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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 2

ΒΑΣΙΛΕΙΩΝ Α' Β'

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

Hannah's song of reversal stands over the corruption of Eli's sons and the promise of a faithful priest.

Translation & textual notes

The Greek text of 1 Kingdoms 2 (= 1 Samuel 2) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter opens with the Song of Hannah (vv. 1–10), a major poetic canticle that became the principal scriptural model for the Magnificat of Mary (Luke 1:46–55). The opening line ἐστερεώθη ἡ καρδία μου ἐν κυρίῳ ('my heart is made firm in the LORD', v. 1) stands behind μεγαλύνει ἡ ψυχὴ μου τὸν κύριον (Luke 1:46); εὐφράνθη ἐν σωτηρίᾳ σου ('I rejoiced in your salvation', v. 1) behind ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτηρί μου (Luke 1:47); the reversal couplets

τόξον δυνατῶν ἡσθένησεν ('the bow of the mighty is broken', v. 4), πλήρεις ἄρτων ἡλαττώθησαν ... οἱ πεινῶντες παρήκαν γῆν (v. 5), and ἀνιστᾷ ἀπὸ γῆς πένητα ... ἐγείρει πτωχόν (v. 8) behind καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς, πεινῶντας ἐνέπλησεν ἀγαθῶν (Luke 1:52–53); and the κύριος θανατοῖ καὶ ζωογονεῖ ('the LORD kills and makes alive', v. 6) declaration sounds the deepest note of YHWH's absolute sovereignty over life and death (cf. Deut 32:39). The κέρας ('horn') exalted in v. 1 and the κέρας χριστοῦ αὐτοῦ ('horn of his anointed') raised at the canticle's close (v. 10) frame the song with royal-messianic imagery later echoed at Luke 1:69 (ἤγειρεν κέρας σωτηρίας). The canticle is the only direct mention of a 'king' / 'anointed one' in 1 Samuel before the monarchy exists — a proleptic announcement of the Davidic king. The narrative then turns dark: Eli's sons Hophni and Phinehas, υἱοὶ λοιμοί ('worthless sons') who 'did not know the LORD' (v. 12), seize the sacrificial portions by force, despising the offering of the LORD (vv. 13–17; the Hebrew further charges them with lying with the women who served at the entrance of the tent of meeting, a clause the Greek of v. 22 in this edition does not represent). Against this foil the boy Samuel grows, ministering before the LORD girded in a linen ephod (εφουδ βαρ, v. 18) — his mother bringing him a little robe year by year (v. 19) — increasing in favor with the LORD and with men (v. 26; cf. Luke 2:52 of Jesus). The chapter closes with the oracle of the unnamed ἄνθρωπος θεοῦ ('man of God', v. 27) against the house of Eli: because Eli has honored his sons above YHWH (v. 29), the LORD reverses his earlier promise — τοὺς δοξάζοντάς με δοξάσω καὶ ὁ ἐξουθενῶν με ἀτιμωθήσεται ('those who honor me I will honor, and the one who despises me shall be dishonored', v. 30) — announcing the cutting off of Eli's seed, the death of both sons ἐν ἡμέρᾳ μιᾷ ('on one day', v. 34), and the raising up of a faithful priest (ἱερέα πιστόν, v. 35) who will walk before YHWH's anointed forever.

Discourse structure of the chapter

A · 2:1–3

Hannah's exultation and the incomparable holiness of the LORD

The Song of Hannah opens with a fourfold first-person exultation (v. 1): her heart is made firm (ἔστερεώθη), her horn exalted (ὑψώθη κέρας), her mouth enlarged over her enemies, her gladness grounded in YHWH's salvation (εὐφράνθην ἐν σωτηρίᾳ σου) — the seedbed of the Magnificat (Luke 1:46–47). The ground (ὅτι, v. 2) is YHWH's incomparable holiness and righteousness: 'there is none holy as the LORD ... none beside you.' From this the canticle issues a warning against arrogant speech (vv. 3): let no μεγαλορρημοσύνη ('big talk') come from the mouth, for YHWH is a θεὸς γνώσεων ('God of knowledge') who weighs deeds.

B · 2:4–8

The great reversal: the LORD overturns the mighty and raises the poor

The heart of the canticle is a series of antithetical reversal-couplets that became the structural template of the Magnificat: the bow of the mighty broken while the weak are girded with strength (v. 4); the full hiring themselves out for bread while the hungry cease to hunger, the barren bearing seven while the many-childed languishes (v. 5). The reversals climax in the sovereignty-creed: κύριος θανατοῖ καὶ ζωογονεῖ ('the LORD kills and makes alive', v. 6), brings low and lifts up (v. 7), raises the poor from dust and dunghill to sit with princes and inherit a throne of glory (v. 8) — the world's order is wholly in YHWH's reversing hand.

C · 2:9–10

The LORD's judgment and the horn of his anointed

The canticle closes by contrasting the destiny of the godly and the wicked: YHWH grants the vow to the one who vows and blesses the years of the righteous, for no one prevails ἐν ἰσχύι ('by strength', v. 9). The final verse (v. 10, much expanded in the LXX over MT) renounces all boasting in wisdom, might, and riches except boasting in knowing YHWH, who thunders from heaven, judges the ends of the earth, gives strength to his kings, and exalts the horn of his anointed (κέρας χριστοῦ αὐτοῦ) — a proleptic messianic note inclusio with the exalted horn of v. 1.

D · 2:11–17

Samuel ministers; the wickedness of Eli's sons at the sacrifice

Samuel is left to minister before the LORD under Eli the priest (v. 11), against whom the narrator immediately sets Eli's sons: υἱοὶ λοιμοί ('worthless sons') who 'did not know the LORD' (v. 12). Their corruption of the priestly office is detailed: by custom the servant would plunge the three-pronged fork into the pot and take whatever it brought up (vv. 13–14), and even before the fat was burned would demand raw meat by force, refusing the boiled portion (vv. 15–16). So their sin before the LORD was 'very great', for they were treating the LORD's offering with contempt (ἠθέτουν τὴν θυσίαν κυρίου, v. 17).

E · 2:18–26

Samuel grows before the LORD; Eli's blessing and his failed rebuke

Against the sons stands the child Samuel, ministering before the LORD girded in a linen ephod (v. 18), brought a little robe yearly by his mother (v. 19). Eli blesses Elkanah and Hannah, asking the LORD to repay the loan, and YHWH visits Hannah with three more sons and two daughters (vv. 20–21). The aged Eli hears of his sons' deeds against all Israel (v. 22; the Greek here lacks the Hebrew's added charge of immorality with the women at the tent) and rebukes them feebly (vv. 23–24), but they do not heed, for YHWH was minded to destroy them (v. 25). The unit closes with the refrain of Samuel's growth in favor with the LORD and with men (v. 26; cf. Luke 2:52).

The man of God's oracle against the house of Eli

An unnamed man of God comes to Eli with a messenger-oracle (vv. 27–28): YHWH revealed himself to the house of Eli's father in Egypt and chose them for the priesthood. The accusation follows (v. 29): Eli has honored his sons above YHWH by sharing in their plundered offerings. Therefore the earlier promise of a perpetual priesthood is reversed by the great principle τοὺς δοξάζοντάς με δοξάσω ... ὁ ἐξουθενῶν με ἀτιμωθήσεται (v. 30). The sentence is announced: Eli's seed cut off (vv. 31–33), the sign of both sons dying on one day (v. 34), and the raising of a faithful priest with a sure house who will walk before YHWH's anointed (vv. 35–36).

1 καὶ εἶπεν ἐστερεώθη ἡ καρδία μου ἐν κυρίῳ ὑψώθη κέρασ μου ἐν θεῷ μου ἐπλατύνθη ἐπὶ ἐχθροὺς τὸ στόμα μου εὐφράνθην ἐν σωτηρίᾳ σου

And she said: My heart is made firm in the LORD, my horn is exalted in my God; my mouth is enlarged over my enemies, I rejoiced in your salvation.

Opening of the Song of Hannah (poetic canticle; direct speech)

καὶ εἶπεν

The Song of Hannah begins with a quatrain of first-person verbs of exaltation, each a passive or deponent aorist with YHWH as the agent of the speaker's reversal. This opening line is the chief Septuagintal model for the Magnificat: ἐστερεώθη ἡ καρδία μου ἐν κυρίῳ stands behind μεγαλύνει ἡ ψυχή μου τὸν κύριον (Luke 1:46), and εὐφράνθην ἐν σωτηρίᾳ σου behind ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρί μου (Luke 1:47). The exalted κέρασ ('horn') opens an inclusio closed at v. 10 (κέρασ χριστοῦ αὐτοῦ).

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

she said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction; subject Hannah implied)

→ verbal action or state

λέγω: the unexpressed subject is Hannah (Αννα); MT prefixes 'and Hannah prayed and said', but the LXX here gives the bare καὶ εἶπεν, launching directly into the canticle; the verb introduces the longest stretch of poetry in the books of Kingdoms.

ἐστερεώθη

was made firm / is strengthened

Aor Pass Indic 3 Sg · στερεόω

main verb (predicate of καρδία)

→ verbal action or state

στερεόω: 'make firm / strengthen / establish'; renders Hebrew גָּזַץ ('exult'), the LXX construing the heart's exultation as a divinely-given firmness; the passive with ἐν κυρίῳ marks YHWH as the ground and agent of the strengthening — the conceptual seed of Luke 1:46 (μεγαλύνει ἡ ψυχὴ μου τὸν κύριον).

