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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 16

ΒΑΣΙΛΕΙΩΝ Α' ΙΖ'

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

David is anointed at Bethlehem, and the Spirit's movement from Saul to David begins the succession story.

Translation & textual notes

The Greek text of 1 Kingdoms 16 (= 1 Samuel 16) 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. 1 Kingdoms 16 is the great hinge of the Saul–David narrative: it opens with YHWH rebuking Samuel's prolonged mourning over the rejected Saul (ἕως πότε σὺ πενθεῖς ἐπὶ Σαουλ) and dispatching him with a horn of oil to Bethlehem, to anoint a son of Jesse whom YHWH has 'seen' for kingship (έόρακα ἐν τοῖς υἱοῖς αὐτοῦ ἐμοὶ βασιλεύειν, v. 1). The covering pretext of a sacrifice (δάμαλιν βοῶν, v. 2) guards Samuel against Saul's reprisal. At the heart of the chapter stands

the theological maxim of v. 7 — οὐχ ὡς ἐμβλέπεται ἄνθρωπος ὄψεται ὁ θεός ... ἄνθρωπος ὄψεται εἰς πρόσωπον ὁ δὲ θεὸς ὄψεται εἰς καρδίαν ('man looks on the outward appearance, but God looks on the heart') — which governs the passing of the seven elder sons (Eliab, Aminadab, Sama, and four more) none of whom YHWH has chosen (οὐκ ἐξελέξατο κύριος). The youngest, David — πυρράκης μετὰ κάλλους ὀφθαλμῶν καὶ ἀγαθὸς ὄρασει ('ruddy, with beautiful eyes and good of appearance', v. 12) — is summoned from the flock and anointed in the midst of his brothers, whereupon the Spirit of the LORD rushes upon him (ἐφύλατο πνεῦμα κυρίου ἐπὶ Δαυιδ) from that day onward (v. 13). The chapter's second half mirrors the first by inversion: the Spirit of the LORD departs from Saul and an evil spirit from the LORD chokes him (vv. 14–15); his servants prescribe a skilled lyre-player, and David — already commended as εἰδότα ψαλμόν, συνετός, πολεμιστής, σοφὸς λόγῳ, ἀγαθὸς τῷ εἶδει, with κύριος μετ' αὐτοῦ (v. 18) — is brought to court, where his playing brings Saul relief (ἀνέψυχεν Σαουλ ... καὶ ἀφίστατο ἀπ' αὐτοῦ τὸ πνεῦμα τὸ πονηρόν, v. 23). The address of Saul's courtiers, τῷ κυρίῳ ἡμῶν (v. 16), is a human honorific ('our lord/master'), to be distinguished from κύριος as the rendering of the Tetragrammaton elsewhere in the chapter.

Discourse structure of the chapter

A · 16:1–5

The commission to Bethlehem: fill the horn and anoint a son of Jesse

YHWH ends Samuel's mourning over the rejected Saul and sends him with a horn of oil to Jesse at Bethlehem to anoint a king whom YHWH has already 'seen' (v. 1). Samuel fears Saul's reprisal; YHWH provides the cover of a sacrifice (a heifer of the herd) and instructs Samuel to invite Jesse, promising to disclose the chosen one at the sacrifice (vv. 2–3). Samuel obeys, and the elders of Bethlehem meet him in trembling, asking whether his coming is peaceable; he sanctifies Jesse and his sons and calls them to the sacrifice (vv. 4–5).

B · 16:6–13

Man looks on the face, God on the heart: the seven pass and David is anointed

As the sons pass before Samuel he is drawn to Eliab's stature, but YHWH corrects him with the chapter's governing maxim: man looks on the outward appearance, but God looks on the heart (v. 7). Aminadab, Sama, and the remaining sons pass — seven in all — and none is chosen (vv. 8–10). Samuel learns the youngest is still tending the flock; David is fetched — ruddy, beautiful-eyed, good of appearance — and at YHWH's word Samuel anoints him in the midst of his brothers, and the Spirit of the LORD rushes upon David from that day onward (vv. 11–13).

C · 16:14–23

The Spirit departs from Saul; David the lyre-player brought to court

By inversion of David's anointing, the Spirit of the LORD departs from Saul and an evil spirit from the LORD torments him (vv. 14–15). His servants prescribe a skilled lyre-player to give relief; one names David — skilled in music, prudent, a warrior, wise in speech, fair of form, and 'the LORD is with him' (vv. 16–18). Saul summons David from Jesse, who sends gifts; David enters Saul's service as armor-bearer and beloved attendant (vv. 19–22), and whenever the evil spirit comes, David's playing refreshes Saul and the spirit departs (v. 23).

1 καὶ εἶπεν κύριος πρὸς Σαμουηλ ἕως πότε σὺ πενθεῖς ἐπὶ Σαουλ κἀγὼ ἐξουδένωκα αὐτὸν μὴ βασιλεύειν
ἐπὶ Ἰσραηλ πλησον τὸ κέρας σου ἐλαίου καὶ δεῦρο ἀποστείλω σε πρὸς Ἰεσσαὶ ἕως εἰς Βηθλεεμ ὅτι ἐόρακα
ἐν τοῖς υἱοῖς αὐτοῦ ἐμοὶ βασιλεύειν

And the LORD said to Samuel, 'How long will you mourn over Saul, while I have rejected him from reigning over Israel? Fill your horn with oil and come — let me send you to Jesse, as far as Bethlehem, for I have seen among his sons one to reign for me.'

New divine speech-act opening the chapter (main narrative)

καὶ εἶπεν κύριος

The καί-paratactic formula καὶ εἶπεν κύριος πρὸς Σαμουηλ resumes direct YHWH-speech after the rejection of Saul in ch. 15; the rhetorical question ἕως πότε ('how long') rebukes Samuel's grief and pivots the narrative from Saul's deposition to David's election. The horn-of-oil command and the commission to Jesse set the chapter's whole agenda.

καὶ
and

narrative conjunction (Hebraizing καὶ-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: the aorist εἶπεν introduces direct YHWH-speech; the formula καὶ εἶπεν κύριος πρὸς Σαμουηλ recurs at each new divine word to the prophet (cf. 1 Kgs 15:10; 16:7).

κύριος
LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject marks this as unmediated YHWH-speech to Samuel.

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: transliteration of Hebrew שמואל; indeclinable in the LXX (case shown by context and the governing preposition); Samuel is the last judge and the prophet who both anointed and now must replace Saul.

ἕως
until

particle in temporal interrogative (with πότε: 'how long?')

→ discourse linkage or contrast

ἕως πότε: 'how long? / until when?'; renders Hebrew עַד־מָה; a rhetorical-reproachful question demanding that Samuel cease his mourning.

πότε
when

interrogative adverb (temporal, with ἕως)

→ clausal contribution

πότε: interrogative 'when?'; in the idiom ἕως πότε it forms the rebuke 'how long will you go on grieving?'

σύ
you

Nominative

subject (emphatic second-person pronoun)

→ participant reference

σύ: the explicit pronoun is emphatic, throwing weight on Samuel personally — 'you, of all people, the one who anointed him!'

πενθεῖς
mourn

Pres Act Indic 2 Sg · πενθέω

main verb of the rhetorical question

→ verbal action or state

πενθέω: 'mourn / grieve / lament'; renders Hebrew אבל; the present tense marks Samuel's continuing grief over Saul (cf. 15:35, 'Samuel mourned for Saul'); YHWH calls it to an end.

ἐπὶ
over

preposition + accusative (object of grief)

→ spatial or relational framing

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

Σαουλ
Saul

accusative object of ἐπὶ (indeclinable proper noun)

→ participant identification

Σαουλ: transliteration of Hebrew שאול ('asked-for'); indeclinable in the LXX; Israel's first king, now rejected, is the object of Samuel's grief and the foil to David throughout the chapter.

καὶ γὰρ
while I

Nominative

subject pronoun (crasis of καὶ + ἐγώ, concessive-adversative)

→ participant reference

καὶ γὰρ: crasis of καὶ ἐγώ ('and I / while I!'); the emphatic pronoun sets YHWH's settled verdict against Samuel's lingering grief — the king Samuel mourns has already been rejected by God.

ἐξουδένωκα

I have rejected

Perf Act Indic 1 Sg · ἐξουδενόω

main verb (divine declaration of rejection)

→ verbal action or state

ἐξουδενόω: 'count as nothing / reject / despise'; renders Hebrew דָּנָה ('reject'); the perfect ἐξουδένωκα marks Saul's deposition (cf. 15:23, 26) as an accomplished and irreversible reality — the ground for ending the mourning.

αὐτόν

him

Accusative

direct object (Saul)

→ participant reference

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

μή

not

negative with the articular/epexegetic infinitive (result-of-rejection)

→ clausal qualification or emphasis

μή: the negative with βασιλεύειν expresses the content/result of the rejection — 'rejected him so as not to reign,' i.e. from being king over Israel.

βασιλεύειν

to reign

Pres Act Inf · βασιλεύω

complementary/epexegetic infinitive (defining the rejection)

→ verbal action or state

βασιλεύω: 'be king / reign'; renders Hebrew מָלַךְ; the infinitive specifies that Saul is rejected from the office of kingship — the negated infinitive sets up the positive ἐμοὶ βασιλεύειν of the chosen son at the verse's end.

ἐπὶ

over

preposition + accusative (sphere of rule)

→ spatial or relational framing

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

Ισραηλ

Israel

accusative object of ἐπὶ (indeclinable proper noun, sphere of kingship)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; the covenant people over whom kingship is exercised; Saul's rejection is precisely from reigning ἐπὶ Ισραηλ.

πλήσον

fill

Aor Act Impv 2 Sg · πίμπλημι

main verb (divine command to Samuel)

→ verbal action or state

πίμπλημι: 'fill / make full'; renders Hebrew מָלַךְ; the aorist imperative πλήσον commands the filling of the horn with anointing oil — the instrument of royal consecration, contrasting with the flask used for Saul (10:1).

τὸ

the

Accusative

article

→ noun-phrase marking

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

κέρας

horn

Accusative

direct object of πλησον

→ object specification

κέρας: 'horn'; renders Hebrew קֶרֶן; the horn of oil is the vessel of royal anointing; 'horn' also carries symbolic overtones of strength and enduring dynasty (cf. the contrast with Saul's mere φακός, flask, in 10:1).

σου

your

Genitive

genitive of possession (your horn)

→ relational specification

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

ἐλαίου

with oil

Genitive

genitive of content (with πλησον: 'fill with oil')

→ relational specification

ἐλαιον: 'olive oil'; renders Hebrew יַהֵן; the genitive of content denotes what fills the horn; the anointing oil is the medium by which the Spirit's election is sacramentally enacted in v. 13.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δεῦρο

come

adverb of command (interjectional: 'come!')

→ clausal contribution

δεῦρο: 'come (here)!'; an adverb used as a hortatory interjection, renders Hebrew הֵן /; here it summons Samuel to action before the dispatch to Jesse.

ἀποστείλω

let me send

Aor Act Subj 1 Sg · ἀποστέλλω

hortatory subjunctive (first-person divine resolve)

→ verbal action or state

ἀποστέλλω: 'send / dispatch (with a commission)'; renders Hebrew שְׁלַח; the first-person subjunctive expresses YHWH's resolve to send Samuel on the prophetic-royal errand to Bethlehem.

σε

you

Accusative

direct object (Samuel sent)

→ participant reference

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

πρός

to

preposition + accusative (goal of sending)

→ spatial or relational framing

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

Ιεσσαί

Jesse

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ιεσσαί: transliteration of Hebrew יֵשַׁע; indeclinable in the LXX; the Bethlehemite father of David, through whom the Davidic line and (in NT typology) the messianic 'root of Jesse' (Isa 11:1, 10; Rom 15:12) descends.

ἕως

as far as

preposition/particle of extent (with εἰς: 'as far as')

→ spatial or relational framing

ἕως: 'as far as / up to'; the pleonastic ἕως εἰς Βηθλεεμ ('as far as to Bethlehem') is a Hebraizing rendering of ὧς; it stresses the full extent of the journey to Jesse's town.

εἰς

to

preposition + accusative (goal of motion, with ἕως)

→ spatial or relational framing

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

Βηθλεεμ

Bethlehem

accusative object of εἰς (indeclinable place-name)

→ participant identification

Βηθλεεμ: transliteration of Hebrew בֵּית לֶחֶם ('house of bread'); indeclinable; Jesse's town in Judah, the place of David's anointing and, in NT fulfilment, of the Messiah's birth (Mic 5:1; Matt 2:6).

ὅτι

for

causal conjunction (grounds for the sending)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the reason for the dispatch — YHWH has already 'seen' the future king among Jesse's sons.

έώρακα

I have seen

Perf Act Indic 1 Sg · έώραω

main verb of causal clause (divine election by 'seeing')

→ verbal action or state

έώραω: 'see / perceive'; renders Hebrew חָזַק ; the perfect έώρακα signals that YHWH's selection is already accomplished — divine 'seeing' here is election, and it anticipates the v. 7 maxim that God's seeing penetrates to the heart.

έν

among

preposition + dative (sphere: 'among his sons')

→ spatial or relational framing

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

τοις

the

Dative

article

→ noun-phrase marking

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

υίοις

sons

Dative

dative object of έν (the field of election)

→ sphere or reference

υίός: 'son'; renders Hebrew בֶּן ; the sons of Jesse are the pool from which the chosen king will be drawn — the chapter's drama is which of them YHWH has 'seen.'

αὐτοῦ

his

Genitive

genitive of possession (Jesse's sons)

→ relational specification

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

έμοι

for me

Dative

dative of advantage (with βασιλεύειν: 'to reign for me')

→ participant reference or interest

έγώ (dat. έμοί): the emphatic dative of advantage marks the chosen son as YHWH's own king — he will reign 'for me,' a stark contrast to Saul, the king the people had demanded.

βασιλεύειν

to reign

Pres Act Inf · βασιλεύω

epexegetic infinitive (purpose/content of the 'seeing')

→ verbal action or state

βασιλεύω: the infinitive defines what YHWH has seen — a king 'to reign for me'; the positive έμοι βασιλεύειν answers and reverses the negated μη βασιλεύειν of Saul earlier in the verse.

