)

→ verbal action or state

ἐπισκέπτομαι (pres. ἐπισκέπτεται): 'visit / inspect / muster / number'; renders מְרַבֵּ; the standard LXX verb for a military census (cf. Num 1:3); Saul reviews and counts the assembled host.

αὐτούς

them

Accusative

direct object of ἐπισκέπτεται (the mustered people)

→ participant reference

αὐτός (acc. pl. αὐτούς): the assembled people whom Saul numbers.

Αβιεζεκ

Abiezek / Bezek

indeclinable place-name (location of the muster)

→ participant identification

Αβιεζεκ: transliteration corresponding to Hebrew בֶּזֶק (Bezek), the mustering-place; indeclinable in the LXX; the Greek form has assimilated the preceding particle, yielding Αβιεζεκ for 'at Bezek'.

ἐν

at

preposition + dative (place where)

→ spatial or relational framing

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

Βαμα

Bama

indeclinable place-name (object of ἐν: place of the muster)

→ participant identification

Βαμα: transliteration of Hebrew בָּמָה ('high place'); indeclinable in the LXX; here a local cult-height or open ground at Bezek where the army is reviewed.

πᾶν

every

Accusative

attributive adjective (modifying ἄνδρα: 'every man')

→ object specification

πᾶς: 'every / all'; πᾶν ἄνδρα ('every man') is a collective accusative summarizing the whole levy of Israel.

ἄνδρα

man

Accusative

accusative in apposition to αὐτούς (collective: the men of Israel)

→ object specification

ἄνήρ (acc. sg. ἄνδρα): 'man'; the singular ἄνδρα with πᾶν is collective ('every man / the whole male levy'), specifying who was numbered.

Ισραηλ

of Israel

indeclinable proper noun (genitival: 'every man of Israel')

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (genitival: 'every man of Israel').

ἑξακοσίας

six hundred

Accusative

numeral (modifying χιλιάδας)

→ object specification

ἑξακόσιοι: 'six hundred'; with χιλιάδας ('thousands') = 600,000; the count of the Israelite levy, a typologically large round figure echoing the Exodus census (Exod 12:37).

χιλιάδας

thousands

Accusative

accusative of the count (in apposition to ἄνδρα)

→ object specification

χιλιάς: 'a thousand / a unit of a thousand'; renders ἡλָךְ; the unit of military reckoning; six hundred χιλιάδες = 600,000 men of Israel.

καὶ

and

coordinate conjunction (joining the Judah tally)

→ discourse linkage or contrast

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

ἄνδρας

men

Accusative

accusative (the men of Judah, second tally)

→ object specification

ἄνθρωπος (acc. pl. ἄνδρας): 'man'; the men of Judah counted separately from Israel — the distinct tally anticipates the later Israel/Judah division.

Ιουδα

of Judah

indeclinable proper noun (genitival: 'men of Judah')

→ participant identification

Ιουδα: transliteration of Hebrew יְהוּדָה (Judah); indeclinable in the LXX; the separate enumeration of Judah is characteristic of Kingdoms, which keeps the two entities distinct.

ἐβδομήκοντα

seventy

Accusative

numeral (modifying χιλιάδας)

→ measure or count

ἐβδομήκοντα: 'seventy'; indeclinable numeral; with χιλιάδας = 70,000; the Judah tally, smaller than Israel's, kept distinct in the muster.

χιλιάδας

thousands

Accusative

accusative of the count (men of Judah)

→ object specification

χιλιάς: 'thousand'; seventy χιλιάδες = 70,000 men of Judah, the second component of the combined host.

9 καὶ εἶπεν τοῖς ἀγγέλοις τοῖς ἐρχομένοις τάδε ἐρεῖτε τοῖς ἀνδράσιν Ιαβις αὔριον ὑμῖν ἡ σωτηρία διαθερμάναντος τοῦ ἡλίου καὶ ἦλθον οἱ ἄγγελοι εἰς τὴν πόλιν καὶ ἀπαγγέλλουσιν τοῖς ἀνδράσιν Ιαβις καὶ εὐφράνθησαν

And he said to the messengers who had come, 'Thus shall you say to the men of Jabesh: Tomorrow deliverance will be yours, when the sun grows hot.' And the messengers came into the city and reported to the men of Jabesh, and they rejoiced.

Instruction + fulfillment (the promise relayed to Jabesh) καὶ εἶπεν

Saul commissions the messengers with a messenger-formula (τάδε ἐρεῖτε, 'thus shall you say'), promising deliverance αὔριον ... διαθερμάναντος τοῦ ἡλίου ('tomorrow, when the sun grows hot') — a genitive absolute fixing the hour of relief. The narrative then closes the loop: the messengers report (ἀπαγγέλλουσιν) and Jabesh rejoices (εὐφράνθησαν), reversing the weeping of v. 4.

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 (aor. εἶπεν): introduces Saul's instruction to the messengers from Jabesh.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

ἄγγελοις

messengers

Dative

dative indirect object (the envoys from Jabesh)

→ sphere or reference

ἄγγελος (dat. pl. ἄγγελοις): 'messenger'; the envoys who had come from Jabesh (v. 3), now sent back with Saul's promise.

τοῖς

the

Dative

article (with the participle ἐρχομένοις)

→ noun-phrase marking

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

ἐρχομένοις

who had come

Pres Mid Part Dat Pl Masc · ἔρχομαι

attributive participle (modifying ἄγγελοις)

→ verbal action or state

ἔρχομαι (pres. part. ἐρχομένοις): 'come'; the attributive participle 'the messengers who were coming / had come' identifies the envoys from Jabesh present before Saul.