ἡ

the

Nominative

article

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of ἐστερεώθη

→ participant prominence

καρδία: 'heart'; renders בֶּלֶם, the seat of will, thought, and emotion; the heart 'made firm in the LORD' denotes inner stability and joy grounded in God, not mere feeling.

μου

my

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (ground / sphere)

→ spatial or relational framing

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

κυρίῳ

LORD

Dative

dative object of ἐν (ground of strengthening)

→ sphere or reference

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the dative ἐν κυρίῳ names YHWH as the sphere and source of Hannah's confidence; the divine name dominates the canticle (occurring at vv. 1, 2, 3, 6, 7, 8, 9, 10).

ὑψώθη

was exalted / lifted high

Aor Pass Indic 3 Sg · ὑψόω

main verb (predicate of κέρας)

→ verbal action or state

ὑψόω: 'raise high / exalt'; the passive with God as agent prefigures the Magnificat's reversal verb ὑψωσεν ταπεινούς (Luke 1:52); the exaltation of the 'horn' is a metaphor for restored dignity, strength, and vindication.

κέρας

horn

Nominative

subject of ὑψώθη

→ participant prominence

κέρας: meaning 'horn'; it serves as subject of ὑψώθη.

μου

my

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (ground)

→ spatial or relational framing

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

θεῶ

God

Dative

dative object of ἐν (parallel to ἐν κυρίῳ)

→ sphere or reference

θεός: 'God'; renders יְיָ; the parallel ἐν κυρίῳ ... ἐν θεῶ μου is synonymous poetic parallelism, the two divine titles paired as the single ground of exaltation.

μου

my

Genitive

genitive of possession

→ relational specification

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

ἐπλατύνθη

was enlarged / opened wide

Aor Pass Indic 3 Sg · πλατύνω

main verb (predicate of στόμα)

→ verbal action or state

πλατύνω: 'make broad / enlarge'; renders בָּחַלְתִּי 'my mouth is widened over my enemies' is an idiom for bold, triumphant speech — the silenced sufferer (cf. her former silent prayer, 1:13) now speaks freely in vindication over her foes.

ἐπὶ

over / against

preposition + accusative (hostile direction)

→ spatial or relational framing

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

ἐχθρούς

enemies

Accusative

accusative object of ἐπὶ

→ object specification

ἐχθρός: 'enemy / foe'; renders יְבִינָה; the enemies are at the personal level Hannah's rival Peninnah (1:6), but the canticle universalizes them into all who oppose YHWH and his lowly ones (cf. v. 10, the ἀντίδικος made weak).

τὸ

the

Nominative

article (with neuter στόμα)

→ noun-phrase marking

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

στόμα

mouth

Nominative

subject of ἐπλατύνθη

→ participant prominence

στόμα: 'mouth'; renders פֶּה; the widened mouth is the organ of the praise and proclamation that the whole canticle embodies.

μου

my

Genitive

genitive of possession

→ relational specification

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

εὐφράνθην

I rejoiced / was made glad

Aor Pass Indic 1 Sg · εὐφραίνω

main verb (first-person climax of the quatrain)

→ verbal action or state

εὐφραίνω: 'gladden / make joyful'; the passive 'I was made glad' renders Πᾶσι; this clause is the direct seed of ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτηρί μου (Luke 1:47), gladness explicitly grounded ἐν σωτηρίᾳ σου ('in your salvation').

ἐν

in

preposition + dative (ground of joy)

→ spatial or relational framing

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

σωτηρία

salvation

Dative

dative object of ἐν (ground of gladness)

→ sphere or reference

σωτηρία: 'salvation / deliverance'; renders Πᾶσι; the joy is not in the gift (the child) but in the Giver's saving act; cf. Luke 1:47 τῷ θεῷ τῷ σωτηρί μου, where the same root underlies σωτήρ.

σου

your

Genitive

genitive of possession (YHWH's salvation)

→ relational specification

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

2 ὅτι οὐκ ἔστιν ἅγιος ὡς κύριος καὶ οὐκ ἔστιν δίκαιος ὡς ὁ θεὸς ἡμῶν οὐκ ἔστιν ἅγιος πλὴν σοῦ

For there is none holy as the LORD, and there is none righteous as our God; there is none holy besides you.

Causal ground of the exultation of v. 1 (incomparability creed) ὅτι

The triple οὐκ ἔστιν ... grounds Hannah's joy in YHWH's incomparability — holiness, righteousness, and once more holiness 'besides you'. The shift from third-person (ὡς κύριος) to second-person address (πλὴν σοῦ) turns the creed into prayer, a hallmark of Hebrew hymnody preserved in the Greek.

ὅτι

for / because

causal conjunction (grounding v. 1)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the theological ground of the exultation — YHWH's incomparable holiness.

οὐκ

not

negation (with ἔστιν)

→ clausal qualification or emphasis

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential verb (οὐκ ἔστιν: 'there is none')

→ verbal action or state

εἰμί: the existential οὐκ ἔστιν renders ἵνα ('there is no'); the threefold repetition builds the incomparability formula characteristic of OT monotheistic confession (cf. Exod 15:11).

ἅγιος

holy

Nominative

predicate adjective (substantival: 'a holy one')

→ participant prominence

ἅγιος: 'holy / set apart'; renders ἁγίος; YHWH's holiness is his transcendent otherness and moral purity; cf. Luke 1:49 (ἅγιον τὸ ὄνομα αὐτοῦ), continuing the Magnificat's dependence on this song.

ὥς

as / like

comparative particle (incomparability)

→ discourse linkage or contrast

ὥς: 'as / like'; in the formula οὐκ ἔστιν ... ὥς κύριος ('none holy like the LORD') it asserts not similarity but unique incomparability.

κύριος

LORD

Nominative

nominative of comparison (with ὥς)

→ participant prominence

κύριος: rendering of the Tetragrammaton; the standard of all holiness against which no rival can be measured.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential verb (second member)

→ verbal action or state

εἰμί: 'be'; οὐκ ἔστιν αὐτοῖς = 'which do not have.'

δίκαιος

righteous

Nominative

predicate adjective (substantival)

→ participant prominence

δίκαιος: 'righteous / just'; renders צַדִּיק; pairs YHWH's holiness with his justice — the two attributes that ground both Hannah's vindication and the coming judgment of Eli's house.

ὥς

as

comparative particle

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεὸς

God

Nominative

nominative of comparison (with ὥς)

→ participant prominence

θεός: 'God'; ὁ θεὸς ἡμῶν ('our God') confessional, binding the incomparable deity to the covenant community.

ἡμῶν

our

Genitive

genitive of possession (covenant relation)

→ relational specification

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential verb (third member)

→ verbal action or state

εἰμί: 'be'; οὐκ ἔστιν αὐτοῖς = 'which do not have.'

ἅγιος

holy

Nominative

predicate adjective (resumptive of first member)

→ participant prominence

ἅγιος: the repetition of 'holy' forms an envelope around 'righteous', the central declaration being YHWH's unrivalled holiness.

πλὴν

besides / except

improper preposition + genitive (exception)

→ spatial or relational framing

πλὴν: 'except / besides'; renders / יתְּחַבֵּן
הַיְּהוָה; introduces the exclusive monotheistic clause 'none besides you', shifting to direct address.

σοῦ

you

Genitive

genitive object of πλὴν (direct address to YHWH)

→ relational specification

σύ (gen. σοῦ): the second-person pronoun turns the creed into prayer; the move from 'the LORD' to 'you' marks the intimacy of Hannah's address to her God.

3 μὴ καυχᾶσθε καὶ μὴ λαλεῖτε ὑψηλά μὴ ἐξελθάτω μεγαλορρημοσύνη ἐκ τοῦ στόματος ὑμῶν ὅτι θεὸς γνώσεων κύριος καὶ θεὸς ἐτοιμάζων ἐπιτηδεύματα αὐτοῦ

Do not boast, and do not speak lofty things; let no arrogant speech come out of your mouth, for the LORD is a God of knowledge, and a God who prepares his deeds.

Hortatory warning issuing from the incomparability creed (apostrophe to the proud)

μὴ καυχᾶσθε

The canticle turns to address the arrogant with a triad of prohibitions against boastful speech, grounded (ὅτι) in YHWH as θεὸς γνώσεων ('God of knowledge') who weighs all deeds. The boasting motif (καυχάομαι) anticipates its full development at v. 10 (μὴ καυχάσθω ὁ φρόνιμος ...), framing the song's central section.

μὴ

not

negation (prohibitive, with present imperative)

→ clausal qualification or emphasis

μὴ: the negative of prohibition; with the present imperative καυχᾶσθε it forbids a continuing or habitual practice ('stop boasting / do not keep boasting').