2 καὶ εἶπεν Σαμουηλ πῶς πορευθῶ καὶ ἀκούσεται Σαουλ καὶ ἀποκτενεῖ με καὶ εἶπεν κύριος δάμαλιν βοῶν λαβὲ ἐν τῇ χειρί σου καὶ ἔρεῖς θῦσαι τῷ κυρίῳ ἥκω

And Samuel said, 'How shall I go? For Saul will hear of it and kill me.' And the LORD said, 'Take a heifer of the herd in your hand, and you shall say, "I have come to sacrifice to the LORD."'

Prophetic objection and divine reply (dialogue exchange) καὶ εἶπεν Σαμουηλ

Samuel's deliberative question πῶς πορευθῶ voices the real political danger: a public anointing would be treason against the reigning Saul. YHWH answers not by dismissing the danger but by providing a true cover-act — a sacrifice — under which the anointing can be concealed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces Samuel's reply to the divine commission.

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

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

πῶς

how

interrogative adverb (deliberative question)

→ clausal contribution

πῶς: 'how?'; introduces a deliberative question expressing Samuel's perplexity and fear about undertaking the errand.

πορευθῶ

shall I go

Aor Pass Subj 1 Sg · πορεύομαι

deliberative subjunctive (main verb of the question)

→ verbal action or state

πορεύομαι: 'go / travel'; renders Hebrew לָךְ; the deliberative subjunctive expresses Samuel's quandary — going to anoint a rival king risks Saul's lethal reaction.

καὶ

and

consecutive conjunction (result: 'and then')

→ discourse linkage or contrast

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

ἀκούσεται

will hear

Fut Mid Indic 3 Sg · ἀκούω

main verb (anticipated consequence)

→ verbal action or state

ἀκούω: 'hear / learn of'; the future-middle deponent here means Saul 'will get word of it'; Samuel fears the anointing cannot stay secret.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

καὶ

and

consecutive conjunction

→ discourse linkage or contrast

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

ἀποκτενεῖ

will kill

Fut Act Indic 3 Sg · ἀποκτείνω

main verb (feared lethal consequence)

→ verbal action or state

ἀποκτείνω: 'kill / put to death'; renders Hebrew גָּדַח; Samuel's fear is well-founded given Saul's later murderous jealousy of David (chs. 18–19).

με

me

Accusative

direct object (Samuel)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (Samuel).

καὶ

and

narrative conjunction (introducing divine reply)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces YHWH's response to Samuel's fear.

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: the Tetragrammaton; YHWH answers Samuel's fear with a practical stratagem of concealment.

δάμαλιν

heifer

Accusative

direct object of λαβέ (fronted for emphasis)

→ object specification

δάμαλις: 'heifer / young cow'; renders Hebrew חֲזִיזָה; the sacrificial animal that provides the legitimate pretext for Samuel's journey to Bethlehem.

βοῶν

of the herd

Genitive

partitive/descriptive genitive (with δάμαλιν: 'a heifer of the cattle')

→ relational specification

βοῦς (gen. pl. βοῶν): 'ox / head of cattle'; the genitive βοῶν specifies the heifer as one of the herd — a fitting and unremarkable sacrificial offering.

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (divine command)

→ verbal action or state

λαμβάνω: 'take / receive'; renders Hebrew חָזַק; the aorist imperative directs Samuel to take the heifer as the visible justification for his journey.

ἐν

in

preposition + dative (instrumental-locative: 'in your hand')

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

χειρί

hand

Dative

dative of place (with ἐν: 'in your hand')

→ sphere or reference

χείρ: 'hand'; the idiom ἐν τῇ χειρί σου ('in your hand') renders Hebrew בְּיָדְךָ — to take/lead along with oneself.

σου your Genitive <i>genitive of possession</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐρεῖς you shall say Fut Act Indic 2 Sg · λέγω <i>main verb (future used as command)</i> → verbal action or state λέγω (fut. ἐρῶ): 'say'; the future ἐρεῖς functions as a command — the words Samuel is to speak as his stated purpose for coming.	θῦσαι to sacrifice Aor Act Inf · θύω <i>infinitive of purpose (with ἦκω: 'I have come to sacrifice')</i> → verbal action or state θύω: 'sacrifice / offer'; renders Hebrew תָּבַח; the infinitive of purpose states the cover-reason; the sacrifice is genuine, so the statement is not a falsehood but a partial disclosure.
τῷ to the Dative <i>article</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	κυρίῳ LORD Dative <i>dative indirect object (recipient of sacrifice)</i> → sphere or reference κύριος (dat. κυρίῳ): the Tetragrammaton; the sacrifice is offered 'to the LORD' — a genuine act of worship that masks the anointing's true purpose.	ἦκω I have come Pres Act Indic 1 Sg · ἦκω <i>main verb of the quoted declaration</i> → verbal action or state ἦκω: 'have come / be present'; the present has a perfective sense ('I have arrived and am here'); the declaration Samuel will make to the Bethlehemites.	

3 καὶ καλέσεις τὸν Ιεσσαὶ εἰς τὴν θυσίαν καὶ γνωριῶ σοι ὃ ποιήσεις καὶ κρίσεις ὃν ἐὰν εἴπω πρὸς σέ

'And you shall call Jesse to the sacrifice, and I will make known to you what you are to do; and you shall anoint for me the one whom I tell you.'

Continuation of divine instruction (sequential commands)

καὶ καλέσεις

YHWH completes the stratagem: Jesse is to be invited to the sacrifice, where the divine disclosure (γνωριῶ) will identify the chosen son. The open-ended ὃν ἐὰν εἴπω keeps the identity hidden until the decisive moment of v. 12, building narrative suspense.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

καλέσεις
you shall call

Fut Act Indic 2 Sg · καλέω

main verb (imperative future)

→ verbal action or state

καλέω: 'call / invite / summon'; renders Hebrew קָרָא; Samuel is to invite Jesse specifically to the sacrificial meal, the setting for the disclosure.

τὸν
the

Accusative

article (with proper noun)

→ noun-phrase marking

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

Ἰεσσαί
Jesse

accusative object of καλέσεις (indeclinable; case marked by article)

→ participant identification

Ἰεσσαί: indeclinable proper noun; the article τὸν supplies the accusative case-marking for the invitation.

εἰς
to

preposition + accusative (goal/occasion)

→ spatial or relational framing

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

τὴν
the

Accusative

article

→ noun-phrase marking

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

θυσίαν
sacrifice

Accusative

accusative object of εἰς (the sacrificial occasion)

→ object specification

θυσία: 'sacrifice / offering'; renders Hebrew זָבַח; the cultic meal serves as the discreet venue for the anointing.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

γνωρίω

I will make known

Fut Act Indic 1 Sg · γνωρίζω

main verb (divine promise of disclosure)

→ verbal action or state

γνωρίζω: 'make known / reveal'; renders Hebrew יָדַע (Hiphil); YHWH reserves the disclosure of the chosen one to the decisive moment, guiding Samuel step by step.

σοι

to you

Dative

dative indirect object (recipient of revelation)

→ participant reference or interest

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

ἃ

what

Accusative

relative pronoun (neuter pl., object of ποιήσεις)

→ participant reference

ὅς (neut. pl. ἃ): 'the things which'; the relative clause specifies the content of the divine disclosure — the actions Samuel is to perform.

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

verb of relative clause

→ verbal action or state

ποιέω: 'do / make'; renders Hebrew עָשָׂה; what Samuel is 'to do' will be revealed in due course — namely, to anoint the one God indicates.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

χρίσεις
you shall anoint

Fut Act Indic 2 Sg · χρίω

main verb (imperative future: the central commission)

→ verbal action or state

χρίω: 'anoint'; renders Hebrew מָשַׁח; the root of χριστός ('anointed one / Messiah'); the act of anointing confers the Spirit-empowered kingship and stands at the theological centre of the chapter (fulfilled v. 13).

ὃν
whom

Accusative

relative pronoun (object of χρίσεις, antecedent indefinite)

→ participant reference

ὃς (acc. ὃν): 'whom'; with ἐάν + subjunctive forms a generalizing relative clause ('whomever I tell you'), deliberately leaving the chosen one's identity open.

ἐάν
ever

conditional particle (generalizing the relative clause)

→ discourse linkage or contrast

ἐάν: with the subjunctive in a relative clause yields the indefinite 'whomever'; the suspense of David's identity is built into the very grammar.

εἶπω
I tell

Aor Act Subj 1 Sg · λέγω

verb of indefinite relative clause (subjunctive with ἐάν)

→ verbal action or state

λέγω: the aorist subjunctive εἶπω with ἐάν marks the divine indication as a future, as-yet-unspecified word — Samuel must wait on God's signal.

πρός
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

σέ
you

Accusative

accusative object of πρὸς (emphatic form)

→ participant reference

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

4 καὶ ἐποίησεν Σαμουηλ πάντα ἃ ἐλάλησεν αὐτῷ κύριος καὶ ἦλθεν εἰς Βηθλεεμ καὶ ἐξέστησαν οἱ πρεσβύτεροι τῆς πόλεως τῇ ἀπαντήσῃ αὐτοῦ καὶ εἶπαν εἰρήνη ἡ εἴσοδος σου ὁ βλέπων

And Samuel did all that the LORD spoke to him, and came to Bethlehem; and the elders of the city were amazed at meeting him, and said, 'Is your coming in peace, O seer?'

Obedience-fulfilment and arrival scene (main narrative) καὶ ἐποίησεν Σαμουηλ

The obedience formula ἐποίησεν ... πάντα ἃ ἐλάλησεν αὐτῷ κύριος marks Samuel's full compliance. The elders' trembling (ἐξέστησαν) and anxious question reveal that a visit from the formidable prophet — possibly in judgment — provokes fear; their address ὁ βλέπων ('the seer') uses the old title for a prophet (cf. 9:9).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (obedience-fulfilment)

→ verbal action or state

ποιέω: 'do / perform'; the obedience formula ἐποίησεν πάντα ἃ ἐλάλησεν ... κύριος is standard LXX language for exact compliance with a divine command (cf. Exod 7:6; 39:43).

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

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

πάντα

all

Accusative

direct object (substantival: 'all things')

→ object specification

πᾶς (neut. pl. πάντα): 'all things'; the totality emphasises Samuel's complete obedience to the divine instructions of vv. 1–3.

ἃ

that

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὅς (neut. pl. ἃ): 'which things'; the relative clause defines πάντα as precisely what YHWH had spoken.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ verbal action or state

λαλέω: 'speak'; renders Hebrew דבר (Piel); refers back to the divine commission of vv. 1–3.

αὐτῷ

to him

Dative

dative indirect object (Samuel)

→ participant reference or interest

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

κύριος

LORD

Nominative

subject of ἐλάλησεν (divine speaker)

→ participant prominence

κύριος: the Tetragrammaton; the source of the commands Samuel obeys.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἦλθεν
came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (arrival)

→ verbal action or state

ἔρχομαι: 'come / go'; renders Hebrew נָוָב; marks Samuel's arrival at Bethlehem, fulfilling the dispatch of v. 1.

εἰς
to

preposition + accusative (goal of motion)

→ spatial or relational framing

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

Βηθλεεμ
Bethlehem

accusative object of εἰς (indeclinable place-name)

→ participant identification

Βηθλεεμ: Jesse's town; Samuel's arrival sets the stage for the anointing.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξέστησαν
were amazed

Aor Act Indic 3 Pl · ἐξίστημι

main verb (reaction of the elders)

→ verbal action or state

ἐξίστημι: 'be amazed / be alarmed / be beside oneself'; renders Hebrew דָּרַח ('tremble'); the elders' alarm signals that an unannounced visit from the prophet, who had recently hewn Agag in pieces (15:33), might portend judgment.

οἱ
the

Nominative

article

→ noun-phrase marking

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

πρεσβύτεροι
elders

Nominative

subject (the city's elders)

→ participant prominence

πρεσβύτερος: 'elder'; renders Hebrew זִקְנֵי; the civic leaders of Bethlehem, who meet the prophet on behalf of the town.

τῆς
of the

Genitive

article

→ noun-phrase marking

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

πόλεως
city

Genitive

genitive of relationship (the elders of the city)

→ relational specification

πόλις: 'city / town'; renders Hebrew עִיר; Bethlehem as a civic body whose elders represent it.

τῇ
at the

Dative

article

→ noun-phrase marking

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

ἀπαντήσῃ
meeting

Dative

dative of cause/occasion (at meeting him)

→ sphere or reference

ἀπάντησις: 'a meeting / encounter'; renders Hebrew תִּקְוָה; the dative τῇ ἀπαντήσῃ αὐτοῦ gives the occasion of the elders' alarm — the very fact of going out to meet the prophet.

αὐτοῦ

his

Genitive

genitive object (the meeting of him)

→ relational specification

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

καὶ

and

narrative conjunction (introducing speech)

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: the Hellenistic first-aorist form εἶπαν (for εἶπον) is common in the LXX; introduces the elders' anxious question.

εἰρήνη

peace

Nominative

predicate nominative (in verbless question: 'is ... peace?')

→ participant prominence

εἰρήνη: 'peace / wellbeing'; renders Hebrew שָׁלוֹם; the elders ask whether the prophet comes peaceably (הֲבֹאֲךָ בְּשָׁלוֹם) — a verbless question betraying their fear of judgment.

ἡ

the

Nominative

article

→ noun-phrase marking

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

εἴσοδος

coming

Nominative

subject of verbless question (your entrance/coming)

→ participant prominence

εἴσοδος: 'entrance / coming-in'; renders Hebrew בֹּאֲךָ; 'is your coming peaceable?' — the polite-anxious greeting to an unexpected and formidable visitor.

σου

your

Genitive

genitive of possession (your coming)

→ relational specification

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

ὁ

O

Nominative

article (with substantival participle, vocative address)

→ noun-phrase marking

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

βλέπων

seer

Pres Act Ptcp Nom Sg Masc · βλέπω

substantival participle (vocative nominative: 'O seer')

→ verbal action or state

βλέπω: 'see / look'; the substantival participle ὁ βλέπων ('the one who sees / the seer') renders the old prophetic title הַנָּבִי (cf. 1 Kgs 9:9, 'the prophet was formerly called the seer'); the nominative for vocative is a Hebraism, addressing Samuel by his office.

