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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 12

ΒΑΣΙΛΕΙΩΝ Α' ΙΒ'

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

Samuel's farewell lawsuit rehearses the Lord's faithfulness and warns king and people to fear him.

Translation & textual notes

The Greek text of 1 Kingdoms 12 (= 1 Samuel 12 MT) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter is Samuel's great farewell address at Gilgal, delivered after the people have demanded and received a king. It falls into a clear rhetorical sequence: a protestation of the prophet's lifelong integrity, framed as a public legal challenge before the LORD and his anointed (vv. 1–5); a recital of the LORD's saving righteousness (τὴν πᾶσαν δικαιοσύνην κυρίου, v. 7) from Jacob's descent into Egypt, through the Exodus under Moses and Aaron, to the cycle of

apostasy and deliverance through the judges Jerubbaal, Barak, Jephthah and Samuel (vv. 6–11); the indictment of the demand for a king as an act of distrust occasioned by Nahash the Ammonite, since the LORD their God was already their king (vv. 12–15); the confirmatory sign of thunder and rain in the wheat harvest, which terrifies the people into confession (vv. 16–19); and Samuel's pastoral resolution — neither the people's apostasy nor his own withdrawal of intercession shall break the covenant, for the LORD will not abandon his people for his great name's sake, and Samuel will not sin against the LORD by ceasing to pray for them (vv. 20–25). The address is saturated with covenant-lawsuit (רִיב) language: the verbs δικάζω ('judge', v. 7), ἀποκρίθητε ('answer / testify against me', v. 3) and the repeated μάρτυς ('witness', v. 5) cast Samuel, the people, the LORD and his χριστός ('anointed one', the king) as parties to a formal legal proceeding. The closing oracle of grace — οὐκ ἀπώσεται κύριος τὸν λαὸν αὐτοῦ διὰ τὸ ὄνομα αὐτοῦ τὸ μέγα (v. 22) — grounds Israel's security not in its own fidelity but in the LORD's name and elective purpose (cf. the citation at Rom 11:1–2), while Samuel's vow τοῦ προσεύχεσθαι περὶ ὑμῶν (v. 23) establishes the prophet's intercessory office as a permanent feature of the covenant order.

Discourse structure of the chapter

A · 12:1–5

Samuel's protestation of integrity: the prophet's self-vindication as covenant lawsuit

Having installed the king the people demanded (v. 1), the aged Samuel (καγὼ γεγήρακα, v. 2) submits his whole public life to judicial scrutiny before the LORD and his anointed. He challenges them to testify against him (ἀποκρίθητε κατ' ἐμοῦ, v. 3): whose ox or donkey has he taken, whom has he oppressed or extorted? The people acquit him on every count (vv. 4), and Samuel seals the verdict with the LORD and his χριστός as witnesses (μάρτυς κύριος ... μάρτυς χριστός αὐτοῦ, v. 5).

B · 12:6–11

The recital of the LORD's saving righteousness: Exodus and the judges

Samuel turns from his own integrity to the LORD's: he summons the people to stand for judgment (κατάστητε καὶ δικάσω ὑμᾶς, v. 7) and rehearses the πᾶσαν δικαιοσύνην κυρίου. The narrative arc runs from Jacob's descent into Egypt and the Exodus under Moses and Aaron (vv. 6–8), through the cyclical pattern of apostasy, oppression (Sisera, the Philistines, Moab) and crying out (vv. 9–10), to deliverance through Jerubbaal, Barak, Jephthah and Samuel, after which Israel dwelt in security (κατῳκεῖτε πεποιθότες, v. 11).

C · 12:12–15

The indictment of the kingship-demand and the covenant alternatives

The demand for a king is exposed as an act of distrust prompted by Nahash king of the Ammonites (v. 12): though the LORD their God was their king, they said 'No, but a king shall reign over us.' Samuel acknowledges the king they chose now stands before them (v. 13), then lays out the two covenant paths: blessing if king and people fear and serve the LORD (v. 14), the hand of the LORD against them if they rebel (v. 15).

D · 12:16–19

The sign of thunder and rain: conviction of sin in the wheat harvest

Samuel calls for a confirmatory wonder: though it is the dry wheat harvest, he will call on the LORD to send thunder and rain, that they may see how great is their evil in asking a king (vv. 16–17). The LORD answers, the people fear the LORD and Samuel greatly (v. 18), and they beg Samuel to intercede lest they die, confessing that they have added evil to all their sins by asking a king (v. 19).

E · 12:20–25

Samuel's pastoral resolution: the LORD's faithfulness and the prophet's intercession

Samuel answers the terror with grace: do not fear; though you have done this evil, do not turn aside but serve the LORD with all your heart (vv. 20–21). The covenant rests on the LORD's name and election, not Israel's merit — οὐκ ἀπόσεται κύριος τὸν λαὸν αὐτοῦ (v. 22). Samuel vows it would be sin for him to cease praying for them (v. 23), exhorts them to fear and serve the LORD in truth (v. 24), and closes with the sober warning that persistent evil will sweep away both people and king (v. 25).

1 καὶ εἶπεν Σαμουηλ πρὸς πάντα ἄνδρα Ἰσραηλ ἰδοὺ ἤκουσα φωνῆς ὑμῶν εἰς πάντα ὅσα εἶπατέ μοι καὶ ἐβασίλευσα ἐφ' ὑμᾶς βασιλέα

And Samuel said to all the men of Israel, 'Behold, I have listened to your voice in all that you said to me, and I have set a king over you.'

New speech-act opening the farewell address (main narrative)

καὶ εἶπεν Σαμουηλ

The chapter opens with the standard LXX narrative speech-formula καὶ εἶπεν + speaker + πρὸς, here addressed to 'all the men of Israel' assembled at Gilgal (cf. 11:14–15). Samuel grounds the kingship not in his own initiative but in obedience to the people's demand (ἤκουσα φωνῆς ὑμῶν ... ἐβασίλευσα), the διὰ that frames the whole address: the monarchy is something he granted, not something he sought.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ 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-introducing formula)

→ verbal action or state

λέγω (aor. εἶπεν): the standard LXX narrative verb introducing direct speech; renders Hebrew רָמַד; here it opens Samuel's farewell oration before all Israel.

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: transliteration of Hebrew שָׁמוּאֵל; indeclinable in the LXX (no case-ending variation); the prophet-judge who anointed Saul and now formally lays down his role as Israel's leader.

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).

πάντα

all

Accusative

attributive adjective (modifying ἄνδρα: 'all the men')

→ object specification

πᾶς: 'all / every'; masculine accusative singular agreeing with ἄνδρα; the collective singular ἄνδρα Ἰσραηλ ('every man of Israel') renders the Hebrew לְכָל־לְאֻלָּם, denoting the whole assembled nation.

ἄνδρα

man

Accusative

accusative object of πρὸς (collective: 'every man of Israel')

→ object specification

ἄνῃς: 'man / male'; here a collective singular ('every man') under πάντα; the address is to Israel gathered as the covenant assembly to witness the prophet's vindication.

Ἰσραηλ

Israel

genitive of relationship (indeclinable: 'of Israel')

→ participant identification

Ἰσραηλ: transliteration of Hebrew לְאֻלָּם; indeclinable; the qualifying name marks the assembly as the covenant nation, the proper audience for a covenant-lawsuit.

ἰδοὺ

behold

presentative particle (attention-marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders Hebrew הִנֵּה; a presentative interjection (frozen aor. mid. impv. of ὁράω) that arrests attention and introduces a solemn declaration; recurs densely in vv. 1–2, 13.

ἤκουσα

I have listened

Aor Act Indic 1 Sg · ἀκούω

main verb (first-person declaration)

→ verbal action or state

ἀκούω: 'hear / listen / obey'; with the genitive φωνῆς it carries the Hebraic sense of 'heed / obey the voice' (לִשְׁמֹעַ בְּקוֹל); Samuel stresses that the monarchy arose from his obedience to the people, not his ambition.

φωνῆς

voice

Genitive

genitive object of ἤκουσα (object of hearing)

→ relational specification

φωνή: 'voice / sound'; the genitive after ἀκούω; the idiom ἀκούειν φωνῆς ('hear / obey the voice') is a Hebraism for compliance, anticipating the recurring φωνή-language of vv. 14–15.

ὁμῶν

your

Genitive

genitive of possession (modifying φωνῆς)

→ relational specification

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

εἰς

in / with respect to

preposition + accusative (reference: 'in all that')

→ spatial or relational framing

εἰς + acc.: here a Hebraizing extension marking respect or reference ('in regard to all that'), rendering לְכָל; the construction εἰς πάντα ὅσα generalises Samuel's obedience to the entire scope of the people's request.

πάντα

all things

Accusative

accusative object of εἰς (neuter plural: 'all things')

→ object specification

πᾶς: neuter accusative plural ('all things'), antecedent of the relative ὅσα; the totalising phrase πάντα ὅσα underlines that Samuel withheld nothing the people asked.

ὅσα

whatever

Accusative

relative pronoun (neuter plural, object of εἶπατε)

→ participant reference

ὅσος: 'as much/many as / whatever'; correlative relative quantifier; πάντα ὅσα ('all that') renders לְכָל־לְאֻלָּם, a standard LXX equivalence.

εἶπατέ

you said

Aor Act Indic 2 Pl · λέγω

verb of relative clause

→ verbal action or state

λέγω (aor. 2 pl.): refers to the people's demand for a king at 8:5, 19–20; the enclitic accent (εἶπατέ μοι) reflects the following enclitic μοι.

μοι

to me

Dative

dative indirect object (recipient of the request)

→ participant reference or interest

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

καὶ
and

coordinate conjunction (result)

→ discourse linkage or contrast

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

ἐβασίλευσα

I have set as king

Aor Act Indic 1 Sg · βασιλεύω

main verb (causative: 'I made a king to reign')

→ verbal action or state

βασιλεύω: normally intransitive 'be king / reign', but here transitive-causative with βασιλέα as object ('I made a king reign over you'), rendering the Hebrew Hiphil יַתְּכֹלֵךְ ('I caused to reign'); the LXX uses the simple active for the causative sense.

ἐφ'
over

preposition + accusative (authority over: elided before rough breathing)

→ spatial or relational framing

ἐπί + acc.: 'over / upon'; here marking royal authority 'over you'; elided to ἐφ' before the aspirated ὑμᾶς.

ὑμᾶς
you

Accusative

accusative object of ἐφ' (those ruled)

→ participant reference

ὑμᾶς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐφ' (those ruled).

βασιλέα

king

Accusative

direct object of ἐβασίλευσα (the one made to reign)

→ object specification

βασιλεύς: 'king'; renders מֶלֶךְ; the keyword of the chapter (recurring at vv. 2, 12, 13, 14, 15, 17, 19, 25); the installed king is Saul (1 Kgdms 11:15).

2 καὶ νῦν ἰδοὺ ὁ βασιλεὺς διαπορεύεται ἐνώπιον ὑμῶν κἀγὼ γεγήρακα καὶ καθήσομαι καὶ οἱ υἱοί μου ἰδοὺ ἐν ὑμῖν κἀγὼ ἰδοὺ διελήλυθα ἐνώπιον ὑμῶν ἐκ νεότητός μου καὶ ἕως τῆς ἡμέρας ταύτης

And now, behold, the king walks before you; and I have grown old and will sit down, and behold my sons are among you; and I, behold, I have walked before you from my youth even to this day.

Transitional appeal (καὶ νῦν: drawing the present situation from the preceding fact)

καὶ νῦν ἰδοὺ

καὶ νῦν ('and now') is the classic Hebraistic discourse-pivot (קַיְנָן) moving from premise to consequence: the king is now installed and active (διαπορεύεται), while Samuel, aged and stepping down, sets his own lifelong conduct (διελήλυθα ἐνώπιον ὑμῶν) in contrast for examination. The doubled κἀγὼ ... ἰδοὺ heightens the personal, self-presenting tone of the lawsuit.

καὶ

and

coordinate conjunction (with νῦν: discourse pivot)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (logical-transitional)

→ adverbial qualification

νῦν: 'now'; the combination καὶ νῦν renders Hebrew קַיְנָן, a discourse marker drawing a consequence or appeal from what precedes; recurs at vv. 7, 13, 16.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: presentative; here pointing to the king now publicly active before the assembly.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: the newly enthroned Saul, who now 'walks before' the people in the leadership role formerly held by Samuel.

διαπορεύεται

walks before / goes about

Pres Mid Indic 3 Sg · διαπορεύομαι

main verb (present of ongoing public activity)

→ verbal action or state

διαπορεύομαι: 'pass through / go about / walk before'; the compound διά- suggests moving up and down among the people; 'walking before you' (διαπορεύεται ἐνώπιον ὑμῶν) denotes active leadership, the very function Samuel now relinquishes.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering יְנִיבִי; recurs in v. 2 (×2) and throughout the chapter as a marker of public, witnessed conduct.

ὑμῶν

you

Genitive

genitive object of ἐνώπιον

→ relational specification

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

κάγω

and I

Nominative

subject (emphatic, crasis καὶ + ἐγώ)

→ participant prominence

κάγω: crasis of καὶ + ἐγώ ('and I'); the emphatic first-person pronoun sets Samuel in deliberate contrast to the active young king — he is the one stepping back.

γεγήρακα

I have grown old

Perf Act Indic 1 Sg · γηράσκω

main verb (perfect of present state)

→ verbal action or state

γηράσκω: 'grow old'; the perfect γεγήρακα expresses the settled present state ('I am now an old man'); the same self-description introduces 1 Kgdms 8:1 and frames the whole farewell as the act of a leader at the end of his career.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καθήσομαι

I will sit down / settle

Fut Mid Indic 1 Sg · κάθημαι

main verb (future of withdrawal)

→ verbal action or state

κάθημαι: 'sit / be seated / settle down'; the future here connotes Samuel's stepping aside into a settled, retired life now that the king is active; the contrast is between the king who 'walks about' and the prophet who will 'sit down.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject (of the verbless clause 'my sons are among you')

→ participant prominence

υἱός: 'son'; Samuel's sons Joel and Abijah (8:2), whose corrupt judging precipitated the demand for a king; the mention 'my sons are among you' quietly reminds the assembly that they too now live as ordinary members of the people.

μου

my

Genitive

genitive of possession (modifying υἱοί)

→ relational specification

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

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

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

ἐν

among

preposition + dative (locative: 'among you')

→ spatial or relational framing

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

ὕμῖν

you

Dative

dative object of ἐν (locative)

→ participant reference or interest

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

κάγω

and I

Nominative

subject (emphatic, crasis καὶ + ἐγώ)

→ participant prominence

κάγω: the repeated emphatic 'and I' returns the focus to Samuel's own record, setting up the claim of lifelong blameless conduct that grounds the lawsuit of v. 3.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

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

διελήλυθα

I have walked / gone about

Perf Act Indic 1 Sg · διέρχομαι

main verb (perfect summarising a lifetime)

→ verbal action or state

διέρχομαι: 'go through / pass about / conduct oneself'; the perfect διελήλυθα ('I have walked / lived my whole life') describes Samuel's public conduct 'before you from my youth to this day' — a metaphor of moral walk drawn from the Hebrew הלך; the verb sets his blameless career on record before the court.

ἐνώπιον

before

preposition + genitive (in the sight of)

→ spatial or relational framing

ἐνώπιον: meaning 'before'; here it marks the relation signaled by preposition + genitive (in the sight of).

ὁμῶν

you

Genitive

genitive object of ἐνώπιον

→ relational specification

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

ἐκ

from

preposition + genitive (temporal source: 'from my youth')

→ spatial or relational framing

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

νεότητός

youth

Genitive

genitive object of ἐκ (temporal starting-point)

→ relational specification

νεότης: 'youth / young age'; the phrase ἐκ νεότητός μου ('from my youth') recalls Samuel's service from childhood at Shiloh (chs. 1–3); the accent νεότητός reflects the following enclitic μου.

μου

my

Genitive

genitive of possession (modifying νεότητός)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἕως

until

preposition + genitive (temporal terminus: 'to this day')

→ spatial or relational framing

ἕως: 'until / as far as'; with the genitive it marks the temporal endpoint; the merism ἐκ νεότητος ... ἕως τῆς ἡμέρας ταύτης ('from youth to this day') encompasses Samuel's entire life of service.

τῆς

the

Genitive

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive object of ἕως (temporal terminus)

→ relational specification

ἡμέρα: 'day'; the demonstrative phrase ἡ ἡμέρα αὕτη ('this day') renders הַיּוֹם הַזֶּה, the solemn 'today' of covenant address.

ταύτης

this

Genitive

demonstrative adjective (modifying ἡμέρας)

→ relational specification

οὗτος: 'this'; ἡ ἡμέρα αὕτη anchors the address to the present solemn assembly, the day Samuel's career is publicly examined and closed.

3 ἰδοὺ ἐγὼ ἀποκρίθητε κατ' ἐμοῦ ἐνώπιον κυρίου καὶ ἐνώπιον χριστοῦ αὐτοῦ μόσχον τίνος εἴληφα ἢ ὄνον τίνος εἴληφα ἢ τίνα κατεδυνάστευσα ὑμῶν ἢ τίνα ἐξεπίεσα ἢ ἐκ χειρὸς τίνος εἴληφα ἐξίλασμα καὶ ὑπόδημα ἀποκρίθητε κατ' ἐμοῦ καὶ ἀποδώσω ὑμῖν

Behold, here I am; testify against me before the LORD and before his anointed: whose ox have I taken, or whose donkey have I taken, or whom of you have I oppressed, or whom have I crushed, or from whose hand have I taken a bribe, even a sandal? Testify against me, and I will restore it to you.

Formal legal challenge (the prophet submits himself to cross-examination)

ἰδοὺ ἐγὼ

ἰδοὺ ἐγὼ ('here I am') opens the heart of the covenant-lawsuit: Samuel summons the people to testify against him (ἀποκρίθητε κατ' ἐμοῦ) under the dual witness of the LORD and his χριστός (the king). The string of τίνος / τίνα interrogatives — ox, donkey, oppression, extortion, bribe — is a rhetorical sweep of every conceivable abuse of judicial power, each presupposing a negative answer.