καυχᾶσθε

boast

Pres Mid Impv 2 Pl · καυχάομαι

main verb (prohibition)

→ verbal action or state

καυχάομαι: 'boast / glory'; renders the Hebrew root for proud speech; the verb dominates v. 10's climactic series (μὴ καυχάσθω ... ἐν τούτῳ καυχάσθω), and underlies Paul's 'let the one who boasts boast in the Lord' (1 Cor 1:31; 2 Cor 10:17, citing Jer 9:23–24, a kindred text).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μὴ

not

negation (prohibitive)

→ clausal qualification or emphasis

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

λαλεῖτε

speak

Pres Act Impv 2 Pl · λαλέω

main verb (prohibition)

→ verbal action or state

λαλέω: 'speak'; with ὑψηλά ('lofty things') as object, the phrase forbids arrogant, self-exalting speech.

ὑψηλά

lofty things / haughtily

Accusative

neuter plural adjective as object/adverbial (content of speech)

→ object specification

ὑψηλός: 'high / lofty / haughty'; the neuter plural ὑψηλά as object of λαλεῖτε denotes proud, presumptuous words; the same root that exalts the horn (ὑψώθη, v. 1) here describes condemnable human self-exaltation — exaltation belongs to God's gift, not human boasting.

μὴ

not

negation (prohibitive, with aorist imperative)

→ clausal qualification or emphasis

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

ἐξελθάτω

let it come out

Aor Act Impv 3 Sg · ἐξέρχομαι

main verb (third-person prohibition)

→ verbal action or state

ἐξέρχομαι: 'go out / come forth'; the third-person imperative with subject μεγαλορρημοσύνη personifies arrogant speech as something that 'comes out' of the mouth — to be forbidden exit.

μεγαλορρημοσύνη

arrogant speech / big talk

Nominative

subject of ἐξελάθαι

→ participant prominence

μεγαλορρημοσύνη: 'great-speaking / boastfulness'; a rare LXX compound (μεγαλο- + ῥῆμα) rendering רָחֵם ('arrogance, insolent things'); denotes presumptuous, overweening words against God and neighbor — the very opposite of the humble confidence Hannah models.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

στόματος

mouth

Genitive

genitive of source (with ἐκ)

→ relational specification

στόμα: 'mouth'; the same organ that in v. 1 was 'enlarged' for righteous praise is here warned against arrogant speech — the mouth's use distinguishes the humble from the proud.

ὕμῶν

your

Genitive

genitive of possession (2nd person plural)

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (2nd person plural).

ὅτι

for / because

causal conjunction (grounding the prohibitions)

→ discourse linkage or contrast

ὅτι: introduces the reason boasting is folly — YHWH knows and weighs all.

θεός

God

Nominative

predicate nominative (θεός γνώσεων κύριος)

→ participant prominence

θεός: predicate of κύριος; 'the LORD is a God of knowledge.'

γνώσεων

of knowledge(s)

Genitive

genitive of quality / attribute (modifying θεός)

→ relational specification

γνώσις (pl. γνώσεων): 'knowledge'; the genitive plural (a Hebraistic intensive, rendering תִּנְיָן) denotes the all-knowing God who sees the heart and weighs every deed — therefore boasting is exposed as folly before him.

κύριος

LORD

Nominative

subject (θεὸς γνώσεων κύριος)

→ participant prominence

κύριος: rendering of the Tetragrammaton; the subject of the predicate 'God of knowledge.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θεὸς

God

Nominative

predicate nominative (second attribute)

→ participant prominence

θεὸς: meaning 'God'; it serves as predicate nominative (second attribute).

ἐτοιμάζων

preparing

Pres Act Ptcp Nom Sg Masc · ἐτοιμάζω

attributive participle (modifying θεός)

→ verbal action or state

ἐτοιμάζω: 'prepare / make ready / establish'; the participle θεὸς ἐτοιμάζων ἐπιτηδεύματα αὐτοῦ presents God as the one who weighs/orders deeds (MT: 'by him actions are weighed'); the LXX reads YHWH as the one who establishes his own purposes.

ἐπιτηδεύματα

deeds / designs / practices

Accusative

direct object of ἐτοιμάζων

→ object specification

ἐπιτήδευμα: 'pursuit / practice / deed'; renders תּוֹלֵדָה; the object 'his deeds' marks YHWH as the sovereign orderer of actions — the God who both knows and arranges, before whom human boasting collapses.

αὐτοῦ

his

Genitive

genitive of possession (modifying ἐπιτηδεύματα)

→ relational specification

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

4 τόξον δυνατῶν ἡσθένησεν καὶ ἀσθενοῦντες περιεζώσαντο δύναμιν

The bow of the mighty has grown weak, and those who were weak have girded themselves with strength.

First reversal-couplet of the canticle (antithetical parallelism)

τόξον δυνατῶν

The canticle's central section of reversals begins: the strong made weak, the weak strengthened. The wordplay ἡσθένησεν / ἀσθενοῦντες (same root ἀσθεν-) binds the antithesis tightly. This couplet stands behind καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς (Luke 1:52).

τόξον

bow

Nominative

subject of ἡσθένησεν

→ participant prominence

τόξον: 'bow'; renders **תִּק**; the bow is the standard symbol of military might; 'the bow of the mighty is broken/weakened' opens the reversal section — human power fails before YHWH.

δυνατῶν

of the mighty

Genitive

genitive of possession (substantival adjective: 'the mighty ones')

→ relational specification

δυνατός: 'mighty / powerful'; substantival genitive plural 'of the mighty'; the δυνατοί whose weapon fails correspond to the δυνάστας God casts down in Luke 1:52, and reappear as ὁ δυνατός warned against boasting in v. 10.

ἡσθένησεν

has grown weak / is broken

Aor Act Indic 3 Sg · ἀσθενέω

main verb (predicate of τόξον)

→ verbal action or state

ἀσθενέω: 'be weak / fail'; the aorist here is gnomic, expressing the characteristic pattern of YHWH's action; the same root recurs in the next clause's participle, forming the antithetical wordplay strong→weak / weak→strong.

καὶ

and

coordinate conjunction (antithetical)

→ discourse linkage or contrast

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

ἀσθενοῦντες

those who are weak

Pres Act Ptcp Nom Pl Masc · ἀσθενέω

substantival participle (subject of περιεζώσαντο)

→ verbal action or state

ἀσθενέω: 'be weak'; the substantival participle 'those who are weak' is the antithetical counterpart of δυνατῶν — the same root used for both poles underscores the completeness of the reversal.

περιεζώσαντο

girded themselves

Aor Mid Indic 3 Pl · περιζώννυμι

main verb (predicate of ἀσθενοῦντες)

→ verbal action or state

περιζώννυμι: 'gird about / equip'; the middle 'girded themselves' renders **לָקַח**; girding the loins is preparation for strength and battle; the same verb describes Samuel girded with the ephod (περιεζωσμένον, v. 18) — the weak boy who will outlast the mighty house of Eli.

δύναμιν

strength / power

Accusative

accusative of content (what they gird on)

→ object specification

δύναμις: 'power / strength / might'; renders **לִיָּה**; cognate with δυνατῶν above — the strength that the mighty lose is the very strength with which the weak are now clothed; the reversal is total.

5 πλήρεις ἄρτων ἡλαττώθησαν καὶ οἱ πεινῶντες παρῆκαν γῆν ὅτι στεῖρα ἔτεκεν ἑπτὰ καὶ ἡ πολλὴ ἐν τέκνοις ἡσθένησεν

Those full of bread have been brought low, and the hungry have forsaken the land; for the barren has borne seven, and she who had many children has languished.

Continuing reversal-couplets, climaxing in the barren-and-fertile antithesis (Hannah's own situation)

πλήρεις ἄρτων

Two further antitheses: the well-fed humbled, the hungry satisfied (cf. πεινῶντας ἐνέπλησεν ἀγαθῶν, Luke 1:53); then the barren bearing seven while the many-childed languishes — the reversal that touches Hannah's own story (cf. Peninnah, 1:6) and universalizes it. ἑπτὰ ('seven') is the number of fullness, not a literal count (Hannah bore six, vv. 21).

πλήρεις

those full

Nominative

substantival adjective (subject of ἡλαττώθησαν)

→ participant prominence

πλήρης: 'full / filled'; substantival 'the full ones' (renders מִשְׂבֹּרִים, 'the sated'); the well-fed who hire themselves out for bread — their fullness reversed into want.

ἄρτων

of bread / loaves

Genitive

genitive of content (with πλήρεις: 'full of bread')

→ relational specification

ἄρτος: 'bread / loaf'; renders ὀרֵז; the genitive of fullness specifies the satisfaction that is about to be reversed.

ἡλαττώθησαν

have been brought low / diminished

Aor Pass Indic 3 Pl · ἐλαττώω

main verb (predicate of πλήρεις)

→ verbal action or state

ἐλαττώω: 'make less / diminish / bring low'; the passive (God the implied agent) renders יִרָצֵן / לָצַן; the full are reduced to need — antithetical to the hungry who are satisfied.

καὶ

and

coordinate conjunction (antithetical)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with participle)

→ noun-phrase marking

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

πεινῶντες

those who hunger

Pres Act Ptcp Nom Pl Masc · πεινάω

substantival participle (subject of παρήκαν)

→ verbal action or state

πεινάω: 'hunger / be hungry'; the substantival 'the hungry' is the exact lexeme behind πεινῶντας ἐνέπλησεν ἁγαθῶν (Luke 1:53), where the Magnificat develops this very reversal.