5 καὶ εἶπεν εἰρήνη θῦσαι τῷ κυρίῳ ἦκω ἀγιάσθητε καὶ εὐφράνθητε μετ' ἐμοῦ σήμερον καὶ ἡγίασεν τὸν Ιεσσαὶ καὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐκάλεσεν αὐτοὺς εἰς τὴν θυσίαν

And he said, 'In peace. I have come to sacrifice to the LORD. Sanctify yourselves and rejoice with me today.' And he sanctified Jesse and his sons and called them to the sacrifice.

Reassurance and ritual preparation (main narrative) καὶ εἶπεν εἰρήνη

Samuel reassures the elders (εἰρήνη) and discloses his cover-purpose, then issues the cultic imperatives ἀγιάσθητε ... εὐφράνθητε. The narrator's twin verbs ἡγίασεν ... ἐκάλεσεν report Samuel's sanctifying of Jesse and his sons — the very household from which the king will come.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces Samuel's reassuring reply to the alarmed elders.

εἰρήνη

peace

Nominative

predicate nominative / one-word answer ('[it is] peace')

→ participant prominence

εἰρήνη: 'peace'; the terse answer εἰρήνη ('ἰρῆνῃ') directly allays the elders' fear of v. 4 — Samuel comes not in judgment but to worship.

θῦσαι

to sacrifice

Aor Act Inf · θύω

infinitive of purpose (with ἦκω)

→ verbal action or state

θύω: 'sacrifice'; the stated purpose, repeating the cover-formula prescribed by YHWH in v. 2.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative indirect object (recipient of sacrifice)

→ sphere or reference

κύριος: the Tetragrammaton; the sacrifice is genuinely offered to YHWH.

ἦκω

I have come

Pres Act Indic 1 Sg · ἦκω

main verb of the declaration

→ verbal action or state

ἦκω: 'have come / be present'; Samuel publicly states his presence and purpose.

ἀγιάσθητε

sanctify yourselves

Aor Pass Impv 2 Pl · ἀγιάζω

main verb (cultic imperative)

→ verbal action or state

ἀγιάζω: 'sanctify / consecrate / make holy'; renders Hebrew שׁדק (Hithpa'el, 'consecrate yourselves'); the passive-reflexive imperative requires ritual purification before participating in the sacrificial meal (cf. Exod 19:10).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὐφράνθητε

rejoice

Aor Pass Impv 2 Pl · εὐφραίνω

main verb (cultic imperative)

→ verbal action or state

εὐφραίνω: 'gladden'; passive 'rejoice / make merry'; renders Hebrew נחמ; the sacrificial meal is a joyful covenant occasion to which Jesse's household is invited.

μετ'

with

preposition + genitive (accompaniment; elided before vowel)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

genitive object of μετά (accompaniment)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of μετά (accompaniment).

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders Hebrew היום; sets the immediate occasion for the sacrificial gathering.

καὶ

and

narrative conjunction (shift to narrator)

→ discourse linkage or contrast

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

ἡγίασεν

he sanctified

Aor Act Indic 3 Sg · ἀγιάζω

main verb (narrator's report of Samuel's act)

→ verbal action or state

ἀγιάζω: here active, 'he consecrated'; Samuel personally sanctifies Jesse and his sons, bringing the chosen household into the sphere of the sacred for the decisive moment.

τὸν

the

Accusative

article (with proper noun)

→ noun-phrase marking

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

Ἰεσσαί

Jesse

accusative object of ἡγίασεν (indeclinable; case marked by article)

→ participant identification

Ἰεσσαί: the father of David, sanctified together with his household.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

direct object (Jesse's sons, also sanctified)

→ object specification

υἱός: 'son'; the sons of Jesse, the candidates among whom YHWH's chosen king is hidden.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (invitation to the sacrifice)

→ verbal action or state

καλέω: 'call / invite'; Samuel summons Jesse's household to the sacrificial meal, the setting for the divine disclosure of vv. 6–12.

αὐτούς

them

Accusative

direct object (Jesse and his sons)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (Jesse and his sons).

εἰς

to

preposition + accusative (goal/occasion)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

θυσίαν

sacrifice

Accusative

accusative object of εἰς

→ object specification

θυσία: 'sacrifice'; the cultic meal at which the sons will pass before Samuel.

6 καὶ ἐγενήθη ἐν τῷ αὐτοὺς εἰσιέναι καὶ εἶδεν τὸν Ελιαβ καὶ εἶπεν ἄλλὰ καὶ ἐνώπιον κυρίου χριστὸς αὐτοῦ

And it came to pass, as they entered, that he saw Eliab and said, 'Surely the LORD's anointed is before him.'

Scene-setting temporal formula + Samuel's premature inference (main narrative)

καὶ ἐγενήθη

The temporal formula καὶ ἐγενήθη ἐν τῷ + articular infinitive sets the scene of the sons' entrance. Samuel, seeing the eldest Eliab, jumps to a conclusion (ἄλλὰ καί, 'surely') based on outward impressiveness — the very error the next verse will correct.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (temporal scene-setting formula)

→ verbal action or state

γίνομαι (aor. pass. ἐγενήθη): 'become / happen'; the formula καὶ ἐγενήθη ... καὶ renders the Hebrew narrative יָבִיחַ ... wayyiqtol construction, a hallmark of LXX historical style.

ἐν

in

preposition + dative articular infinitive (temporal: 'as / when')

→ spatial or relational framing

ἐν τῷ + infinitive: a temporal construction ('while/when they were entering'), renders the Hebrew אֲנִי + infinitive construct.

τῷ

the

Dative

article (with articular infinitive εἰσιέναι)

→ noun-phrase marking

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

αὐτοὺς

they

Accusative

accusative subject of the articular infinitive

→ participant reference

αὐτοὺς: the accusative αὐτούς is the subject of the infinitive εἰσιέναι ('as they entered'), the standard construction with the articular infinitive.

εἰσιέναι

to enter

Pres Act Inf · εἴσεμι

articular infinitive (temporal clause)

→ verbal action or state

εἴσεμι: 'go in / enter'; the present infinitive depicts the sons' entrance as in progress when Samuel sees Eliab.

καὶ

and

narrative conjunction (apodosis after the temporal clause)

→ discourse linkage or contrast

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

εἶδεν

he saw

Aor Act Indic 3 Sg · ὁράω

main verb (Samuel's perception)

→ verbal action or state

ὁράω (aor. εἶδον): 'see'; pointedly, Samuel 'sees' Eliab's outward form — the human seeing that v. 7 contrasts with God's seeing into the heart.

τὸν

the

Accusative

article (with proper noun)

→ noun-phrase marking

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

Ελιαβ

Eliab

accusative object of εἶδεν (indeclinable; case marked by article)

→ participant identification

Ελιαβ: transliteration of Hebrew עֲלִיָּאָב ('my God is father'); the eldest son of Jesse (cf. 17:13), whose stature impresses Samuel but not God.

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 (Samuel's inner inference, spoken)

→ verbal action or state

λέγω: introduces Samuel's mistaken conclusion about Eliab.

ἀλλὰ

surely

asseverative particle (here emphatic: 'surely / indeed')

→ discourse linkage or contrast

ἀλλὰ: usually adversative ('but'), here together with καί it is asseverative-emphatic ('surely indeed'), rendering Hebrew אָלָּא; it conveys Samuel's confident but premature judgment.

καὶ

indeed

adverbial intensifier (with ἀλλὰ)

→ discourse linkage or contrast

καί: adverbial 'even / indeed' reinforcing ἀλλὰ; the pair underscores Samuel's certainty that this impressive man must be the chosen one.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering עֲלֵי / עֲנֵי; here 'before the LORD stands his anointed' — Samuel's supposition that Eliab is the chosen king.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον (also possessor of χριστός)

→ relational specification

κύριος: the Tetragrammaton; the genitive does double duty — 'before the LORD' and 'the LORD's anointed.'

χριστός

anointed

Nominative

predicate nominative (in verbless clause: 'his anointed [stands]')

→ participant prominence

χριστός: 'anointed one'; verbal adjective of χρίω, renders Hebrew מָשִׁחַ; the king-designate is YHWH's 'anointed'; Samuel wrongly applies the title to Eliab, but the word anticipates David and, ultimately, the messianic Χριστός.

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).

7 καὶ εἶπεν κύριος πρὸς Σαμουηλ μὴ ἐπιβλέψῃς ἐπὶ τὴν ὄψιν αὐτοῦ μηδὲ εἰς τὴν ἕξιν μεγέθους αὐτοῦ ὅτι ἐξουδένωκα αὐτόν ὅτι οὐχ ὡς ἐμβλέψεται ἄνθρωπος ὁψεται ὁ θεός ὅτι ἄνθρωπος ὁψεται εἰς πρόσωπον ὁ δὲ θεὸς ὁψεται εἰς καρδίαν

And the LORD said to Samuel, 'Do not look on his appearance nor on his great stature, for I have rejected him; for God does not see as man sees, for man looks on the face, but God looks on the heart.'

Divine correction: the theological centre of the chapter (main narrative)

καὶ εἶπεν κύριος

YHWH's intervention overturns Samuel's outward judgment and states the chapter's governing maxim. The double prohibition (μὴ ... μηδέ) bars reliance on appearance and height; the triple ὅτι builds the reasoning to its climax — the antithesis of human seeing (εἰς πρόσωπον) and divine seeing (εἰς καρδίαν).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces the decisive divine correction.

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: the Tetragrammaton; in this verse YHWH is referred to as both κύριος and ὁ θεός — the same God who sees the heart.

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

μὴ

do not

negative with prohibitive subjunctive

→ clausal qualification or emphasis

μὴ: negative of prohibition; with the aorist subjunctive ἐπιβλέψης it forbids the act outright.

ἐπιβλέψης

look

Aor Act Subj 2 Sg · ἐπιβλέπω

prohibitive subjunctive (main verb)

→ verbal action or state

ἐπιβλέπω: 'look upon / regard'; renders Hebrew וַבִּן (Hiphil); YHWH forbids Samuel from being swayed by Eliab's external appearance.

ἐπὶ

on

preposition + accusative (object of looking)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὄψιν

appearance

Accusative

accusative object of ἐπὶ (what is not to be regarded)

→ object specification

ὄψιν: 'appearance / face / outward look'; renders Hebrew הַצֵּה; the outward impressiveness that misleads human judgment.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

μηδὲ

nor

negative connective (continuing the prohibition)

→ discourse linkage or contrast

μηδὲ: 'and not / nor'; extends the prohibition to a second object — the man's height.

εἰς

on

preposition + accusative (object of looking)

→ spatial or relational framing

εἰς: meaning 'on'; here it marks the relation signaled by preposition + accusative (object of looking).

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἔξιν

condition / build

Accusative

accusative object of εἰς (physical bearing)

→ object specification

ἔξιν: 'condition / habit / physical state'; here the bodily 'build / bearing'; the phrase ἔξιν μεγέθους ('the condition of [his] greatness/height') renders the Hebrew reference to Eliab's stature — exactly the trait that had recommended Saul (10:23).

μεγέθους

of stature

Genitive

genitive of quality (with ἔξιν: 'build of height')

→ relational specification

μέγεθος: 'greatness / size / height'; the genitive describes the impressive tallness of Eliab — a deliberate echo of Saul's height, the criterion God now rejects.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ὅτι

for

causal conjunction (first reason: rejection of Eliab)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the first ground for the prohibition — God has rejected Eliab.

ἐξουδένωκα

I have rejected

Perf Act Indic 1 Sg · ἐξουδενόω

main verb of causal clause

→ verbal action or state

ἐξουδενόω: 'reject / despise / count as nothing'; the same verb used of Saul in v. 1, now applied to Eliab — God's verdict, not human estimation, decides.

αὐτόν

him

Accusative

direct object (Eliab)

→ participant reference

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

ὅτι

for

causal conjunction (second reason: the maxim)

→ discourse linkage or contrast

ὅτι: introduces the deeper ground — the difference between human and divine perception.

οὐχ

not

negative (with ὡς ... ὄψεται)

→ clausal qualification or emphasis

οὐ (οὐχ before rough breathing): negates the comparison — God does not see in the way man sees.

ὡς

as

comparative particle (introducing the human standard of seeing)

→ discourse linkage or contrast

ὡς: 'as / in the manner that'; sets up the antithesis between human and divine sight.

ἐμβλέπεται

looks

Fut Mid Indic 3 Sg · ἐμβλέπω

verb of the comparative clause (human seeing)

→ verbal action or state

ἐμβλέπω: 'look at / gaze upon'; the gnomic future expresses a general truth: a human being looks at surfaces, the visible exterior.

ἄνθρωπος

man

Nominative

subject of ἐμβλέπεται (human subject)

→ participant prominence

ἄνθρωπος: 'man / human being'; renders Hebrew אָדָם; the generic 'man' whose limited vision is contrasted with God's.

ὄψεται

sees

Fut Mid Indic 3 Sg · ὁράω

main verb (divine seeing, contrasted)

→ verbal action or state

ὁράω (fut. mid. ὄψεται): 'see / perceive'; the divine 'seeing' penetrates beyond appearance; the gnomic future states God's characteristic mode of perception.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject of ὄψεται (divine subject)

→ participant prominence

θεός: 'God'; renders Hebrew אֱלֹהִים; here identified with κύριος of the verse's opening — the God whose vision reaches the heart.

ὅτι

for

causal/explanatory conjunction (third ὅτι: the maxim spelled out)

→ discourse linkage or contrast

ὅτι: introduces the explanatory restatement of the antithesis in its sharpest form.

ἄνθρωπος

man

Nominative

subject (human seeing restated)

→ participant prominence

ἄνθρωπος: the generic man, here paired antithetically with ὁ θεός in the chapter's famous maxim.

ὄψεται

looks

Fut Mid Indic 3 Sg · ὁράω

main verb (human seeing: 'on the face')

→ verbal action or state

ὁράω: the same verb now used of human seeing — man's gaze terminates on πρόσωπον, the outward face.

εἰς

on

preposition + accusative (object of human seeing)

→ spatial or relational framing

εἰς: meaning 'on'; here it marks the relation signaled by preposition + accusative (object of human seeing).

πρόσωπον

the face

Accusative

accusative object of εἰς (the outward, what man sees)

→ object specification

πρόσωπον: 'face / countenance / surface'; renders Hebrew פָּנָיו (and here Hebrew עֵינָיו, 'eyes'); the visible exterior — the limit of human discernment.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

δὲ

but

adversative particle (post-positive, marking the antithesis)

→ discourse linkage or contrast

δὲ: the adversative that turns the maxim on its hinge — 'but God ..'; it sets divine perception against human.