τάδε

thus

Accusative

demonstrative (object of ἐρεῖτε: content of the message)

→ object specification

ὅδε (acc. pl. neut. τάδε): 'these things / thus'; the formula τάδε ἐρεῖτε ('thus shall you say') is the messenger-commission idiom, here introducing Saul's promise to Jabesh.

ἐρεῖτε

you shall say

Fut Act Indic 2 Pl · λέγω

main verb (imperative future: messenger-commission)

→ verbal action or state

λέγω (fut. ἐρεῖτε): 'say'; the future with imperative force in the messenger-formula τάδε ἐρεῖτε, commissioning the envoys to relay Saul's exact words.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

ἀνδράσιν

men

Dative

dative indirect object (recipients of the message)

→ sphere or reference

ἀνὴρ (dat. pl. ἀνδράσιν): 'man'; the men of Jabesh to whom the promise of relief is to be announced.

Ἰαβις

of Jabesh

indeclinable place-name (genitival: 'men of Jabesh')

→ participant identification

Ἰαβις: transliterated proper name rendered in Greek letters; here it functions as indeclinable place-name (genitival: 'men of Jabesh').

αὔριον

tomorrow

temporal adverb (when the deliverance comes)

→ clausal contribution

αὔριον: 'tomorrow / the next day'; renders ἡμέρα; sets the time of the promised rescue, fulfilled in the dawn attack of v. 11.

ὕμῃν

yours

Dative

dative of possession (with ἡ σωτηρία: 'deliverance will be yours')

→ participant reference or interest

οὐ (dat. pl. ὑμῖν): dative of possession/advantage — the deliverance belongs to / is for the men of Jabesh.

ἡ

the

Nominative

article

→ noun-phrase marking

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

σωτηρία

deliverance

Nominative

subject (of an implied 'will be': 'deliverance will be yours')

→ participant prominence

σωτηρία: 'deliverance / salvation / rescue'; renders ἡ σωτηρία / ἡ σωτηρία; the keyword of the chapter, picked up in Saul's confession at v. 13 (κύριος ἐποίησεν σωτηρίαν); the verbless clause promises that rescue is imminent.

διαθερμάναντος

having grown hot

Aor Act Part Gen Sg Masc · διαθερμαίνω

genitive absolute (temporal: 'when the sun grows hot')

→ verbal action or state

διαθερμαίνω (aor. part. διαθερμάναντος): 'heat thoroughly / grow hot'; the compound δια- intensifies; the genitive absolute διαθερμάναντος τοῦ ἡλίου ('the sun having grown hot') fixes the hour of relief at midday heat — cf. the cognate verb in v. 11 (διεθερμάνθη ἡ ἡμέρα).

τοῦ

the

Genitive

article (subject of the genitive absolute)

→ noun-phrase marking

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

ἡλίου

sun

Genitive

subject of the genitive absolute

→ relational specification

ἡλίου: 'sun'; renders ὁ ἥλιος; the rising heat of the sun marks the time by which the deliverance will be accomplished.

καὶ

and

narrative conjunction (fulfillment)

→ discourse linkage or contrast

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

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (the messengers' return)

→ verbal action or state

ἔρχομαι (aor. ἦλθον): 'come / go'; the messengers carry Saul's promise back to the besieged city.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄγγελοι

messengers

Nominative

subject

→ participant prominence

ἄγγελος: 'messenger'; the envoys returning to Jabesh with the news of imminent relief.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'into'; 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.

πόλιν city Accusative <i>accusative object of εἰς (Jabesh)</i> → object specification πόλις: 'city'; renders יָבֵשׁ; here Jabesh-gilead, the besieged city receiving the news.	καὶ and <i>narrative conjunction (sequential)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἀπαγγέλλουσιν report Pres Act Indic 3 Pl · ἀπαγγέλλω <i>main verb (historic present: the report)</i> → verbal action or state ἀπαγγέλλω (pres. ἀπαγγέλλουσιν): 'announce / report back'; renders נָאָד; the messengers deliver Saul's promise of rescue to the men of Jabesh.	τοῖς to the Dative <i>article</i> → noun-phrase marking τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.
ἀνδράσιν men Dative <i>dative indirect object (recipients of the report)</i> → sphere or reference ἀνὴρ (dat. pl. ἀνδράσιν): the men of Jabesh, now hearing of imminent deliverance.	Ιαβις of Jabesh <i>indeclinable place-name (genitival: 'men of Jabesh')</i> → participant identification Ιαβις: transliterated proper name rendered in Greek letters; here it functions as indeclinable place-name (genitival: 'men of Jabesh').	καὶ and <i>narrative conjunction (result)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	εὐφράνθησαν they rejoiced Aor Pass Indic 3 Pl · εὐφραίνω <i>main verb (the joy of Jabesh)</i> → verbal action or state εὐφραίνω (aor. pass. εὐφράνθησαν): 'gladden / make merry'; the passive/deponent means 'rejoice'; renders נִחַם; the rejoicing of Jabesh reverses the weeping of v. 4 and anticipates the national joy at Gilgal (v. 15).

10 καὶ εἶπαν οἱ ἄνδρες Ιαβις πρὸς Ναας τὸν Αμμανίτην αὔριον ἐξελευσόμεθα πρὸς ὑμᾶς καὶ ποιήσετε ἡμῖν τὸ ἀγαθὸν ἐνώπιον ὑμῶν

And the men of Jabesh said to Nahash the Ammonite, 'Tomorrow we will come out to you, and you may do to us what is good in your sight.'