ἰδοὺ

behold

presentative particle (self-presentation)

→ discourse linkage or contrast

ἰδοὺ: with ἐγὼ forms the self-presentation formula ἰδοὺ ἐγὼ ('here I am'), rendering יְהוָה, the language of standing forward to answer.

ἐγὼ

I

Nominative

subject (emphatic, self-presentation)

→ participant reference

ἐγὼ: the emphatic pronoun in ἰδοὺ ἐγὼ presents Samuel as the defendant voluntarily standing before the court of the LORD and the king.

ἀποκρίθητε

testify / answer

Aor Pass Impv 2 Pl · ἀποκρίνομαι

main verb (imperative summoning testimony)

→ verbal action or state

ἀποκρίνομαι: 'answer / respond'; the aorist passive imperative ἀποκρίθητε with κατ' ἐμοῦ ('answer against me') is forensic — 'bring your charge / testify against me'; the verb frames the assembly as witnesses in a formal proceeding.

κατ'

against

preposition + genitive (hostile: 'against me'; elided)

→ spatial or relational framing

κατά + gen.: 'against'; the forensic 'answer against me' invites accusation; elided to κατ' before ἐμοῦ.

ἐμοῦ

me

Genitive

genitive object of κατ' (the one charged)

→ relational specification

ἐγώ (gen. ἐμοῦ): the emphatic genitive form (rather than enclitic μου) after the preposition, stressing Samuel as the object of any charge.

ἐνώπιον

before

preposition + genitive (in the presence of: judicial witness)

→ spatial or relational framing

ἐνώπιον: here introduces the divine and royal witnesses before whom the testimony is given, lending the cross-examination the force of an oath.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον (divine witness)

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here the LORD is invoked as the supreme witness to Samuel's integrity, making the people's acquittal an oath-bound verdict.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνώπιον

before

preposition + genitive (second witness)

→ spatial or relational framing

ἐνώπιον: meaning 'before'; here it marks the relation signaled by preposition + genitive (second witness).

χριστοῦ

anointed

Genitive

genitive object of ἐνώπιον (royal witness)

→ relational specification

χριστός: 'anointed one'; renders מָשִׁיחַ ; here the LORD's anointed is Saul, the newly installed king, paired with the LORD as co-witness; the term carries the royal-messianic resonance that the LXX will develop across the kingship narratives.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's anointed)

→ relational specification

αὐτοῦ: 'his', i.e. the LORD's; the king is the LORD's χριστός, his appointed and anointed agent, not an autonomous monarch.

μόσχον

ox / calf

Accusative

direct object of εἴληφα (fronted for emphasis)

→ object specification

μόσχος: 'calf / young bull / ox'; renders רֶשֶׁת ; the ox heads the list of valuable property a corrupt judge might seize; cf. the same rhetorical denial in the Hebrew of 1 Sam 12:3.

τίνος

whose

Genitive

interrogative pronoun (genitive of possession: 'whose')

→ relational specification

τίς: 'who / what / which'; interrogative; the genitive τίνος ('whose ox') governs the rhetorical question expecting the answer 'no one's!'

εἴληφα

have I taken

Perf Act Indic 1 Sg · λαμβάνω

main verb (rhetorical question expecting negative answer)

→ verbal action or state

λαμβάνω (perf. εἴληφα): 'take / receive'; the perfect probes whether any wrongful taking stands on Samuel's record with abiding effect; its threefold repetition (ox, donkey, bribe) hammers the denial of corruption.

ἢ

or

disjunctive conjunction (linking parallel questions)

→ discourse linkage or contrast

ἢ: 'or'; the repeated ἢ strings together the catalogue of possible offenses as alternatives, each rejected.

ὄνον

donkey

Accusative

direct object of εἴληφα

→ object specification

ὄνος: 'donkey / ass'; renders מִמֶּלֶךְ ; the ox-and-donkey pair is a standard merism for a person's working livestock and basic property (cf. Exod 20:17; 23:4).

τίνος

whose

Genitive

interrogative pronoun (genitive of possession)

→ relational specification

τίνος: meaning 'whose'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (genitive of possession).

εἴληφα

have I taken

Perf Act Indic 1 Sg · λαμβάνω

main verb (parallel rhetorical question)

→ verbal action or state

λαμβάνω (perf. εἴληφα): 'I have taken (in marriage)'; the perfect stresses the standing fact of the marriage now contested — 'I married this woman, and yet ...!'

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

τίνα

whom

Accusative

interrogative pronoun (accusative direct object of κατεδυνάστευσα)

→ participant reference

τίς (acc. τίνα): the shift from τίνος ('whose property') to τίνα ('whom') moves from offenses against possessions to offenses against persons.

κατεδυνάστευσα

have I oppressed

Aor Act Indic 1 Sg · καταδυναστεύω

main verb (rhetorical question)

→ verbal action or state

καταδυναστεύω: 'oppress / tyrannise / exploit (by power)'; renders $\overline{\rho\psi\chi}$; a strong term for abuse of the powerful against the weak (cf. Amos 4:1; Hab 1:4); Samuel denies ever having used his office to oppress.

ὕμῶν

of you

Genitive

partitive genitive (modifying τίνα: 'whom of you')

→ relational specification

ὕμῶν: partitive genitive with the interrogative ('which one of you'), localising the potential victims among the present assembly.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

τίνα

whom

Accusative

interrogative pronoun (accusative object of ἐξεπίεσα)

→ participant reference

τίνα: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (accusative object of ἐξεπίεσα).

ἐξεπίεσα

have I crushed / extorted

Aor Act Indic 1 Sg · ἐκπιέζω

main verb (rhetorical question)

→ verbal action or state

ἐκπιέζω: 'squeeze out / press hard / crush'; a vivid term for extortion, intensifying κατεδυνάστευσα; it renders $\overline{\gamma\chi\zeta}$ ('crush / oppress'); the image is of squeezing a victim for gain.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive (source: 'from whose hand')

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (source of the bribe)

→ relational specification

χείρ: 'hand'; ἐκ χειρός ('from the hand of') is a Hebraism ($\overline{\tau\iota\eta}$) denoting the agency or possession of a person; here the source of a possible bribe.

τίνος

whose

Genitive

interrogative pronoun (genitive: 'from whose hand')

→ relational specification

τίνος: meaning 'whose'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (genitive: 'from whose hand').

εἴληφα

have I taken

Perf Act Indic 1 Sg · λαμβάνω

main verb (climactic rhetorical question)

→ verbal action or state

λαμβάνω (perf. εἴληφα): 'I have taken (in marriage)'; the perfect stresses the standing fact of the marriage now contested — 'I married this woman, and yet ...!'

ἐξίλασμα

bribe / ransom

Accusative

direct object of εἴληφα (the bribe taken)

→ object specification

ἐξίλασμα: 'means of propitiation / ransom / bribe'; here in the negative sense of a payment to pervert justice, rendering רָכַח ('ransom / bribe'); judicial bribery is repeatedly condemned in the Torah (Exod 23:8; Deut 16:19).

καὶ

even

epexegetic/ascensive conjunction ('even a sandal')

→ discourse linkage or contrast

καί: here ascensive ('even'), reducing the bribe to the most trivial item — not even a pair of sandals; cf. Amos 2:6; 8:6 for the sandal as the price of injustice.

ὑπόδημα

sandal

Accusative

accusative in apposition / climax to ἐξίλασμα

→ object specification

ὑπόδημα: 'sandal / footwear'; renders לַעֲלַי; the sandal stands proverbially for a thing of negligible value (cf. Gen 14:23; Amos 2:6); Samuel has not taken even the smallest token in exchange for a verdict.

ἀποκρίθητε

testify / answer

Aor Pass Impv 2 Pl · ἀποκρίνομαι

main verb (repeated imperative)

→ verbal action or state

ἀποκρίνομαι: the imperative is repeated for emphasis, pressing the assembly to render its verdict; the renewed challenge underlines Samuel's confidence in his innocence.

κατ'

against

preposition + genitive (forensic: 'against me')

→ spatial or relational framing

κατ': meaning 'against'; here it marks the relation signaled by preposition + genitive (forensic: 'against me').

ἐμοῦ

me

Genitive

genitive object of κατ'

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of κατ'.

καὶ

and

coordinate conjunction (introducing apodosis)

→ discourse linkage or contrast

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

ἀποδώσω

I will restore

Fut Act Indic 1 Sg · ἀποδίδωμι

main verb (promise of restitution)

→ verbal action or state

ἀποδίδωμι: 'give back / restore / repay'; the legal sense of restitution (rendering אָשׁ Hiphil / אָשׁ); Samuel pledges full repayment for any proven wrong — a guarantee that presupposes there will be nothing to repay.

ὕμῖν

to you

Dative

dative indirect object (recipient of restitution)

→ participant reference or interest

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

4 καὶ εἶπαν πρὸς Σαμουηλ οὐκ ἠδίκησας ἡμᾶς καὶ οὐ κατεδυνάστευσας καὶ οὐκ ἔθλασας ἡμᾶς καὶ οὐκ εἴληφας ἐκ χειρὸς οὐδενὸς οὐδέν

And they said to Samuel, 'You have not wronged us, and you have not oppressed us, and you have not crushed us, and you have not taken anything from anyone's hand.'

The people's verdict (response acquitting the prophet)

καὶ εἶπαν πρὸς Σαμουηλ

The assembly returns its verdict, answering Samuel's catalogue point for point with a fourfold negation (οὐκ ... οὐ ... οὐκ ... οὐκ). The double negative climax ἐκ χειρὸς οὐδενὸς οὐδέν ('nothing from anyone's hand') is an emphatic Hebraizing acquittal: there is no charge to bring, and the lawsuit closes in Samuel's favour.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (the people's response)

→ verbal action or state

λέγω (aor. 3 pl. εἶπαν): the Hellenistic first-aorist ending -αν (for classical εἶπον); the subject is the assembled people rendering their verdict.

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).

Σαμουηλ

Samuel

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Σαμουηλ: indeclinable; the addressee of the people's acquittal.

οὐκ

not

negative particle (with ἠδίκησας)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): the objective negative of fact; the fourfold οὐ/οὐκ in this verse is the formal denial answering Samuel's charges one by one.

ἠδίκησας

you have wronged

Aor Act Indic 2 Sg · ἀδικέω

main verb (negated; acquittal)

→ verbal action or state

ἀδικέω: 'do wrong / injure / treat unjustly'; renders ἁγ / ῥψγ; the general term heads the people's denial, covering every species of injustice.

ἡμᾶς

us

Accusative

direct object of ἠδίκησας

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with κατεδυνάστευσας)

→ discourse linkage or contrast

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

κατεδυνάστευσας

you have oppressed

Aor Act Indic 2 Sg · καταδυναστεύω

main verb (negated: acquittal)

→ verbal action or state

καταδυναστεύω: echoing Samuel's own term in v. 3 (κατεδυνάστευσα), the people deny verbatim the charge he raised — the answer matches the question.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἔθλασας)

→ discourse linkage or contrast

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

ἔθλασας

you have crushed

Aor Act Indic 2 Sg · θλάω

main verb (negated: acquittal)

→ verbal action or state

θλάω: 'crush / bruise / break'; the people's term answers Samuel's ἐξέπια ('squeeze / crush') of v. 3 with a near-synonym; both render the imagery of oppressive pressure on the weak.

ἡμᾶς

us

Accusative

direct object of ἔθλασας

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with εἴληφας)

→ discourse linkage or contrast

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

εἴληφας

you have taken

Perf Act Indic 2 Sg · λαμβάνω

main verb (negated: acquittal)

→ verbal action or state

λαμβάνω (perf. εἴληφας): answers Samuel's threefold εἴληφα of v. 3; the perfect matches the perfect, affirming that no taking of bribe or property is on his record.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (source)

→ relational specification

χείρ: ἐκ χειρὸς again the Hebraism 'from the hand of'; the people echo Samuel's phrasing from v. 3.

οὐδενὸς

anyone / no one

Genitive

genitive attributive (modifying χειρὸς: 'anyone's hand')

→ relational specification

οὐδεὶς: 'no one / nobody'; the genitive οὐδενός ('of no one') with the following οὐδέν forms an emphatic Greek double negative that reinforces rather than cancels — 'nothing from anyone at all!'

οὐδέν

nothing

Accusative

direct object of εἰληφας (emphatic double negation)

→ object specification

οὐδεῖς (neut. οὐδέν): 'nothing'; the pairing οὐδενὸς οὐδέν ('nothing from no one') is an emphatic Hebraizing double negative completing the total acquittal of Samuel.

5 καὶ εἶπεν Σαμουηλ πρὸς τὸν λαόν μάρτυς κύριος ἐν ὑμῖν καὶ μάρτυς χριστὸς αὐτοῦ σήμερον ἐν ταύτῃ τῇ ἡμέρᾳ ὅτι οὐχ εὗρήκατε ἐν χειρί μου οὐθέν καὶ εἶπαν μάρτυς

And Samuel said to the people, 'The LORD is witness among you, and his anointed is witness this day, that you have found nothing in my hand.' And they said, 'He is witness.'

Sealing of the verdict (invocation of witnesses)

καὶ εἶπεν Σαμουηλ πρὸς τὸν λαόν

Samuel formally seals the acquittal by invoking the LORD and his χριστός as witnesses (μάρτυς ... μάρτυς) to the people's testimony that nothing wrongful is in his hand. The people ratify the oath with a single word, μάρτυς ('He is witness'), the verbal seal of the covenant-lawsuit and the hinge to the recital of the LORD's righteousness that follows.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

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

λαόν

people

Accusative

accusative object of πρὸς (addressee)

→ object specification

λαός: 'people'; the covenant assembly of Israel, here addressed as the body that has rendered the verdict.

μάρτυς

witness

Nominative

predicate nominative (verbless clause: 'the LORD is witness')

→ participant prominence

μάρτυς: 'witness'; renders טע; the forensic keyword of the verse, repeated three times; the LORD and his anointed are summoned as legal witnesses, and the people ratify with the single word μάρτυς.

κύριος

the LORD

Nominative

subject (of the verbless clause)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD himself stands as supreme witness to Samuel's integrity, giving the acquittal the weight of a divine oath.

ἐν

among

preposition + dative (locative: 'among you')

→ spatial or relational framing

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

ὕμῖν

you

Dative

dative object of ἐν (locative)

→ participant reference or interest

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μάρτυς

witness

Nominative

predicate nominative (verbless clause: 'his anointed is witness')

→ participant prominence

μάρτυς: meaning 'witness'; it serves as predicate nominative (verbless clause: 'his anointed is witness').

χριστός

anointed

Nominative

subject (of the second verbless clause)

→ participant prominence

χριστός: 'anointed one'; the king (Saul) as the LORD's χριστός joins the LORD as co-witness; the pairing 'the LORD and his anointed' echoes v. 3 and the royal-messianic frame of the chapter (cf. Ps 2:2).

αὐτοῦ

his

Genitive

genitive of possession (the LORD's anointed)

→ relational specification

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

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders היום; the covenant 'today' marking the present solemn occasion (cf. v. 2 ή ήμέρα αὕτη).

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ταύτη

this

Dative

demonstrative adjective (modifying ἡμέρα)

→ participant reference or interest

οὗτος: 'this'; ἐν ταύτῃ τῇ ἡμέρᾳ reinforces σήμερον, emphasising the present, witnessed moment.

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (when the testimony is given)

→ sphere or reference

ἡμέρα: 'day'; the day of the public reckoning before the assembly.

ὅτι

that

conjunction (content clause: the substance of the testimony)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content witnessed — that nothing has been found in Samuel's hand.

οὐχ

not

negative particle (with εὐρήκατε)

→ discourse linkage or contrast

οὐ (οὐχ before rough breathing): objective negation; here within the witnessed content-clause.

εὐρήκατε

you have found

Perf Act Indic 2 Pl · εὐρίσκω

verb of the content clause

→ verbal action or state

εὐρίσκω (perf. εὐρήκατε): 'find / discover'; the perfect denotes the abiding result of the people's examination — nothing wrongful has been or remains found in Samuel's hand.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

χειρί

hand

Dative

dative object of ἐν (locative: 'in my hand')

→ sphere or reference

χείρ: 'hand'; ἐν χειρί μου ('in my hand') is the Hebraism for one's possession or guilt; nothing illicit is in Samuel's keeping.

μου

my

Genitive

genitive of possession (modifying χειρί)

→ relational specification

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

οὐθέν

nothing

Accusative

direct object of εὐρήκατε (nothing found)

→ object specification

οὐθεὶς (neut. οὐθέν): the Hellenistic byform of οὐδεὶς (with θ for δ), common in the LXX and papyri; 'nothing at all has been found.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (the people's ratification)

→ verbal action or state

λέγω (aor. 3 pl. εἶπαν): the people respond with the single ratifying word.

μάρτυς

He is witness

Nominative

predicate nominative (one-word affirmation: 'witness!')

→ participant prominence

μάρτυς: the people's single-word reply ratifies the oath — 'witness [is the LORD]'; the bare nominative functions as a verdict-seal closing the lawsuit of vv. 1–5.

6 καὶ εἶπεν Σαμουηλ πρὸς τὸν λαὸν λέγων μάρτυς κύριος ὁ ποιήσας τὸν Μωυσῆν καὶ τὸν Ααρων ὁ ἀναγαγὼν τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου

And Samuel said to the people, saying, 'The LORD is witness, who made Moses and Aaron, who brought up our fathers out of Egypt.'

Transition to the recital of the LORD's saving deeds

καὶ εἶπεν Σαμουηλ πρὸς τὸν λαὸν λέγων

The renewed speech-formula with the redundant participle λέγων (a Hebraism rendering יִמְלֵךְ) opens the historical recital. The LORD is now witness not only to Samuel's integrity but as the God ὁ ποιήσας ('who made / appointed') Moses and Aaron and ὁ ἀναγαγὼν ('who brought up') the fathers from Egypt — the two articular participles cast the whole of redemptive history under the LORD's agency.

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

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with λαὸν)

→ noun-phrase marking

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

λαὸν

people

Accusative

accusative object of πρὸς (addressee)

→ object specification

λαὸν: meaning 'people'; it serves as accusative object of πρὸς (addressee).