παρήκαν

have forsaken / passed over

Aor Act Indic 3 Pl · παρίημι

main verb (predicate of πεινῶντες)

→ verbal action or state

παρίημι: 'let go / relax / pass over / forsake'; the LXX 'the hungry have forsaken the land' renders a difficult Hebrew (MT: 'the hungry have ceased [to hunger]'); the sense is that the formerly hungry no longer need to toil for the land's bread — their want is satisfied.

γῆν

land

Accusative

direct object of παρήκαν

→ object specification

γῆ: 'land / earth'; renders גֶּזֶר; here the cultivated ground from which the hungry once wrung their bread, now forsaken because they are filled.

ὅτι

for / because

causal conjunction (grounding / illustrating the reversals)

→ discourse linkage or contrast

ὅτι: introduces the climactic reversal — the barren and the fertile — closest to Hannah's own experience.

στεῖρα

barren woman

Nominative

subject of ἔτεκεν

→ participant prominence

στεῖρα: 'barren woman'; renders הַרְבֵּעַ; the very word used of Hannah's condition and of Elizabeth (Luke 1:7, 36); the barren bearing 'seven' is the canticle's most autobiographical reversal.

ἔτεκεν

has borne

Aor Act Indic 3 Sg · τίκτω

main verb (predicate of στεῖρα)

→ verbal action or state

τίκτω: 'bear / give birth'; renders טָלַע; the barren who 'bore seven' — the act of God reversing the deepest of human shames (cf. v. 21, where Hannah bears five more).

ἑπτὰ

seven

numeral (object of ἔτεκεν; indeclinable)

→ measure or count

ἑπτὰ: 'seven'; renders הַשְּׁבַע; the indeclinable numeral signifies completeness and fullness rather than a literal tally — the barren is granted the perfect number of children, the symbol of total blessing.

καὶ

and

coordinate conjunction (antithetical)

→ discourse linkage or contrast

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

ἡ

the (she)

Nominative

article (substantizing πολλή)

→ noun-phrase marking

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

πολλή

she who had many

Nominative

substantival adjective (subject of ἡσθένησεν)

→ participant prominence

πολύς: 'much / many'; ἡ πολλή ἐν τέκνοις ('the one abounding in children') is the antithesis of the στεῖρα — the proud mother of many (like Peninnah) is the one who now languishes.

ἐν

in

preposition + dative (respect: 'in children')

→ spatial or relational framing

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

τέκνοις

children

Dative

dative of respect (with πολλή)

→ sphere or reference

τέκνον: 'child'; renders תַּיָּד; the sphere of the proud mother's former boast, now turned to weakness.

ἡσθένησεν

has languished / grown weak

Aor Act Indic 3 Sg · ἄσθενέω

main verb (predicate of ἡ πολλή)

→ verbal action or state

ἄσθενέω: 'be weak / languish'; the same verb that opened the reversal section (the bow of the mighty, v. 4) now closes this couplet — the many-childed mother languishes while the barren rejoices.

6 κύριος θανατοῖ καὶ ζωογονεῖ κατάγει εἰς ᾅδου καὶ ἀνάγει

The LORD kills and makes alive; he brings down to Hades and brings up.

Sovereignty-creed: the climax of the reversals (absolute power over life and death) κύριος θανατοῖ

The reversals reach their theological floor: YHWH's absolute sovereignty over life and death itself (cf. Deut 32:39, the nearest parallel). The four present verbs (θανατοῖ / ζωογονεῖ / κατάγει / ἀνάγει) are gnomic, describing YHWH's characteristic and unrivalled power; this verse is the deepest ground of the Magnificat's confidence in the God who casts down and raises up.

κύριος

LORD

Nominative

subject of the four verbs

→ participant prominence

κύριος: rendering of the Tetragrammaton; the divine name fronted as the sole agent of these absolute reversals — life, death, descent, and ascent are all in his hand alone.

θανατοῖ

kills / puts to death

Pres Act Indic 3 Sg · θανατόω

main verb (first of antithetical pair)

→ verbal action or state

θανατόω: 'put to death / kill'; renders תָּמַת; the declaration κύριος θανατοῖ καὶ ζωογονεῖ ('the LORD kills and makes alive') is the canticle's strongest assertion of divine sovereignty, echoing Deut 32:39 (ἐγὼ ἀποκτενῶ καὶ ζῆν ποιήσω).

καὶ

and

coordinate conjunction (antithetical pair)

→ discourse linkage or contrast

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

ζωογονεῖ

makes alive / preserves alive

Pres Act Indic 3 Sg · ζωογονέω

main verb (antithesis to θανατοῖ)

→ verbal action or state

ζωογονέω: 'make alive / bring to life / keep alive'; renders חַיָּה; paired with θανατοῖ in the merism life-and-death, asserting that the whole span of existence is at YHWH's disposal.

κατάγει

brings down

Pres Act Indic 3 Sg · κατάγω

main verb (second antithetical pair)

→ verbal action or state

κατάγω: 'lead/bring down'; renders מוריד; with εἰς ᾧδου describes descent to the realm of the dead — the parallel of θανατοῖ, intensifying the death-pole of the merism.

εἰς

to / into

preposition + genitive (direction; idiomatic εἰς ᾧδου)

→ spatial or relational framing

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

ᾧδου

Hades / the grave

Genitive

genitive with εἰς (idiomatic: 'to [the house] of Hades')

→ relational specification

ᾧδης: 'Hades / the underworld'; renders שְׁאוֹל (Sheol); the genitive εἰς ᾧδου is the idiomatic LXX expression for 'down to the realm of the dead'; YHWH's reach extends even there — he both brings down and brings up (ἀνάγει).

καὶ

and

coordinate conjunction (antithetical)

→ discourse linkage or contrast

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

ἀνάγει

brings up

Pres Act Indic 3 Sg · ἀνάγω

main verb (antithesis to κατάγει)

→ verbal action or state

ἀνάγω: 'lead/bring up'; renders מַעֲלֶה; the ascent-pole answering κατάγει εἰς ᾧδου; the verb is taken up in NT resurrection language (cf. ἀναγαγὼν ... ἐκ νεκρῶν, Heb 13:20; Rom 10:7).

7 κύριος πτωχίζει καὶ πλουτίζει ταπεινοῖ καὶ ἄνυψοῖ

The LORD makes poor and makes rich; he brings low and also exalts.

Sovereignty-creed continued: economic and social reversals κύριος πτωχίζει

Paralleling v. 6, four gnomic presents assert YHWH's reversing power over wealth and status. ταπεινοῖ καὶ ἄνυψοῖ ('he humbles and exalts') is the conceptual core of καθεῖλεν δυνάστας ... καὶ ὕψωσεν ταπεινούς (Luke 1:52); the same root ταπειν- runs through both texts.

κύριος

LORD

Nominative

subject of the four verbs

→ participant prominence

κύριος: rendering of the Tetragrammaton; the anaphoric repetition of the divine name (vv. 6, 7) hammers home that all reversal is his act.

πτωχίζει

makes poor

Pres Act Indic 3 Sg · πτωχίζω

main verb (first antithetical pair)

→ verbal action or state

πτωχίζω: 'make poor / reduce to poverty'; renders **פִּיִּיִּי**; paired with **πλουτίζει** in the wealth-merism; the same root **פִּי**-describes the **פִּי** raised from the dunghill in v. 8.

καὶ

and

coordinate conjunction (antithetical)

→ discourse linkage or contrast

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

πλουτίζει

makes rich

Pres Act Indic 3 Sg · πλουτίζω

main verb (antithesis to πτωχίζει)

→ verbal action or state

πλουτίζω: 'make rich / enrich'; renders **יִשְׁעֵי**; the antithesis poor/rich completes the economic reversal — wealth too is wholly a divine bestowal, not a human achievement (cf. v. 10, the rich warned not to boast).

ταπεινοῖ

brings low / humbles

Pres Act Indic 3 Sg · ταπεινός

main verb (second antithetical pair)

→ verbal action or state

ταπεινός: 'humble / bring low'; renders **לִיָּשָׁה**; this root underlies both the Magnificat's **ταπεινούς** whom God exalts (Luke 1:52) and Hannah's own **ταπείνωσις** (cf. 1:11); the verb names the down-pole of the status-reversal.

καὶ

and (also)

coordinate conjunction (antithetical)

→ discourse linkage or contrast

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

ἀνυψοῖ

lifts up / exalts

Pres Act Indic 3 Sg · ἀνυψόω

main verb (antithesis to ταπεινοῖ)

→ verbal action or state

ἀνυψόω: 'raise on high / exalt'; an intensive compound of **ύψόω** (the verb that exalted Hannah's horn, v. 1); the up-pole answering **ταπεινοῖ**; God alone both casts down and lifts up — the engine of the entire canticle.

8 ἀνιστᾷ ἀπὸ γῆς πένητα καὶ ἀπὸ κοπρίας ἐγείρει πτωχὸν καθίσαι μετὰ δυναστῶν λαῶν καὶ θρόνον δόξης κατακληρονομῶν αὐτοῖς

He raises the poor from the ground and lifts the needy from the dunghill, to seat them with the mighty of peoples, granting them a throne of glory as an inheritance.

Reversal-creed climax: the exaltation of the lowly to royal honor ἀνιστᾷ ἀπὸ γῆς

The reversals crest in the raising of the destitute (πένητα / πτωχόν) from the lowest place (γῆς / κοπρίας) to the highest (μετὰ δυναστῶν ... θρόνον δόξης). This is the verse most directly echoed in καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς (Luke 1:52); the throne-of-glory inheritance also points forward to the Davidic king of v. 10.