Stratagem (the feigned surrender to Nahash)

καὶ εἶπαν

Knowing relief is coming, the men of Jabesh disarm Nahash with a feigned capitulation: αὔριον ἐξελευσόμεθα ('tomorrow we will come out') echoes their conditional surrender of v. 3, and ποιήσετε ... τὸ ἀγαθὸν ἐνώπιον ὑμῶν ('do what is good in your eyes') is the language of total submission — a ruse that keeps Nahash off guard until the dawn assault.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπαν): the later Koine form εἶπαν (for εἶπον) introduces the men of Jabesh addressing Nahash with their feigned surrender.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject

→ participant prominence

ἄνῆρ (pl. ἄνδρες): the men of Jabesh, now feigning capitulation.

Ιαβις

of Jabesh

indeclinable place-name (genitival: 'men of Jabesh')

→ participant identification

Ιαβις: transliterated proper name rendered in Greek letters; here it functions as indeclinable place-name (genitival: 'men of Jabesh').

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ναας

Nahash

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

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

τὸν

the

Accusative

article (with appositional genitilic)

→ noun-phrase marking

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

Αμμανίτην

Ammonite

Accusative

appositional genitilic (accusative, in apposition to Ναας)

→ object specification

Αμμανίτης (acc. Αμμανίτην): the declined genitilic in apposition to Ναας; the full title keeps the enemy's identity in view at the moment of the ruse.

αὔριον

tomorrow

temporal adverb (the day of the feigned surrender)

→ clausal contribution

αὔριον: 'tomorrow'; the men name the same 'tomorrow' that Saul fixed (v. 9) — but for the Ammonites it will bring not surrender but ruin.

ἐξελευσόμεθα

we will come out

Fut Mid Indic 1 Pl · ἐξέρχομαι

main verb (the feigned capitulation)

→ verbal action or state

ἐξέρχομαι (fut. ἐξελευσόμεθα): 'come out / go forth'; deliberately echoes the surrender-pledge of v. 3, but now a stratagem: the 'coming out' will be in arms, not submission.

πρὸς

to

preposition + accusative (direction: 'to you')

→ spatial or relational framing

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

ὕμᾱς

you

Accusative

accusative object of πρὸς (Nahash and the Ammonites)

→ participant reference

σύ (acc. pl. ὕμᾱς): Nahash and his army, addressed as the recipients of the supposed surrender.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσετε

you may do

Fut Act Indic 2 Pl · ποιέω

main verb (concessive: 'do as you please')

→ verbal action or state

ποιέω (fut. ποιήσετε): 'do / make'; the permissive future ('you may do to us...') feigns total submission, inviting Nahash to lower his guard — the verbal mask over the planned attack.

ἡμῖν

to us

Dative

dative indirect object (the ones acted upon)

→ participant reference or interest

ἐγώ (dat. pl. ἡμῖν): the men of Jabesh, the supposed objects of Nahash's pleasure.

τὸ

the

Accusative

article (substantivizing ἀγαθόν)

→ noun-phrase marking

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

ἀγαθόν

good

Accusative

substantivized adjective (direct object of ποιήσετε)

→ object specification

ἀγαθός: 'good'; τὸ ἀγαθόν here = 'whatever seems good,' the standard idiom of yielding to another's discretion (cf. הַטּוֹב בְּעֵינַי).

ἐνώπιον

in the sight of

preposition + genitive (Hebraism: 'in your eyes')

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders יָנִי / בְּעֵינַי; ἐνώπιον ὑμῶν ('in your sight') completes the idiom of submission to Nahash's judgment.

ὕμῶν

your

Genitive

genitive object of ἐνώπιον (Nahash's perspective)

→ relational specification

σύ (gen. pl. ὑμῶν): the genitive with ἐνώπιον — 'in your sight,' Nahash's evaluative standpoint, ironically invoked at the moment of deception.

11 καὶ ἐγενήθη μετὰ τὴν αὐρίον καὶ ἔθετο Σαουλ τὸν λαὸν εἰς τρεῖς ἀρχάς καὶ εἰσπορεύονται μέσον τῆς παρεμβολῆς ἐν φυλακῇ τῇ πρωινῇ καὶ ἔτυπτον τοὺς υἱοὺς Ἀμμων ἕως διεθερμάνθη ἡ ἡμέρα καὶ ἐγενήθησαν οἱ ὑπολελειμμένοι διεσπάρησαν καὶ οὐχ ὑπελείφθησαν ἐν αὐτοῖς δύο κατὰ τὸ αὐτό

And it came to pass on the next day that Saul set the people in three companies, and they entered into the midst of the camp in the morning watch, and they struck the sons of Ammon until the day grew hot; and it came to pass that those who survived were scattered, and not two of them were left together.

Battle-narrative (the dawn rout of Ammon) καὶ ἐγενήθη μετὰ τὴν αὐρίον

The promised 'tomorrow' arrives. Saul deploys the army in three companies (εἰς τρεῖς ἀρχάς) and attacks at the morning watch (ἐν φυλακῇ τῇ πρωινῇ), striking Ammon until midday heat (ἕως διεθερμάνθη ἡ ἡμέρα — echoing v. 9's διαθερμάναντος). The rout is total: the survivors are scattered, with not two left together (οὐχ ὑπελείφθησαν ... δύο κατὰ τὸ αὐτό).

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-temporal formula)

→ verbal action or state

γίνομαι (aor. pass. ἐγενήθη): καὶ ἐγενήθη renders יָרַד, introducing the next narrative phase — the day of battle.