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (redundant: Hebraism for רַמַּל)

→ verbal action or state

λέγω (pres. ptcp. λέγων): the pleonastic 'saying' after a verb of speaking is a Hebraism rendering רַמַּל, marking the onset of direct discourse; standard in LXX narrative.

μάρτυς

witness

Nominative

predicate nominative (verbless clause)

→ participant prominence

μάρτυς: the witness-language of v. 5 is carried over and now pivots from courtroom to confession of the LORD's saving acts.

κύριος

the LORD

Nominative

subject (of the verbless clause, antecedent of the participles)

→ participant prominence

κύριος: the Tetragrammaton; the LORD is named as the one whose redemptive deeds the following recital will rehearse.

ὁ

the (who)

Nominative

article (substantivising the participle ποιήσας)

→ noun-phrase marking

ὁ + participle: the articular participle functions as a relative clause ('the one who made'), a standard Greek and LXX construction for divine epithets.

ποιήσας

who made / appointed

Aor Act Ptcp Nom Sg Masc · ποιέω

substantival participle (divine epithet: 'who made Moses and Aaron')

→ verbal action or state

ποιέω: 'make / do / appoint'; here in the sense of 'raised up / appointed' (rendering הָרַם), of the LORD's commissioning of Moses and Aaron as leaders; cf. the same idiom 'the LORD who made (appointed)' in the Hebrew of 1 Sam 12:6.

τὸν

the

Accusative

article (with Μωυσῆν)

→ noun-phrase marking

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

Μωυσῆν

Moses

Accusative

direct object of ποιήσας

→ object specification

Μωυσῆς: transliteration of מֹשֶׁה; declined in the LXX as a first/third-declension hybrid (acc. Μωυσῆν, gen. Μωυσῆ); the accusative here as object of the participle.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with Ἀαρων)

→ noun-phrase marking

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

Ἀαρων

Aaron

direct object of ποιήσας (indeclinable proper noun)

→ participant identification

Ἀαρων: transliteration of אַהֲרֹן; indeclinable in the LXX, though governed by the article τὸν, which alone marks the accusative; Moses' brother and the first high priest, paired with him as the leaders of the Exodus.

ὁ

the (who)

Nominative

article (substantivising the participle ἀναγαγών)

→ noun-phrase marking

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

ἀναγαγών

who brought up

Aor Act Ptcp Nom Sg Masc · ἀνάγω

substantival participle (divine epithet: 'who brought up the fathers')

→ verbal action or state

ἀνάγω: 'lead up / bring up'; renders הֶלַעַה ('bring up'); the standard verb for the Exodus from Egypt ('up' reflecting the ascent from the Nile delta to Canaan); the second articular participle defines the LORD by his act of redemption.

τοὺς

the

Accusative

article (with πατέρας)

→ noun-phrase marking

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

πατέρας

fathers

Accusative

direct object of ἀναγαγών

→ object specification

πατήρ: 'father / ancestor'; 'our fathers' (οἱ πατέρες ἡμῶν) is the recurring designation of the Exodus generation, binding the present assembly to the redeemed people of old.

ἡμῶν

our

Genitive

genitive of possession (modifying πατέρας)

→ relational specification

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

ἐξ

out of

preposition + genitive (source: 'out of Egypt')

→ spatial or relational framing

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

Αἰγύπτου

Egypt

Genitive

genitive object of ἐξ (source of the Exodus)

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): standard LXX form of מִצְרַיִם; 'out of Egypt' is the fixed formula of the Exodus deliverance that anchors Samuel's recital of the LORD's righteousness.

7 καὶ νῦν κατάστητε καὶ δικάσω ὑμᾶς ἐνώπιον κυρίου καὶ ἀπαγγελῶ ὑμῖν τὴν πᾶσαν δικαιοσύνην κυρίου
ἃ ἐποίησεν ἐν ὑμῖν καὶ ἐν τοῖς πατράσιν ὑμῶν

And now stand forth, and I will plead with you before the LORD, and I will declare to you all the righteousness of the LORD, which he did among you and among your fathers.

Summons to judgment (the present application of the recital) καὶ νῦν κατάστητε

καὶ νῦν again pivots from premise to summons. Having vindicated himself, Samuel now turns the lawsuit toward the people: 'stand forth and I will plead with you' (δικάσω ὑμᾶς) — the same forensic verb that governs the recital of τὴν πᾶσαν δικαιοσύνην κυρίου, the LORD's whole saving 'righteousness' enacted in their own history.

καὶ

and

coordinate conjunction (with νῦν: discourse pivot)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (logical-transitional)

→ adverbial qualification

νῦν: καὶ νῦν (καὶ νῦν) marks the move from the witness-formula to the summons that opens the historical pleading.

κατάστητε

stand forth / present yourselves

Aor Act Impv 2 Pl · καθίστημι

main verb (imperative summons to judgment)

→ verbal action or state

καθίστημι (2nd aor. act. impv. κατάστητε): intransitive 'take a stand / present oneself / stand forth'; the forensic 'stand (for judgment)' summons the people to the place of legal reckoning before the LORD; recurs at v. 16.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δικάσω

I will plead / judge

Fut Act Indic 1 Sg · δικάζω

main verb (forensic: 'enter into judgment with you')

→ verbal action or state

δικάζω: 'judge / plead a case / contend at law'; renders בִּיַּד / טַשֵּׁ; here 'I will plead with / arraign you' — Samuel acts as the LORD's covenant-prosecutor, conducting the rīb (lawsuit) against the people for their kingship-demand.

ὤμᾱς

you

Accusative

direct object of δικάσω (the ones arraigned)

→ participant reference

ὤμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of δικάσω (the ones arraigned).

ἐνώπιον

before

preposition + genitive (in the presence of; judicial setting)

→ spatial or relational framing

ἐνώπιον: the pleading takes place 'before the LORD'; the divine judge of the covenant-lawsuit.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον (divine judge)

→ relational specification

κύριος: the Tetragrammaton; the LORD presides as judge over the arraignment of his people.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπαγγελῶ

I will declare

Fut Act Indic 1 Sg · ἀπαγγέλλω

main verb (announcement of the recital)

→ verbal action or state

ἀπαγγέλλω: 'report / announce / declare'; renders רָצַדְ / דָּבַר; introduces the formal recital of the LORD's saving deeds, the evidence in the covenant-lawsuit.

ὕμῖν

to you

Dative

dative indirect object (audience of the declaration)

→ participant reference or interest

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

τὴν

the

Accusative

article (with δικαιосύνην)

→ noun-phrase marking

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

πᾶσαν

all

Accusative

attributive adjective (modifying δικαιосύνην: 'all the righteousness')

→ object specification

πᾶς: 'all / whole'; τὴν πᾶσαν δικαιосύνην ('the whole righteousness') stresses the totality of the LORD's saving acts that the recital will rehearse.

δικαιοσύνην

righteousness

Accusative

direct object of ἀπαγγελῶ (content of the recital)

→ object specification

δικαιοσύνη: 'righteousness / righteous act'; renders רָצַדְ, here in the OT sense of the LORD's saving, covenant-faithful deeds (cf. Judg 5:11; Mic 6:5); the plural relative ἃ ('which things') treats it as a series of righteous acts.

κυρίου

of the LORD

Genitive

genitive of source/possession (modifying δικαιосύνην)

→ relational specification

κύριος: the Tetragrammaton; the righteousness is the LORD's own — his saving fidelity to Israel.

ἃ

which things

Accusative

relative pronoun (neuter plural, object of ἐποίησεν)

→ participant reference

ἃς (neut. pl. ἃ): the neuter plural relative treats the singular δικαιосύνην as a collection of righteous acts ('the things which he did'), a constructio ad sensum common in the LXX.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of the relative clause (the LORD's saving acts)

→ verbal action or state

ποιέω: 'do / make / accomplish'; here of the LORD's saving deeds done 'among you and among your fathers,' binding the present generation into the one continuous history of redemption.

ἐν

among

preposition + dative (locative: 'among you')

→ spatial or relational framing

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

ὕμῖν

you

Dative

dative object of ἐν (locative)

→ participant reference or interest

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

among

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative object of ἐν (locative: 'among your fathers')

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'fathers / ancestors'; the irregular third-declension dative plural; the recital embraces both the present generation and their forebears in one covenant story.

ὕμῶν

your

Genitive

genitive of possession (modifying πατράσιν)

→ relational specification

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

8 ὥς εἰσῆλθεν Ἰακωβ καὶ οἱ υἱοὶ αὐτοῦ εἰς Αἴγυπτον καὶ ἔταπείνωσεν αὐτοὺς Αἴγυπτος καὶ ἐβόησαν οἱ πατέρες ἡμῶν πρὸς κύριον καὶ ἀπέστειλεν κύριος τὸν Μωυσῆν καὶ τὸν Ααρων καὶ ἐξήγαγεν τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου καὶ κατώκισεν αὐτοὺς ἐν τῷ τόπῳ τούτῳ

When Jacob and his sons went into Egypt, and Egypt humbled them, then our fathers cried out to the LORD, and the LORD sent Moses and Aaron and brought our fathers out of Egypt and settled them in this place.

First panel of the recital (the descent into Egypt and the Exodus deliverance)

ὥς εἰσῆλθεν Ἰακωβ

The temporal ὥς ('when') opens the first historical panel, structured as the classic salvation-pattern: descent (εἰσῆλθεν), affliction (ἔταπείνωσεν), outcry (ἐβόησαν), and deliverance (ἀπέστειλεν ... ἐξήγαγεν ... κατώκισεν). The chain of καί-coordinated aorists rehearses the foundational Exodus as the paradigm of the LORD's saving righteousness.

ὥς

when

temporal conjunction (introducing the recital)

→ discourse linkage or contrast

ὥς: 'when / as'; temporal conjunction here rendering רַשׁׁוּמִי; introduces the first episode of the historical recital.

εἰσῆλθεν

went in / entered

Aor Act Indic 3 Sg · εἰσέρχομαι

verb of the temporal clause (the descent into Egypt)

→ verbal action or state

εἰσέρχομαι: 'go in / enter'; renders נִכַּח; the descent of Jacob's household into Egypt (Gen 46), the starting point of the bondage-and-deliverance pattern; the singular verb precedes its compound subject (Jacob and his sons).

Ἰακωβ

Jacob

subject (indeclinable proper noun)

→ participant identification

Ἰακωβ: transliteration of יַעֲקֹב; indeclinable in the LXX; the patriarch whose descent into Egypt with his sons begins the Egyptian sojourn.

καὶ

and

coordinate conjunction (compound subject)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with *υἱοῖ*)

→ noun-phrase marking

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

υἱοῖ

sons

Nominative

subject (coordinate with *Ἰακωβ*)

→ participant prominence

υἱός: 'son'; Jacob's sons, the progenitors of the twelve tribes who went down into Egypt with him.

αὐτοῦ

his

Genitive

genitive of possession (modifying *υἱοῖ*)

→ relational specification

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

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

Αἴγυπτον

Egypt

Accusative

accusative object of *εἰς* (destination of the descent)

→ object specification

Αἴγυπτος (acc. Αἴγυπτον): the land of the sojourn and bondage; the accusative marks the destination of Jacob's descent.

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

ἐταπείνωσεν

humbled / afflicted

Aor Act Indic 3 Sg · ταπεινῶω

main verb (the affliction phase)

→ verbal action or state

ταπεινῶω: 'humble / afflict / oppress'; renders *הָגַעַ*; the standard term for Egypt's affliction of Israel (cf. Exod 1:11–12; Deut 26:6); the second beat of the salvation-pattern.

αὐτούς

them

Accusative

direct object of *ἐταπείνωσεν*

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of *ἐταπείνωσεν*.

Αἴγυπτος

Egypt

Nominative

subject (Egypt personified as oppressor)

→ participant prominence

Αἴγυπτος (nom.): here Egypt as a collective national agent, the personified oppressor that afflicts Israel.

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

ἐβόησαν

cried out

Aor Act Indic 3 Pl · βοάω

main verb (the outcry phase)

→ verbal action or state

βοάω: 'cry out / call aloud'; renders *הָרָגַעַ*; the cry of the afflicted to the LORD (cf. Exod 2:23) is the third beat of the pattern, the appeal that triggers deliverance; recurs at vv. 10, 18 (cf. *ἐπεκαλέσατο*).

οἱ

the

Nominative

article (with *πατέρες*)

→ noun-phrase marking

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

πατέρες

fathers

Nominative

subject of ἐβόησαν

→ participant prominence

πατήρ: 'fathers / ancestors'; the Exodus generation whose cry the LORD answered.

ἡμῶν

our

Genitive

genitive of possession (modifying πατέρες)

→ relational specification

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

πρὸς

to

preposition + accusative (direction of the cry)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

accusative object of πρὸς (the one cried to)

→ object specification

κύριος (acc. κύριον): the Tetragrammaton; the LORD as the one to whom the afflicted fathers cried.

καὶ

and

coordinate conjunction (sequential: deliverance)

→ 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 (the deliverance phase)

→ verbal action or state

ἀποστέλλω: 'send / commission'; renders Πᾶς; the LORD's sending of Moses and Aaron opens the deliverance; the same verb governs the sending of the judges at v. 11, binding the two panels.

κύριος

the LORD

Nominative

subject of ἀπέστειλεν

→ participant prominence

κύριος: the Tetragrammaton; the LORD himself, in answer to the cry, is the sole agent of deliverance.

τὸν

the

Accusative

article (with Μωυσῆν)

→ noun-phrase marking

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

Μωυσῆν

Moses

Accusative

direct object of ἀπέστειλεν

→ object specification

Μωυσῆς (acc. Μωυσῆν): the chief agent of the Exodus, sent by the LORD.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with Ααρων)

→ noun-phrase marking

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

Ααρων

Aaron

direct object of ἀπέστειλεν (indeclinable, marked accusative by τόν)

→ participant identification

Ααρων: indeclinable; Aaron sent alongside Moses as joint deliverer.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξήγαγεν

brought out

Aor Act Indic 3 Sg · ἐξάγω

main verb (the Exodus deliverance)

→ verbal action or state

ἐξάγω: 'lead out / bring out'; renders מֵצִיחַ; the verb of the Exodus par excellence (cf. Exod 20:2); the LORD, not Moses, is its grammatical subject — deliverance is the LORD's own work.

τοὺς

the

Accusative

article (with πατέρας)

→ noun-phrase marking

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

πατέρας

fathers

Accusative

direct object of ἐξήγαγεν

→ object specification

πατήρ: the fathers brought out of Egypt, the redeemed generation.

ἡμῶν

our

Genitive

genitive of possession (modifying πατέρας)

→ relational specification

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

ἐξ

out of

preposition + genitive (source)

→ spatial or relational framing

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

Αἰγύπτου

Egypt

Genitive

genitive object of ἐξ (source of deliverance)

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): the place of bondage from which the LORD redeemed the fathers.

καὶ

and

coordinate conjunction (sequential: settlement)

→ discourse linkage or contrast

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

κατώκισεν

settled / made to dwell

Aor Act Indic 3 Sg · κατοικίζω

main verb (the settlement in the land)

→ verbal action or state

κατοικίζω: 'cause to dwell / settle'; the causative of κατοικέω, rendering בָּשַׁח; the LORD not only delivered but planted the fathers 'in this place' — the land of promise, the goal of the Exodus.

αὐτούς

them

Accusative

direct object of κατώκισεν

→ participant reference

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with τόπῳ)

→ noun-phrase marking

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

τόπω

place

Dative

dative object of ἐν (locative: 'in this place')

→ sphere or reference

τόπος: 'place / region'; ὁ τόπος οὗτος ('this place') is the land of Canaan, the destination of the Exodus and the present home of the assembly.

τούτῳ

this

Dative

demonstrative adjective (modifying τόπω)

→ participant reference or interest

οὗτος: 'this'; the deictic 'this place' locates the recital's hearers within the fulfilled promise of land.

9 καὶ ἐπελάθοντο κυρίου τοῦ θεοῦ αὐτῶν καὶ ἀπέδοτο αὐτοὺς εἰς χεῖρας Σισαρα ἀρχιστρατήγου Ιαβιν βασιλέως Ασωρ καὶ εἰς χεῖρας ἀλλοφύλων καὶ εἰς χεῖρας βασιλέως Μωαβ καὶ ἐπολέμησαν ἐν αὐτοῖς

But they forgot the LORD their God, and he gave them over into the hands of Sisera, the commander-in-chief of Jabin king of Hazor, and into the hands of the Philistines, and into the hands of the king of Moab, and they fought against them.

Second panel of the recital (the judges' cycle: apostasy and oppression)

καὶ ἐπελάθοντο κυρίου

The recital turns from the Exodus to the period of the judges, opening the apostasy-cycle: forgetting the LORD (ἐπελάθοντο) leads to being handed over (ἀπέδοτο) to a series of oppressors — Sisera/Jabin, the Philistines, the king of Moab. The verb ἀπέδοτο ('gave/sold over'), with the LORD as subject, makes the oppression itself the LORD's judicial response to covenant infidelity.

καὶ

but

coordinate conjunction (adversative in context)

→ discourse linkage or contrast

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

ἐπελάθοντο

they forgot

Aor Mid Indic 3 Pl · ἐπιλανθάνομαι

main verb (apostasy phase, governs genitive)

→ verbal action or state

ἐπιλανθάνομαι: 'forget / neglect'; the deponent middle takes a genitive object (κυρίου); renders תָּכַח; 'forgetting' the LORD is the standard Deuteronomic idiom for covenant apostasy (cf. Deut 8:11, 19), the recurring fault that triggers the judges' cycle.

κυρίου

the LORD

Genitive

genitive object of ἐπελάθοντο

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; the genitive complement of the verb of forgetting; the One whom Israel neglected.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; κύριος ὁ θεός renders יהוה יְהוֹיָה; the apposition stresses that the One forgotten is their own covenant God, deepening the gravity of the apostasy.

αὐτῶν

their

Genitive

genitive of possession (modifying θεοῦ)

→ relational specification

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

καὶ

and

coordinate conjunction (sequential: judgment)

→ discourse linkage or contrast

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

ἔπεδοτο

he gave / sold them over

Aor Mid Indic 3 Sg · ἀποδίδωμι

main verb (judgment phase; subject is the LORD)

→ verbal action or state

ἀποδίδωμι (aor. mid. ἔπεδοτο): in the middle 'sell / give over'; renders מָכַר ('sell') in the judges' formula (cf. Judg 2:14; 3:8); the LORD 'sold' Israel into the hand of its enemies — a judicial surrender, not a defeat of the LORD.