ἀνιστᾷ

raises up

Pres Act Indic 3 Sg · ἀνίστημι

main verb (subject κύριος carried over from v. 7)

→ verbal action or state

ἀνίστημι: 'raise up / set on his feet'; renders קָם; the verb of lifting the prostrate, here the destitute lifted from the dust — the same verb God uses of raising up a faithful priest (ἀναστήσω, v. 35) and underlying NT resurrection (ἀνάστασις).

ἀπὸ

from

preposition + genitive (source: lowest place)

→ spatial or relational framing

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

γῆς

ground / dust

Genitive

genitive of source (with ἀπὸ)

→ relational specification

γῆ: 'earth / dust / ground'; renders ʕᵛ ('dust'); the lowest place from which the poor man is lifted — the image of one prostrate in the dirt raised to a throne.

πένητα

poor man

Accusative

direct object of ἀνιστᾷ

→ object specification

πένης: 'poor / needy laborer'; renders ܥܕ; the toiling poor man, parallel to πτωχός; the object of God's lifting action.

καὶ

and

coordinate conjunction (synonymous parallelism)

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (source, parallel)

→ spatial or relational framing

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

κοπρία

dunghill / refuse-heap

Genitive

genitive of source (with ἀπό)

→ relational specification

κοπρία: 'dunghill / refuse-heap'; renders תַּבְשָׁץ; the place of utter degradation and outcast misery (cf. Job 2:8; Lam 4:5); the contrast dunghill→throne is the sharpest social reversal in the canticle.

ἐγείρει

raises / lifts

Pres Act Indic 3 Sg · ἐγείρω

main verb (parallel to ἀνιστᾷ)

→ verbal action or state

ἐγείρω: 'raise / lift up'; renders יָרָה; synonymous with ἀνιστᾷ; the same verb of God 'raising up' the lowly, and in the NT of raising the dead (cf. Luke 1:69 ἤγειρεν κέρας σωτηρίας, again drawing on this canticle's imagery).

πτωχὸν

needy / poor man

Accusative

direct object of ἐγείρει

→ object specification

πτωχός: 'poor / beggar / destitute'; renders נֶגֶב; the most extreme term for the destitute (cf. the πτωχοί of the Beatitudes, Luke 6:20); object of God's raising — the same root as πτωχίζει in v. 7.

καθίσαι

to seat / to make sit

Aor Act Inf · καθίζω

infinitive of purpose (result of the raising)

→ verbal action or state

καθίζω: 'seat / cause to sit'; the infinitive of purpose expresses the goal of the lifting — to enthrone the poor man alongside princes; the enthronement of the lowly anticipates the messianic throne of v. 10.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

δυναστῶν

of the mighty / rulers

Genitive

genitive object of μετὰ

→ relational specification

δυνάστης: 'ruler / potentate / mighty one'; renders נֹבְלִיךְ ('nobles'); the very word the Magnificat uses for those God casts down (καθεῖλεν δυνάστας, Luke 1:52) — here the lowly are seated among them, the reversal complete.

λαῶν

of peoples

Genitive

genitive (modifying δυναστῶν: 'rulers of peoples')

→ relational specification

λαός: 'people / nation'; renders אָמָּץ; the 'mighty of peoples' are the great ones of the nations, into whose ranks God seats the once-destitute.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θρόνον

throne

Accusative

direct object of κατακληρονομῶν

→ object specification

θρόνος: 'throne / seat of honor'; renders מַעֲבָד; the throne of glory bequeathed to the poor is the summit of the reversal — the lowest become royal heirs (cf. the throne of David, 2 Sam 7).

δόξης

of glory

Genitive

genitive of quality (modifying θρόνον: 'throne of glory')

→ relational specification

δόξα: 'glory / honor / splendor'; renders דְּבָרָה; the throne's glory marks the heights to which God lifts the lowly — a glory inherited, not earned.

κατακληρονομῶν

granting as an inheritance

Pres Act Ptcp Nom Sg Masc · κατακληρονομέω

attributive/circumstantial participle (modifying the subject κύριος)

→ verbal action or state

κατακληρονομέω: 'give as a possession / cause to inherit'; renders מְנִיחַ; the participle presents YHWH as the one who bequeaths the throne of glory — what is given is a permanent inheritance, not a temporary favor.

αὐτοῖς

to them

Dative

dative indirect object (recipients of the inheritance)

→ participant reference or interest

αὐτός (dat. pl.): the recipients are the lifted poor — the plural generalizes the single πένης/πτωχός into the whole company of the lowly whom God exalts.

9 διδοὺς εὐχὴν τῷ εὐχομένῳ καὶ εὐλόγησεν ἔτη δικαίου ὅτι οὐκ ἐν ἰσχύι δυνατὸς ἀνὴρ

Granting the vow to the one who vows, he blessed the years of the righteous; for not by strength is a man mighty.

Transition from the reversals to the destiny of the righteous (with thematic statement)

διδοὺς εὐχὴν

The canticle turns from the great reversals to the contrasting destinies of the godly and the wicked. God grants the vow to the one who prays (a glance back at Hannah's own answered vow, 1:11) and blesses the righteous, grounded (ὅτι) in the thematic axiom 'not by strength is a man mighty' — which v. 10 will unfold into the full renunciation of all human boasting.

δίδους

granting / giving

Pres Act Ptcp Nom Sg Masc · δίδωμι

circumstantial participle (subject κύριος carried over)

→ verbal action or state

δίδωμι: 'give / grant'; the participle continues the description of YHWH's characteristic action; 'granting the vow to the one who vows' recalls God's answer to Hannah's own prayer-vow (1:11, 27) — the canticle's frame in personal experience.

εὐχήν

vow / prayer

Accusative

direct object of διδούς

→ object specification

εὐχή: 'vow / prayer'; renders עֲוָה; here the granting of what was vowed/asked — God gives to the petitioner the very thing pledged or requested.

τῷ

the

Dative

article (with participle)

→ noun-phrase marking

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

εὐχομένῳ

to the one who vows / prays

Pres Mid Ptcp Dat Sg Masc · εὐχομαι

substantival participle (dative indirect object)

→ verbal action or state

εὐχομαι: 'pray / vow'; the cognate of εὐχή; the figura etymologica 'granting the vow to the one who vows' is a Hebraizing echo-construction emphasizing the certainty of answered prayer.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὐλόγησεν

he blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (subject κύριος)

→ verbal action or state

εὐλογέω: 'bless / speak well of / favor'; renders בָּרַךְ; God blesses the years (the lifespan) of the righteous — a counterpart to cutting off the days of the wicked (cf. the days cut off from Eli's house, vv. 31–32).

ἔτη

years

Accusative

direct object of εὐλόγησεν

→ object specification

ἔτος (pl. ἔτη): 'year'; the 'years of the righteous' that God blesses denote a full, favored lifespan — the opposite of the foreshortened days of the wicked.

δικαίου

of the righteous one

Genitive

genitive of possession (substantival: 'the righteous')

→ relational specification

δικαίος: 'righteous'; the substantival genitive names the recipient of blessing; picks up δίκαιος from v. 2 (YHWH himself righteous) — the righteous God blesses the righteous.

ὅτι

for / because

causal conjunction (grounding axiom)

→ discourse linkage or contrast

ὅτι: introduces the thematic maxim that human strength is not the source of true might — the seed of v. 10's renunciation of all boasting.

οὐκ

not

negation (fronted for emphasis)

→ clausal qualification or emphasis

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

ἐν

in / by

preposition + dative (means)

→ spatial or relational framing

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

ἰσχύι

strength

Dative

dative of means (with ἐν)

→ sphere or reference

ἰσχύς: 'strength / might'; renders כֹּחַ; the maxim 'not by strength is a man mighty' denies that human power achieves anything of itself — strength is God's gift (cf. διδωσιν ἰσχύν, v. 10), as the reversals have shown.

δυνατός

mighty / strong

Nominative

predicate adjective (with implied ἐστίν)

→ participant prominence

δυνατός: 'mighty / able'; the predicate of ἀνὴρ; the maxim 'no man is mighty by his own strength' anticipates the warning to ὁ δυνατός not to boast in his might (v. 10), tying the canticle's halves together.

ἀνὴρ

a man

Nominative

subject (with implied copula)

→ participant prominence

ἀνὴρ: 'man / male / warrior'; renders שׂוֹמֵר / אִישׁ /; the generic 'man' whose might, the canticle insists, is never self-generated.

10 κύριος ἀσθενῇ ποιήσει ἀντίδικον αὐτοῦ κύριος ἅγιος μὴ καυχάσθω ὁ φρόνιμος ἐν τῇ φρονήσει αὐτοῦ καὶ μὴ καυχάσθω ὁ δυνατὸς ἐν τῇ δυνάμει αὐτοῦ καὶ μὴ καυχάσθω ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ ἀλλ’ ἢ ἐν τούτῳ καυχάσθω ὁ καυχώμενος συνίειν καὶ γινώσκειν τὸν κύριον καὶ ποιεῖν κρίμα καὶ δικαιοσύνην ἐν μέσῳ τῆς γῆς κύριος ἀνέβη εἰς οὐρανοὺς καὶ ἐβρόντησεν αὐτὸς κρινεῖ ἄκρα γῆς καὶ δίδωσιν ἰσχὺν τοῖς βασιλεῦσιν ἡμῶν καὶ ὑψώσει κέρας χριστοῦ αὐτοῦ

The LORD will make his adversary weak; the LORD is holy. Let not the wise boast in his wisdom, and let not the mighty boast in his might, and let not the rich boast in his riches; but let the one who boasts boast in this: to understand and to know the LORD, and to do judgment and righteousness in the midst of the earth. The LORD has gone up into the heavens and has thundered; he himself will judge the ends of the earth, and he gives strength to our kings and will exalt the horn of his anointed.