μετὰ

after / on

preposition + accusative (temporal)

→ spatial or relational framing

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

τὴν

the

Accusative

article (substantivizing αὐρίον)

→ noun-phrase marking

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

αὔριον

next day

Accusative

substantivized adverb (object of μετά: 'after the morrow')

→ object specification

αὔριον: 'tomorrow'; here the articular τὴν αὔριον substantivizes it as 'the next day';
μετὰ τὴν αὔριον = 'on the day after,' the appointed day of deliverance.

καὶ

and

narrative conjunction (apodosis)

→ discourse linkage or contrast

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

ἔθετο

set / arranged

Aor Mid Indic 3 Sg · τίθημι

main verb (Saul's deployment)

→ verbal action or state

τίθημι (aor. mid. ἔθετο): 'place / set / arrange'; renders ΠΙΨ; Saul 'sets' the army into divisions — the middle voice marks the disposition as his own command-decision.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαὸν

people

Accusative

direct object of ἔθετο (the army)

→ object specification

λαός: 'people'; here the army / militia mustered for battle, deployed by Saul into divisions.

εἰς

into

preposition + accusative (result of arrangement: 'into companies')

→ spatial or relational framing

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

τρεις

three

Accusative

numeral (modifying ἀρχάς)

→ measure or count

τρεις: 'three'; the threefold division of the attacking force is a recurrent tactic in the OT (cf. Judg 7:16; 9:43), enabling a converging assault on the camp.

ἀρχάς

companies / divisions

Accusative

accusative object of εἰς (the three divisions)

→ object specification

ἀρχή: 'beginning / command / company'; here in the military sense of 'division / detachment' (rendering ψῆλ, 'head / column'); the three ἀρχαί are the three attacking columns.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

εἰσπορεύονται

they enter

Pres Mid Indic 3 Pl · εἰσπορεύομαι

main verb (historic present: the assault)

→ verbal action or state

εἰσπορεύομαι (pres. εἰσπορεύονται): 'go in / enter / penetrate'; renders ΝΙΒ; the historic present makes the columns' irruption into the Ammonite camp immediate and vivid.

μέσον

the midst

Accusative

adverbial accusative (place into which: 'into the midst')

→ object specification

μέσος: 'middle / midst'; the accusative μέσον τῆς παρεμβολῆς ('into the midst of the camp') marks the deep penetration of the surprise assault.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive (with μέσον: 'the midst of the camp')

→ relational specification

παρεμβολή: 'camp / encampment / army'; renders תַּבְּרָמָה; the Ammonite camp besieging Jabesh, now itself overrun; cf. the cognate verb παρεμβάλλει in v. 1.

ἐν

in

preposition + dative (time when: 'in the watch')

→ spatial or relational framing

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

φυλακῇ

watch

Dative

dative of time (when the attack falls)

→ sphere or reference

φυλακή: 'guard / watch (of the night)'; renders תִּרְמָשָׁה; ἐν φυλακῇ τῇ πρωινῇ ('in the morning watch') is the last night-watch before dawn — the classic hour for a surprise attack (cf. Exod 14:24).

τῇ

the

Dative

article (with πρωινῇ)

→ noun-phrase marking

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

πρωινῇ

morning

Dative

attributive adjective (modifying φυλακῇ: 'morning watch')

→ sphere or reference

πρωινός: 'early / morning'; the adjective specifies the last watch before sunrise — the moment of maximum surprise for the dawn assault.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἔτυπτον

they struck

Impf Act Indic 3 Pl · τύπτω

main verb (imperfect of the prolonged slaughter)

→ verbal action or state

τύπτω (impf. ἔτυπτον): 'strike / smite / beat'; renders הִכָּה / הִכָּךְ; the imperfect depicts the slaughter as continuous, going on 'until the day grew hot' — a prolonged rout, not a single blow.

τούς

the

Accusative

article

→ noun-phrase marking

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

υἱούς

sons

Accusative

direct object of ἔτυπτον (the Ammonites)

→ object specification

υἱός (acc. pl. υἱούς): 'son'; the idiom υἱοὶ Ἀμμων ('sons of Ammon') renders אֲמֹנִי, the standard designation of the Ammonite people.

Ἀμμων

of Ammon

indeclinable proper noun (genitive: 'sons of Ammon')

→ participant identification

Ἀμμων: transliteration of Hebrew אֲמֹנִי (Ammon); indeclinable in the LXX; the besieging nation, now routed.

ἕως

until

temporal conjunction (introducing limit-clause)

→ discourse linkage or contrast

ἕως: 'until'; marks the temporal limit of the slaughter — it continued until the heat of the day.

διεθερμάνθη

grew hot

Aor Pass Indic 3 Sg · διεθερμαίνω

verb of the temporal clause (limit of the battle)

→ verbal action or state

διεθερμαίνω (aor. pass. διεθερμάνθη): 'grow thoroughly hot'; picks up the same verb from Saul's promise (v. 9
διεθερμάναντος τοῦ ἡλίου) — the deliverance is accomplished exactly 'when the day grew hot,' as foretold.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἡμέρα

day

Nominative

subject of διεθερμάνθη

→ participant prominence

ἡμέρα: 'day'; renders דִּי ; the heat of the day marks the close of the rout, fulfilling Saul's timetable.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

ἐγενήθησαν

it came about

Aor Pass Indic 3 Pl · γίνομαι

main verb (resultative; with following clause)

→ verbal action or state

γίνομαι (aor. pass. ἐγενήθησαν): 'become / come to be'; here introducing the outcome for the survivors — they came to be scattered; the construction with the following διεσπάρησαν is a Hebraizing paratactic description of the result.