αὐτοὺς

them

Accusative

direct object of ἔπεδοτο

→ participant reference

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

εἰς

into

preposition + accusative (into the power of)

→ spatial or relational framing

εἰς χεῖρας: 'into the hands of'; Hebraism (תָּאָר) for delivering into someone's power; the phrase recurs three times in the verse, mapping the successive oppressors.

χεῖρας

hands

Accusative

accusative object of εἰς (the power of the oppressor)

→ object specification

χεῖρ (acc. pl. χεῖρας): 'hands'; the idiom 'into the hands of' denotes subjection to an enemy's power.

Σισαρα

Sisera

genitive of possession (indeclinable: 'of Sisera')

→ participant identification

Σισαρα: transliteration of סִסְרָא; indeclinable; the Canaanite general defeated by Barak and Deborah (Judg 4–5); here cast as one of the oppressors into whose hand Israel was given.

ἄρχιστρατήγου

commander-in-chief

Genitive

genitive in apposition to Σισαρα

→ relational specification

ἄρχιστράτηγος; 'commander-in-chief / chief captain'; renders אֲרִי־צָבָא; identifies Sisera as the army-commander of Jabin king of Hazor (Judg 4:2).

Ιαβιν

Jabin

genitive of relationship (indeclinable: 'of Jabin')

→ participant identification

Ιαβιν; transliteration of יַבִּין; indeclinable; the Canaanite king of Hazor whose general was Sisera.

βασιλέως

king

Genitive

genitive in apposition to Ιαβιν

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; identifies Jabin as king of Hazor.

Ασωρ

Hazor

genitive of relationship (indeclinable place-name: 'of Hazor')

→ participant identification

Ασωρ; transliteration of חֲצֹר; indeclinable; the northern Canaanite city-kingdom of Jabin (Josh 11; Judg 4).

καὶ

and

coordinate conjunction (second oppressor)

→ discourse linkage or contrast

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

εἰς

into

preposition + accusative (into the power of)

→ spatial or relational framing

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

χεῖρας

hands

Accusative

accusative object of εἰς

→ object specification

χεῖρας; meaning 'hands'; it serves as accusative object of εἰς.

ἄλλοφύλων

Philistines / foreigners

Genitive

genitive of possession (the oppressing nation)

→ relational specification

ἄλλοφυλος; lit. 'of another tribe / foreigner'; the LXX's standard rendering of פְּלִשְׁתִּים, 'the Philistines'; the recurring oppressors of Israel in the judges' period and Samuel's own day.

καὶ

and

coordinate conjunction (third oppressor)

→ discourse linkage or contrast

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

εἰς

into

preposition + accusative (into the power of)

→ spatial or relational framing

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

χεῖρας

hands

Accusative

accusative object of εἰς

→ object specification

χεῖρας; meaning 'hands'; it serves as accusative object of εἰς.

βασιλέως

king

Genitive

genitive of possession (the oppressing king)

→ relational specification

βασιλέως; meaning 'king'; it serves as genitive of possession (the oppressing king).

Μωαβ

Moab

genitive of relationship (indeclinable: 'of Moab')

→ participant identification

Μωαβ: transliteration of מואב; indeclinable; the trans-Jordanian nation whose king Eglon oppressed Israel until Ehud's deliverance (Judg 3).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπολέμησαν

they fought / waged war

Aor Act Indic 3 Pl · πολεμέω

main verb (the oppressors made war on Israel)

→ verbal action or state

πολεμέω: 'make war / fight'; renders ποῦ; the subject is the collected oppressors who 'fought against them' (ἐν αὐτοῖς), the affliction that drives Israel back to the LORD in the next verse.

ἐν

against

preposition + dative (Hebraistic: 'fought against them')

→ spatial or relational framing

ἐν + dat.: here a Hebraism (אֶל מְלָכֵי) where ἐν marks the object of hostility, 'fought against them.'

αὐτοῖς

them

Dative

dative object of ἐν (those warred against)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐν (those warred against).

10 καὶ ἐβόησαν πρὸς κύριον καὶ ἔλεγον ἡμάρτομεν ὅτι ἐγκατελίπομεν τὸν κύριον καὶ ἐδουλεύσαμεν τοῖς Βααλιμ καὶ τοῖς ἄλσεσιν καὶ νῦν ἐξελοῦ ἡμᾶς ἐκ χειρὸς ἐχθρῶν ἡμῶν καὶ δουλεύσομέν σοι

And they cried out to the LORD and said, 'We have sinned, because we have forsaken the LORD and served the Baalim and the groves; and now deliver us out of the hand of our enemies, and we will serve you.'

Outcry and confession (the repentance phase of the cycle)

καὶ ἐβόησαν πρὸς κύριον

The cycle's outcry returns (ἐβόησαν, as in v. 8): under oppression Israel cries to the LORD with explicit confession — ἡμάρτομεν ('we have sinned') — naming the offense (forsaking the LORD, serving the Baalim and the Asheroth) and pleading for deliverance with a vow of renewed service (δουλεύσομέν σοι). The διὰ-clause (ὅτι ἐγκατελίπομεν) gives the confession its theological precision.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐβόησαν

cried out

Aor Act Indic 3 Pl · βοᾶω

main verb (the outcry of repentance)

→ verbal action or state

βοᾶω: 'cry out'; the same verb as v. 8, marking the recurring outcry-phase of the judges' cycle; here joined to explicit confession.

πρὸς

to

preposition + accusative (direction of the cry)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

accusative object of πρὸς

→ object specification

κύριος (acc. κύριον): the Tetragrammaton; the One to whom the penitent people cry.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔλεγον

they kept saying

Impf Act Indic 3 Pl · λέγω

main verb (introducing the confession)

→ verbal action or state

λέγω (impf. ἔλεγον): the imperfect portrays the confession as ongoing or repeated crying, vividly rendering the persistent appeal of the oppressed.

ἡμάρτομεν

we have sinned

Aor Act Indic 1 Pl · ἁμαρτάνω

main verb (the confession proper)

→ verbal action or state

ἁμαρτάνω: 'sin / miss the mark'; renders ΝΥΠ; the bare confession ἡμάρτομεν ('we have sinned') is the formal admission of covenant guilt (cf. Judg 10:10, 15).

ὅτι

because

causal conjunction (grounds of the confession)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the specification of the sin confessed.

ἐγκατελίπομεν

we have forsaken

Aor Act Indic 1 Pl · ἐγκαταλείπω

verb of the causal clause (the specific sin)

→ verbal action or state

ἐγκαταλείπω: 'abandon / forsake / leave behind'; renders **כִּלְּץ**; the intensified compound names the covenant breach — abandoning the LORD for other gods; the counterpoint to v. 22's promise that the LORD will not forsake (ἀπόσεται) his people.

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον

the LORD

Accusative

direct object of ἐγκατελίπομεν

→ object specification

κύριος (acc. κύριον): the Tetragrammaton; the One forsaken.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐδουλεύσαμεν

we served

Aor Act Indic 1 Pl · δουλεύω

verb of the causal clause (idolatry)

→ verbal action or state

δουλεύω: 'serve / be enslaved to'; renders **עָבַד**; the key covenant verb of the chapter, here perverted — serving the Baalim instead of the LORD; the same verb returns positively for serving the LORD (vv. 14, 20, 24) and in the vow at the verse's end.

τοῖς

the

Dative

article (with Βααλῖμ)

→ noun-phrase marking

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

Βααλῖμ

the Baalim / Baals

dative object of ἐδουλεύσαμεν (indeclinable, marked dative by τοῖς)

→ participant identification

Βααλῖμ: transliteration of the Hebrew plural **בְּאֵלִים** ('the Baals'); indeclinable, its case shown only by the article τοῖς; the Canaanite fertility deities Israel served in apostasy (cf. Judg 2:11; 10:6).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article (with ἄλσεσιν)

→ noun-phrase marking

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

ἄλσεσιν

groves / sacred poles

Dative

dative object of ἐδουλεύσαμεν (coordinate with Βααλμ)

→ sphere or reference

ἄλσος (dat. pl. ἄλσεσιν): 'sacred grove'; the LXX's standard rendering of אֲשֵׁרֶת (Asheroth), the cult-objects/poles of the goddess Asherah; the Baalim-and-Asheroth pair is the typical formula for Canaanite idolatry (cf. Judg 3:7).

καὶ

and

coordinate conjunction (with vñv: petition)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (transitional: confession to petition)

→ adverbial qualification

νῦν: καὶ νῦν marks the pivot from confession to the petition for deliverance.

ἐξελοῦ

deliver / rescue

Aor Mid Impv 2 Sg · ἐξαιρέω

main verb (petition for deliverance)

→ verbal action or state

ἐξαιρέω (aor. mid. impv. ἐξελοῦ): 'take out / deliver / rescue'; renders גָּלַת / לָצַת; the middle 'rescue for yourself'; the people plead for the very deliverance the LORD then grants through the judges (v. 11, ἐξείλατο).

ἡμᾶς

us

Accusative

direct object of ἐξελοῦ

→ participant reference

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

ἐκ

out of

preposition + genitive (source: 'out of the hand')

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (the power escaped)

→ relational specification

χείρ: ἐκ χειρὸς ('out of the hand of'), the Hebraism for rescue from an enemy's power; answered by the LORD's deliverance ἐκ χειρὸς in v. 11.

ἐχθρῶν

enemies

Genitive

genitive of possession (modifying χειρὸς)

→ relational specification

ἐχθρός: 'enemy / hostile one'; renders בְּיָד; the oppressing nations of v. 9 from whose hand deliverance is sought.

ἡμῶν

our

Genitive

genitive of possession (modifying ἐχθρῶν)

→ relational specification

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

καὶ

and

coordinate conjunction (introducing the vow)

→ 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 (the vow of renewed service)

→ verbal action or state

δουλεύω (fut. δουλεύσομεν): 'serve'; the vow reverses the false service of the Baalim — 'we will serve you'; the accent δουλεύσομέν reflects the following enclitic σοι.

σοι

you

Dative

dative object of δουλεύσομεν (the LORD to be served)

→ participant reference or interest

σύ (dat. σοι): enclitic; the object of renewed covenant service — the LORD himself.

11 καὶ ἀπέστειλεν κύριος τὸν Ιεροβααλ καὶ τὸν Βαρακ καὶ τὸν Ιεφθαε καὶ τὸν Σαμουηλ καὶ ἐξείλατο ὑμᾶς ἐκ χειρὸς ἐχθρῶν ὑμῶν τῶν κυκλόθεν καὶ κατωκεῖτε πεποιθότες

And the LORD sent Jerubbaal and Barak and Jephthah and Samuel, and he delivered you out of the hand of your enemies round about, and you dwelt in safety.

Deliverance phase (the LORD's raising of the judges)

καὶ ἀπέστειλεν κύριος

The deliverance answers the cry: the LORD 'sent' (ἀπέστειλεν, echoing v. 8) the deliverers Jerubbaal, Barak, Jephthah and Samuel, and 'delivered you' (ἐξείλατο, answering ἐξελοῦ of v. 10) from the surrounding enemies, so that Israel dwelt in security (κατωκεῖτε πεποιθότες). The shift to second person ('you', 'your enemies') draws the present assembly directly into the saving history.

καὶ

and

coordinate conjunction (deliverance phase)

→ 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 (the LORD commissions the judges)

→ verbal action or state

ἀποστέλλω: 'send / commission'; the same verb used of Moses and Aaron in v. 8, now of the judges — binding the two eras: the LORD is the sender in both Exodus and judges.

κύριος

the LORD

Nominative

subject of ἀπέστειλεν

→ participant prominence

κύριος: the Tetragrammaton; the LORD alone raises up the deliverers.

τὸν

the

Accusative

article (with Ιεροβααλ)

→ noun-phrase marking

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

Ιεροβααλ

Jerubbaal

direct object of ἀπέστειλεν (indeclinable, marked accusative by τόν)

→ participant identification

Ιεροβααλ: transliteration of יְרֻבְעָל ('Jerubbaal'), the alternate name of Gideon (Judg 6:32; 7:1); indeclinable; first of the four deliverers named.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with Βαρακ)

→ noun-phrase marking

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

Βαρακ

Barak

direct object of ἀπέστειλεν (indeclinable)

→ participant identification

Βαρακ: transliteration of בָּרַק; indeclinable; the deliverer who, with Deborah, defeated Sisera (Judg 4–5); the LXX (and some Hebrew witnesses) read 'Barak' where the MT has 'Bedan.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with Ιεφθαε)

→ noun-phrase marking

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

Ιεφθαε

Jephthah

direct object of ἀπέστειλεν (indeclinable)

→ participant identification

Ιεφθαε: transliteration of יִפְתָּח; indeclinable; the Gileadite judge who delivered Israel from the Ammonites (Judg 11).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with Σαμουηλ)

→ noun-phrase marking

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

Σαμουηλ

Samuel

direct object of ἀπέστειλεν (indeclinable)

→ participant identification

Σαμουηλ: indeclinable; remarkably, Samuel names himself as the fourth deliverer (the MT reads thus; some witnesses read 'Samson'), drawing his own ministry into the line of judge-deliverers — his integrity (vv. 1–5) is part of the LORD's saving righteousness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξείλατο

delivered / rescued

Aor Mid Indic 3 Sg · ἐξαιρέω

main verb (the act of deliverance)

→ verbal action or state

ἐξαιρέω (aor. mid. ἐξείλατο): 'deliver / rescue'; directly answers the people's plea ἐξελοῦ of v. 10; the LORD (through the judges) is the subject — the deliverance is his work, granted in response to the cry.

ὕμᾱς

you

Accusative

direct object of ἐξείλατο (the present generation addressed)

→ participant reference

ὕμᾱς: the shift to second person ('you') folds the present assembly into the inherited deliverance — the LORD's saving acts are not merely ancestral but theirs.

ἐκ

out of

preposition + genitive (source of rescue)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (the power escaped)

→ relational specification

χείρ: ἐκ χειρὸς again the idiom of rescue from an enemy's power, completing the cycle begun at v. 9.

ἐχθρῶν

enemies

Genitive

genitive of possession (modifying χειρὸς)

→ relational specification

ἐχθρός: 'enemy'; the surrounding nations from whom the LORD delivered Israel.

ὕμῶν

your

Genitive

genitive of possession (modifying ἐχθρῶν)

→ relational specification

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

τῶν

the

Genitive

article (with the adverb κυκλόθεν, attributive: 'round about')

→ noun-phrase marking

ὁ + κυκλόθεν: the article substantivises the adverb as an attributive modifier of ἐχθρῶν ('the enemies round about').

κυκλόθεν

round about / on every side

adverb (attributive with article: 'the surrounding enemies')

→ clausal contribution

κυκλόθεν: 'from around / on every side'; renders כִּי־בָּרַח; describes the enemies encircling Israel; with the article it functions adjectivally ('the enemies round about').

καὶ

and

coordinate conjunction (result of deliverance)

→ discourse linkage or contrast

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

κατωκεῖτε

you dwell

Impf Act Indic 2 Pl · κατοικέω

main verb (the resulting secure dwelling)

→ verbal action or state

κατοικέω: 'dwell / inhabit / settle'; the imperfect portrays the ongoing condition of secure dwelling that followed each deliverance; the cognate of κατώκισεν in v. 8 (the LORD settled them; now they dwell).

πεποιθότες

in safety / trusting

Perf Act Ptcp Nom Pl Masc · πείθω

circumstantial participle (manner: 'dwell securely / in confidence')

→ verbal action or state

πείθω (perf. act. ptcp. πεποιθότες): the perfect active 'to have come to trust / be confident'; the participle 'trusting / in security' renders ΠΥΣ ('in safety'); the idiom κατοικεῖν πεποιθότες ('dwell in confident security') describes the peace that the LORD's deliverance secured — the very security the kingship-demand wrongly doubted.

12 καὶ εἶδετε ὅτι Ναας βασιλεὺς υἱῶν Αμμων ἦλθεν ἐφ' ὑμᾶς καὶ εἶπατε οὐχὶ ἀλλ' ἢ ὅτι βασιλεὺς βασιλεύσει ἐφ' ἡμῶν καὶ κύριος ὁ θεὸς ἡμῶν βασιλεὺς ἡμῶν

And you saw that Nahash king of the sons of Ammon came against you, and you said, 'No, but a king shall reign over us'—though the LORD our God was your king.

Indictment of the kingship-demand (the application of the recital)

καὶ εἶδετε ὅτι Ναας

The recital reaches its accusatory point: when Nahash the Ammonite threatened, the people rejected the LORD's saving pattern and demanded a human king (βασιλεὺς βασιλεύσει ἐφ' ἡμῶν), even though the LORD their God was already their king. The closing clause καὶ κύριος ὁ θεὸς ἡμῶν βασιλεὺς ἡμῶν is the theological indictment: the demand was an act of distrust against the divine King.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶδετε
you saw

Aor Act Indic 2 Pl · ὁράω

main verb (perception introducing the indictment)

→ verbal action or state

ὁράω (aor. εἶδετε): 'see / perceive'; renders 𐤇𐤒𐤅; the people 'saw' the Ammonite threat and reacted with the kingship-demand; recurs at vv. 16, 17, 24 of seeing the LORD's sign and deeds.

ὅτι
that

conjunction (content clause after εἶδετε)

→ discourse linkage or contrast

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

Νααῶς
Nahash

subject (indeclinable proper noun)

→ participant identification

Νααῶς: transliteration of 𐤍𐤁𐤏𐤔 ('Nahash'); indeclinable; the Ammonite king whose threat against Jabesh-Gilead (1 Kgdms 11) precipitated Saul's rise and the people's eagerness for a king.

βασιλεὺς
king

Nominative

nominative in apposition to Νααῶς

→ participant prominence

βασιλεὺς: identifies Nahash as king of the Ammonites.