θεός

God

Nominative

subject (divine seeing restated)

→ participant prominence

θεός: God, whose seeing reaches the inner person.

ὄψεται

looks

Fut Mid Indic 3 Sg · ὁράω

main verb (divine seeing: 'on the heart')

→ verbal action or state

ὁράω: God's seeing penetrates εἰς καρδίαν — to the inner disposition and character that determine fitness for kingship.

εἰς

on

preposition + accusative (object of divine seeing)

→ spatial or relational framing

εἰς: meaning 'on'; here it marks the relation signaled by preposition + accusative (object of divine seeing).

καρδίαν

the heart

Accusative

accusative object of εἰς (the inner person, what God sees)

→ object specification

καρδία: 'heart'; renders Hebrew לֵב; in OT anthropology the seat of will, thought, and character — the locus of true worth that God alone perceives; the climactic word of the maxim.

8 καὶ ἐκάλεσεν Ἰεσσαὶ τὸν Ἀμιναδαβ καὶ παρῆλθεν κατὰ πρόσωπον Σαμουηλ καὶ εἶπεν οὐδὲ τοῦτον ἐξελέξατο κύριος

And Jesse called Aminadab, and he passed before the face of Samuel; and he said, 'Neither has the LORD chosen this one.'

First in the series of rejected sons (repetitive narrative pattern) καὶ ἐκάλεσεν Ἰεσσαὶ

The verse begins the formulaic passing of the sons (called → passes before Samuel → rejected). The verdict οὐδὲ τοῦτον ἐξελέξατο κύριος ('neither this one') establishes the refrain that will recur in vv. 9–10, heightening suspense toward the absent youngest son.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (Jesse presents a son)

→ verbal action or state

καλέω: 'call / summon'; Jesse calls forward each son in turn to pass before the prophet.

Ἰεσσαὶ

Jesse

subject (indeclinable proper noun)

→ participant identification

Ἰεσσαὶ: the father presenting his sons to Samuel.

τὸν

the

Accusative

article (with proper noun)

→ noun-phrase marking

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

Ἀμιναδαβ

Aminadab

accusative object of ἐκάλεσεν (indeclinable; case marked by article)

→ participant identification

Ἀμιναδαβ: transliteration of Hebrew אֲמִינָדָב ('my father is noble'); the second son of Jesse (cf. 17:13), called and rejected in turn.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρῆλθεν

passed

Aor Act Indic 3 Sg · παρέρχομαι

main verb (the son passes before Samuel)

→ verbal action or state

παρέρχομαι: 'pass by / go past'; renders Hebrew עָבַר; the formulaic 'passing before' Samuel for inspection, repeated for each son.

κατὰ

before

preposition + accusative (in front of)

→ spatial or relational framing

κατά + acc.: in the idiom κατὰ πρόσωπον, 'before / in the presence of'; renders Hebrew לְפָנָיו.

πρόσωπον

the face

Accusative

accusative in prepositional idiom (κατὰ πρόσωπον: 'before')

→ spatial or relational framing

πρόσωπον: 'face'; in κατὰ πρόσωπον Σαμουηλ it is the formulaic 'before Samuel'; the recurrence of πρόσωπον subtly recalls v. 7 — these sons present only their faces.

Σαμουηλ

of Samuel

genitive in the idiom κατὰ πρόσωπον (indeclinable)

→ participant identification

Σαμουηλ: indeclinable; the prophet before whom each son passes for divine inspection.

καὶ

and

narrative conjunction (introducing verdict)

→ 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 (Samuel's verdict)

→ verbal action or state

λέγω: introduces Samuel's rejection verdict, declaring the divine choice.

οὐδὲ

neither

negative connective (adding to the rejection series)

→ discourse linkage or contrast

οὐδέ: 'neither / not even'; marks Aminadab as another in the line of those not chosen, building the cumulative refrain.

τούτου

this one

Accusative

direct object (demonstrative: Aminadab)

→ participant reference

οὗτος (acc. τούτου): the demonstrative emphatically singles out Aminadab as the one God has not chosen.

ἐξελέξατο

has chosen

Aor Mid Indic 3 Sg · ἐκλέγομαι

main verb (divine election, negated)

→ verbal action or state

ἐκλέγομαι: 'choose / select for oneself'; renders Hebrew רָבַח; the key verb of divine election in the chapter; its negation (οὐκ/οὐδὲ ... ἐξελέξατο) recurs through vv. 8–10 as the rejection refrain.

κύριος

LORD

Nominative

subject (divine elector)

→ participant prominence

κύριος: the Tetragrammaton; the sole agent of the choice — the human criteria of stature and age are irrelevant to YHWH's election.

9 καὶ παρήγαγεν Ιεσσαὶ τὸν Σαμα καὶ εἶπεν καὶ ἐν τούτῳ οὐκ ἐξελέξατο κύριος

And Jesse brought Sama forward, and he said, 'Neither in this one has the LORD chosen.'

Second rejection in the series (repetitive pattern) καὶ παρήγαγεν Ιεσσαὶ

The pattern continues with Sama (Shammah), the third son. The verb shifts to παράγω ('lead forward') and the verdict varies slightly (ἐν τούτῳ, 'in this one'), but the refrain οὐκ ἐξελέξατο κύριος is constant — the rejections accumulate toward the surprise of the youngest.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρήγαγεν

brought forward

Aor Act Indic 3 Sg · παράγω

main verb (presenting the son)

→ verbal action or state

παράγω: 'lead/bring forward / cause to pass by'; a variation on παρέρχομαι of v. 8 for the same formulaic presentation of a son before Samuel.

Ἰεσσαί

Jesse

subject (indeclinable proper noun)

→ participant identification

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

τὸν

the

Accusative

article (with proper noun)

→ noun-phrase marking

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

Σαμα

Sama

accusative object of παρήγαγεν (indeclinable; case marked by article)

→ participant identification

Σαμα: transliteration of Hebrew שָׁמַי / Shammah (cf. 17:13, also called Shimea); the third son of Jesse, likewise passed over.

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 (Samuel's verdict)

→ verbal action or state

λέγω: introduces the recurring rejection verdict.

καί

also

adverbial intensifier ('also / neither in this one')

→ discourse linkage or contrast

καί: adverbial 'also / even'; with ἐν τούτῳ it marks Sama as one more in the rejected series.

ἐν

in

preposition + dative (sphere of choosing)

→ spatial or relational framing

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

τούτῳ

this one

Dative

dative object of ἐν (demonstrative: Sama)

→ participant reference or interest

οὗτος (dat. τούτῳ): the demonstrative singles out Sama; the construction ἐν τούτῳ ('in this one') varies the verdict-formula across the series.

οὐκ

not

negative (with ἐξελέξατο)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἐξελέξατο

has chosen

Aor Mid Indic 3 Sg · ἐκλέγομαι

main verb (divine election, negated)

→ verbal action or state

ἐκλέγομαι: 'choose'; the election-verb again negated, sustaining the rejection refrain.

κύριος

LORD

Nominative

subject (divine elector)

→ participant prominence

κύριος: the Tetragrammaton; the one who chooses.

10 καὶ παρήγαγεν Ιεσσαὶ τοὺς ἑπτὰ υἱοὺς αὐτοῦ ἐνώπιον Σαμουηλ καὶ εἶπεν Σαμουηλ οὐκ ἐξελέξατο κύριος ἐν τούτοις

And Jesse brought his seven sons forward before Samuel; and Samuel said, 'The LORD has not chosen among these.'

Summative rejection of all seven sons (climax of the negative series)

καὶ παρήγαγεν Ιεσσαὶ

The verse sums up the whole parade: all seven of Jesse's present sons have passed, and none is chosen (οὐκ ἐξελέξατο κύριος ἐν τούτοις). The number ἑπτὰ rounds off the series of those examined and creates the dramatic vacuum that the youngest, still absent, will fill.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρήγαγεν

brought forward

Aor Act Indic 3 Sg · παράγω

main verb (presenting the sons)

→ verbal action or state

παράγω: 'bring forward'; here summarising the presentation of the whole group of sons.

Ιεσσαὶ

Jesse

subject (indeclinable proper noun)

→ participant identification

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἑπτὰ

seven

indeclinable numeral (attributive: 'seven sons')

→ measure or count

ἑπτὰ: 'seven'; indeclinable cardinal numeral; renders Hebrew שִׁבְעָה; the seven sons presented exclude David, the eighth (cf. 17:12), so that the number underlines that the chosen one is the one not yet seen.

υἱοὺς

sons

Accusative

direct object (the seven sons)

→ object specification

υἱός: 'son'; the seven elder sons collectively rejected.

αὐτοῦ

his

Genitive

genitive of possession (Jesse's sons)

→ relational specification

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

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; the sons pass in review before the prophet.

Σαμουηλ

Samuel

genitive object of ἐνώπιον (indeclinable)

→ participant identification

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

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 (Samuel's summative verdict)

→ verbal action or state

λέγω: introduces the concluding verdict over all seven.

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

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

οὐκ

not

negative (with ἐξελέξατο)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἐξελέξατο

has chosen

Aor Mid Indic 3 Sg · ἐκλέγομαι

main verb (divine election, negated and summative)

→ verbal action or state

ἐκλέγομαι: 'choose'; the final negation of the refrain — none of the seven is YHWH's chosen.

κύριος

LORD

Nominative

subject (divine elector)

→ participant prominence

κύριος: the Tetragrammaton; the elector whose silence over the seven points beyond them.

ἐν

among

preposition + dative (sphere of choosing)

→ spatial or relational framing

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

τούτοις

these

Dative

dative object of ἐν (demonstrative: the seven sons)

→ sphere or reference

οὗτος (dat. pl. τούτοις): the demonstrative gathers all seven into a single rejected set — 'among these' the chosen one is not to be found.

- 11 καὶ εἶπεν Σαμουηλ πρὸς Ιεσσαὶ ἐκλελοίπασιν τὰ παιδάρια καὶ εἶπεν ἔτι ὁ μικρὸς ἰδοὺ ποιμαίνει ἐν τῷ ποιμνίῳ καὶ εἶπεν Σαμουηλ πρὸς Ιεσσαὶ ἀπόστειλον καὶ λαβὲ αὐτόν ὅτι οὐ μὴ κατακλιθῶμεν ἕως τοῦ ἐλθεῖν αὐτόν

And Samuel said to Jesse, 'Are the boys all here?' And he said, 'There still remains the youngest; behold, he is shepherding in the flock.' And Samuel said to Jesse, 'Send and fetch him, for we will not sit down until he comes.'

Resolution of the suspense: the absent youngest is summoned (dialogue)

καὶ εἶπεν Σαμουηλ πρὸς Ιεσσαὶ

Samuel's question (ἐκλελοίπασιν τὰ παιδάρια — 'are the boys finished/all here?') uncovers the missing son; Jesse's reply (ἔτι ὁ μικρὸς ... ποιμαίνει) reveals the youngest at the flock. Samuel's emphatic οὐ μὴ κατακλιθῶμεν ('we will by no means recline') halts the sacrificial meal until the chosen one arrives.

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 (Samuel's question)

→ verbal action or state

λέγω: introduces Samuel's probing question to Jesse.

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).

Ιεσσαί
Jesse

accusative object of πρὸς (indeclinable)

→ participant identification

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

ἐκλελοίπασιν
are at an end

Perf Act Indic 3 Pl · ἐκλείπω

main verb (Samuel's question, expecting more)

→ verbal action or state

ἐκλείπω: 'fail / come to an end / be exhausted'; the perfect ἐκλελοίπασιν asks whether the supply of sons is finished — i.e. 'are these all the boys?'; renders Hebrew ימּתּוּ; Samuel senses the chosen one is still missing.

τὰ
the

Nominative

article (neuter plural)

→ noun-phrase marking

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

παιδάρια
boys

Nominative

subject (the young men/sons)

→ participant prominence

παιδάριον: diminutive of παῖς, 'boy / lad / young man'; renders Hebrew בָּנָיִם; here the sons collectively — Samuel asks whether they are all present.

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 (Jesse's reply)

→ verbal action or state

λέγω: introduces Jesse's answer revealing the youngest son.

ἔτι
still

adverb (temporal: 'there yet remains')

→ clausal contribution

ἔτι: 'still / yet'; renders Hebrew וְעַד; signals that one son is left over and unaccounted for — the decisive remainder.

ὁ
the

Nominative

article (with substantival adjective)

→ noun-phrase marking

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

μικρὸς

youngest

Nominative

subject (substantival adjective: 'the little/young one')

→ participant prominence

μικρός: 'small / little / young(est)'; renders Hebrew יָשָׁר; ὁ μικρός designates David as the youngest and least-regarded son — precisely the one God's heart-seeing election will choose (cf. the maxim of v. 7).

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold / look!'; renders Hebrew הִנֵּה; a presentative particle drawing attention to David's present whereabouts at the flock.

ποιμαίνει

he is shepherding

Pres Act Indic 3 Sg · ποιμαίνω

main verb (David's present activity)

→ verbal action or state

ποιμαίνω: 'shepherd / tend a flock'; renders Hebrew רָעָה; David the shepherd-boy — an image that becomes the abiding metaphor of his kingship (cf. 2 Kgs 5:2; Ps 77[78]:70–72) and of the messianic shepherd.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ποιμνίῳ

flock

Dative

dative of place (with ἐν: 'in/with the flock')

→ sphere or reference

ποιμνίον: 'flock'; cognate with ποιμαίνω; the lowly pastoral setting from which the future king is called — a deliberate contrast to royal pomp.

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 (Samuel's command)

→ verbal action or state

λέγω: introduces Samuel's order to fetch David.

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).

Ἰεσσαί

Jesse

accusative object of πρὸς (indeclinable)

→ participant identification

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

ἀπόστειλον

send

Aor Act Impv 2 Sg · ἀποστέλλω

main verb (command)

→ verbal action or state

ἀποστέλλω: 'send'; Samuel urgently orders Jesse to send for the absent son.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

λαβέ
fetch

Aor Act Impv 2 Sg · λαμβάνω

main verb (command)

→ verbal action or state

λαμβάνω: 'take / fetch'; here 'bring him (here)'; the pair ἀπόστειλον καὶ λαβέ ('send and fetch') conveys urgent insistence.

αὐτόν
him

Accusative

direct object (David)

→ participant reference

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

ὅτι
for

causal conjunction (grounds for the urgency)

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason for the haste — the meal cannot begin without him.