οἱ

the

Nominative

article (with the participle ὑπολελειμμένοι)

→ noun-phrase marking

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

ὑπολελειμμένοι

those who survived

Perf Mid Part Nom Pl Masc · ὑπολείπω

substantival participle (subject: 'the survivors')

→ verbal action or state

ὑπολείπω (perf. mid. part. ὑπολελειμμένοι): 'leave behind / leave remaining'; the perfect participle 'those who had been left / survivors'; renders the Niphal of רָצַץ ; the survivors of the rout are the subject of the scattering.

διεσπάρησαν

were scattered

Aor Pass Indic 3 Pl · διασπείρω

main verb (the fate of the survivors)

→ verbal action or state

διασπείρω (aor. pass. διεσπάρησαν): 'scatter / disperse'; renders גָּזַץ ; the survivors are flung apart in flight — the rout leaves no cohesive remnant of the Ammonite army.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐχ

not

negative particle (before rough breathing)

→ discourse linkage or contrast

οὐ (οὐχ before rough breathing): negates ὑπελείφθησαν, stressing the completeness of the dispersal.

ὑπελείφθησαν

were left

Aor Pass Indic 3 Pl · ὑπολείπω

main verb (negated: 'were not left')

→ verbal action or state

ὑπολείπω (aor. pass. ὑπελείφθησαν): 'be left remaining'; the cognate of ὑπολελειμμένοι above, here negated: not even two were left together — a hyperbole of total rout.

ἐν

among

preposition + dative (partitive: 'among them')

→ spatial or relational framing

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

αὐτοῖς

them

Dative

dative object of ἐν (partitive: 'among them')

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): the dispersed survivors, among whom not two remained together.

δύο

two

Nominative

numeral (subject of ὑπελείφθησαν: 'two were not left')

→ measure or count

δύο: 'two'; the figure dramatizes the totality of the scattering — not even a pair stayed together; the fugitives fled singly.

κατὰ

in

preposition + accusative (idiom: 'together / in the same place')

→ spatial or relational framing

κατὰ + acc.: in the idiom κατὰ τὸ αὐτό = 'in the same place / together' (cf. ἐπὶ τὸ αὐτό); marks that no two survivors remained side by side.

τὸ

the

Accusative

article (with αὐτό in the idiom)

→ noun-phrase marking

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

αὐτό

same

Accusative

intensive/identical pronoun (idiom κατὰ τὸ αὐτό: 'together')

→ participant reference

αὐτός (neut. τὸ αὐτό): 'the same'; κατὰ τὸ αὐτό = 'in the same place, together'; the idiom seals the picture of total dispersal.

12 καὶ εἶπεν ὁ λαὸς πρὸς Σαμουηλ τίς ὁ εἶπας ὅτι Σαουλ οὐ βασιλεύσει ἡμῶν παράδος τοὺς ἄνδρας καὶ θανατώσομεν αὐτούς

And the people said to Samuel, 'Who is the one who said, "Saul shall not reign over us"? Hand over the men, and we will put them to death.'

Reaction (the demand to execute Saul's despisers)

καὶ εἶπεν ὁ λαὸς

Flushed with victory, the people turn on those who had earlier questioned Saul's kingship (cf. 1 Kgdms 10:27). Their demand — τίς ὁ εἶπας ... παράδος τοὺς ἄνδρας καὶ θανατώσομεν ('Who said...? Hand them over and we will kill them') — sets up the contrast with Saul's magnanimity in v. 13; address to Samuel, not Saul, keeps the prophet as the people's covenantal point of reference.

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 (aor. εἶπεν): introduces the people's demand to Samuel; singular verb with the collective ὁ λαός.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject

→ participant prominence

λαός: 'people'; the victorious army, now zealous for Saul's honor against his former detractors.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Σαμουηλ

Samuel

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Σαμουηλ: indeclinable; the people address the prophet, not the king — Samuel remains the recognized covenant-authority who had presided over Saul's making.

τίς

who

Nominative

interrogative pronoun (subject of the question)

→ participant reference

τίς: 'who?'; the indignant question demands the identity of those who had despised Saul's kingship.

ὁ

the one

Nominative

article (substantivizing the participle εἶπας)

→ noun-phrase marking

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

εἶπας

who said

Aor Act Part Nom Sg Masc · λέγω

substantival participle (predicate: 'the one who said')

→ verbal action or state

λέγω (aor. part. εἶπας): the Koine first-aorist participle (for εἰπών); ὁ εἶπας = 'the one who said'; refers back to the 'worthless men' who scorned Saul at 1 Kgdms 10:27.

ὅτι

that

conjunction (recitative: introducing direct quotation)

→ discourse linkage or contrast

ὅτι: 'that'; here recitative ὅτι, functioning like quotation marks before the quoted scorn 'Saul shall not reign over us!'

Σαουλ

Saul

subject of βασιλεύσει (within the quotation; indeclinable)

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as subject of βασιλεύσει (within the quotation; indeclinable).

οὐ

not

negative particle (with βασιλεύσει)

→ discourse linkage or contrast

οὐ: negates βασιλεύσει — the scornful denial that Saul should rule.

βασιλεύσει

shall reign

Fut Act Indic 3 Sg · βασιλεύω

verb of the quoted scorn (future of expectation)

→ verbal action or state

βασιλεύω (fut. βασιλεύσει): 'be king / reign'; renders יִשְׁלֹחַ ; the quoted denial $\text{סָאוּל אוֹ בַּאֲשֵׁר יִשְׁלֹחַ}$ ('Saul shall not reign over us') is the contemptuous word now to be answered by the victory; βασιλεύω here takes a genitive of the ruled (ἡμῶν).