υἱῶν
of the sons

Genitive

genitive of relationship (modifying βασιλεὺς; 'king of the sons')

→ relational specification

υἱός (gen. pl. υἱῶν): 'sons'; 'sons of Ammon' (υἱοὶ Ἀμμων) is the standard LXX designation of the Ammonites (𐤇𐤌𐤍𐤕𐤁𐤏).

Ἀμμων
Ammon

genitive of relationship (indeclinable: 'of Ammon')

→ participant identification

Ἀμμων: transliteration of 𐤇𐤌𐤍𐤕; indeclinable; the trans-Jordanian nation descended from Lot (Gen 19:38).

ἦλθεν
came

Aor Act Indic 3 Sg · ἔρχομαι

verb of the content clause (the Ammonite advance)

→ verbal action or state

ἔρχομαι (aor. ἦλθεν): 'come'; with ἐφ' ὑμᾶς ('came against you') it denotes a hostile advance, the threat that prompted the kingship-demand.

ἐφ'
against

preposition + accusative (hostile: 'against you'; elided)

→ spatial or relational framing

ἐπί + acc.: here in hostile sense, 'against'; elided to ἐφ' before the aspirated ὑμᾶς.

ὕμᾱς
you

Accusative

accusative object of ἐφ' (those threatened)

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐφ' (those threatened).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπατε
you said

Aor Act Indic 2 Pl · λέγω

main verb (the kingship-demand)

→ verbal action or state

λέγω (aor. 2 pl. εἶπατε): the people's demand for a king (cf. 8:19–20); the same verb of their request in v. 1, here in its accusatory recollection.

οὐχί

no

emphatic negative (rejection of the divine kingship)

→ clausal contribution

οὐχί: emphatic 'no!'; the strengthened form of οὐ; the people's flat rejection of the status quo (the LORD's kingship through judges) in favour of a human monarch.

ἀλλ

but

strong adversative (elided before ἤ)

→ clausal contribution

ἀλλά (elided ἀλλῃ): strong adversative; with ἤ forms the emphatic 'but rather / nothing but,' rendering the Hebrew יָדָא after a negative — 'no, but rather...'

ἤ

rather

particle (with ἀλλά: emphatic exception 'but rather')

→ discourse linkage or contrast

ἤ: here not 'or' but part of the idiom ἀλλῃ ἤ ('but only / but rather'), intensifying the contrast after the negation.

ὅτι

that

conjunction (introducing the demand as quoted content)

→ discourse linkage or contrast

ὅτι: recitativum, introducing the substance of the demand (functioning like quotation marks).

βασιλεύς

a king

Nominative

subject of βασιλεύσει

→ participant prominence

βασιλεύς: 'king'; the human monarch the people demanded, set in deliberate contrast to the divine King of the closing clause.

βασιλεύσει

shall reign

Fut Act Indic 3 Sg · βασιλεύω

main verb of the quoted demand

→ verbal action or state

βασιλεύω: here intransitive 'reign / be king' (contrast the causative use in v. 1); the people's insistence that a king 'shall reign over us' is the very demand the LORD called a rejection of his own kingship (8:7).

ἐφ'

over

preposition + genitive (authority over: elided)

→ spatial or relational framing

ἐπί + gen.: 'over'; marking the sphere of the king's rule; elided to ἐφ' before ἡμῶν.

ἡμῶν

us

Genitive

genitive object of ἐφ' (those to be ruled)

→ relational specification

ἡμῶν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐφ' (those to be ruled).

καὶ

though / and

coordinate conjunction (concessive force: 'and yet / though')

→ discourse linkage or contrast

καί: here carrying concessive force in context ('and yet / although'), introducing the theological indictment that the LORD was already king.

κύριος

the LORD

Nominative

subject (of the verbless clause: 'the LORD was your king')

→ participant prominence

κύριος: the Tetragrammaton; the verbless clause asserts the LORD's actual kingship over Israel, exposing the demand for a human king as covenant betrayal.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: κύριος ὁ θεός ('the LORD God'); the apposition heightens the indictment — it is their own covenant God whose kingship they rejected.

ἡμῶν

our

Genitive

genitive of possession (modifying θεός)

→ relational specification

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

βασιλεὺς

king

Nominative

predicate nominative (verbless: 'the LORD ... is/was king')

→ participant prominence

βασιλεὺς: the climactic word — the LORD himself is Israel's true βασιλεὺς; the people's demand for another king (βασιλεὺς, same word) is thereby exposed as a rejection of the divine King.

ἡμῶν

our

Genitive

genitive of relationship (modifying βασιλεὺς: 'our king')

→ relational specification

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (modifying βασιλεὺς: 'our king').

13 καὶ νῦν ἰδοὺ ὁ βασιλεὺς ὃν ἐξελέξασθε καὶ ἰδοὺ δέδωκεν κύριος ἐφ' ὑμᾶς βασιλέα

And now, behold the king whom you chose; and behold, the LORD has given a king over you.

Presentation of the chosen king (transition from indictment to covenant terms)

καὶ νῦν ἰδοὺ ὁ βασιλεὺς

καὶ νῦν pivots from indictment to acknowledgment: the king the people 'chose' (ἐξελέξασθε) now stands before them, yet the doubled ἰδοὺ stresses that it is the LORD who 'has given' (δέδωκεν) him — the human choice and the divine grant coincide. The perfect δέδωκεν frames the kingship as a standing reality, the new condition under which the covenant terms of vv. 14–15 must be lived.

καὶ

and

coordinate conjunction (with νῦν: discourse pivot)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (logical-transitional)

→ adverbial qualification

νῦν: καὶ νῦν again pivots from the accusatory recital to the present reality of the installed king.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: presentative; points to the king now standing before the assembly.

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

nominative of presentation (the king set before them)

→ participant prominence

βασιλεύς: the king Saul, presented to the assembly as both their choice and the LORD's grant.

ὃν

whom

Accusative

relative pronoun (accusative object of ἐξελέξαθε)

→ participant reference

ὃς (acc. ὃν): the relative clause 'whom you chose' stresses the people's own agency and responsibility in the kingship.

ἐξελέξαθε

you chose

Aor Mid Indic 2 Pl · ἐκλέγομαι

verb of the relative clause

→ verbal action or state

ἐκλέγομαι: 'choose / select for oneself'; the middle stresses the people's self-interested choice; renders רָחַץ; ironically, the same verb used of the LORD's election of Israel is here turned to the people's choosing of a king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: the second presentative shifts the emphasis from the people's choice to the LORD's grant.

δέδωκεν

has given

Perf Act Indic 3 Sg · δίδωμι

main verb (the LORD's grant of the king)

→ verbal action or state

δίδωμι (perf. δέδωκεν): 'give'; the perfect marks the kingship as a settled, abiding grant — though the people chose, it is the LORD who has given the king; divine sovereignty overarches the human demand.

κύριος

the LORD

Nominative

subject of δέδωκεν

→ participant prominence

κύριος: the Tetragrammaton; the LORD as the true giver of the king, even of one demanded in distrust.

ἐφ'

over

preposition + accusative (authority over: elided)

→ spatial or relational framing

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

ὕμᾱς

you

Accusative

accusative object of ἐφ' (those ruled)

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐφ' (those ruled).

βασιλέα

a king

Accusative

direct object of δέδωκεν

→ object specification

βασιλεύς: the gift granted — a king 'over you'; the phrasing echoes v. 1 (ἐβασίλευσα ἐφ' ὕμᾱς βασιλέα), framing the address as a unity.

14 ἐὰν φοβηθῇτε τὸν κύριον καὶ δουλεύσητε αὐτῷ καὶ ἀκούσητε τῆς φωνῆς αὐτοῦ καὶ μὴ ἐρίσητε τῷ στόματι κυρίου καὶ ᾗτε καὶ ὑμεῖς καὶ ὁ βασιλεὺς ὁ βασιλεύων ἐφ' ὑμῶν ὀπίσω κυρίου πορευόμενοι

If you fear the LORD and serve him and listen to his voice and do not rebel against the mouth of the LORD, then both you and the king who reigns over you will be following after the LORD.

First covenant alternative (the conditional of blessing) ἐὰν φοβηθῇτε τὸν κύριον

The first of the two covenant paths, a fourfold protasis (fear, serve, obey, do not rebel) followed by the apodosis of continued covenant standing. The cluster of conditional subjunctives gathers the whole of covenant fidelity, and the periphrastic ᾗτε ... πορευόμενοι ('you will be following after the LORD') frames obedience as an ongoing 'walking after' the LORD that embraces both people and king.

ἐὰν

if

conditional conjunction (introducing protasis + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the conditional protasis with the subjunctive, rendering $\square\aleph$; sets out the first covenant alternative (blessing).

φοβηθῇτε

you fear

Aor Pass Subj 2 Pl · φοβέομαι

verb of the protasis (first condition)

→ verbal action or state

φοβέομαι: 'fear / revere'; the deponent passive; renders $\aleph\aleph$; 'fear of the LORD' is reverent covenant loyalty, the foundational disposition Samuel commends (recurs at vv. 18, 20, 24).

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον

the LORD

Accusative

direct object of φοβηθῇτε

→ object specification

κύριος (acc. κύριον): the Tetragrammaton; the object of reverent fear.

καὶ

and

coordinate conjunction (second condition)

→ discourse linkage or contrast

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

δουλεύσητε

you serve

Aor Act Subj 2 Pl · δουλεύω

verb of the protasis (second condition)

→ verbal action or state

δουλεύω: 'serve'; the covenant keyword now used positively — serving the LORD, reversing the false service of the Baalim (v. 10); recurs in the imperatives of vv. 20, 24.

αὐτῷ

him

Dative

dative object of δουλεύσητε (the LORD served)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of δουλεύσητε (the LORD served).

καὶ

and

coordinate conjunction (third condition)

→ discourse linkage or contrast

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

ἀκούσητε

you listen / obey

Aor Act Subj 2 Pl · ἀκούω

verb of the protasis (third condition, governs genitive)

→ verbal action or state

ἀκούω: 'hear / obey'; with the genitive τῆς φωνῆς it is the Hebraism 'obey the voice' (לִשְׁמֹעַ בְּקוֹל); echoes Samuel's own obedience in v. 1 and is set against rebellion in vv. 14b–15.

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ἀκούσητε

→ relational specification

φωνή: 'voice'; obeying the LORD's voice is the heart of covenant fidelity (cf. v. 15, where disobeying the voice brings judgment).

αὐτοῦ

his

Genitive

genitive of possession (modifying φωνῆς)

→ relational specification

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

καὶ

and

coordinate conjunction (fourth condition)

→ discourse linkage or contrast

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

μὴ

not

negative particle (with subjunctive ἐρίσητε)

→ discourse linkage or contrast

μὴ: the negative used with the subjunctive; 'do not rebel!'

ἐρίσητε

you rebel / contend

Aor Act Subj 2 Pl · ἐρίζω

verb of the protasis (fourth, negated condition)

→ verbal action or state

ἐρίζω: 'strive / quarrel / contend'; here 'rebel against / defy'; the LXX uses it to render רָבָה ('be rebellious / defiant'); 'contending against the mouth of the LORD' is open covenant defiance, the opposite of obeying his voice.

τῷ

the

Dative

article (with στόματι)

→ noun-phrase marking

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

στόματι

mouth / command

Dative

dative object of ἐρίσητε (that against which one rebels)

→ sphere or reference

στόμα: 'mouth'; here 'the mouth of the LORD' = his spoken command (פִּי יְהוָה); rebelling against the LORD's mouth is defying his expressed will (cf. Num 20:24; 27:14).

κυρίου

of the LORD

Genitive

genitive of possession (modifying στόματι)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; the mouth/command that is not to be defied.

καὶ

then / and

coordinate conjunction (introducing the apodosis)

→ discourse linkage or contrast

καὶ: here introduces the apodosis of the condition (the consequence), a Hebraizing use after a protasis.

ἦτε

you will be

Pres Act Subj 2 Pl · εἰμί

main verb of the apodosis (periphrastic with πορευόμενοι)

→ verbal action or state

εἰμί (pres. subj. ἦτε): the verb 'to be' forms a periphrastic construction with the participle πορευόμενοι ('you will be following after'), expressing an ongoing condition of covenant faithfulness shared by people and king.

καὶ

both

correlative conjunction (καὶ ... καὶ: 'both ... and')

→ discourse linkage or contrast

καὶ ... καὶ: the correlative 'both ... and' joining the people and the king as co-subjects of the apodosis.

ὕμεις

you

Nominative

subject (emphatic, with the king)

→ participant reference

ὕμεις: the emphatic plural pronoun; the people as one of the two parties bound to covenant obedience.

καὶ

and

correlative conjunction (second member: 'and the king')

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (coordinate with ὕμεις)

→ participant prominence

βασιλεὺς: the king, made subject to the same covenant terms as the people — even the monarch must 'follow after the LORD'

ὁ

the (who)

Nominative

article (substantivising the participle βασιλεύων)

→ noun-phrase marking

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

βασιλεύων

who reigns

Pres Act Ptcp Nom Sg Masc · βασιλεύω

attributive participle (modifying βασιλεὺς: 'the king who reigns')

→ verbal action or state

βασιλεύω (pres. ptcp. βασιλεύων): 'reign / be king'; the articular participle 'the one reigning over you' specifies the present monarch under whom the covenant obligation now applies.

ἐφ'

over

preposition + genitive (authority over: elided)

→ spatial or relational framing

ἐφ': meaning 'over'; here it marks the relation signaled by preposition + genitive (authority over: elided).

ὕμῶν

you

Genitive

genitive object of ἐφ'(those ruled)

→ relational specification

ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐφ'(those ruled).

ὀπίσω

after

preposition + genitive ('after the LORD')

→ spatial or relational framing

ὀπίσω: 'behind / after'; with the genitive, 'after the LORD'; the idiom πορεύεσθαι ὀπίσω κυρίου ('walk after the LORD') renders יהוה ילך אחרי, the covenant metaphor of faithful following (contrast 'going after' the Baalim, Judg 2:12).

κυρίου

the LORD

Genitive

genitive object of ὀπίσω (the one followed)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; the One to be followed in covenant loyalty.

πορευόμενοι

following / walking

Pres Mid Ptcp Nom Pl Masc · πορεύομαι

participle (periphrastic with ἦτε: 'you will be following')

→ verbal action or state

πορεύομαι (pres. ptcp. πορευόμενοι): 'go / walk / proceed'; with ἦτε forms the periphrastic future-condition 'you will be walking after the LORD'; the participle agrees with the combined subject (people and king), describing the shared life of covenant obedience.

15 ἐὰν δὲ μὴ ἀκούσητε τῆς φωνῆς κυρίου καὶ ἐρίσητε τῷ στόματι κυρίου καὶ ἔσται χεὶρ κυρίου ἐπὶ ὑμᾶς καὶ ἐπὶ τὸν βασιλέα ὑμῶν

But if you do not listen to the voice of the LORD, and rebel against the mouth of the LORD, then the hand of the LORD will be against you and against your king.

Second covenant alternative (the conditional of judgment) ἐὰν δὲ μὴ ἀκούσητε

The adversative ἐὰν δέ ('but if') sets the negative counterpart to v. 14: the protasis inverts the conditions (not obeying, rebelling) and the apodosis announces judgment — ἔσται χεὶρ κυρίου ἐπὶ ὑμᾶς ('the hand of the LORD will be against you'). The 'hand of the LORD' idiom, here turned against Israel and its king, recalls the same hand that fell on Egypt and the Philistines.

ἐὰν

if

conditional conjunction (introducing the negative protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the second, contrasting condition.

δὲ

but

adversative particle (post-positive: contrasting v. 14)

→ discourse linkage or contrast

δέ: post-positive adversative; ἐὰν δέ ('but if') marks the antithesis to the blessing-condition of v. 14.

μὴ

not

negative particle (with subjunctive ἀκούσητε)

→ discourse linkage or contrast

μὴ: negates the subjunctive in the conditional clause.

ἀκούσητε

you listen / obey

Aor Act Subj 2 Pl · ἀκούω

verb of the protasis (negated: disobedience)

→ verbal action or state

ἀκούω: 'hear / obey'; with τῆς φωνῆς the Hebraism 'obey the voice'; here negated — the failure to obey that triggers judgment.

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ἀκούσητε

→ relational specification

φωνή: 'voice'; disobedience to the LORD's voice, the inverse of v. 14.

κυρίου

of the LORD

Genitive

genitive of possession (modifying φωνῆς)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; the voice not obeyed.

καὶ

and

coordinate conjunction (second condition)

→ discourse linkage or contrast

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

ἐρίσητε

you rebel / contend

Aor Act Subj 2 Pl · ἐρίζω

verb of the protasis (defiance)

→ verbal action or state

ἐρίζω: 'strive / rebel / contend'; repeats the verb of v. 14b, now as a positive condition of judgment — actively defying the LORD's command.

τῷ

the

Dative

article (with στόματι)

→ noun-phrase marking

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

στόματι

mouth / command

Dative

dative object of ἐρίσητε (that against which one rebels)

→ sphere or reference

στόμα: 'mouth / command'; 'the mouth of the LORD' = his expressed will, defied in rebellion (as in v. 14).

κυρίου

of the LORD

Genitive

genitive of possession (modifying στόματι)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton.

καὶ

then / and

coordinate conjunction (introducing the apodosis)

→ discourse linkage or contrast

καί: introduces the apodosis (the consequence of disobedience), a Hebraizing usage.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb of the apodosis (announcement of judgment)

→ verbal action or state

εἰμί (fut. ἔσται): 'will be'; the apodosis announces that the LORD's hand will be against the disobedient — a settled future judgment.

χείρ

hand

Nominative

subject of ἔσται (the LORD's hand as instrument of judgment)

→ participant prominence

χείρ: 'hand'; 'the hand of the LORD' (ד' ידו) is the idiom for his active power, here in judgment against his own people (cf. the same hand against the Philistines, 1 Kgdms 5:6; Exod 9:3).

κυρίου

of the LORD

Genitive

genitive of possession (modifying χεῖρ)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; the hand is the LORD's own power.

ἐπὶ

against

preposition + accusative (hostile: 'against you')

→ spatial or relational framing

ἐπί + acc.: here in hostile sense, 'against'; the same construction as the plague-announcements of Exodus.