οὐ
not

negative (part of emphatic οὐ μή)

→ participant reference

οὐ: with μή forms the emphatic double negation οὐ μή ('by no means').

μή
by no means

negative (emphatic οὐ μή with subjunctive)

→ clausal qualification or emphasis

μή: the second member of οὐ μή; with the aorist subjunctive κατακλιθῶμεν it expresses strong denial — 'we will certainly not sit down.'

κατακλιθῶμεν
we sit down

Aor Pass Subj 1 Pl · κατακλίνω

main verb (emphatic future denial with οὐ μή)

→ verbal action or state

κατακλίνω: 'lay down / recline (at table)'; passive 'recline / take one's place at the meal'; renders the sense of Hebrew בָּנִי; the sacrificial feast will not commence until David is present — his arrival is indispensable.

ἕως
until

conjunction + articular infinitive (temporal limit)

→ discourse linkage or contrast

ἕως: 'until'; with τοῦ + infinitive forms a temporal clause ('until he comes'); renders Hebrew ἵναבֹּיָע.

τοῦ
the

Genitive

article (with articular infinitive)

→ noun-phrase marking

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

ἐλθεῖν
to come

Aor Act Inf · ἔρχομαι

articular infinitive (temporal clause with ἕως τοῦ)

→ verbal action or state

ἔρχομαι: 'come'; the articular infinitive ἕως τοῦ ἐλθεῖν αὐτόν ('until his coming') sets the term of the delay.

αὐτόν
he

Accusative

accusative subject of the infinitive ἐλθεῖν

→ participant reference

αὐτός: the accusative subject of the infinitive ('until he comes').

12 καὶ ἀπέστειλεν καὶ εἰσήγαγεν αὐτόν καὶ οὗτος πυρράκης μετὰ κάλλους ὀφθαλμῶν καὶ ἀγαθὸς ὁράσει κυρίῳ καὶ εἶπεν κύριος πρὸς Σαμουηλ ἀνάστα καὶ χρίσον τὸν Δαυιδ ὅτι οὗτος ἀγαθὸς ἐστίν

And he sent and brought him in. And he was ruddy, with beautiful eyes and good of appearance to the LORD. And the LORD said to Samuel, 'Arise, anoint David, for this is the one.'

Arrival, description, and divine designation of David (narrative climax) καὶ ἀπέστειλεν

David finally appears, his physical beauty described (πυρράκης ... κάλλους ὀφθαλμῶν ... ἀγαθὸς ὁράσει) — yet, in tension with v. 7, his fair appearance is noted only after his heart-based election is settled. The decisive divine word ἀνάστα καὶ χρίσον ... ὅτι οὗτός ἐστιν resolves the chapter's suspense.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (Jesse acts on the command)

→ verbal action or state

ἀποστέλλω: 'send'; Jesse sends for David as Samuel ordered.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσήγαγεν

brought in

Aor Act Indic 3 Sg · εἰσάγω

main verb (David is brought to the gathering)

→ verbal action or state

εἰσάγω: 'bring in / lead in'; renders Hebrew **קָבַץ** (Hiphil); David is brought from the field into the assembly for the decisive moment.

αὐτόν

him

Accusative

direct object (David)

→ participant reference

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

καὶ

and

narrative conjunction (introducing description)

→ discourse linkage or contrast

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

οὗτος

he

Nominative

subject (demonstrative in a verbless descriptive clause)

→ participant reference

οὗτος: 'this one / he'; the demonstrative introduces the description of David's appearance in a verbless clause ('and he was ...').

πυρράκης

ruddy

Nominative

predicate adjective (David's complexion)

→ participant prominence

πυρράκης: 'ruddy / reddish'; renders Hebrew **יָמוּן**; describes David's healthy, reddish-bronzed complexion (cf. 17:42); a mark of youthful vigour and beauty.

μετά

with

preposition + genitive (accompaniment/quality)

→ spatial or relational framing

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

κάλλους

beauty

Genitive

genitive object of μετά (quality: 'with beauty of eyes')

→ relational specification

κάλλους: 'beauty / loveliness'; the phrase μετά κάλλους ὀφθαλμῶν ('with beauty of eyes') renders Hebrew עֵינָיו יְפִי ('beautiful of eyes').

ὀφθαλμῶν

of eyes

Genitive

genitive (specifying the beauty: 'of eyes')

→ relational specification

ὀφθαλμός: 'eye'; David's beautiful eyes — ironically the very 'face' (cf. πρόσωπον/ὄψις, v. 7) which God had said not to judge by, here described only because the heart-choice is already made.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀγαθός

good

Nominative

predicate adjective (good of appearance)

→ participant prominence

ἀγαθός: 'good / fine / fair'; here 'good/fair of appearance'; the same adjective recurs in the divine verdict οὗτος ἀγαθός ἐστιν, linking David's outward goodness with his fitness in God's sight.

ὁράσει

in appearance

Dative

dative of respect (good with respect to appearance)

→ sphere or reference

ὁράσει: 'sight / appearance / look'; the dative of respect ('good in appearance'); renders Hebrew טוֹב רְאִי ('good of appearance').

κυρίῳ

to the LORD

Dative

dative of reference (good of appearance 'to/before the LORD')

→ sphere or reference

κύριος (dat. κυρίῳ): the Tetragrammaton; the LXX adds 'to the LORD,' a striking note that David's goodness is reckoned in YHWH's estimation — the divine seeing of v. 7 now approves him.

καὶ

and

narrative conjunction (introducing divine word)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces the climactic divine command to anoint.

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: the Tetragrammaton; YHWH at last names the chosen one to Samuel.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Σαμουηλ

Samuel

accusative object of πρὸς (indeclinable)

→ participant identification

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

ἀνάστα

arise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (command to act)

→ verbal action or state

ἀνίστημι: 'rise / stand up'; the short second-aorist imperative ἀνάστα ('arise!'); a summons to immediate action before the central command χρίσον.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

χρίσον

anoint

Aor Act Impv 2 Sg · χρίω

main verb (the central divine command)

→ verbal action or state

χρίω: 'anoint'; renders Hebrew מָשַׁח; the decisive command of the whole chapter — David is to be anointed king; the act will be carried out in v. 13, accompanied by the descent of the Spirit.

τὸν

the

Accusative

article (with proper noun)

→ noun-phrase marking

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

Δαυιδ

David

accusative object of χρίσον (indeclinable; case marked by article)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד ('beloved'); indeclinable in the LXX; named here for the first time in the chapter — the chosen king, ancestor of the messianic line (cf. Matt 1:1; Rom 1:3).

ὅτι

for

causal conjunction (grounds for the command)

→ discourse linkage or contrast

ὅτι: 'because'; gives the ground for the command — this is the chosen one.

οὗτος

this

Nominative

subject (demonstrative: David)

→ participant reference

οὗτος: 'this one'; the emphatic demonstrative identifies David as the elect — answering the negated τοῦτον/τούτοις of the rejected brothers (vv. 8–10).

ἀγαθός

the good one

Nominative

predicate adjective (with ἐστιν)

→ participant prominence

ἀγαθός: 'good'; the divine verdict οὗτος ἀγαθός ἐστιν ('this is the good one / this is he') confirms David's election; the LXX's ἀγαθός renders the Hebrew identification 'this is he' (אֵלֶּה הֵוא), and ties David's 'goodness' to God's own approval.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (predicate construction)

→ verbal action or state

εἰμί: 'be'; the copula joining οὗτος and ἀγαθός in the divine identification of David.

13 καὶ ἔλαβεν Σαμουηλ τὸ κέρας τοῦ ἐλαίου καὶ ἔχρισεν αὐτὸν ἐν μέσῳ τῶν ἀδελφῶν αὐτοῦ καὶ ἐφήλατο πνεῦμα κυρίου ἐπὶ Δαυιδ ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπάνω καὶ ἀνέστη Σαμουηλ καὶ ἀπῆλθεν εἰς Ἀρμαθαιμ

And Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD rushed upon David from that day onward. And Samuel arose and went away to Armathaim.

The anointing and the Spirit's descent (climax of section B) καὶ ἔλαβεν Σαμουηλ

The commission of v. 1 is fulfilled: Samuel takes the horn (cf. πλησον τὸ κέρας, v. 1) and anoints David in the midst of his brothers. The vivid ἐφήλατο πνεῦμα κυρίου ('the Spirit rushed/leaped upon him') marks the abiding empowerment 'from that day onward' (ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπάνω), the inverse of the Spirit's departure from Saul in v. 14.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Samuel takes the horn)

→ verbal action or state

λαμβάνω: 'take'; Samuel takes up the horn of oil prepared at YHWH's command (v. 1), enacting the anointing.

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

κέρας

horn

Accusative

direct object of ἔλαβεν

→ object specification

κέρας: 'horn'; the horn of anointing oil, fulfilling πλησον τὸ κέρας σου ἐλαίου of v. 1; its symbolism of strength fits the enduring Davidic dynasty.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἐλαίου

oil

Genitive

genitive of content (the horn of oil)

→ relational specification

ἐλαίον: 'olive oil'; the anointing medium; its application is the outward sign of the inward gift of the Spirit that immediately follows.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔχρισεν

anointed

Aor Act Indic 3 Sg · χρίω

main verb (the act of anointing)

→ verbal action or state

χρίω: 'anoint'; renders Hebrew **משח**; the central act of the chapter, performed in obedience to v. 12; David is now **χριστός** κυρίου, the LORD's anointed.

αὐτόν

him

Accusative

direct object (David)

→ participant reference

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

μέσῳ

the midst

Dative

dative of place (ἐν μέσῳ: 'in the midst of')

→ sphere or reference

μέσος: 'middle / midst'; the anointing ἐν μέσῳ τῶν ἀδελφῶν ('in the midst of his brothers') is semi-public among the family, yet the political secrecy from Saul is preserved.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἀδελφῶν

brothers

Genitive

genitive of relationship (in the midst of his brothers)

→ relational specification

ἀδελφός: 'brother'; renders Hebrew **אח**; the seven elder brothers who had each been passed over now witness the anointing of the youngest.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καί

and

narrative conjunction (result)

→ discourse linkage or contrast

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

ἐφήλατο

rushed upon

Aor Mid Indic 3 Sg · ἐφάλλομαι

main verb (the Spirit's descent)

→ verbal action or state

ἐφάλλομαι: 'leap/spring upon'; renders Hebrew **פלג** ('rush upon'); the vivid verb portrays the Spirit seizing David with sudden empowering force — the same idiom used of the Spirit and Saul earlier (10:6, 10) and of Samson (Judg 14:6).

πνεῦμα

Spirit

Nominative

subject (the Spirit of the LORD)

→ participant prominence

πνεῦμα: 'spirit / breath / wind'; renders Hebrew **רוח**; here the Spirit of YHWH, the divine empowerment for kingship that henceforth rests on David.

κυρίου

of the LORD

Genitive

genitive of source/possession (the LORD's Spirit)

→ relational specification

κύριος: the Tetragrammaton; πνεῦμα κυρίου ('the Spirit of the LORD') is the very gift that v. 14 reports departing from Saul — the chapter pivots on this transfer.

ἐπὶ

upon

preposition + accusative (the one seized)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of *ἐπὶ* (indeclinable proper noun)

→ participant identification

Δαυιδ: the anointed one upon whom the Spirit now rushes — the abiding endowment that marks him as YHWH's king.

ἀπὸ

from

preposition + genitive (temporal starting point)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive of time (with *ἀπὸ*: 'from that day')

→ relational specification

ἡμέρα: 'day'; the phrase ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπάνω ('from that day and onward') marks the permanence of the Spirit's resting on David — in contrast to its intermittent rushing on Saul.

ἐκείνης

that

Genitive

demonstrative (modifying *ἡμέρας*)

→ relational specification

ἐκεῖνος: 'that'; the demonstrative fixes the day of anointing as the inaugural moment of David's Spirit-endowed life.

καὶ

and

coordinate conjunction (in the temporal idiom)

→ discourse linkage or contrast

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

ἐπάνω

onward

adverb (in the idiom 'from that day and onward')

→ clausal contribution

ἐπάνω: 'above / beyond / onward'; the idiom καὶ ἐπάνω renders Hebrew *וְעָלָה* ('and upward/onward'), expressing continuance from the anointing day into all that follows.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (*Samuel departs*)

→ verbal action or state

ἀνίστημι: 'rise / set out'; Samuel rises and leaves, his commission discharged; the verb marks narrative closure of the anointing scene.

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπῆλθεν

went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (*Samuel's return home*)

→ verbal action or state

ἀπέρχομαι: 'go away / depart'; Samuel returns to his home town, ending his role until the later narrative.

εἰς

to

preposition + accusative (goal of motion)

→ spatial or relational framing

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

Αρμαθαιμ

Armathaim

accusative object of εἰς (indeclinable place-name)

→ participant identification

Αρμαθαιμ: the LXX form of Ramah (Hebrew רַמַּת־רָמָה / Ramathaim), Samuel's home town (cf. 1 Kgs 1:1, 19; 7:17); indeclinable; familiar in the NT as Arimathea (Matt 27:57).

14 καὶ πνεῦμα κυρίου ἀπέστη ἀπὸ Σαουλ καὶ ἔπνιγεν αὐτὸν πνεῦμα πονηρὸν παρὰ κυρίου

And the Spirit of the LORD departed from Saul, and an evil spirit from the LORD was choking him.

The inverse of v. 13: the Spirit's withdrawal from Saul (main narrative, new section)

καὶ πνεῦμα κυρίου ἀπέστη

This verse mirrors v. 13 by exact inversion: where the Spirit rushed upon David, it now departs (ἀπέστη) from Saul, and an evil spirit παρὰ κυρίου ('from the LORD') takes its place. The fronting of πνεῦμα κυρίου and the imperfect ἔπνιγεν ('kept choking/tormenting') frame Saul's new affliction as ongoing.

καὶ

and

narrative conjunction (sectional pivot)

→ discourse linkage or contrast

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

πνεῦμα

Spirit

Nominative

subject (fronted for contrast with v. 13)

→ participant prominence

πνεῦμα: 'spirit'; the same πνεῦμα κυρίου that rushed on David now leaves Saul — the literary hinge of the chapter's two halves.