Climactic close of the canticle: renunciation of boasting and the horn of the anointed king

κύριος ἀσθενῇ ποιήσει

The much-expanded LXX close (far longer than MT) gathers the whole song into a final renunciation of all human boasting — in wisdom, might, riches — except boasting in knowing YHWH and doing justice (the kernel of Jer 9:23–24, cited by Paul at 1 Cor 1:31). It crescendos into cosmic theophany (YHWH thunders from heaven, judges the ends of the earth) and the climactic, anachronistic-yet-proleptic mention of his anointed king (κέρας χριστοῦ αὐτοῦ) — the first 'messiah' note in 1 Samuel, an inclusio with the exalted κέρας of v. 1 and the seed of Luke 1:69 (ἡγείρεν κέρας σωτηρίας).

κύριος

LORD

Nominative

subject of ποιήσει

→ participant prominence

κύριος: rendering of the Tetragrammaton; the divine name opens the final movement, naming YHWH as the one who shatters his adversary.

ἀσθενῇ

weak

Accusative

object complement (with ἀντίδικον: 'will make his adversary weak')

→ object specification

ἀσθενής: 'weak / feeble'; the predicate accusative in the double-accusative construction 'will make [his adversary] weak'; the same root (ἀσθεν-) that ran through the reversals (vv. 4–5) now seals the fate of YHWH's opponent.

ποιήσει

will make

Fut Act Indic 3 Sg · ποιέω

main verb (double-accusative: make X Y)

→ verbal action or state

ποιέω: 'make / do'; in the double-accusative 'make his adversary weak' it asserts YHWH's certain victory over every opponent — a fitting close to a canticle of reversals.

ἀντίδικον

adversary / opponent

Accusative

direct object of ποιήσει

→ object specification

ἀντίδικος: 'adversary / opponent at law'; renders the one who contends against YHWH (or his people); the legal nuance fits the canticle's justice-theme; in the NT the word is used of the devil (1 Pet 5:8).

αὐτοῦ

his

Genitive

genitive of possession (modifying ἀντίδικον)

→ relational specification

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

κύριος

LORD

Nominative

subject of nominal clause (κύριος ἅγιος)

→ participant prominence

κύριος: rendering of the Tetragrammaton; the bare nominal acclamation 'the LORD is holy' resumes the incomparability creed of v. 2 (none holy as the LORD), grounding the warning against boasting that follows.

ἅγιος

holy

Nominative

predicate adjective (κύριος ἅγιος: 'the LORD is holy')

→ participant prominence

ἅγιος: 'holy'; the acclamation recalls v. 2; the LORD's holiness is the ground on which all human self-glory is forbidden.

μὴ

not

negation (prohibitive, with 3rd-person imperative)

→ clausal qualification or emphasis

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

καυχάσθω

let him boast

Pres Mid Impv 3 Sg · καυχάομαι

main verb (third-person prohibition, first of triad)

→ verbal action or state

καυχάομαι: 'boast / glory'; the triple μὴ καυχάσθω (wise / mighty / rich) is the canticle's most quoted line, lying behind Jer 9:23–24 LXX (μὴ καυχάσθω ὁ σοφὸς ... ὁ ἰσχυρὸς ... ὁ πλούσιος) and through it Paul's ὁ καυχώμενος ἐν κυρίῳ καυχάσθω (1 Cor 1:31; 2 Cor 10:17).

ὁ

the

Nominative

article (substantizing φρόνιμος)

→ noun-phrase marking

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

φρόνιμος

the wise / prudent

Nominative

subject of καυχάσθω (first of three)

→ participant prominence

φρόνιμος: 'wise / prudent / sensible'; the first of the three figures forbidden to boast — wisdom, like might and wealth, is a divine gift, not ground for self-glory.

ἐν

in

preposition + dative (sphere of boasting)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

φρονήσει

wisdom / prudence

Dative

dative object of ἐν (sphere)

→ sphere or reference

φρόνησις: 'understanding / wisdom / prudence'; cognate with φρόνιμος; the wise are forbidden to glory in their own intellectual capacity.

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

coordinate conjunction

→ discourse linkage or contrast

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

μὴ

not

negation (prohibitive)

→ clausal qualification or emphasis

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

καυχάσθω

let him boast

Pres Mid Impv 3 Sg · καυχάομαι

main verb (second prohibition)

→ verbal action or state

καυχάομαι: the second member of the triad, against the mighty.

ὁ

the

Nominative

article (substantizing δυνατός)

→ noun-phrase marking

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

δυνατός

the mighty

Nominative

subject of καυχάσθω (second of three)

→ participant prominence

δυνατός: 'mighty'; picks up the δυνατοί whose bow was broken (v. 4) and the maxim of v. 9 — the strong man may not glory in a might that is not his own.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

δυνάμει

might / power

Dative

dative object of ἐν (sphere)

→ sphere or reference

δύναμις: 'power / might'; cognate with δυνατός; the same δύναμις with which the weak were girded (v. 4) — power belongs to God to give and withdraw.

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

coordinate conjunction

→ discourse linkage or contrast

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

μὴ

not

negation (prohibitive)

→ clausal qualification or emphasis

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

καυχάσθω

let him boast

Pres Mid Impv 3 Sg · καυχάομαι

main verb (third prohibition)

→ verbal action or state

καυχάομαι: the third member of the triad, against the rich.

ὁ

the

Nominative

article (substantizing πλούσιος)

→ noun-phrase marking

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

πλούσιος

the rich

Nominative

subject of καυχάσθω (third of three)

→ participant prominence

πλούσιος: 'rich / wealthy'; the third figure — riches too are God's to give (πλουτίζει, v. 7) and remove; the triad wise/mighty/rich is the comprehensive catalogue of grounds for human pride.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

πλούτῳ

riches / wealth

Dative

dative object of ἐν (sphere)

→ sphere or reference

πλοῦτος: 'wealth / riches'; cognate with πλούσιος; the sphere of the rich man's forbidden boast.

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.

ἀλλ

but

adversative conjunction (elided before vowel)

→ discourse linkage or contrast

ἀλλά: 'but'; introduces the positive counterpart to the threefold prohibition — the one legitimate ground of boasting.

ἢ

rather / than

particle (with ἀλλά: 'but rather')

→ discourse linkage or contrast

ἢ: in the combination ἀλλ' ἢ ('but rather / except') it sharpens the exclusive contrast — boast in nothing except this one thing.

ἐν

in

preposition + dative (sphere of legitimate boasting)

→ spatial or relational framing

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

τούτῳ

this

Dative

demonstrative (cataphoric: pointing forward to the infinitives)

→ participant reference or interest

οὗτος: the cataphoric 'in this' looks ahead to the content — understanding and knowing the LORD; the legitimate boast is relational and ethical, not in self-possessed advantages.

καυχάσθω

let him boast

Pres Mid Impv 3 Sg · καυχάομαι

main verb (positive imperative)

→ verbal action or state

καυχάομαι: the positive command 'let him boast' — the same verb four times in this verse, three forbidden and one commanded; the structure is the source of Paul's ὁ καυχώμενος ἐν κυρίῳ καυχάσθω (1 Cor 1:31).

ὁ

the

Nominative

article (with participle)

→ noun-phrase marking

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

καυχώμενος

the one who boasts

Pres Mid Ptcp Nom Sg Masc · καυχάομαι

substantival participle (subject of καυχάσθω)

→ verbal action or state

καυχάομαι: the substantival participle ὁ καυχώμενος ('the boaster') is exactly the subject of Paul's citation (ὁ καυχώμενος ἐν κυρίῳ καυχάσθω, 1 Cor 1:31; 2 Cor 10:17), drawn from this line via Jer 9:23–24.

συνίειν

to understand

Pres Act Inf · συνίημι

epexegetic infinitive (content of τούτῳ)

→ verbal action or state

συνίημι: 'understand / comprehend / discern'; the first epexegetic infinitive spelling out the one legitimate boast — to understand (and so to know) the LORD; cf. Jer 9:24 (συνίειν καὶ γινώσκειν ὅτι ἐγώ εἰμι κύριος).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γινώσκειν

to know

Pres Act Inf · γινώσκω

epexegetic infinitive (paired with συνίειν)

→ verbal action or state

γινώσκω: 'know / recognize'; relational knowledge of YHWH; the foil to Eli's sons who 'did not know the LORD' (οὐκ εἶδότες τὸν κύριον, v. 12) — knowing God is the one boast, ignoring him the great sin.