ὁμᾶς

you

Accusative

accusative object of ἐπὶ (target of judgment)

→ participant reference

ὁμᾶς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπὶ (target of judgment).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

against

preposition + accusative (hostile: 'against your king')

→ spatial or relational framing

ἐπὶ: meaning 'against'; here it marks the relation signaled by preposition + accusative (hostile: 'against your king').

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of ἐπὶ (the king under judgment too)

→ object specification

βασιλεύς (acc. βασιλέα): the king shares the people's fate — covenant judgment falls on monarch as well as nation, just as covenant blessing embraced both in v. 14.

ὑμῶν

your

Genitive

genitive of possession (modifying βασιλέα)

→ relational specification

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

16 καὶ νῦν κατάστητε καὶ ἴδετε τὸ ῥῆμα τὸ μέγα τοῦτο ὃ ὁ κύριος ποιήσει ἐν ὀφθαλμοῖς ὑμῶν

And now stand forth and see this great thing which the LORD will do before your eyes.

Summons to witness the sign (transition to the thunder-sign) καὶ νῦν κατάστητε

καὶ νῦν κατάστητε repeats the summons of v. 7, now turning the assembly from hearing the recital to seeing a sign. The imperatives κατάστητε καὶ ἴδετε ('stand forth and see') prepare for the confirmatory wonder, τὸ ῥῆμα τὸ μέγα ('the great thing') — the Hebraism רָאָה for both 'word' and 'deed' — which the LORD will perform before their very eyes.

καὶ

and

coordinate conjunction (with νῦν: discourse pivot)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (logical-transitional)

→ adverbial qualification

νῦν: καὶ νῦν pivots from the covenant alternatives to the summons to witness the sign.

κατάστητε

stand forth / present yourselves

Aor Act Impv 2 Pl · καθίστημι

main verb (imperative summons)

→ verbal action or state

καθίστημι (2nd aor. impv. κατάστητε): intransitive 'take a stand / present yourselves'; repeats the summons of v. 7, now to witness rather than to be judged.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἴδετε

see

Aor Act Impv 2 Pl · ὁράω

main verb (imperative; command to witness)

→ verbal action or state

ὁράω (2nd aor. impv. ἴδετε): 'see / behold'; commands the people to witness the coming wonder; the verb of perception that frames the sign-narrative (cf. εἶδετε vv. 12, 17, 24).

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

thing / matter

Accusative

direct object of ἴδετε (the sign to be seen)

→ object specification

ῥῆμα: 'word / thing / matter'; renders רָבַד, which means both 'word' and 'deed/event'; here the 'great thing/event' the LORD will do — the thunder-and-rain sign; the Semitic breadth of רָבַד lets a 'word' be 'seen.'

τὸ

the

Accusative

article (repeated with the attributive μέγα)

→ noun-phrase marking

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

μέγα

great

Accusative

attributive adjective (modifying ῥῆμα: 'great thing')

→ object specification

μέγας: 'great'; in the attributive position τὸ ῥῆμα τὸ μέγα ('the great thing'); marks the sign as a wonder of significant magnitude.

τοῦτο

this

Accusative

demonstrative adjective (modifying ῥῆμα)

→ participant reference

οὗτος: 'this'; the deictic points forward to the specific sign about to be performed.

ὃ

which

Accusative

relative pronoun (accusative object of ποιήσει)

→ participant reference

ὃς (acc. ὃ): the relative introduces the clause specifying the LORD as the agent of the sign.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος

the LORD

Nominative

subject of ποιήσει

→ participant prominence

κύριος: the Tetragrammaton; the LORD is the sole agent of the confirmatory wonder.

ποιήσει

will do

Fut Act Indic 3 Sg · ποιέω

verb of the relative clause (the LORD's coming act)

→ verbal action or state

ποιέω: 'do / make'; the LORD 'will do' the great thing; the verb echoes the recital's ἐποίησεν (v. 7) — the same God who acted in history will act now before their eyes.

ἐν

before / in

preposition + dative (locative: 'before your eyes')

→ spatial or relational framing

ἐν ὀφθαλμοῖς: 'before the eyes of'; Hebraism (עֵינַי) emphasising that the sign will be performed in the people's direct sight, leaving no doubt of its divine origin.

ὀφθαλμοῖς

eyes

Dative

dative object of ἐν (locative: the place of witness)

→ sphere or reference

ὀφθαλμός: 'eye'; the sign happens 'before your eyes' — public, undeniable, witnessed.

ὕμῶν

your

Genitive

genitive of possession (modifying ὀφθαλμοῖς)

→ relational specification

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

17 οὐχὶ θερισμὸς πυρῶν σήμερον ἐπικαλέσομαι κύριον καὶ δώσει φωνὰς καὶ ὑετόν καὶ γνῶτε καὶ ἴδετε ὅτι ἡ κακία ὑμῶν μεγάλη ἦν ἐποιήσατε ἐνώπιον κυρίου αἰτήσαντες ἑαυτοῖς βασιλέα

Is it not the wheat harvest today? I will call upon the LORD, and he will send thunder and rain; and know and see that your wickedness is great, which you have done before the LORD in asking a king for yourselves.

Announcement of the sign and its purpose (conviction of sin) οὐχὶ θερισμὸς πυρῶν σήμερον

The rhetorical question οὐχὶ ... σήμερον points to the dry-season wheat harvest, when rain is unnatural — making the coming thunderstorm an unmistakable wonder. Samuel will 'call upon' (ἐπικαλέσομαι) the LORD, who will 'give' thunder and rain, so that the people may 'know and see' (γνῶτε καὶ ἴδετε) the greatness of their evil in demanding a king (αἰτήσαντες ἑαυτοῖς βασιλέα).

οὐχὶ

is it not?

interrogative negative (expecting affirmative answer)

→ clausal contribution

οὐχὶ: emphatic 'not'; here introducing a rhetorical question expecting 'yes' — 'is it not the wheat harvest today?' — calling attention to the dry season in which rain would be a sign.

θερισμός

harvest

Nominative

predicate nominative (of the verbless question)

→ participant prominence

θερισμός: 'harvest / reaping'; renders תְּבִיר; the wheat harvest (May–June) falls in the rainless summer of Canaan, so thunder and rain then would be a manifest prodigy (cf. Prov 26:1).

πυρῶν

of wheat

Genitive

genitive of relationship (modifying θερισμός: 'wheat harvest')

→ relational specification

πυρός (gen. pl. πυρῶν): 'wheat'; renders יֵבֶטֶן; 'the wheat harvest' specifies the dry summer season, intensifying the abnormality of the coming storm.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; locates the sign in the present moment of the dry harvest.

ἐπικαλέσομαι

I will call upon

Fut Mid Indic 1 Sg · ἐπικαλέω

main verb (Samuel's intercessory call)

→ verbal action or state

ἐπικαλέω (fut. mid. ἐπικαλέσομαι): 'call upon / invoke'; the middle 'call upon (for oneself)'; renders יִקְרָא; Samuel's invocation of the LORD demonstrates his prophetic-intercessory power, fulfilled in v. 18 (ἐπεκαλέσατο).

κύριον

the LORD

Accusative

direct object of ἐπικαλέσομαι

→ object specification

κύριος (acc. κύριον): the Tetragrammaton; the One Samuel invokes for the sign.

καὶ

and

coordinate conjunction (result of the call)

→ discourse linkage or contrast

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

δώσει

he will send / give

Fut Act Indic 3 Sg · δίδωμι

main verb (the LORD's granting of the sign)

→ verbal action or state

δίδωμι (fut. δώσει): 'give'; here 'send / grant (thunder and rain)'; the LORD answers the prophet's call with the sign; fulfilled by ἔδωκεν in v. 18.

φωνάς

thunder / voices

Accusative

direct object of δώσει (the thunderclaps)

→ object specification

φωνή (acc. pl. φωνάς): lit. 'voices / sounds'; here 'thunderclaps / thunder', rendering קִלּוֹת ('thunders', lit. 'voices'); the Hebrew idiom treats thunder as the LORD's voice (cf. Exod 9:23; Ps 29).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὑετόν

rain

Accusative

direct object of δώσει (coordinate with φωνάς)

→ object specification

ὑετός: 'rain'; renders טָהַר; rain in the dry wheat-harvest season is the prodigy that proves the LORD's hand and the people's guilt.

καὶ

and

coordinate conjunction (introducing imperatives of purpose)

→ discourse linkage or contrast

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

γνῶτε

know

Aor Act Impv 2 Pl · γινώσκω

main verb (imperative of intended recognition)

→ verbal action or state

γινώσκω (2nd aor. impv. γνῶτε): 'know / recognise'; the sign's purpose is recognition — that the people may 'know' the gravity of their sin; paired with ἴδετε ('see'), uniting perception and understanding.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἴδετε

see

Aor Act Impv 2 Pl · ὁράω

main verb (imperative paired with γνῶτε)

→ verbal action or state

ὁράω (2nd aor. impv. ἴδετε): 'see / perceive'; the sign makes their guilt visible; 'know and see' is a hendiadys for full, undeniable recognition.

ὅτι

that

conjunction (content clause after γνῶτε/ἴδετε)

→ discourse linkage or contrast

ὅτι: 'that'; introduces what they are to know and see — the greatness of their evil.

ἡ

the

Nominative

article (with κακία)

→ noun-phrase marking

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

κακία

wickedness / evil

Nominative

subject (of the content clause)

→ participant prominence

κακία: 'evil / wickedness'; renders κατὰ; the keyword for the people's sin in demanding a king (recurs vv. 19, 20, 25); the demand was not neutral but 'great evil before the LORD'.

ὁμῶν

your

Genitive

genitive of possession (modifying κακία)

→ relational specification

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

μεγάλη

great

Nominative

predicate adjective (with implied 'is': 'your evil is great')

→ participant prominence

μέγας (fem. μεγάλη): 'great'; the predicate stresses the magnitude of the sin, paralleling the 'great thing' (τὸ ῥῆμα τὸ μέγα) of v. 16 — a great sign exposing a great evil.

ἣν

which

Accusative

relative pronoun (accusative object of ἐποιήσατε)

→ participant reference

ὅς (fem. acc. ἣν): the relative refers back to κακία, specifying the evil as something the people actively did.

ἐποιήσατε

you did / committed

Aor Act Indic 2 Pl · ποιέω

verb of the relative clause (the people's deed)

→ verbal action or state

ποιέω: 'do / commit'; the people's evil 'done before the LORD' — the same verb used of the LORD's saving deeds (v. 7) now of the people's sin, a pointed contrast.

ἐνώπιον

before

preposition + genitive (in the sight of)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; the evil was committed 'before the LORD' — openly, against the very One who is their king.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; the One in whose sight the sin was done.

αἰτήσαντες

in asking / having asked

Aor Act Ptcp Nom Pl Masc · αἰτέω

circumstantial participle (means/manner: 'by asking a king')

→ verbal action or state

αἰτέω (aor. ptcp. αἰτήσαντες): 'ask / request'; the participle specifies the content of the evil — 'in asking a king for yourselves'; renders ἡ ψ; the same construction recurs verbatim at v. 19, binding sign and confession.

ἐαυτοῖς

for yourselves

Dative

dative of advantage (reflexive: 'for yourselves')

→ sphere or reference

ἐαυτοῦ (dat. pl. ἐαυτοῖς): reflexive 'for yourselves'; the self-interested dative underlines that the kingship was sought for the people's own ends, against the LORD's kingship.

βασιλέα

a king

Accusative

direct object of αἰτήσαντες

→ object specification

βασιλεὺς (acc. βασιλέα): 'king'; the object of the sinful request, the recurring keyword of the chapter.

18 καὶ ἐπεκαλέσατο Σαμουηλ τὸν κύριον καὶ ἔδωκεν κύριος φωνὰς καὶ ὑετὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἐφοβήθησαν πᾶς ὁ λαὸς τὸν κύριον σφόδρα καὶ τὸν Σαμουηλ

And Samuel called upon the LORD, and the LORD sent thunder and rain on that day; and all the people feared the LORD greatly, and Samuel.

Fulfilment of the sign and the people's fear (main narrative)

καὶ ἐπεκαλέσατο Σαμουηλ

The sign is fulfilled point for point: Samuel 'called upon' (ἐπεκαλέσατο, answering ἐπικαλέσομαι v. 17) and the LORD 'sent' (ἔδωκεν, answering δώσει) thunder and rain. The effect is awe — ἐφοβήθησαν ... σφόδρα ('feared greatly') — directed both at the LORD and at his prophet, vindicating Samuel's standing and setting up the people's plea for intercession.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεκαλέσατο
called upon

Aor Mid Indic 3 Sg · ἐπικαλέω

main verb (Samuel's intercessory invocation)

→ verbal action or state

ἐπικαλέω (aor. mid. ἐπεκαλέσατο): 'call upon / invoke'; the fulfilment of Samuel's promise in v. 17 (ἐπικαλέσομαι); the prophet's word is enacted, demonstrating his intercessory authority.

Σαμουηλ
Samuel

subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: indeclinable; the prophet whose invocation brings the sign.

τὸν
the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον
the LORD

Accusative

direct object of ἐπεκαλέσατο

→ object specification

κύριος (acc. κύριον): the Tetragrammaton; the One Samuel invoked.

καὶ
and

coordinate conjunction (the LORD's response)

→ discourse linkage or contrast

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

ἔδωκεν
sent / gave

Aor Act Indic 3 Sg · δίδωμι

main verb (the LORD grants the sign)

→ verbal action or state

δίδωμι (aor. ἔδωκεν): 'give / send'; fulfils δώσει of v. 17 — the LORD sends thunder and rain exactly as announced, validating both prophet and word.

κύριος
the LORD

Nominative

subject of ἔδωκεν

→ participant prominence

κύριος: the Tetragrammaton; the giver of the sign.

φωνάς
thunder / voices

Accusative

direct object of ἔδωκεν

→ object specification

φωνή (acc. pl. φωνάς): 'thunderclaps'; the divine 'voices', as in v. 17.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὕετὸν
rain

Accusative

direct object of ἔδωκεν (coordinate with φωνάς)

→ object specification

ὕετός: 'rain'; the prodigy of rain in the dry harvest season, as promised.

ἐν
on

preposition + dative (temporal: 'on that day')

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (when the sign occurred)

→ sphere or reference

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') fixes the prodigy to the very day of the assembly, matching σήμερον of v. 17.

ἐκείνη

that

Dative

demonstrative adjective (modifying ἡμέρα)

→ sphere or reference

ἐκεῖνος: 'that'; the distal demonstrative marking the specific day of the sign.

καὶ

and

coordinate conjunction (the people's reaction)

→ discourse linkage or contrast

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

ἐφοβήθησαν

feared

Aor Pass Indic 3 Pl · φοβέομαι

main verb (the people's awe; plural verb with collective subject)

→ verbal action or state

φοβέομαι (aor. pass. ἐφοβήθησαν): 'fear / be afraid'; the plural verb with the collective 'all the people' (constructio ad sensum); the sign produces immediate awe, the very 'fear of the LORD' Samuel had commended in v. 14 — though here as terror rather than reverence.

πᾶς

all

Nominative

attributive adjective (modifying λαός: 'all the people')

→ participant prominence

πᾶς: 'all'; the whole assembly, without exception, is gripped by fear.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject (collective, with plural verb)

→ participant prominence

λαός: 'people'; the collective subject 'all the people', construed with the plural verb ἐφοβήθησαν.

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον

the LORD

Accusative

direct object of ἐφοβήθησαν

→ object specification

κύριος (acc. κύριον): the Tetragrammaton; the chief object of the people's fear.

σφόδρα

greatly

adverb of degree (intensifying ἐφοβήθησαν)

→ clausal contribution

σφόδρα: 'very / exceedingly'; renders ΤΙΝΗ; marks the intensity of the people's fear at the prodigy.

καὶ

and

coordinate conjunction (second object of fear)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with Σαμουηλ)

→ noun-phrase marking

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

Σαμουηλ

Samuel

direct object of ἐφοβήθησαν (indeclinable, marked accusative by τόν)

→ participant identification

Σαμουηλ: indeclinable; the people fear Samuel too, recognising the prophet whose word commanded the storm — his authority is divinely vindicated.

19 καὶ εἶπαν πᾶς ὁ λαὸς πρὸς Σαμουηλ πρόσευξαι ὑπὲρ τῶν δούλων σου πρὸς κύριον θεόν σου καὶ οὐ μὴ ἀποθάνωμεν ὅτι προστεθείκαμεν πρὸς πάσας τὰς ἁμαρτίας ἡμῶν κακίαν αἰτήσαντες ἑαυτοῖς βασιλέα

And all the people said to Samuel, 'Pray for your servants to the LORD your God, that we may not die; for we have added to all our sins this evil, in asking a king for ourselves.'

The people's plea for intercession and confession (response to the sign)

καὶ εἶπαν πᾶς ὁ λαὸς πρὸς Σαμουηλ

Terrified, the people beg Samuel to intercede (πρόσευξαι ὑπὲρ τῶν δούλων σου) lest they die, and they confess that the kingship-demand has 'added evil' to all their sins (προστεθείκαμεν ... κακίαν), echoing v. 17's αἰτήσαντες ἑαυτοῖς βασιλέα. The plea grounds the prophet's intercessory vow of v. 23 and shows the sign achieving its purpose — recognition of sin.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (the people's plea; plural with collective subject)

→ verbal action or state

λέγω (aor. 3 pl. εἶπαν): the people respond in fear with a plea for intercession.

πᾶς

all

Nominative

attributive adjective (modifying λαός)

→ participant prominence

πᾶς: 'all'; the whole assembly speaks as one.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject (collective, with plural verb)

→ participant prominence

λαός: 'people'; the collective subject with the plural εἶπαν.

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).

Σαμουηλ

Samuel

accusative object of πρὸς (indeclinable)

→ participant identification

Σαμουηλ: indeclinable; the prophet whose intercession is now sought.

πρόσευξαι

pray

Aor Mid Impv 2 Sg · προσεύχομαι

main verb (imperative; plea for intercession)

→ verbal action or state

προσεύχομαι (aor. mid. impv. πρόσευξαι): 'pray'; the deponent middle; the people beg Samuel to intercede on their behalf — the very office he affirms he will never abandon in v. 23 (τοῦ προσεύχεσθαι περὶ ὑμῶν).