κυρίου

of the LORD

Genitive

genitive of source (the LORD's Spirit)

→ relational specification

κύριος: the Tetragrammaton; the departing Spirit is YHWH's own — the withdrawal signals the loss of divine empowerment for kingship.

ἀπέστη

departed

Aor Act Indic 3 Sg · ἀφίστημι

main verb (the Spirit's withdrawal)

→ verbal action or state

ἀφίστημι: 'withdraw / depart / stand off'; renders Hebrew רוּחַ; the same root recurs at v. 23 (ἀφίστατο, of the evil spirit) — the chapter is bracketed by spirits 'departing'.

ἀπὸ

from

preposition + genitive (source of departure)

→ spatial or relational framing

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

Σαουλ

Saul

genitive object of ἀπὸ (indeclinable proper noun)

→ participant identification

Σαουλ: the rejected king from whom the Spirit now departs — the divine abandonment that opens his tragic decline.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπνιγεν

was choking

Imperf Act Indic 3 Sg · πνίγω

main verb (the evil spirit's ongoing torment)

→ verbal action or state

πνίγω: 'choke / throttle / suffocate'; the LXX's vivid rendering (Hebrew תַּעֲבֹב, 'terrify') depicts the evil spirit's affliction as a strangling oppression; the imperfect ἔπνιγεν marks it as a recurring torment, set up to be relieved by David's music (v. 23).

αὐτὸν

him

Accusative

direct object (Saul)

→ participant reference

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

πνεῦμα

spirit

Nominative

subject (the evil spirit)

→ participant prominence

πνεῦμα: here the 'evil spirit' that replaces the departed Spirit of the LORD; the same noun used antithetically within one verse heightens the reversal.

πονηρὸν

evil

Nominative

attributive adjective (modifying πνεῦμα)

→ participant prominence

πονηρός: 'evil / harmful / malignant'; renders Hebrew רָע; the qualifier distinguishes this spirit from the Spirit of the LORD; its provenance παρὰ κυρίου raises the chapter's sharpest theological tension.

παρὰ

from

preposition + genitive (source: 'from beside the LORD')

→ spatial or relational framing

παρά + gen.: 'from / from beside'; that the evil spirit comes παρὰ κυρίου ('from the LORD') expresses the OT conviction of YHWH's comprehensive sovereignty even over afflicting spirits (cf. 18:10; 19:9; Judg 9:23).

κυρίου

the LORD

Genitive

genitive object of παρὰ (source of the evil spirit)

→ relational specification

κύριος: the Tetragrammaton; the affirmation that even the tormenting spirit is sent 'from the LORD' underscores divine control over Saul's judgment, without making YHWH the author of moral evil.

15 καὶ εἶπαν οἱ παῖδες Σαουλ πρὸς αὐτόν ἰδοὺ δὴ πνεῦμα κυρίου πονηρὸν πνίγει σε

And the servants of Saul said to him, 'Behold now, an evil spirit from the LORD is choking you.'

The servants diagnose the affliction (dialogue) καὶ εἶπαν οἱ παῖδες Σαουλ

Saul's courtiers name the cause of his torment (πνεῦμα κυρίου πονηρὸν) and, with ἰδοὺ δὴ, prepare to propose a remedy. Their observation sets up the prescription of vv. 16–17 that will bring David to court.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: the Hellenistic aorist εἶπαν; introduces the courtiers' diagnosis and proposal.

οἱ

the

Nominative

article

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject (Saul's attendants)

→ participant prominence

παῖς: 'servant / attendant'; renders Hebrew טַבָּח; the royal courtiers who attend Saul and counsel him in his affliction.

Σαουλ

of Saul

genitive of possession (indeclinable: 'Saul's servants')

→ participant identification

Σαουλ: indeclinable; the king whom these servants attend.

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).

αὐτόν

him

Accusative

accusative object of πρὸς (Saul)

→ participant reference

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

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; renders Hebrew הִנֵּה; draws the king's attention to their diagnosis.

δὴ

now

emphatic/hortatory particle (politely urging)

→ discourse linkage or contrast

δὴ: enclitic particle of entreaty/urgency, 'now / pray'; renders Hebrew *נָּא*; softens and presses the courtiers' address to the king.

πνεῦμα

spirit

Nominative

subject (the tormenting spirit)

→ participant prominence

πνεῦμα: 'spirit'; the courtiers identify the evil spirit as the cause of Saul's distress.

κυρίου

from the LORD

Genitive

genitive of source (the spirit's origin)

→ relational specification

κύριος: the Tetragrammaton; the courtiers echo the narrator's attribution (v. 14) that the spirit is 'of/from the LORD'.

πονηρὸν

evil

Nominative

attributive adjective (modifying πνεῦμα)

→ participant prominence

πονηρός: 'evil / harmful'; qualifies the spirit afflicting Saul.

πνίγει

is choking

Pres Act Indic 3 Sg · πνίγω

main verb (present affliction)

→ verbal action or state

πνίγω: 'choke / throttle'; the present tense voices the courtiers' perception of Saul's affliction as a present, recurring reality (cf. the imperfect ἔπνιγεν, v. 14).

σε

you

Accusative

direct object (Saul)

→ participant reference

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

16 εἰπάτωσαν δὴ οἱ δοῦλοί σου ἐνώπιόν σου καὶ ζητησάτωσαν τῷ κυρίῳ ἡμῶν ἄνδρα εἰδότα ψάλλειν ἐν κινύρᾳ καὶ ἔσται ἐν τῷ εἶναι πνεῦμα πονηρὸν ἐπὶ σοὶ καὶ ψαλεῖ ἐν τῇ κινύρᾳ αὐτοῦ καὶ ἀγαθὸν σοὶ ἔσται καὶ ἀναπαύσει σε

'Let your servants now speak before you, and let them seek for our lord a man skilled to play on the lyre; and it shall be, when the evil spirit is upon you, that he will play on his lyre, and it will be well with you, and he will give you relief.'

The servants' remedy: a skilled lyre-player (proposal within dialogue)

εἰπάτωσαν δὴ οἱ δοῦλοί σου

The courtiers propose the cure with deferential third-person imperatives (εἰπάτωσαν ... ζητησάτωσαν) and the human honorific τῷ κυρίῳ ἡμῶν ('for our lord/master', i.e. Saul). The conditional protasis (ἐν τῷ εἶναι πνεῦμα πονηρὸν) and the chain of futures map out the therapeutic music that will give Saul relief (ἀναπαύσει).

εἰπάτωσαν

let them speak

Aor Act Impv 3 Pl · λέγω

main verb (deferential third-person imperative)

→ verbal action or state

λέγω: the third-person imperative is a courtly, indirect way of making the request — the servants ask leave to speak before the king.

δὴ

now

entreaty particle (politely urging)

→ discourse linkage or contrast

δὴ: 'now / pray'; renders Hebrew *עַתָּה*; lends a tone of respectful urgency to the petition.

οἱ

the

Nominative

article

→ noun-phrase marking

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

δοῦλοί

servants

Nominative

subject (the servants referring to themselves)

→ participant prominence

δοῦλος: 'slave / servant'; renders Hebrew *עַבְד*; the courtiers humbly call themselves Saul's δοῦλοι, a self-deprecating court idiom paired with the honorific τῷ κυρίῳ ἡμῶν.

σου

your

Genitive

genitive of possession (Saul's servants)

→ relational specification

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

ἐνώπιόν

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; the servants ask to speak 'before you' — a deferential framing of their counsel.

σου

you

Genitive

genitive object of ἐνώπιον (Saul)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ζητησάτωσαν

let them seek

Aor Act Impv 3 Pl · ζητέω

main verb (third-person imperative: the proposal)

→ verbal action or state

ζητέω: 'seek / search for'; renders Hebrew שׁוֹרֵץ; the servants propose a search for a suitable musician to soothe the king.

τῷ

for the

Dative

article

→ noun-phrase marking

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

κυρίῳ

lord

Dative

dative of advantage (for our lord/master = Saul)

→ sphere or reference

κύριος (here HUMAN): 'lord / master'; in τῷ κυρίῳ ἡμῶν ('for our lord') the title is a human honorific addressed to Saul, NOT the Tetragrammaton; renders Hebrew יְיָ אֱלֹהֵינוּ ('our lord'), the deferential court address of servant to king.

ἡμῶν

our

Genitive

genitive of possession (our lord)

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; binds the courtiers to Saul as 'our lord/master,' confirming the human sense of κυρίῳ here.

ἄνδρα

a man

Accusative

direct object of ζητησάτωσαν (the man to be sought)

→ object specification

ἄνθρωπος: 'man'; renders Hebrew אִישׁ; the object of the search — a competent lyre-player; the same word recurs in the courtier's description of David (v. 18).

εἰδότα

skilled

Perf Act Ptcp Acc Sg Masc · οἶδα

attributive participle (modifying ἄνδρα: 'knowing how')

→ verbal action or state

οἶδα: 'know'; the perfect participle εἰδότα with the infinitive ψάλλειν means 'one who knows how to play / is skilled at playing'; renders Hebrew יָדָע; the same idiom describes David in v. 18 (εἰδότα ψαλμόν).

ψάλλειν

to play

Pres Act Inf · ψάλλω

complementary infinitive (with εἰδότα: 'skilled to play')

→ verbal action or state

ψάλλω: 'pluck (strings) / play a stringed instrument / sing to the harp'; renders Hebrew שָׁחַל; the source of 'psalm' (ψαλμός); the skill that fits David for both court service and his later psalmody.

ἐν

on

preposition + dative (instrument)

→ spatial or relational framing

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

κινύρα

the lyre

Dative

dative of instrument (with which one plays)

→ sphere or reference

κινύρα: 'lyre / harp'; renders Hebrew קִנּוֹר (kinnor), the stringed instrument associated with David (cf. Ps 150:3); the instrument of his therapeutic music for Saul.

καὶ

and

narrative conjunction (introducing the apodosis chain)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (apodosis-introducing formula 'and it shall be')

→ verbal action or state

εἰμί (fut. ἔσται): 'be'; the formula καὶ ἔσται renders Hebrew וְיָהִי, the standard introduction to a future scenario/apodosis.

ἐν

when

preposition + dative articular infinitive (temporal: 'when')

→ spatial or relational framing

ἐν τῷ + infinitive: temporal construction, 'when/while the spirit is upon you'; renders the Hebrew אַ + infinitive construct.

τῷ

the

Dative

article (with articular infinitive εἶναι)

→ noun-phrase marking

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

εἶναι

to be

Pres Act Inf · εἰμί

articular infinitive (temporal clause)

→ verbal action or state

εἰμί: 'be'; the infinitive in ἐν τῷ εἶναι ('when ... is') governs the accusative subject πνεῦμα — 'when the evil spirit is upon you.'

πνεῦμα

spirit

Accusative

accusative subject of the infinitive εἶναι

→ object specification

πνεῦμα: 'spirit'; the accusative subject of the articular infinitive — the evil spirit whose onsets the music is meant to counter.

πονηρόν

evil

Accusative

attributive adjective (modifying πνεῦμα)

→ object specification

πονηρός: 'evil'; qualifies the afflicting spirit, as in vv. 14–15.

ἐπὶ

upon

preposition + dative (position: 'upon you')

→ spatial or relational framing

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

σοὶ

you

Dative

dative object of ἐπί (Saul)

→ participant reference or interest

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

καὶ

then

apodotic conjunction (introducing the consequent)

→ discourse linkage or contrast

καὶ: here apodotic, introducing the main clause after the temporal protasis ('... then he will play').

ψαλεῖ

he will play

Fut Act Indic 3 Sg · ψάλλω

main verb (the player's response)

→ verbal action or state

ψάλλω: 'play the lyre'; the musician will play to dispel the affliction — the therapeutic action at the heart of the proposal.

ἐν

on

preposition + dative (instrument)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

κινύρα

lyre

Dative

dative of instrument (his lyre)

→ sphere or reference

κινύρα: 'lyre'; the instrument the player wields; 'his lyre' anticipates David's own instrument (v. 23).

αὐτοῦ

his

Genitive

genitive of possession (his lyre)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀγαθόν

well

Nominative

predicate adjective (neuter: 'it will be good')

→ participant prominence

ἀγαθός (neut. ἀγαθόν): 'good / well'; the impersonal ἀγαθόν σοι ἔσται ('it will be well with you') promises relief; the recurring ἀγαθός links David's effect on Saul with his own divinely-approved 'goodness' (v. 12).

σοι

with you

Dative

dative of advantage (well with/for you)

→ participant reference or interest

σοι: meaning 'with you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (well with/for you).

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (predicted benefit)

→ verbal action or state

εἰμί (fut. ἔσται): 'be'; the promised good outcome of the music for the king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀναπαύσει

he will give relief

Fut Act Indic 3 Sg · ἀναπαύω

main verb (the music's effect on Saul)

→ verbal action or state

ἀναπαύω: 'give rest / refresh / relieve'; renders Hebrew נוח / נוח; the music will 'give relief' to Saul — fulfilled in the report of v. 23 (ἀνέψυχεν Σαουλ).

σε

you

Accusative

direct object (Saul)

→ participant reference

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

17 καὶ εἶπεν Σαουλ πρὸς τοὺς παῖδας αὐτοῦ ἴδετε δὴ μοι ἄνδρα ὀρθῶς ψάλλοντα καὶ εἰσαγάγετε αὐτὸν πρὸς ἐμέ

And Saul said to his servants, 'Provide me now a man who plays well, and bring him to me.'

Saul accepts the proposal and issues the order (dialogue) καὶ εἶπεν Σαουλ

Saul adopts the courtiers' remedy with two imperatives: ἴδετε ('look out for / provide') and εἰσαγάγετε ('bring in'). His request for a man who plays ὀρθῶς ('well, skilfully') sets in motion the search that one servant immediately answers by naming David.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces Saul's order to his servants.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

Σαουλ: 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).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

παῖδας

servants

Accusative

accusative object of πρὸς (Saul's attendants)

→ object specification

παῖς: 'servant / attendant'; the same courtiers who made the proposal in vv. 15–16.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἴδετε

provide

Aor Act Impv 2 Pl · ὀράω

main verb (command: 'look out for / select')

→ verbal action or state

ὀράω (aor. impv. ἴδετε): 'see / look'; here in the idiomatic sense 'look out for / provide / select' (cf. Hebrew יָבִיט used of choosing); Saul commands the servants to find such a musician.