ἡμῶν

over us

Genitive

genitive (object of βασιλεύσει: 'reign over us')

→ relational specification

ἐγώ (gen. pl. ἡμῶν): the genitive of the ruled with βασιλεύω, 'reign over us' — the scornors' rejection of Saul's rule.

παράδος

hand over

Aor Act Impv 2 Sg · παραδίδωμι

main verb (imperative demand to Samuel)

→ verbal action or state

παραδίδωμι (aor. impv. παράδος): 'hand over / deliver up'; renders $\text{רָצַח} / \text{יִתֵּן}$; the people demand that Samuel surrender the offenders for execution — the language of judicial handing-over.

τούς

the

Accusative

article

→ noun-phrase marking

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

ἄνδρας

men

Accusative

direct object of παράδος (the offenders)

→ object specification

ἄνθρωποι (acc. pl. ἄνδρας): 'men'; here the men who had despised Saul — those the people wish executed.

καὶ

and

coordinate conjunction (purpose-result)

→ discourse linkage or contrast

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

θανατώσομεν

we will put to death

Fut Act Indic 1 Pl · θανατώω

main verb (intended execution)

→ verbal action or state

θανατώω (fut. θανατώσομεν): 'put to death / kill'; renders תִּמְוֹת ; the people's resolve to execute Saul's despisers — the very demand Saul will overrule in v. 13.

αὐτούς

them

Accusative

direct object of θανατώσομεν (the offenders)

→ participant reference

αὐτός (acc. pl. αὐτούς): the men who had scorned Saul, the intended objects of execution.

13 καὶ εἶπεν Σαουλ οὐκ ἀποθανεῖται οὐδεὶς ἐν τῇ ἡμέρᾳ ταύτῃ ὅτι σήμερον κύριος ἐποίησεν σωτηρίαν ἐν Ἰσραὴλ

And Saul said, 'No one shall die on this day, for today the LORD has wrought deliverance in Israel.'

Clemency (Saul overrules the demand for blood) καὶ εἶπεν Σαουλ

Saul's magnanimity is the moral climax of the chapter: he forbids any execution (οὐκ ἀποθανεῖται οὐδεὶς) and grounds his clemency theologically — ὅτι σήμερον κύριος ἐποίησεν σωτηρίαν ἐν Ἰσραὴλ ('for today the LORD has wrought deliverance in Israel'). The victory is credited to YHWH, not to Saul, and the day of salvation is no day for vengeance.

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 (aor. εἶπεν): introduces Saul's decree of clemency, overruling the people's demand.

Σαουλ
Saul

subject (indeclinable proper noun)

→ participant identification

Σαουλ: indeclinable; here at his most magnanimous, refusing to avenge himself in the hour of triumph.

οὐκ
not

negative particle (with ἀποθανεῖται)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): negates ἀποθανεῖται; with οὐδεὶς forms an emphatic double negation, 'no one at all shall die!'

ἀποθανεῖται
shall die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (Saul's prohibition: future of decree)

→ verbal action or state

ἀποθνήσκω (fut. ἀποθανεῖται): 'die'; renders תָּמָּו; the future has the force of a binding decree — 'no one shall be put to death'; Saul exercises royal clemency on the day of victory.

οὐδεὶς
no one

Nominative

subject of ἀποθανεῖται (emphatic negative)

→ participant prominence

οὐδεὶς: 'no one / nobody'; the double negative οὐκ ... οὐδεὶς intensifies the prohibition — absolutely no execution on this day.

ἐν
on

preposition + dative (time when)

→ spatial or relational framing

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

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 (with ταύτη: 'on this day')

→ sphere or reference

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ταύτῃ ('on this day') marks the day of deliverance as set apart — a day for joy, not for blood.

ταύτη
this

Dative

demonstrative (modifying ἡμέρα)

→ participant reference or interest

οὗτος (dat. sg. fem. ταύτη): 'this'; deictically singles out the day of victory.

ὅτι
for

causal conjunction (grounding the prohibition)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the theological ground of the clemency — the day belongs to YHWH's saving act.

σήμερον
today

temporal adverb (emphatic: 'today')

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the emphatic 'today' marks the deliverance as a present, accomplished reality — the very day on which YHWH has saved Israel.

κύριος

the LORD

Nominative

subject of ἐποίησεν (Tetragrammaton)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; Saul credits the victory wholly to YHWH — it is the LORD, not Saul, who 'wrought deliverance,' a confession that disarms the people's vengeance.

ἐποίησεν

has wrought

Aor Act Indic 3 Sg · ποιέω

main verb of the causal clause (the divine act)

→ verbal action or state

ποιέω (aor. ἐποίησεν): 'do / make / work'; the idiom ἐποίησεν σωτηρίαν ('wrought deliverance') renders יהושה׳ה (cf. 1 Sam 11:13 MT); the deliverance is YHWH's deed, the theological keynote of the chapter.

σωτηρίαν

deliverance

Accusative

direct object of ἐποίησεν

→ object specification

σωτηρία: 'deliverance / salvation / victory'; renders יהושה׳ה; picks up the keyword from v. 9 (ἡ σωτηρία), now declared accomplished — the rescue promised to Jabesh has become deliverance for all Israel.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

Ισραηλ

Israel

object of ἐν (indeclinable proper noun; sphere of the deliverance)

→ participant identification

Ισραηλ: indeclinable; the deliverance is 'in Israel' — a national salvation that vindicates both YHWH and his anointed king.