ὑπέρ

for / on behalf of

preposition + genitive (advantage: 'on behalf of')

→ spatial or relational framing

ὑπέρ + gen.: 'on behalf of / for'; marks the intercession as made for the people's benefit.

τῶν

the

Genitive

article (with δούλων)

→ noun-phrase marking

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

δούλων

servants

Genitive

genitive object of ὑπέρ (those interceded for)

→ relational specification

δούλος: 'servant / slave'; the people humbly call themselves 'your servants', a deferential self-designation expressing their chastened state before the prophet.

σου

your

Genitive

genitive of possession (modifying δούλων)

→ relational specification

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

πρὸς

to

preposition + accusative (direction of the prayer)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

accusative object of πρὸς (the One prayed to)

→ object specification

κύριος (acc. κύριον): the Tetragrammaton; the addressee of Samuel's intercession.

θεόν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεός: 'God'; 'the LORD your God' — the people address the LORD through Samuel's special relationship with him ('your God'), conscious of their own estrangement.

σου

your

Genitive

genitive of possession (modifying θεόν)

→ relational specification

σου: 'your'; the people say 'the LORD your God', deferring to Samuel's standing — a poignant contrast to the covenant 'the LORD our God' of v. 12.

καὶ

that / and

coordinate conjunction (introducing purpose/result)

→ discourse linkage or contrast

καί: here with the following οὐ μή it expresses the intended result ('so that we may not die').

οὐ

not

negative particle (with μή: emphatic negation)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic double negative οὐ μή.

μή

by no means

negative particle (οὐ μή + subjunctive: emphatic denial)

→ discourse linkage or contrast

μή: οὐ μή with the aorist subjunctive is the strongest form of negation in Greek ('we shall surely not die'), expressing the people's hope of escaping the death they fear.

ἀποθάνωμεν

we die

Aor Act Subj 1 Pl · ἀποθνήσκω

verb of the οὐ μή clause (the feared outcome averted)

→ verbal action or state

ἀποθνήσκω (aor. subj. ἀποθάνωμεν): 'die'; the people fear that their sin, exposed by the sign, exposes them to death; they seek Samuel's prayer to avert it.

ὅτι

for / because

causal conjunction (grounds of their fear)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the confession that explains their dread.

προσθεθείκαμεν

we have added

Perf Act Indic 1 Pl · προστίθημι

verb of the causal clause (the confession)

→ verbal action or state

προστίθημι (perf. προσθεθείκαμεν): 'add / put to'; renders ἡδ; the perfect marks the standing guilt — they have 'added' the kingship-evil 'to all their sins'; the same root recurs in the judgment-warning προστεθήσεσθε ('you will be swept away/added') of v. 25.

πρός

to

preposition + accusative (addition: 'to all our sins')

→ spatial or relational framing

πρός + acc.: here marking accumulation, 'in addition to'; the new evil is heaped onto the existing sins.

πάσας

all

Accusative

attributive adjective (modifying ἁμαρτίας)

→ object specification

πᾶς (fem. acc. pl. πάσας): 'all'; the totality of their prior sins, to which the kingship-demand is now added.

τὰς

the

Accusative

article (with ἁμαρτίας)

→ noun-phrase marking

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

ἁμαρτίας

sins

Accusative

accusative object of πρὸς (the sins added to)

→ object specification

ἁμαρτία: 'sin'; renders ἡμῶν; the people acknowledge a history of sin onto which the kingship-evil is now added.

ἡμῶν

our

Genitive

genitive of possession (modifying ἁμαρτίας)

→ relational specification

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

κακίαν

evil

Accusative

direct object of προσθεθείκαμεν (the added evil)

→ object specification

κακία: 'evil'; the specific evil added — the kingship-demand; echoes ἡ κακία ὑμῶν μεγάλη of v. 17, the people now owning what Samuel charged.

αἰτήσαντες

in asking / having asked

Aor Act Ptcp Nom Pl Masc · αἰτέω

circumstantial participle (specifying the evil: 'by asking a king')

→ verbal action or state

αἰτέω (aor. ptcp. αἰτήσαντες): 'ask'; the participle repeats v. 17 verbatim (αἰτήσαντες ἑαυτοῖς βασιλέα), the people now confessing in Samuel's own words the evil he had named.

ἑαυτοῖς

for ourselves

Dative

dative of advantage (reflexive: 'for ourselves')

→ sphere or reference

ἑαυτοῦ (dat. pl. ἑαυτοῖς): reflexive 'for ourselves'; the self-serving dative, as in v. 17, marks the kingship as sought for the people's own ends.

βασιλέα

a king

Accusative

direct object of αἰτήσαντες

→ object specification

βασιλεὺς (acc. βασιλέα): the object of the confessed request — the king.

20 καὶ εἶπεν Σαμουηλ πρὸς τὸν λαόν μὴ φοβεῖσθε ὑμεῖς πεποιήκατε τὴν πᾶσαν κακίαν ταύτην πλὴν μὴ ἐκκλίνετε ἀπὸ ὀπισθεν κυρίου καὶ δουλεύσατε τῷ κυρίῳ ἐν ὅλῃ καρδίᾳ ὑμῶν

And Samuel said to the people, 'Do not fear; you have done all this evil, yet do not turn aside from following the LORD, but serve the LORD with all your heart.'

Pastoral reassurance and exhortation (the prophet's answer to the terror)

καὶ εἶπεν Σαμουηλ πρὸς τὸν λαόν

Samuel meets the people's terror with grace: μὴ φοβεῖσθε ('do not fear'). He concedes their guilt (ὑμεῖς πεποιήκατε τὴν πᾶσαν κακίαν ταύτην) but redirects them — πλὴν ('only / yet') — from despair to renewed loyalty: do not turn aside (μὴ ἐκκλίνετε) but serve the LORD with all your heart. The exhortation marks the turn from judgment to the pastoral promise of vv. 22–24.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Σαμουηλ
Samuel

subject (indeclinable proper noun)

→ participant identification

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

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τὸν
the

Accusative

article (with λαόν)

→ noun-phrase marking

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

λαόν
people

Accusative

accusative object of πρὸς (addressee)

→ object specification

λαός: 'people'; the terrified assembly Samuel now reassures.

μὴ
not

negative particle (with imperative φοβεῖσθε)

→ discourse linkage or contrast

μὴ: the negative with the present imperative, prohibiting a continuing state — 'stop being afraid.'

φοβεῖσθε
fear

Pres Mid Impv 2 Pl · φοβέομαι

main verb (prohibition: reassurance)

→ verbal action or state

φοβέομαι (pres. impv. φοβεῖσθε): 'fear'; μὴ φοβεῖσθε ('do not fear') is the classic word of reassurance; pointedly, Samuel will redirect this same verb in v. 24 to its proper object — fear the LORD (in reverence), not the sign (in terror).

ὕμεῖς
you

Nominative

subject (emphatic: 'you indeed')

→ participant reference

ὕμεῖς: the emphatic pronoun concedes the people's guilt frankly — 'you (yourselves) have done all this evil' — yet without consigning them to despair.

πεποιήκατε
you have done

Perf Act Indic 2 Pl · ποιέω

main verb (acknowledgment of guilt)

→ verbal action or state

ποιέω (perf. πεποιήκατε): 'do'; the perfect acknowledges the abiding fact of their sin; Samuel does not minimise it but frames it as a settled past from which they may yet turn.

τὴν
the

Accusative

article (with κακίαν)

→ noun-phrase marking

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

πᾶσαν
all

Accusative

attributive adjective (modifying κακίαν)

→ object specification

πᾶς (fem. acc. πᾶσαν): 'all / the whole'; τὴν πᾶσαν κακίαν ('all this evil'); the totality of the guilt is conceded.

κακίαν

evil

Accusative

direct object of πεποιήκατε

→ object specification

κακία: 'evil'; the kingship-evil of vv. 17, 19, now named back to the people as a fact acknowledged but not fatal.

ταύτην

this

Accusative

demonstrative adjective (modifying κακίαν)

→ participant reference

οὗτος (fem. acc. ταύτην): 'this'; the specific evil of demanding a king.

πλὴν

yet / only

adversative-restrictive particle (turning from concession to exhortation)

→ discourse linkage or contrast

πλὴν: 'however / only / yet'; the restrictive particle pivots from acknowledging guilt to the path forward — 'nevertheless, only do not turn aside'; recurs at v. 24.

μὴ

not

negative particle (with subjunctive ἐκκλίνετε: prohibition)

→ discourse linkage or contrast

μὴ: negates the prohibitive subjunctive.

ἐκκλίνετε

turn aside

Aor Act Subj 2 Pl · ἐκκλίνω

main verb (prohibitive subjunctive: do not apostatise)

→ verbal action or state

ἐκκλίνω: 'turn aside / deviate / depart'; renders רָחַץ; 'do not turn aside from following the LORD' is the warning against apostasy — the very fault of the judges' cycle (vv. 9–10).

ἀπὸ

from

preposition + genitive (separation: 'away from')

→ spatial or relational framing

ἀπὸ: 'from'; with ὅπισθεν forms the idiom ἀπὸ ὀπίσθεν ('from after / from following'), the Hebraism יָרַחֲמָם for turning away from following someone.

ὀπίσθεν

after / behind

adverb (with ἀπὸ: 'from following')

→ clausal contribution

ὀπίσθεν: 'behind / after'; ἀπὸ ὀπίσθεν κυρίου ('from following the LORD') is the negative counterpart of πορεύεσθαι ὀπίσω κυρίου ('walk after the LORD', v. 14) — do not abandon the covenant walk.

κυρίου

the LORD

Genitive

genitive (object of the ὀπίσθεν phrase: the One followed)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; the One from whose following they must not turn aside.

καὶ

but / and

coordinate conjunction (positive counterpart to the prohibition)

→ discourse linkage or contrast

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

δουλεύσατε

serve

Aor Act Impv 2 Pl · δουλεύω

main verb (positive imperative: covenant service)

→ verbal action or state

δουλεύω (aor. impv. δουλεύσατε): 'serve'; the positive command balancing the prohibition — 'serve the LORD'; the covenant keyword, repeated as imperative in v. 24, reversing the false service of v. 10.

τῷ

the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

the LORD

Dative

dative object of δουλεύσατε (the One served)

→ sphere or reference

κύριος (dat. κυρίῳ): the Tetragrammaton; the proper object of Israel's service.

ἐν

with

preposition + dative (manner: 'with all your heart')

→ spatial or relational framing

ἐν: here marking manner/instrument; ἐν ὅλῃ καρδίᾳ ('with the whole heart') is the Deuteronomic standard of wholehearted devotion (Deut 6:5; 10:12), recurring at v. 24.

ὅλη

whole / all

Dative

attributive adjective (modifying καρδίᾳ)

→ sphere or reference

ὅλος: 'whole / entire'; renders כָּל; 'with all your heart' demands undivided, total devotion to the LORD.

καρδία

heart

Dative

dative of manner (the seat of devotion)

→ sphere or reference

καρδία: 'heart'; renders לֵב/לִב; the inner center of will and devotion; wholehearted service is the antidote to the divided loyalty that led to apostasy.

ὁμῶν

your

Genitive

genitive of possession (modifying καρδίᾳ)

→ relational specification

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

21 καὶ μὴ παραβῆτε ὀπίσω τῶν μηθὲν ὄντων οἳ οὐ περανοῦσιν οὐθὲν καὶ οἳ οὐκ ἐξελοῦνται ὅτι οὐθὲν εἰσιν

And do not turn aside after the things that are nothing, which accomplish nothing and cannot deliver, because they are nothing.

Warning against idols (the negative counterpart of the exhortation)

καὶ μὴ παραβῆτε

The exhortation to serve the LORD (v. 20) is reinforced by a polemic against idols: do not 'transgress after' (παραβῆτε ὀπίσω) the things that are 'nothing' (τὰ μηθὲν ὄντα). The triple negation — they accomplish nothing (οὐ περανοῦσιν οὐθὲν), cannot deliver (οὐκ ἐξελοῦνται), for they are nothing (οὐθὲν εἰσιν) — is a compact statement of the futility of idolatry, contrasting the LORD who truly delivers (ἐξείλατο, v. 11).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μὴ

not

negative particle (with subjunctive παραβῆτε: prohibition)

→ discourse linkage or contrast

μὴ: negates the prohibitive subjunctive.

παραβῆτε

turn aside / transgress

Aor Act Subj 2 Pl · παραβαίνω

main verb (prohibitive subjunctive: do not go astray)

→ verbal action or state

παραβαίνω: 'go aside / transgress / deviate'; with ὀπίσω ('after') it means 'turn away to follow'; renders הִטָּא/וֹרֵס; here turning to follow worthless idols, the apostasy warned against.

ὀπίσω

after

preposition + genitive ('after the nothings')

→ spatial or relational framing

ὀπίσω: 'after / behind'; 'turning aside after' the idols is the dark mirror of 'walking after the LORD' (v. 14) — the same idiom of allegiance, here misdirected.

τῶν

the

Genitive

article (substantivising the participle phrase
μηθὲν ὄντων)

→ noun-phrase marking

ὁ + ptcp.: the article substantivises 'the things that are nothing' (τὰ μηθὲν ὄντα), a dismissive designation of idols.

μηθὲν

nothing

Accusative

predicate accusative (with ὄντων: 'being nothing')

→ object specification

μηθείς (neut. μηθέν): Hellenistic byform of μηδεῖς (with θ for δ); 'nothing'; the idols are 'the things that are nothing' — a scornful denial of their reality and power (cf. the 'nothings' / מַלְאָכִים of the prophets).

ὄντων

being / that are

Pres Act Ptcp Gen Pl Neut · εἰμί

substantival participle (with article: 'the things that are nothing')

→ verbal action or state

εἰμί (pres. ptcp. ὄντων): 'being'; τῶν μηθὲν ὄντων ('of the things being nothing') predicates non-entity of the idols — they have no real existence or power.

οἷ

which

Nominative

relative pronoun (nominative subject of
περανοῦσιν)

→ participant reference

ὅς (nom. pl. οἷ): the relative introduces the first ground of the idols' futility — they accomplish nothing.

οὐ

not

negative particle (with περανοῦσιν)

→ discourse linkage or contrast

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

περανοῦσιν

they accomplish

Fut Act Indic 3 Pl · περαίνω

verb of the relative clause (the idols' impotence)

→ verbal action or state

περαίνω: 'accomplish / bring to completion / effect'; the idols 'will accomplish nothing' — they are powerless to act or help; the future has a gnomic, characterising force.

οὐθὲν

nothing

Accusative

direct object of περανοῦσιν (emphatic with οὐ)

→ object specification

οὐθεῖς (neut. οὐθέν): Hellenistic byform of οὐδεῖς; 'nothing'; the double negative οὐ ... οὐθέν emphatically denies any efficacy to the idols.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἷ

which

Nominative

relative pronoun (nominative subject of
ἐξελοῦνται)

→ participant reference

ὅς (nom. pl. οἷ): the second relative introduces the idols' inability to deliver.

οὐκ

not

negative particle (with ἐξελοῦνται)

→ discourse linkage or contrast

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

ἐξελοῦνται

they will deliver

Fut Mid Indic 3 Pl · ἐξαιρέω

verb of the relative clause (the idols cannot rescue)

→ verbal action or state

ἐξαιρέω (fut. mid. ἐξελοῦνται): 'deliver / rescue'; the same verb used of the LORD's deliverance (ἐξείλατο, v. 11; ἐξελοῦ, v. 10) — pointedly, the idols 'will not deliver', for only the LORD can save.

ὅτι

because

causal conjunction (grounds of the idols' impotence)

→ discourse linkage or contrast

ὅτι: 'because'; gives the root reason for the idols' futility — their very non-existence.

οὐθέν

nothing

Nominative

predicate nominative (with εἰσιν: 'they are nothing')

→ participant prominence

οὐθεὶς (neut. οὐθέν): 'nothing'; the climactic predication — the idols 'are nothing'; their impotence flows from their nonentity, a theme developed in Isa 40–46.

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

main verb of the causal clause (predication of non-being)

→ verbal action or state

εἰμί (pres. εἰσιν): 'they are'; the bare copula completes the verdict 'they are nothing' — idols have no being and therefore no power.

22 ὅτι οὐκ ἀπώσεται κύριος τὸν λαὸν αὐτοῦ διὰ τὸ ὄνομα αὐτοῦ τὸ μέγα ὅτι ἐπιεικέως κύριος προσελάβετο ὑμᾶς αὐτῷ εἰς λαόν

For the LORD will not cast off his people for his great name's sake, because the LORD has graciously taken you to himself for a people.

Ground of assurance (the LORD's covenant faithfulness)

ὅτι οὐκ ἀπώσεται κύριος

The causal ὅτι grounds the whole exhortation in the LORD's own fidelity: he will not cast off (οὐκ ἀπώσεται) his people — not for their merit but διὰ τὸ ὄνομα αὐτοῦ τὸ μέγα ('for his great name's sake') — because he has graciously (ἐπιεικέως) taken them to himself as a people. This is the theological foundation of the chapter, cited by Paul at Rom 11:1–2 for the irrevocability of Israel's election.

ὅτι

for

causal conjunction (grounds of the assurance)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the deepest ground of the exhortation — the LORD's unbreakable commitment to his people.

οὐκ

not

negative particle (with ἀπώσεται)

→ discourse linkage or contrast

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

ἀπώσεται

will cast off / reject

Fut Mid Indic 3 Sg · ἀπωθέω

main verb (the LORD's covenant fidelity stated negatively)

→ verbal action or state

ἀπωθέω (fut. mid. ἀπώσεται): 'push away / cast off / reject'; renders Πῶ / ψῶ; the assurance οὐκ ἀπώσεται κύριος τὸν λαὸν αὐτοῦ ('the LORD will not cast off his people') is quoted by Paul at Rom 11:1–2 (and echoes Ps 94[93]:14) as the charter of Israel's irrevocable election.

κύριος

the LORD

Nominative

subject of ἀπώσεται

→ participant prominence

κύριος: the Tetragrammaton; the One whose faithfulness secures his people.