δή

now

particle of urgency (with imperative)

→ discourse linkage or contrast

δή: 'now / then'; lends urgency to the command.

μοι

for me

Dative

dative of advantage (Saul)

→ participant reference or interest

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

ἄνδρα

a man

Accusative

direct object (the man to be provided)

→ object specification

ἄνῃρ: 'man'; the musician Saul requires; the term echoes the courtiers' ἄνδρα (v. 16).

ὀρθῶς

well

adverb of manner (modifying ψάλλοντα)

→ clausal contribution

ὀρθῶς: 'rightly / well / skilfully'; specifies the quality of playing required — a competent, accomplished musician.

ψάλλοντα

who plays

Pres Act Ptcp Acc Sg Masc · ψάλλω

attributive participle (modifying ἄνδρα: 'a man playing well')

→ verbal action or state

ψάλλω: 'play the lyre'; the attributive participle describes the man by his skill — 'one who plays well.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσαγάγετε

bring

Aor Act Impv 2 Pl · εἰσάγω

main verb (second command)

→ verbal action or state

εἰσάγω: 'bring in / lead in'; Saul orders the chosen musician brought to him — fulfilled by David's arrival in vv. 21–22.

αὐτόν

him

Accusative

direct object (the man)

→ participant reference

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

πρός

to

preposition + accusative (goal)

→ spatial or relational framing

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

ἐμέ

me

Accusative

accusative object of πρὸς (emphatic form: Saul)

→ participant reference

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

18 καὶ ἀπεκρίθη εἷς τῶν παιδαρίων αὐτοῦ καὶ εἶπεν ἰδοὺ ἐόρακα υἱὸν τῷ Ιεσσαὶ Βηθλεεμίτην καὶ αὐτὸν εἰδότα ψαλμόν καὶ ὁ ἀνὴρ συνετός καὶ ὁ ἀνὴρ πολεμιστῆς καὶ σοφὸς λόγῳ καὶ ἀνὴρ ἀγαθὸς τῷ εἶδει καὶ κύριος μετ' αὐτοῦ

And one of his servants answered and said, 'Behold, I have seen a son of Jesse the Bethlehemite, and he is skilled in playing; and the man is prudent, and the man is a warrior, and wise in speech, and a man good of form, and the LORD is with him.'

A servant names David: the sixfold commendation (dialogue)

καὶ ἀπεκρίθη εἷς

One servant supplies the answer in a remarkable sixfold portrait of David — musician, prudent, warrior, wise of speech, fair of form — capped by the theologically decisive καὶ κύριος μετ' αὐτοῦ ('and the LORD is with him'), which discloses to the reader the secret of v. 13: the Spirit-anointed David is the very man Saul now unknowingly seeks.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (a servant responds)

→ verbal action or state

ἀποκρίνομαι: 'answer / reply'; the aorist-passive deponent ἀπεκρίθη is the standard LXX form; introduces the servant's recommendation of David.

εἷς

one

Nominative

subject (substantival numeral: 'one of the servants')

→ measure or count

εἷς: 'one'; cardinal numeral used substantively with the partitive genitive — 'one of the young men' steps forward to answer.

τῶν

of the

Genitive

article (partitive)

→ noun-phrase marking

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

παιδαρίων

servants

Genitive

partitive genitive (one of the attendants)

→ relational specification

παιδάριον: 'young man / servant-lad'; the partitive genitive 'one of his servants'; one of Saul's retainers who knows David personally.

αὐτοῦ

his

Genitive

genitive of possession (Saul's servants)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces the servant's commendation.

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; introduces the report of a suitable candidate already known to the speaker.

έόρακα

I have seen

Perf Act Indic 1 Sg · ὁράω

main verb (the servant's firsthand knowledge)

→ verbal action or state

ὁράω: 'see'; the perfect έόρακα ('I have seen / I know firsthand'); ironically the human 'seeing' here lights upon the very man God had 'seen' (same verb in v. 1).

υἱόν

a son

Accusative

direct object of έόρακα

→ object specification

υἱός: 'son'; the servant identifies the man as a son of Jesse — David, though here unnamed.

τῷ

of

Dative

article (with Ἰεσσαί, dative of possession)

→ noun-phrase marking

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

Ἰεσσαί

Jesse

dative of possession (indeclinable: 'a son belonging to Jesse')

→ participant identification

Ἰεσσαί: indeclinable; the dative τῷ Ἰεσσαί ('a son to/of Jesse') is a Hebraizing dative of possession, identifying David's father.

Βηθλεεμίτην

the Bethlehemite

Accusative

attributive (gentilic adjective modifying υἱόν/ Ἰεσσαί)

→ object specification

Βηθλεεμίτης: 'Bethlehemite'; gentilic from Βηθλεεμ; the declinable form (acc. -ην) locates Jesse and his son in Bethlehem (cf. 17:58).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτόν

him

Accusative

accusative subject of the participle εἰδότα (continuing έόρακα: 'seen him to be skilled')

→ participant reference

αὐτός: the resumptive accusative carries the construction forward — 'and [I have seen] him skilled in playing.'

εἰδότα

skilled in

Perf Act Ptcp Acc Sg Masc · οἶδα

participle (predicate to αὐτόν: 'knowing/skilled')

→ verbal action or state

οἶδα: 'know'; the perfect participle εἰδότα ψαλμόν ('skilled in playing/song'), echoing the courtiers' specification εἰδότα ψάλλειν (v. 16) — David fits the bill exactly.

ψαλμόν

playing

Accusative

direct object of εἰδότα (the art he knows)

→ object specification

ψαλμός: 'a striking of strings / song to the harp / psalm'; the object of David's skill; the very word that titles the Davidic Psalter (ψαλμοί), here naming his musicianship.

καὶ

and

coordinate conjunction (beginning the catalogue of qualities)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with ἀνὴρ)

→ noun-phrase marking

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

ἀνὴρ

man

Nominative

subject (verbless clause: 'the man [is] prudent')

→ participant prominence

ἀνὴρ: 'man'; the catalogue shifts to verbless predications describing David's character; the threefold ἀνὴρ structures the list.

συνετός

prudent

Nominative

predicate adjective (the man is prudent)

→ participant prominence

συνετός: 'intelligent / prudent / understanding'; renders Hebrew נָבִיךְ; David's discernment is a kingly virtue (cf. Solomon's request, 3 Kgs 3:9).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with ἀνὴρ)

→ noun-phrase marking

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

ἀνὴρ

man

Nominative

subject (verbless clause: 'the man [is] a warrior')

→ participant prominence

ἀνὴρ: the second member of the catalogue.

πολεμιστής

a warrior

Nominative

predicate nominative (the man is a warrior)

→ participant prominence

πολεμιστής: 'warrior / man of war'; renders Hebrew מַלְחָם; anticipates David's martial career — already valid before the Goliath episode (ch. 17), suggesting a thematic, not strictly chronological, ordering.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σοφός

wise

Nominative

predicate adjective (wise in speech)

→ participant prominence

σοφός: 'wise / skilful'; renders Hebrew דָּבָר; with λόγῳ ('in word'), David's eloquence and good judgment in speech.

λόγῳ

in speech

Dative

dative of respect (wise with respect to word)

→ sphere or reference

λόγος: 'word / speech'; the dative of respect specifies the sphere of David's wisdom — articulate, persuasive speech.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄνθρωπος

a man

Nominative

subject (verbless clause: 'a man good of form')

→ participant prominence

ἄνθρωπος: the third member of the catalogue (here anarthrous).

ἀγαθός

good

Nominative

predicate adjective (good of form)

→ participant prominence

ἀγαθός: 'good / fine'; here 'fair / handsome of form'; the recurring ἀγαθός (cf. vv. 12, 16) ties David's outward comeliness to his divinely-reckoned goodness.

τῷ

in

Dative

article (with εἶδει, dative of respect)

→ noun-phrase marking

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

εἶδει

form

Dative

dative of respect (good with respect to appearance)

→ sphere or reference

εἶδος: 'form / appearance / look'; the dative τῷ εἶδει ('in form') describes David's handsome appearance, echoing the description of v. 12.

καὶ

and

coordinate conjunction (climactic)

→ discourse linkage or contrast

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

κύριος

the LORD

Nominative

subject (verbless clause: 'the LORD [is] with him')

→ participant prominence

κύριος: the Tetragrammaton; the climactic καὶ κύριος μετ' αὐτοῦ ('and the LORD is with him') is the theological key — a recurring formula for David's divinely-favoured success (cf. 18:12, 14; 2 Kgs 5:10); to the reader it confirms the Spirit's resting on David (v. 13).

μετ'

with

preposition + genitive (accompaniment; elided before vowel)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά (David)

→ relational specification

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

19 καὶ ἀπέστειλεν Σαουλ ἀγγέλους πρὸς Ιεσσαὶ λέγων ἀπόστειλον πρὸς με τὸν υἱόν σου Δαυὶδ τὸν ἐν τῷ ποιμνίῳ σου

And Saul sent messengers to Jesse, saying, 'Send to me your son David, who is with your flock.'

Saul summons David from the flock (main narrative)

καὶ ἀπέστειλεν Σαουλ

Saul dispatches messengers with the imperative ἀπόστειλον. The identifying clause τὸν ἐν τῷ ποιμνίῳ ('who is with the flock') again ties David to his shepherd identity (cf. v. 11), even as he is summoned from the pasture to the royal court.

καὶ
and

narrative conjunction

→ 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 (Saul dispatches messengers)

→ verbal action or state

ἀποστέλλω: 'send'; Saul sends official envoys to fetch David.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

ἀγγέλους

messengers

Accusative

direct object (the envoys sent)

→ object specification

ἄγγελος: 'messenger / envoy'; renders Hebrew מַלְאָךְ; here human royal messengers (not 'angels'); the official summons gives David's move to court a formal character.

πρὸς
to

preposition + accusative (goal)

→ spatial or relational framing

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

Ιεσσαὶ

Jesse

accusative object of πρὸς (indeclinable)

→ participant identification

Ιεσσαί: David's father, to whom the request for his son is addressed.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (introducing direct discourse)

→ verbal action or state

λέγω: the participle λέγων ('saying') introduces the content of the message, a Hebraism rendering מֵאֵלָיו.

ἀπόστειλον

send

Aor Act Impv 2 Sg · ἀποστέλλω

main verb of the message (command to Jesse)

→ verbal action or state

ἀποστέλλω: 'send'; the king's command that Jesse send David to court.

πρός

to

preposition + accusative (goal)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (Saul)

→ participant reference

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

υἱόν

son

Accusative

direct object of ἀποστείλον

→ object specification

υἱός: 'son'; David identified as Jesse's son.

σου

your

Genitive

genitive of possession (your son)

→ relational specification

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

Δαυιδ

David

accusative in apposition to υἱόν (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; named in apposition — Saul knows David by name even before meeting him.

τὸν

the one

Accusative

article (substantivizing the following phrase: 'the one who is...')

→ noun-phrase marking

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

ἐν

with

preposition + dative (location, attributive phrase)

→ spatial or relational framing

ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (location, attributive phrase).

τῷ

the

Dative

article

→ noun-phrase marking

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

ποιμνίῳ

flock

Dative

dative of place (with ἐν: 'with the flock')

→ sphere or reference

ποίμνιον: 'flock'; the identifying detail 'who is with your flock' again marks David as the shepherd-boy (cf. v. 11), the lowly origin of the future king.

σου

your

Genitive

genitive of possession (your flock)

→ relational specification

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

20 καὶ ἔλαβεν Ἰεσσαὶ γομορ ἄρτων καὶ ἀσκὸν οἴνου καὶ ἔριφον αἰγῶν ἓνα καὶ ἐξαπέστειλεν ἐν χειρὶ Δαυιδ τοῦ υἱοῦ αὐτοῦ πρὸς Σαουλ

And Jesse took a homer of bread and a skin of wine and one kid of the goats, and sent them by the hand of David his son to Saul.

Jesse's compliance with a gift (main narrative) καὶ ἔλαβεν Ἰεσσαὶ

Jesse responds to the royal summons with a customary gift of provisions (bread, wine, a kid), sent ἐν χειρὶ Δαυιδ ('by the hand of David'). The gifts function as a respectful tribute that accompanies and legitimates David's arrival at court.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Jesse prepares the gift)

→ verbal action or state

λαμβάνω: 'take'; Jesse gathers the provisions to send with David.

Ἰεσσαὶ

Jesse

subject (indeclinable proper noun)

→ participant identification

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

γομορ

a homer

direct object of ἔλαβεν (indeclinable measure-term)

→ clausal contribution

γομορ: transliteration of Hebrew / חֹמֶר עֵינֵר (a dry measure); indeclinable in the LXX; here 'a homer/donkey-load of bread' — a quantity of provisions (the Hebrew has 'a donkey laden with bread').

ἄρτων

of bread

Genitive

genitive of content (with γομορ: 'a homer of loaves')

→ relational specification

ἄρτος: 'loaf / bread'; renders Hebrew עֵינֵר; the staple provision in the gift.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀσκὸν

a skin

Accusative

direct object of ἔλαβεν (a wineskin)

→ object specification

ἀσκός: 'leather bag / wineskin'; renders Hebrew טַבַּיִת; the container for the wine in the gift (cf. the 'new wineskins' of Matt 9:17).

οἴνου

of wine

Genitive

genitive of content (a skin of wine)

→ relational specification

οἶνος: 'wine'; renders Hebrew יַיִן; the second item in the gift.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔριφον
a kid

Accusative

direct object of ἔλαβεν (a young goat)

→ object specification

ἔριφος: 'kid / young goat'; renders Hebrew יָרֵא; the third item of the gift — a modest but proper offering.

αἰγῶν
of goats

Genitive

partitive genitive (a kid of the goats)

→ relational specification

αἶξ (gen. pl. αἰγῶν): 'goat'; the genitive specifies the kid as one of the goats — a Hebraizing idiom (דִּיכָא יָרֵא).

ἓνα
one

Accusative

numeral (modifying ἔριφον: 'one kid')

→ measure or count

εἷς (acc. ἓνα): 'one'; the numeral specifies a single kid; its post-positive placement follows the Hebrew word order.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξαπέστειλεν
sent

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (Jesse sends the gift with David)

→ verbal action or state

ἐξαποστέλλω: 'send off / send away'; the compound ἐξαπο- marks the dispatch from home; Jesse sends both gift and son to the king.