14 καὶ εἶπεν Σαμουηλ πρὸς τὸν λαὸν λέγων πορευθῶμεν εἰς Γαλγαλα καὶ ἐγκαινίσωμεν ἐκεῖ τὴν βασιλείαν

And Samuel said to the people, 'Let us go to Gilgal and there renew the kingdom.'

Summons (Samuel calls for the renewal of the kingdom)

καὶ εἶπεν Σαμουηλ

Samuel channels the victory into covenantal renewal: the hortatory subjunctives πορευθῶμεν ... ἐγκαινίσωμεν ('let us go ... let us renew') call all Israel to Gilgal to confirm Saul's kingship. The verb ἐγκαινίζω ('renew / inaugurate') frames the act not as a fresh coronation but as a public re-affirmation of the kingship already conferred at Mizpah (1 Kgdms 10).

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 (aor. εἶπεν): introduces Samuel's summons to Gilgal.

Σαμουηλ
Samuel

subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: indeclinable; the prophet directs the people to confirm the monarchy he had inaugurated.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

λαὸν
people

Accusative

accusative object of πρὸς (the assembly)

→ object specification

λαός: 'people'; the whole assembly summoned to Gilgal.

λέγων
saying

Pres Act Part Nom Sg Masc · λέγω

participle of attendant circumstance (introducing direct speech)

→ verbal action or state

λέγω (pres. part. λέγων): the redundant λέγων after εἶπεν renders the Hebrew מֵאֵל, a Hebraizing pleonasm marking the onset of direct speech.

πορευθῶμεν
let us go

Aor Pass Subj 1 Pl · πορεύομαι

main verb (hortatory subjunctive)

→ verbal action or state

πορεύομαι (aor. subj. πορευθῶμεν): 'go / journey'; renders הֵלֵךְ; the hortatory subjunctive summons the people to set out for Gilgal together.

εἰς
to

preposition + accusative (direction)

→ spatial or relational framing

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

Γαλγαλα
Gilgal

accusative object of εἰς (indeclinable place-name)

→ participant identification

Γαλγαλα: transliteration of Hebrew גִּלְגָּל (Gilgal); indeclinable in the LXX; the ancient cultic site near Jericho, fitting locale for the covenantal renewal of the kingship.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγκαينίσωμεν
let us renew

Aor Act Subj 1 Pl · ἐγκαινίζω

main verb (hortatory subjunctive, coordinate with πορευθῶμεν)

→ verbal action or state

ἐγκαινίζω (aor. subj. ἐγκαينίσωμεν): 'renew / inaugurate / dedicate'; renders שָׁחַט; the verb (cognate with τὰ ἐγκαίνια, the feast of Dedication) frames the act at Gilgal as a public renewal of the kingship already given at Mizpah.

ἐκεῖ

there

adverb of place (at Gilgal)

→ adverbial qualification

ἐκεῖ: 'there'; locates the renewal at Gilgal, the destination just named.

τὴν

the

Accusative

article

→ noun-phrase marking

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

βασιλείαν

kingdom

Accusative

direct object of ἐγκαινίσωμεν

→ object specification

βασιλεία: 'kingdom / kingship / reign'; renders מלוכה; here the institution of monarchy under Saul, to be publicly re-affirmed before the LORD at Gilgal.

15 καὶ ἐπορεύθη πᾶς ὁ λαὸς εἰς Γαλγαλα καὶ ἔχρισεν Σαμουηλ ἐκεῖ τὸν Σαουλ εἰς βασιλέα ἐνώπιον κυρίου ἐν Γαλγαλοις καὶ ἔθυσεν ἐκεῖ θυσίας καὶ εἰρηνικὰς ἐνώπιον κυρίου καὶ εὐφράνθη Σαμουηλ καὶ πᾶς Ἰσραηλ ὥστε λίαν

And all the people went to Gilgal, and there Samuel anointed Saul to be king before the LORD in Gilgal, and there he sacrificed sacrifices and peace offerings before the LORD; and Samuel and all Israel rejoiced exceedingly.

Resolution (the kingship renewed at Gilgal) καὶ ἐπορεύθη πᾶς ὁ λαὸς

The chapter closes in liturgical fulfillment: all Israel goes to Gilgal; Samuel anoints (ἔχρισεν) Saul king ἐνώπιον κυρίου ('before the LORD'), peace offerings are sacrificed, and Samuel and all Israel rejoice exceedingly (εὐφράνθη ... ὥστε λίαν). The double ἐνώπιον κυρίου frames both the anointing and the sacrifice as acts done in YHWH's presence, sealing the kingship as a covenantal institution.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (the people's journey to Gilgal)

→ verbal action or state

πορεύομαι (aor. ἔπορεύθη): 'go / journey'; the people obey Samuel's summons; the singular verb agrees with the collective πᾶς ὁ λαός.

πᾶς

all

Nominative

attributive adjective (modifying λαός)

→ participant prominence

πᾶς: 'all / whole'; underscores the universal participation of Israel in the renewal at Gilgal.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject

→ participant prominence

λαός: 'people'; the whole assembly now gathered at Gilgal for the renewal.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Γαλαλα

Gilgal

accusative object of εἰς (indeclinable place-name)

→ participant identification

Γαλαλα: indeclinable transliteration of גִּלְגָּל; the destination of the assembly, where the kingship is renewed.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἔχρισεν

anointed

Aor Act Indic 3 Sg · χρίω

main verb (the anointing of Saul)

→ verbal action or state

χρίω (aor. ἔχρισεν): 'anoint'; renders נָשָׁךְ; the verb whence χριστός ('anointed one'); Samuel publicly anoints Saul king — the cultic ratification of the monarchy before the assembled nation.