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον

LORD

Accusative

direct object of συνίεν / γινώσκειν

→ object specification

κύριος: rendering of the Tetragrammaton; the object of true understanding and knowledge — the only worthy ground of human glory.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιεῖν

to do

Pres Act Inf · ποιέω

epexegetic infinitive (ethical complement of knowing)

→ verbal action or state

ποιέω: 'do / practice'; the third infinitive adds the ethical dimension — knowing God issues in doing justice (cf. Jer 9:24 ποιῶν ἔλεος καὶ κρίμα καὶ δικαιοσύνην).

κρίμα

judgment / justice

Accusative

direct object of ποιεῖν

→ object specification

κρίμα: 'judgment / justice'; renders ὑμῶν; doing justice is the practical outworking of knowing the just God (cf. δίκαιος, v. 2).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δικαιοσύνην

righteousness

Accusative

direct object of ποιεῖν (paired with κρίμα)

→ object specification

δικαιοσύνη: 'righteousness / justice'; renders ἡ δικαιοσύνη; the standard OT word-pair κρίμα καὶ δικαιοσύνη ('justice and righteousness') sums up covenant ethics — the boast that pleases God.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

μέσῳ

the midst

Dative

dative with ἐν (idiomatic: 'in the midst of')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ τῆς γῆς ('in the midst of the earth') universalizes the doing of justice — God's righteousness is to be enacted across all the earth, anticipating the cosmic judgment that follows.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive with μέσῳ ('midst of the earth')

→ relational specification

γῆ: 'earth'; the sphere of justice broadens to the whole earth, leading into the cosmic theophany of YHWH's judgment over all.

κύριος

LORD

Nominative

subject of ἀνέβη

→ participant prominence

κύριος: rendering of the Tetragrammaton; the divine name opens the closing theophany — YHWH ascending and thundering as cosmic judge.

ἀνέβη

has gone up / ascended

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (theophanic)

→ verbal action or state

ἀναβαίνω: 'go up / ascend'; YHWH 'has gone up into the heavens' is theophanic imagery of the enthroned divine warrior-judge (cf. Pss 18:13; 47:5); the ascent precedes the thunder of judgment.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

οὐρανοῦς

heavens

Accusative

accusative object of εἰς

→ object specification

οὐρανός: 'heaven / sky'; the plural οὐρανοί (Hebraizing, rendering ִּיָּהוָה) is the cosmic throne-room from which YHWH thunders judgment over the earth.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβρόντησεν

has thundered

Aor Act Indic 3 Sg · βροντάω

main verb (theophanic)

→ verbal action or state

βροντάω: 'thunder'; the thunder of the divine voice is classic theophany (cf. 1 Sam 7:10; Ps 29); YHWH's thunder routs his enemies — the cosmic counterpart of making the adversary weak (v. 10a).

αὐτός

he himself

Nominative

intensive pronoun (emphatic subject of κρινεῖ)

→ participant reference

αὐτός: the intensive 'he himself' stresses that YHWH alone, in person, is the universal judge — no rival shares his bench.

κρινεῖ

will judge

Fut Act Indic 3 Sg · κρίνω

main verb (universal judgment)

→ verbal action or state

κρίνω: 'judge / decide'; YHWH 'will judge the ends of the earth' extends his justice (κρίμα, above) to the whole creation; the universal-judgment note gives the canticle an eschatological horizon taken up in NT proclamation.

ἄκρα

ends / extremities

Accusative

direct object of κρινεῖ

→ object specification

ἄκρον (pl. ἄκρα): 'extremity / end'; ἄκρα γῆς ('the ends of the earth') renders יְצִדֵּן עֲרֶץ; the scope of YHWH's judgment is total, the same horizon as 'the ends of the earth' in the Davidic-messianic psalms (Ps 2:8; 72:8).

γῆς

of earth

Genitive

genitive (with ἄκρα: 'ends of the earth')

→ relational specification

γῆ: 'earth'; the whole inhabited world subject to YHWH's verdict.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δίδωσιν

he gives

Pres Act Indic 3 Sg · δίδωμι

main verb (gift of royal strength)

→ verbal action or state

δίδωμι: 'give'; YHWH 'gives strength to our kings' — the very ἰσχός that no man has of himself (v. 9) is God's gift to the king; the first-person plural 'our kings' is striking on Hannah's lips before any monarchy exists, a proleptic announcement of the Davidic kingship.

ἰσχὺν

strength

Accusative

direct object of δίδωσιν

→ object specification

ἰσχός: 'strength / might'; the same word as the maxim of v. 9 (οὐκ ἐν ἰσχύϊ) — the strength denied to self-reliant man is granted by God to his anointed king.

τοῖς

the

Dative

article (with βασιλεῦσιν)

→ noun-phrase marking

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

βασιλεῦσιν

kings

Dative

dative indirect object (recipients of strength)

→ sphere or reference

βασιλεύς: 'king'; renders **מֶלֶךְ**; the mention of 'our kings' anticipates the monarchy that 1 Samuel will inaugurate (Saul, then David); on Hannah's lips it is proleptic — the song already looks to the anointed king.

ἡμῶν

our

Genitive

genitive of possession (modifying βασιλεῦσιν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὑψώσει

will exalt

Fut Act Indic 3 Sg · ὑψόω

main verb (climactic; inclusio with v. 1 ὑψώθη)

→ verbal action or state

ὑψόω: 'exalt / lift high'; the same verb that exalted Hannah's horn in v. 1 (ὑψώθη κέρας μου) now closes the canticle exalting the horn of the anointed — an inclusio binding personal and messianic exaltation; cf. ὑψωσεν ταπεινούς (Luke 1:52).

κέρας

horn

Accusative

direct object of ὑψώσει

→ object specification

κέρας: meaning 'horn'; it serves as direct object of ὑψώσει.

χριστοῦ

of his anointed

Genitive

genitive of possession (modifying κέρας)

→ relational specification

χριστός: 'anointed (one)'; renders **מָשִׁיחַ** (Messiah); the climactic word of the canticle and the first occurrence of 'the LORD's anointed' in 1 Samuel — proleptic of the Davidic king and, in Christian reading, of Christ; the whole song crescendos to this messianic note.

αὐτοῦ

his

Genitive

genitive of possession (YHWH's anointed)

→ relational specification

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

11 καὶ κατέλιπον αὐτὸν ἐκεῖ ἐνώπιον κυρίου καὶ ἀπῆλθον εἰς Ἀρμαθαιμ καὶ τὸ παιδάριον ἦν λειτουργῶν τῷ προσώπῳ κυρίου ἐνώπιον Ηλι τοῦ ἱερέως

And they left him there before the LORD and departed to Armathaim; and the child was ministering before the face of the LORD, in the presence of Eli the priest.

Narrative resumption after the canticle: Samuel left to minister καὶ κατέλιπον

The narrative resumes from ch. 1: Hannah and Elkanah leave Samuel at the sanctuary and return home. The periphrastic ἦν λειτουργῶν ('was ministering') introduces the refrain of Samuel's service before the LORD (cf. vv. 18, 26), set in deliberate contrast to the corruption of Eli's sons announced in the next verse.

καὶ

and

narrative conjunction (καί-parataxis)

→ discourse linkage or contrast

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

κατέλιπον

they left

Aor Act Indic 3 Pl · καταλείπω

main verb (subject: Hannah and Elkanah)

→ verbal action or state

καταλείπω: 'leave behind / leave'; renders כָּטַף; the parents leave Samuel at the sanctuary, fulfilling Hannah's vow to dedicate him (1:11, 28).

αὐτὸν

him

Accusative

direct object (Samuel)

→ participant reference

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

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; the sanctuary at Shiloh, where Samuel will remain in service.

ἐνώπιον

before

improper preposition + genitive (presence)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; renders עֲנֹכִי; the recurring phrase ἐνώπιον κυρίου frames Samuel's whole childhood as lived 'before the LORD' (vv. 11, 18, 21).

κυρίου

LORD

Genitive

genitive with ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton; Samuel is left in YHWH's own presence at the sanctuary.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆλθον

they departed

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb (the parents return home)

→ verbal action or state

ἀπέρχομαι: 'go away / depart'; the parents return to their home town, leaving the child behind in service.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Αρμαθαιμ

Armathaim

accusative of destination (indeclinable place name)

→ participant identification

Αρμαθαιμ: transliteration of Hebrew אֲרַמְתַּיִם (Ramathaim / Ramah), Elkanah's home town (1:1, 19); indeclinable in the LXX.

καὶ

and

narrative conjunction (contrastive shift to Samuel)

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

child / boy

Nominative

subject of periphrastic ἦν λειτουργῶν

→ participant prominence

παιδάριον: 'small child / lad / young servant'; diminutive of παῖς; the recurring designation of Samuel through the chapter (vv. 11, 18, 21, 26); both 'little boy' and 'young attendant', it underscores his youth against the gravity of his calling.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary of periphrastic imperfect (with λειτουργῶν)

→ participant reference

εἰμί: with the participle λειτουργῶν forms a periphrastic imperfect expressing Samuel's continuous, habitual ministry — 'was [regularly] ministering'.

λειτουργῶν

ministering

Pres Act Ptcp Nom Sg Masc · λειτουργέω

participle of periphrastic imperfect (with ἦν)

→ verbal action or state

λειτουργέω: 'minister / perform [cultic] service'; renders תָּשַׁב; the technical term for sanctuary service; the refrain Σαμουηλ ... λειτουργῶν (vv. 11, 18) sets the faithful child against the unfaithful priests, source of the English 'liturgy'.