ἐν
by

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

→ spatial or relational framing

ἐν: meaning 'by'; here it marks the relation signaled by preposition + dative (agency/means: 'by the hand of').

χειρὶ
the hand

Dative

dative of means (ἐν χειρὶ: 'by the hand of')

→ sphere or reference

χείρ: 'hand'; the idiom ἐν χειρὶ ('by the hand of') renders Hebrew בְּיָד, meaning 'by means of / through the agency of' David, who carries the gift.

Δαυιδ
David

genitive of relationship (indeclinable: 'the hand of David')

→ participant identification

Δαυιδ: indeclinable; David is the bearer of the gift, his arrival at court thereby framed as a son's dutiful errand.

τοῦ
the

Genitive

article (with νιού, appositional)

→ noun-phrase marking

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

νιού
son

Genitive

genitive in apposition to Δαυιδ ('David his son')

→ relational specification

νιός: 'son'; the apposition 'David his son' underlines the family relationship and David's status as Jesse's representative.

αὐτοῦ
his

Genitive

genitive of possession (Jesse's son)

→ relational specification

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

πρὸς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Σαουλ

Saul

accusative object of πρὸς (indeclinable)

→ participant identification

Σαουλ: the king to whom David and the gift are sent.

21 καὶ εἰσῆλθεν Δαυὶδ πρὸς Σαουλ καὶ παρειστήκει ἐνώπιον αὐτοῦ καὶ ἠγάπησεν αὐτὸν σφόδρα καὶ ἐγενήθη αὐτῷ αἵρων τὰ σκεύη αὐτοῦ

And David came to Saul and attended before him; and Saul loved him greatly, and he became his armor-bearer.

David enters Saul's service and favor (main narrative)

καὶ εἰσῆλθεν Δαυὶδ

David's arrival fulfils Saul's summons. The pluperfect παρειστήκει ('he stood in attendance') marks settled court service; Saul's strong love (ἠγάπησεν ... σφόδρα) is poignant given the coming enmity, and David's appointment as armor-bearer (αἵρων τὰ σκεύη) brings the anointed king-to-be into the closest proximity to the rejected king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

came

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (David arrives at court)

→ verbal action or state

εἰσέρχομαι: 'enter / come in'; renders Hebrew נָכַח; David's entry into Saul's presence and service.

Δαυὶδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυὶδ: indeclinable; the anointed shepherd now enters the royal court.

πρὸς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Σαουλ

Saul

accusative object of πρὸς (indeclinable)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρειστήκει

attended

Plpf Act Indic 3 Sg · παρίστημι

main verb (David's settled court service)

→ verbal action or state

παρίστημι: 'stand by / attend / serve'; the pluperfect (with present/imperfect force) παρειστήκει denotes David's established role as a personal attendant standing before the king — the technical posture of court service.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; David serves 'before' Saul, in immediate attendance.

αὐτοῦ

him

Genitive

genitive object of ἐνώπιον (Saul)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἠγάπησεν

loved

Aor Act Indic 3 Sg · ἀγαπάω

main verb (Saul's affection for David)

→ verbal action or state

ἀγαπάω: 'love'; renders Hebrew אָהַב; Saul's deep love for David — heavily ironic in view of the murderous jealousy that will later consume him (chs. 18–19).

αὐτὸν

him

Accusative

direct object (David)

→ participant reference

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

σφόδρα

greatly

adverb of degree (intensifying ἠγάπησεν)

→ clausal contribution

σφόδρα: 'exceedingly / greatly'; renders Hebrew טַחַח; intensifies Saul's love to its height.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθη

he became

Aor Pass Indic 3 Sg · γίνομαι

main verb (David's new role)

→ verbal action or state

γίνομαι (aor. pass. ἐγενήθη): 'become'; with the dative αὐτῷ and the participle ἄρων, 'he became to him one bearing his armor' — i.e. David became Saul's armor-bearer.

αὐτῷ

to him

Dative

dative of advantage/relationship (to/for Saul)

→ participant reference or interest

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

αἶρων

bearing

Pres Act Ptcp Nom Sg Masc · αἶρω

predicate participle (with ἐγενήθη: 'became one bearing')

→ verbal action or state

αἶρω: 'lift / take up / carry'; the participle ὁ αἶρων τὰ σκεύη ('the one carrying the gear/armor') is the standard idiom for an armor-bearer (cf. 14:1; 31:4), a position of trust and intimacy with the king.

τὰ

the

Accusative

article

→ noun-phrase marking

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

σκεύη

armor

Accusative

direct object of αἶρων (the weapons/gear)

→ object specification

σκεῦος (pl. σκεύη): 'implement / gear / weapons'; here the king's armor/weapons; the office of armor-bearer placed David at Saul's side in battle and at court.

αὐτοῦ

his

Genitive

genitive of possession (Saul's armor)

→ relational specification

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

22 καὶ ἀπέστειλεν Σαουλ πρὸς Ιεσσαὶ λέγων παριστάσθω δὴ Δαυιδ ἐνώπιον ἐμοῦ ὅτι εὗρεν χάριν ἐν ὀφθαλμοῖς μου

And Saul sent to Jesse, saying, 'Let David now stand in attendance before me, for he has found favor in my eyes.'

Saul requests David's permanent service (dialogue)

καὶ ἀπέστειλεν Σαουλ

Saul formally asks Jesse to release David for permanent court service (παριστάσθω δὴ). The reason — εὗρεν χάριν ἐν ὀφθαλμοῖς μου ('he has found favor in my eyes') — uses the classic favor idiom; ironically Saul's 'eyes' approve the very man whose election rested not on what eyes see but on the heart (v. 7).

καὶ

and

narrative conjunction

→ 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 (Saul sends a message)

→ verbal action or state

ἀποστέλλω: 'send'; Saul sends word to Jesse requesting David's continued service.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

πρὸς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Ἰεσσαί

Jesse

accusative object of *πρός* (indeclinable)

→ participant identification

Ἰεσσαί: David's father, whose consent is sought for his son's permanent service.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of *speech* (introducing direct discourse)

→ verbal action or state

λέγω: λέγων ('saying') introduces the message, rendering Hebrew רמאָל.

παριστάσθω

let him attend

Pres Mid/Pass Impv 3 Sg · παρίστημι

main verb of the message (third-person imperative)

→ verbal action or state

παρίστημι: 'stand by / attend / serve'; the present middle imperative παριστάσθω ('let him keep standing in attendance') requests David's ongoing court service, continuing the role of v. 21.

δὴ

now

particle of *entreaty* (with imperative)

→ discourse linkage or contrast

δὴ: 'now / pray'; lends a tone of request to the king's word to Jesse.

Δαυὶδ

David

subject of *παριστάσθω* (indeclinable proper noun)

→ participant identification

Δαυὶδ: indeclinable; the one Saul wishes to retain in service.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before'; David is to attend 'before me,' in the king's personal presence.

ἐμοῦ

me

Genitive

genitive object of *ἐνώπιον* (Saul, emphatic form)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of *ἐνώπιον* (Saul, emphatic form).

ὅτι

for

causal conjunction (grounds for the request)

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason — David has won Saul's favor.

εὑρεν

he has found

Aor Act Indic 3 Sg · εὕρισκω

main verb of *causal clause*

→ verbal action or state

εὕρισκω: 'find'; the idiom εὑρεν χάριν ἐν ὀφθαλμοῖς ('found favor in the eyes of') renders Hebrew יָצָא חֵן בְּעֵינֵי — a stock expression for winning someone's goodwill.

χάριν

favor

Accusative

direct object of *εὑρεν* (favor found)

→ object specification

χάρις: 'grace / favor / goodwill'; renders Hebrew חֵן; David's having found favor with Saul recalls the broader theme of David as the favored one — with God and now with men.

ἐν

in

preposition + dative (sphere: 'in my eyes')

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative of place (in the idiom 'in my eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; the idiom ἐν ὀφθαλμοῖς μου ('in my eyes / in my estimation'); the mention of 'eyes' subtly recalls the maxim of v. 7 — human eyes now favor the man God's heart-seeing had chosen.

μου

my

Genitive

genitive of possession (Saul's eyes)

→ relational specification

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

23 καὶ ἐγενήθη ἐν τῷ εἶναι πνεῦμα πονηρὸν ἐπὶ Σαουλ καὶ ἐλάμβανεν Δαυιδ τὴν κινύραν καὶ ἔψαλλεν ἐν τῇ χειρὶ αὐτοῦ καὶ ἀνέψυχεν Σαουλ καὶ ἀγαθὸν αὐτῷ καὶ ἀφίστατο ἀπ' αὐτοῦ τὸ πνεῦμα τὸ πονηρὸν

And it came to pass, whenever the evil spirit was upon Saul, that David would take the lyre and play with his hand, and Saul would be refreshed and it would be well with him, and the evil spirit would depart from him.

Concluding summary: David's music gives Saul relief (iterative closure)

καὶ ἐγενήθη

The chapter closes with an iterative summary fulfilling the courtiers' proposal (v. 16): the chain of imperfects (ἐλάμβανεν ... ἔψαλλεν ... ἀνέψυχεν ... ἀφίστατο) depicts the recurring therapy whenever the evil spirit came. The final clause — ἀφίστατο ... τὸ πνεῦμα τὸ πονηρὸν ('the evil spirit would depart') — mirrors v. 14 (ἀπέστη ... πνεῦμα κυρίου), closing the chapter on the theme of departing spirits and David's beneficent presence.

καὶ

and

narrative conjunction (introducing summary)

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (temporal scene-setting formula)

→ verbal action or state

γίνομαι (aor. pass.): 'happen'; the formula καὶ ἐγενήθη ... καί (Hebrew וַיְהִי) here frames a habitual, recurring situation.

ἐν

when

preposition + dative articular infinitive (temporal: 'whenever')

→ spatial or relational framing

ἐν τῷ + infinitive: temporal 'when/whenever the spirit was upon Saul'; here with iterative force given the surrounding imperfects.

τῷ

the

Dative

article (with articular infinitive εἶναι)

→ noun-phrase marking

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

εἶναι

being

Pres Act Inf · εἶμι

articular infinitive (temporal clause)

→ verbal action or state

εἶμι: 'be'; the infinitive governs the accusative subject πνεῦμα — 'when the evil spirit was upon Saul'; echoes the courtiers' wording in v. 16.

πνεῦμα

spirit

Accusative

accusative subject of the infinitive εἶναι

→ object specification

πνεῦμα: 'spirit'; the evil spirit whose recurring onsets occasion David's playing.

πονηρὸν

evil

Accusative

attributive adjective (modifying πνεῦμα)

→ object specification

πονηρός: 'evil'; the affliction repeatedly returns until David's music dispels it.

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

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

Σαουλ

Saul

accusative object of ἐπί (indeclinable)

→ participant identification

Σαουλ: the afflicted king, repeatedly relieved by David's lyre.

καὶ

then

apodotic conjunction (introducing the recurring response)

→ discourse linkage or contrast

καὶ: apodotic, introducing the main clause after the temporal protasis.

ἐλάμβανεν

would take

Imperf Act Indic 3 Sg · λαμβάνω

main verb (iterative action)

→ verbal action or state

λαμβάνω: 'take'; the imperfect ἐλάμβανεν marks habitual repetition — each time the spirit came, David would take up the lyre.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: the lyre-player whose music brings relief.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κινύραν

lyre

Accusative

direct object of ἐλάμβανεν (the instrument)

→ object specification

κινύρα: 'lyre / harp' (Hebrew קִנֹּר); David's instrument, fulfilling the courtiers' prescription of vv. 16–17.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔψαλλεν

would play

Imperf Act Indic 3 Sg · ψάλλω

main verb (iterative action)

→ verbal action or state

ψάλλω: 'play the lyre'; the imperfect continues the habitual picture — David repeatedly playing to soothe the king.

ἐν

with

preposition + dative (instrumental: 'with his hand')

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

χειρὶ

hand

Dative

dative of means (with his hand)

→ sphere or reference

χείρ: 'hand'; the phrase ἐν τῇ χειρὶ αὐτοῦ ('with his hand') describes David's skilled playing — a Hebraizing 'by/with his hand.'

αὐτοῦ

his

Genitive

genitive of possession (David's hand)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνέψυχεν

would be refreshed

Imperf Act Indic 3 Sg · ἀναψύχω

main verb (the effect on Saul, iterative)

→ verbal action or state

ἀναψύχω: 'revive / refresh / give relief'; renders Hebrew נָחַם; the music's effect — Saul finds breathing-room and relief, fulfilling the promise ἀναπαύσει σε (v. 16); cognate with the NT ἀνάψυξις ('refreshing', Acts 3:20).

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀγαθὸν

well

Nominative

predicate adjective (impersonal: 'it was well')

→ participant prominence

ἀγαθός (neut. ἀγαθόν): 'good / well'; the impersonal ἀγαθὸν αὐτῷ ('it was well with him') fulfils the courtiers' καὶ ἀγαθόν σοι ἔσται (v. 16); the recurring ἀγαθός is the chapter's quiet refrain of David's good effect.

αὐτῷ

with him

Dative

dative of advantage (well with/for Saul)

→ participant reference or interest

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀφίστατο

would depart

Imperf Mid Indic 3 Sg · ἀφίστημι

main verb (the spirit's recurring withdrawal)

→ verbal action or state

ἀφίστημι: 'withdraw / depart'; the imperfect ἀφίστατο depicts the evil spirit's repeated retreat; the verb deliberately echoes ἀπέστη of v. 14 (the Spirit of the LORD departing from Saul), bracketing the chapter's spirit-theme.

ἀπ'

from

preposition + genitive (separation; elided before vowel)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of ἀπό (Saul)

→ relational specification

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

τὸ

the

Nominative

article (with πνεῦμα)

→ noun-phrase marking

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

πνεῦμα

spirit

Nominative

subject of ἀφίστατο (the evil spirit)

→ participant prominence

πνεῦμα: 'spirit'; the afflicting spirit that retreats before David's music — the chapter's last subject, departing as the Spirit of the LORD had departed from Saul (v. 14).

τὸ

the

Nominative

article (attributive, with πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil

Nominative

attributive adjective (second-attributive position: 'the evil spirit')

→ participant prominence

πονηρός: 'evil'; the repeated article (τὸ πνεῦμα τὸ πονηρόν) gives the full attributive construction 'the evil spirit'; its departure is the chapter's closing note — David's beneficent presence stands over the tormented king.

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.