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: indeclinable; the prophet as the agent of anointing, the human mediator of YHWH's choice.

ἐκεῖ

there

adverb of place (at Gilgal)

→ adverbial qualification

ἐκεῖ: 'there'; locates the anointing at Gilgal, the appointed site.

τὸν

the

Accusative

article (with the proper name)

→ noun-phrase marking

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

Σαουλ

Saul

accusative object of ἔχρισεν (indeclinable; articular)

→ participant identification

Σαουλ: indeclinable; though the article τόν marks its accusative role, the name itself remains uninflected; the one anointed king.

εἰς

to be

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

→ spatial or relational framing

εἰς + acc.: predicative use, 'as / to be'; ἔχρισεν ... εἰς βασιλέα ('anointed to be king') is a Hebraizing construction (לְ of result) marking the office conferred.

βασιλέα

king

Accusative

predicative accusative (with εἰς: the office Saul receives)

→ object specification

βασιλεύς: 'king'; renders מֶלֶךְ; the office to which Saul is anointed — the formal establishment of his reign over Israel.

ἐνώπιον

before

preposition + genitive (Hebraism: 'in the presence of')

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; renders מִלְפָּנָיו; the anointing is done 'before the LORD,' marking it as a sacral, covenantal act in YHWH's presence.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον (Tetragrammaton)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יְיָ; ἐνώπιον κυρίου ('before the LORD') sets the anointing within the divine presence — Saul's kingship is ratified by YHWH himself.

ἐν

in

preposition + dative (place where)

→ spatial or relational framing

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

Γαλαλοις

Gilgal

Dative

dative object of ἐν (place: 'in Gilgal'; declined form)

→ sphere or reference

Γαλαλα / Γαλαλοι: the place-name Gilgal; unlike the indeclinable Γαλαλα used elsewhere in the chapter, this Hellenized dative plural Γαλαλοις bears a Greek case ending ('in Gilgal'), and so is treated as a declined noun.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἔθυσεν

sacrificed

Aor Act Indic 3 Sg · θύω

main verb (the offering of sacrifices)

→ verbal action or state

θύω (aor. ἔθυσεν): 'sacrifice / slay (in offering)'; renders קָרַב; the sacrifices seal the covenantal renewal at Gilgal with worship; the subject is Samuel (or the assembly under his lead).

ἐκεῖ

there

adverb of place (at Gilgal)

→ adverbial qualification

ἐκεῖ: 'there'; the threefold ἐκεῖ in this verse rivets the whole renewal — anointing, sacrifice, rejoicing — to the single sacred site of Gilgal.

θυσίας

sacrifices

Accusative

direct object of ἔθυσεν

→ object specification

θυσία: 'sacrifice / offering'; renders קָרְבָּן; the general term for the slain offerings presented at the renewal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰρηνικάς

peace offerings

Accusative

substantivized adjective (second object of ἔθυσεν: 'peace offerings')

→ object specification

εἰρηνικός: 'of peace / peaceable'; the substantive (θυσίαι) εἰρηνικαί renders יְרֵחַ מִלְּחָמָה ('peace / fellowship offerings'); these communal sacrifices, shared in a festal meal, befit the joyous covenant-renewal and the rejoicing that follows.

ἐνώπιον

before

preposition + genitive (Hebraism: 'in the presence of')

→ spatial or relational framing

ἐνώπιον: 'before'; the second ἐνώπιον κυρίου in the verse frames the sacrifice, like the anointing, as an act done in YHWH's presence.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον (Tetragrammaton)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the sacrifices are offered 'before the LORD', completing the sacral framing of the kingship-renewal.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

εὐφράνθη

rejoiced

Aor Pass Indic 3 Sg · εὐφραίνω

main verb (the closing rejoicing)

→ verbal action or state

εὐφραίνω (aor. pass. εὐφράνθη): 'gladden / rejoice'; renders נָחַם; the closing joy of Samuel and all Israel crowns the chapter, echoing the rejoicing of Jabesh (v. 9) and reversing the weeping of v. 4; the singular verb with the compound subject takes its number from the nearer member (Σαμουηλ).

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: indeclinable; the prophet shares fully in the national joy at the renewed kingship.

καὶ

and

coordinate conjunction (joining the compound subject)

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (modifying Ἰσραηλ)

→ participant prominence

πᾶς: 'all / whole'; 'all Israel' marks the universality of the rejoicing — the whole nation united in joy under its confirmed king.

Ἰσραηλ

Israel

subject (indeclinable proper noun; with Σαμουηλ as compound subject)

→ participant identification

Ἰσραηλ: indeclinable; all Israel joins Samuel in the closing rejoicing, the national consummation of the deliverance.

ὥστε

so as to be

consecutive particle (with λίκν: 'exceedingly')

→ discourse linkage or contrast

ὥστε: 'so that / so as'; here with the adverb λίκν it forms an intensive idiom ('rejoiced so as to be exceeding glad'), heightening the degree of the joy.

λίαν

exceedingly

adverb of degree (intensifying the rejoicing)

→ clausal contribution

λίαν: 'very / exceedingly / greatly'; renders תַּלְתָּ; ὥστε λίκν intensifies εὐφράνθη to the highest degree — the chapter ends on a note of superlative national joy.

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.