τὸν

the

Accusative

article (with λαὸν)

→ noun-phrase marking

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

λαὸν

people

Accusative

direct object of ἀπώσεται

→ object specification

λαός: 'people'; 'his people' — Israel as the LORD's own covenant possession, whom he will not abandon despite their sin.

αὐτοῦ

his

Genitive

genitive of possession (modifying λαὸν)

→ relational specification

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

διὰ

for the sake of

preposition + accusative (causal: 'on account of')

→ spatial or relational framing

διὰ + acc.: 'because of / for the sake of'; grounds the LORD's fidelity not in Israel's worth but in his own name.

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative object of διὰ (the ground of fidelity)

→ object specification

ὄνομα: 'name'; renders ὄψ; the LORD acts 'for his great name's sake' — his reputation and self-revelation are at stake in his people's preservation (cf. Ezek 36:22; Josh 7:9).

αὐτοῦ

his

Genitive

genitive of possession (modifying ὄνομα)

→ relational specification

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

τὸ

the

Accusative

article (repeated with the attributive μέγα)

→ noun-phrase marking

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

μέγα

great

Accusative

attributive adjective (modifying ὄνομα: 'his great name')

→ object specification

μέγας; 'great'; τὸ ὄνομα ... τὸ μέγα ('his great name') — the LORD's renown, magnified by the very saving deeds the recital rehearsed; his honour guarantees Israel's security.

ὅτι

because

causal conjunction (further ground: election)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the second, deeper ground — the LORD's gracious election of Israel as his people.

ἐπιεικέως

graciously / kindly

adverb of manner (modifying προσελάβετο)

→ clausal contribution

ἐπιεικῶς (here spelled ἐπιεικέως: 'graciously / with kindness / fittingly'; from ἐπιεικής ('gentle, gracious'); stresses that the LORD's adoption of Israel was an act of free favour, not obligation — grace, not desert, undergirds the covenant.

κύριος

the LORD

Nominative

subject of προσελάβετο

→ participant prominence

κύριος; the Tetragrammaton; the gracious elector of Israel.

προσελάβετο

took to himself

Aor Mid Indic 3 Sg · προσλαμβάνω

main verb (the LORD's gracious election)

→ verbal action or state

προσλαμβάνω (aor. mid. προσελάβετο): 'take to oneself / receive / adopt'; the middle 'took for himself'; renders תָּקַח; the LORD 'took you to himself for a people' — the language of election and covenant adoption (cf. Exod 6:7; Deut 4:20); Paul uses the same verb of mutual acceptance at Rom 14:1; 15:7.

ὕμᾱς

you

Accusative

direct object of προσελάβετο (the elect people)

→ participant reference

ὕμᾱς; the present generation, addressed as the recipients of the LORD's gracious election — the covenant is theirs.

αὐτῷ

to himself

Dative

dative of advantage (reflexive: 'for himself')

→ participant reference or interest

ἐαυτοῦ (dat. αὐτῷ, with rough breathing = reflexive 'to/for himself'); the reflexive dative stresses that the LORD took Israel for his own possession — 'a people for himself' (λαὸς περιούσιος, cf. Exod 19:5; Deut 7:6).

εἰς

for

preposition + accusative (predicative: 'as/for a people')

→ spatial or relational framing

εἰς + acc.: here predicative ('as / to be'), a Hebraism (ךִּי) — 'took you to be a people for himself'; the construction εἰς λαόν renders עַם.

λαόν

a people

Accusative

predicative accusative (the status conferred: 'for a people')

→ object specification

λαός: 'people'; the covenant goal of election — Israel made the LORD's own people; the inclusio with τὸν λαὸν αὐτοῦ at the verse's start frames the whole assurance around Israel's identity as the LORD's people.

23 καὶ ἐμοὶ μηδαμῶς τοῦ ἁμαρτεῖν τῷ κυρίῳ ἀνιέναι τοῦ προσεύχεσθαι περὶ ὑμῶν καὶ δουλεύσω τῷ κυρίῳ καὶ δείξω ὑμῖν τὴν ὁδὸν τὴν ἀγαθὴν καὶ τὴν εὐθεΐαν

And as for me, far be it from me to sin against the LORD by ceasing to pray for you; and I will serve the LORD and will show you the good and straight way.

Samuel's intercessory vow (the prophet's pastoral commitment)

καὶ ἐμοὶ μηδαμῶς

Answering the people's plea (v. 19), Samuel pledges his perpetual intercession: μηδαμῶς ('far be it') that he should sin against the LORD by ceasing to pray for them. The vow establishes intercession as a binding duty of the prophetic office — to stop praying would itself be sin. He further commits to serve the LORD and to teach them 'the good and straight way,' uniting prayer and instruction in his ongoing ministry.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐμοὶ
as for me

Dative

dative of reference (emphatic: 'for me / as for me')

→ participant reference or interest

ἐγώ (emphatic dat. ἐμοί): 'for me'; the dative of reference fronts the prophet's personal commitment — 'as for me, far be it...'; the emphatic form (not enclitic μοι) underlines the solemnity of the vow.

μηδαμῶς
far be it / by no means

adverb (emphatic negation: oath-like refusal)

→ clausal contribution

μηδαμῶς: 'by no means / in no way'; here an emphatic deprecation, 'far be it from me' (rendering יִלְזַלְזַל); the strongest possible refusal, framing the abandonment of intercession as unthinkable.

τοῦ
(to)

Genitive

article (with the articular infinitive ἀμαρτεῖν)

→ noun-phrase marking

τοῦ + inf.: the genitive articular infinitive expresses the act deprecated — 'far be it ... that I should sin'; a common LXX construction.

ἀμαρτεῖν
to sin

Aor Act Inf · ἀμαρτάνω

articular infinitive (the act deprecated)

→ verbal action or state

ἀμαρτάνω (aor. inf. ἀμαρτεῖν): 'sin'; Samuel reckons ceasing to intercede as a sin against the LORD — the prophet's prayer is not optional piety but covenant duty.

τῷ
the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ
against the LORD

Dative

dative of disadvantage (the one sinned against)

→ sphere or reference

κύριος (dat. κυρίῳ): the Tetragrammaton; 'to sin against the LORD' (ἀμαρτεῖν τῷ κυρίῳ) takes the dative for the one wronged; the LORD is the one offended by a neglect of intercession.

ἀνιέναι
by ceasing / to cease

Pres Act Inf · ἀνίημι

complementary/epexegetic infinitive (defining the sin: 'by ceasing')

→ verbal action or state

ἀνίημι (pres. inf. ἀνιέναι): 'let go / relax / cease / abandon'; here 'to cease / leave off (praying)'; defines wherein the sin would consist — slackening or abandoning intercession; the present aspect marks it as ongoing neglect.

τοῦ
(of)

Genitive

article (with the articular infinitive προσεύχεσθαι)

→ noun-phrase marking

τοῦ + inf.: the genitive articular infinitive as object of ἀνιέναι — 'to cease from praying.'

προσεύχεσθαι
praying

Pres Mid Inf · προσεύχομαι

articular infinitive (the activity not to be abandoned)

→ verbal action or state

προσεύχομαι (pres. inf. προσεύχεσθαι): 'pray'; answers the people's plea πρόσευξαι (v. 19); the present aspect marks intercession as a continual ministry; Samuel's standing as intercessor recurs at 1 Kgdms 7:5; 15:11; cf. Jer 15:1; Ps 99[98]:6.

περὶ
for

preposition + genitive (concerning: 'for you')

→ spatial or relational framing

περὶ + gen.: 'concerning / for'; marks the beneficiaries of the intercession.

ὕμῶν
you

Genitive

genitive object of περὶ (those prayed for)

→ relational specification

ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of περὶ (those prayed for).

καὶ

and

coordinate conjunction (positive commitments)

→ discourse linkage or contrast

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

δουλεύσω

I will serve

Fut Act Indic 1 Sg · δουλεύω

main verb (Samuel's pledge of service)

→ verbal action or state

δουλεύω (fut. δουλεύσω): 'serve'; Samuel models the very covenant service he commands the people (vv. 20, 24) — the prophet serves the LORD as he calls Israel to do.

τῷ

the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

the LORD

Dative

dative object of δουλεύσω (the One served)

→ sphere or reference

κύριος (dat. κυρίῳ): the Tetragrammaton; the object of Samuel's own service.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δείξω

I will show / teach

Fut Act Indic 1 Sg · δείκνυμι

main verb (Samuel's pledge to instruct)

→ verbal action or state

δείκνυμι (fut. δείξω): 'show / point out / teach'; renders הוֹדִיעַ / הָרָה; Samuel pledges instruction alongside intercession — to 'show the good and straight way' is the teaching office of the prophet (cf. Exod 18:20; Ps 25[24]:8).

ὕμῃν

you

Dative

dative indirect object (those taught)

→ participant reference or interest

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

τὴν

the

Accusative

article (with ὁδὸν)

→ noun-phrase marking

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

ὁδὸν

way

Accusative

direct object of δείξω (the way to be taught)

→ object specification

ὁδός: 'way / road / path'; renders הָדָר; the 'way' as a metaphor for the manner of life pleasing to the LORD; the 'good and straight way' is the path of covenant obedience.

τὴν

the

Accusative

article (repeated with the attributive ἀγαθὴν)

→ noun-phrase marking

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

ἀγαθὴν

good

Accusative

attributive adjective (modifying ὁδὸν)

→ object specification

ἀγαθός (fem. ἀγαθὴν): 'good'; renders טוֹב; the 'good way' is the morally and covenantally right path; cf. Jer 6:16 ('ask for the ancient paths, where the good way is').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with the attributive εὐθεΐαν)

→ noun-phrase marking

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

εὐθεΐαν

straight / upright

Accusative

attributive adjective (modifying ὁδόν: 'the straight way')

→ object specification

εὐθύς (fem. εὐθεΐαν): 'straight / level / upright'; renders ἡΨ; the 'straight way' is the direct, righteous path without deviation — the opposite of 'turning aside' (ἐκκλίνητε, v. 20; παραβῆτε, v. 21).

24 πλὴν φοβεῖσθε τὸν κύριον καὶ δουλεύσατε αὐτῷ ἐν ἀληθείᾳ καὶ ἐν ὅλῃ καρδίᾳ ὑμῶν ὅτι εἶδετε ἃ ἐμεγάλυνεν μεθ' ὑμῶν

Only fear the LORD and serve him in truth and with all your heart; for you have seen the great things he did among you.

Climactic exhortation (the heart of the charge)

πλὴν φοβεῖσθε τὸν κύριον

πλὴν ('only', as in v. 20) introduces the chapter's climactic, distilled charge: fear the LORD and serve him 'in truth and with all your heart.' The imperatives φοβεῖσθε and δουλεύσατε gather the covenant demand into two verbs, grounded (ὅτι) in the people's own experience of the LORD's great deeds (ἃ ἐμεγάλυνεν μεθ' ὑμῶν) — the recital of vv. 6–11 now made the motive of obedience.

πλὴν

only

restrictive particle (introducing the essential charge)

→ discourse linkage or contrast

πλὴν: 'only / however'; as in v. 20, it focuses the exhortation on the one essential thing — wholehearted fear and service of the LORD.

φοβεῖσθε

fear

Pres Mid Impv 2 Pl · φοβέομαι

main verb (positive imperative: reverent fear)

→ verbal action or state

φοβέομαι (pres. impv. φοβεῖσθε): 'fear / revere'; the same verb prohibited in v. 20 (μὴ φοβεῖσθε, of terror) is now commanded in its proper sense — reverent covenant fear of the LORD, the foundation of obedience (cf. v. 14).

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον

the LORD

Accusative

direct object of φοβεῖσθε

→ object specification

κύριος (acc. κύριον): the Tetragrammaton; the object of reverent fear.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δουλεύσατε

serve

Aor Act Impv 2 Pl · δουλεύω

main verb (positive imperative: covenant service)

→ verbal action or state

δουλεύω (aor. impv. δουλεύσατε): 'serve'; the covenant keyword, repeating the charge of v. 20; fear and service together summarise the whole duty of Israel.

αὐτῷ

him

Dative

dative object of δουλεύσατε (the LORD served)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of δουλεύσατε (the LORD served).

ἐν

in

preposition + dative (manner: 'in truth')

→ spatial or relational framing

ἐν: marking manner; ἐν ἀληθείᾳ ('in truth / faithfully') qualifies the service as sincere and reliable.

ἀληθεία

truth / faithfulness

Dative

dative of manner (the quality of service)

→ sphere or reference

ἀλήθεια: 'truth / faithfulness / reliability'; renders Πᾶσι; serving 'in truth' means with integrity and steadfast loyalty, not mere outward conformity (cf. Josh 24:14).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

with

preposition + dative (manner: 'with all your heart')

→ spatial or relational framing

ἐν ὅλῃ καρδίᾳ: 'with the whole heart'; repeats the Deuteronomic standard of v. 20.

ὅλη

whole / all

Dative

attributive adjective (modifying καρδίᾳ)

→ sphere or reference

ὅλος: 'whole'; total devotion 'with all your heart', as in v. 20.

καρδιά

heart

Dative

dative of manner (the seat of devotion)

→ sphere or reference

καρδιά: 'heart'; the inner center of will; wholehearted service is the mark of true covenant fidelity.

ὕμῳ

your

Genitive

genitive of possession (modifying καρδιά)

→ relational specification

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

ὅτι

for

causal conjunction (the motive of obedience)

→ discourse linkage or contrast

ὅτι: 'for / because'; grounds the charge in the people's own experience of the LORD's mighty deeds.

εἶδετε

you have seen

Aor Act Indic 2 Pl · ὁράω

verb of the causal clause (appeal to experience)

→ verbal action or state

ὁράω (aor. εἶδετε): 'see'; the people have 'seen' the LORD's great deeds — both the recital's history (v. 7, ἐποίησεν) and the present sign (v. 18); experience grounds the call to obedience.

ἃ

what great things

Accusative

relative pronoun (neuter plural, object of ἐμεγάλυνεν)

→ participant reference

ἃ (neut. pl. ἃ): the relative 'the things which'; with ἐμεγάλυνεν it denotes the great deeds the LORD magnified among them.

ἐμεγάλυνεν

he did great things / magnified

Aor Act Indic 3 Sg · μεγαλύνω

verb of the relative clause (the LORD's mighty acts)

→ verbal action or state

μεγαλύνω: 'make great / magnify / do great things'; renders לַיְיָ; 'the great things he did among you' — the LORD's mighty saving acts (cf. Ps 126[125]:2–3, μεγαλύνω); the motive for wholehearted service is the greatness of what the LORD has done.

μεθ'

among / with

preposition + genitive (association: 'with/among you'; elided)

→ spatial or relational framing

μετά + gen. (elided μεθ'): 'with / among'; 'the great things he did with/among you' — the LORD's deeds done in the people's midst and on their behalf; elided to μεθ' before the aspirated ὑμῶν.

ὕμῳ

you

Genitive

genitive object of μεθ' (those among whom the deeds were done)

→ relational specification

ὕμῳ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μεθ' (those among whom the deeds were done).

25 καὶ ἔὰν κακία κακοποιήσητε καὶ ὑμεῖς καὶ ὁ βασιλεὺς ὑμῶν προστεθήσεσθε

But if you do evil with wickedness, both you and your king will be swept away.

Closing warning (the final covenant alternative)

καὶ ἔὰν κακία κακοποιήσητε

The address closes with a sober conditional warning, balancing the assurance of v. 22: if you persist in evil (κακία κακοποιήσητε, a cognate construction intensifying the threat), both you and your king will be swept away (προστεθήσεσθε). The pairing of people and king echoes vv. 14–15, and the verb προστεθήσεσθε grimly answers the people's own προστεθείκαμεν of v. 19 — to add evil is to be 'added' to destruction.

καὶ

but / and

coordinate conjunction (introducing the closing condition)

→ discourse linkage or contrast

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

ἐὰν

if

conditional conjunction (protasis + subjunctive)

→ discourse linkage or contrast

ἐὰν: 'if'; introduces the final conditional warning, the dark counterpart of the assurance and exhortation of vv. 22–24.

κακία

with wickedness

Dative

dative of manner (cognate with κακοποιήσητε: emphatic)

→ sphere or reference

κακία (dat. κακία): 'evil / wickedness'; the cognate dative with κακοποιήσητε ('do evil with evil') is a Hebraizing intensifier (rendering an infinitive-absolute-like emphasis) — 'if you keep on doing evil / do utter evil'; κακία is the chapter's keyword for sin (vv. 17, 19, 20).

κακοποιήσητε

you do evil

Aor Act Subj 2 Pl · κακοποιέω

verb of the protasis (the condition of persistent evil)

→ verbal action or state

κακοποιέω: 'do evil / do wrong / act wickedly'; renders רעַ עָשָׂה / עָרַע; the cognate phrase κακία κακοποιήσητε ('do evil with wickedness') stresses deliberate, persistent wrongdoing as the trigger of judgment.

καὶ

both

correlative conjunction (καὶ ... καὶ: 'both ... and')

→ discourse linkage or contrast

καὶ ... καὶ: the correlative 'both ... and', joining people and king as co-subjects of the judgment, as in v. 14.

ὕμεῖς

you

Nominative

subject (emphatic, with the king)

→ participant reference

ὕμεῖς: the emphatic plural pronoun; the people as one party under the warning.

καὶ

and

correlative conjunction (second member: 'and the king')

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (coordinate with ὑμεῖς)

→ participant prominence

βασιλεὺς: the king, sharing the people's fate under judgment — the chapter's final occurrence of its keyword, sealing the theme that monarch and nation stand or fall together before the LORD.

ὁμῶν

your

Genitive

genitive of possession (modifying βασιλεὺς)

→ relational specification

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

προστεθήσεσθε

you will be swept away / destroyed

Fut Pass Indic 2 Pl · προστίθημι

main verb of the apodosis (the threatened judgment)

→ verbal action or state

προστίθημι (fut. pass. προστεθήσεσθε): lit. 'you will be added'; here in the idiomatic sense 'you will be swept away / perish' (the Hebrew חָנַף, 'be swept away/consumed', which the LXX often renders with προστίθημι); grimly echoes the people's confession προστεθείκαμεν ('we have added', v. 19) — those who add evil will themselves be 'added' to destruction; the somber final word of Samuel's farewell address.

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.