τῷ

the

Dative

article (with προσώπῳ)

→ noun-phrase marking

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

προσώπῳ

face / presence

Dative

dative (idiomatic: 'to/before the face of')

→ sphere or reference

πρόσωπον: 'face / presence'; λειτουργῶν τῷ προσώπῳ κυρίου ('ministering to the face of the LORD') is a Hebraism (לְפָנָיו) for serving in the LORD's presence at the sanctuary.

κυρίου

LORD

Genitive

genitive (with προσώπῳ)

→ relational specification

κύριος: rendering of the Tetragrammaton.

ἐνὶ ὧπιον

in the presence of

improper preposition + genitive (under Eli's oversight)

→ spatial or relational framing

ἐνὶ ὧπιον: here 'in the presence of / under the oversight of' Eli — Samuel serves the LORD but under the aged priest's tutelage.

Ἠλὶ

Eli

genitive with ἐνὶ ὧπιον (indeclinable name)

→ participant identification

Ἠλὶ: transliteration of Hebrew אֵלִי (Eli), the priest at Shiloh; indeclinable in the LXX.

τοῦ

the

Genitive

article (with ἱερέως, appositional to Ἡλὶ)

→ noun-phrase marking

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

ἱερέως

priest

Genitive

genitive in apposition to Ἡλὶ

→ relational specification

ἱερεύς: 'priest'; renders יִהְיֶה; Eli's priestly office is the very thing his sons defile and that the oracle of vv. 27–36 will strip from his house.

12 καὶ οἱ υἱοὶ Ἡλὶ τοῦ ἱερέως υἱοὶ λοιμοὶ οὐκ εἰδότες τὸν κύριον

Now the sons of Eli the priest were worthless sons; they did not know the LORD.

Antithetical character-introduction (the foil to Samuel)

καὶ οἱ υἱοὶ Ἡλὶ

Set against the faithful παιδάριον (v. 11), Eli's sons are introduced with a damning verdict: υἱοὶ λοιμοί ('worthless / pestilent sons') who 'did not know the LORD'. Their ignorance of YHWH is the exact negation of the canticle's one legitimate boast — γινώσκειν τὸν κύριον (v. 10) — making them the embodiment of what the song condemns.

καὶ

now / and

narrative conjunction (contrastive)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject (the sons of Eli)

→ participant prominence

υἱός: 'son'; the sons (Hophni and Phinehas, named v. 34) whose corruption drives the chapter's judgment-oracle.

Ἡλὶ

Eli

genitive of relationship (indeclinable name)

→ participant identification

Ἡλὶ: transliteration of יֵלִי; indeclinable.

τοῦ

the

Genitive

article (with ἱερέως)

→ noun-phrase marking

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

ἱερέως

priest

Genitive

genitive in apposition to Ἡλι

→ relational specification

ἱερεύς: 'priest'; the office that makes their corruption a sacrilege — priests who do not know the God they serve.

υἱοὶ

sons

Nominative

predicate nominative (υἱοὶ λοιμοί: 'worthless sons')

→ participant prominence

υἱός: the repeated 'sons' in predicate position (a Hebraism, בְּנֵי בְלִיעַל 'sons of worthlessness') forms the idiom 'worthless men'.

λοιμοὶ

worthless / pestilent

Nominative

predicate adjective (with υἱοί)

→ participant prominence

λοιμός: lit. 'pestilence / plague'; as an adjective 'pestilent / pernicious / worthless'; the LXX rendering of בְּלִיעַל ('Belial / worthlessness'); υἱοὶ λοιμοί = 'scoundrels' — men who spread moral contagion (cf. the same idiom of the men at Gibeah, of Nabal).

οὐκ

not

negation (with εἰδότες)

→ clausal qualification or emphasis

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

εἰδότες

knowing

Perf Act Ptcp Nom Pl Masc · οἶδα

circumstantial participle (οὐκ εἰδότες: 'not knowing')

→ verbal action or state

οἶδα: 'know'; the perfect participle (present force) with οὐκ — 'they did not know the LORD' — the precise antithesis of the canticle's command γινώσκειν τὸν κύριον (v. 10); to not know YHWH while serving as his priests is the root of their sacrilege.

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον

LORD

Accusative

direct object of εἰδότες

→ object specification

κύριος: rendering of the Tetragrammaton; the God whom the priests of all people ought to know, yet do not.

13 καὶ τὸ δικαίωμα τοῦ ἱερέως παρὰ τοῦ λαοῦ παντὸς τοῦ θύοντος καὶ ἤρχετο τὸ παιδάριον τοῦ ἱερέως ὡς ἂν ἠψήθη τὸ κρέας καὶ κρεάγρᾳ τριόδους ἐν τῇ χειρὶ αὐτοῦ

And as for the priest's due from the people, from everyone sacrificing: the priest's servant would come, whenever the meat was being boiled, with a three-pronged flesh-fork in his hand.

Description of the sons' abuse of the sacrificial customary right καὶ τὸ δικαίωμα

The narrator details how the priesthood was corrupted at the very point of the sacrifice. The legitimate priestly portion (δικαίωμα) is twisted into greedy seizure: the servant comes with a three-pronged fork while the meat still boils. The iterative imperfect ἤρχετο ('would come') marks habitual practice.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

τὸ
the

Nominative

article (with δικαίωμα)

→ noun-phrase marking

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

δικαίωμα

due / customary right

Nominative

nominative absolute (topic: 'as for the priest's due')

→ participant prominence

δικαίωμα: 'ordinance / customary right / legal due'; renders ὕψη; the legitimate priestly portion of the sacrifice (cf. Lev 7:31–34); the irony is sharp — the lawful 'due' becomes the occasion of lawless seizure.

τοῦ

the

Genitive

article (with ἱερέως)

→ noun-phrase marking

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

ἱερέως

priest

Genitive

genitive of possession (the priest's due)

→ relational specification

ἱερεύς: 'priest'; the priestly portion that the sons abuse.

παρά

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of source (with παρά)

→ relational specification

λαός: 'people'; the worshipers from whom the priest's portion is taken; the sons' greed defrauds the very covenant people who come to worship.

παντός

all / every

Genitive

attributive (modifying λαοῦ / θύοντος)

→ relational specification

πᾶς: 'all / every'; the abuse touched every worshiper without exception.

τοῦ

the

Genitive

article (with θύοντος)

→ noun-phrase marking

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

θύοντος

sacrificing

Pres Act Ptcp Gen Sg Masc · θύω

attributive participle (modifying λαοῦ: 'everyone who sacrifices')

→ verbal action or state

θύω: 'sacrifice / slaughter [for sacrifice]'; renders Πᾶς; the participle defines the people as worshipers in the act of offering — the moment of the sons' predation.

καί

and

narrative conjunction (resuming after the nominative absolute)

→ discourse linkage or contrast

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

ἥρχετο

would come

Impf Mid Indic 3 Sg · ἔρχομαι

main verb (iterative imperfect)

→ verbal action or state

ἔρχομαι: 'come'; the iterative imperfect ἥρχετο depicts the recurring custom — 'the servant would [regularly] come' — establishing the abuse as routine, not occasional.

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

servant / lad

Nominative

subject of ἥρχετο

→ participant prominence

παιδάριον: here 'young servant / attendant' (not Samuel, but the priests' agent) — a pointed lexical irony: the same word names both faithful Samuel (v. 11) and the sons' grasping errand-boy.

τοῦ

the

Genitive

article (with ἱερέως)

→ noun-phrase marking

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

ἱερέως

priest

Genitive

genitive of possession (the priest's servant)

→ relational specification

ἱερεύς: 'priest'; the servant acts as agent of the corrupt priests.

ὥς

whenever / as

temporal conjunction (with ἄν: 'whenever')

→ discourse linkage or contrast

ὥς: 'as / when'; with ἄν and the aorist forms an indefinite-temporal clause ('whenever the meat was boiled'), reinforcing the habitual sense.

ἄν

(whenever)

modal particle (with ὥς, indefinite temporal)

→ discourse linkage or contrast

ἄν: the modal particle generalizing the temporal clause to repeated occurrence.

ἠψήθη

was boiled

Aor Pass Indic 3 Sg · ἔψω

verb of indefinite-temporal clause

→ verbal action or state

ἔψω: 'boil / cook'; renders לִשְׂבֹּךְ; the meat was being boiled as the sacrificial portions were prepared; the servant comes before the proper time (cf. v. 15, before the fat is burned).

τὸ

the

Nominative

article (with κρέας)

→ noun-phrase marking

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

κρέας

meat / flesh

Nominative

subject of ἠψήθη

→ participant prominence

κρέας: 'meat / flesh'; renders בָּשָׂר; the sacrificial flesh the sons greedily seize.

καὶ

and (with)

coordinate conjunction (circumstantial: 'with a fork in hand')

→ discourse linkage or contrast

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

κρεάγρᾱ

flesh-hook / fork

Nominative

subject of an implied verbal idea (in the servant's hand)

→ participant prominence

κρεάγρᾱ: 'flesh-hook / meat-fork'; lit. 'flesh-catcher' (κρέας + ἄγρω); renders לִשְׂבֹּךְ; the implement of the sons' predation, plunged into the pot to spear up meat.

τριόδους

three-pronged

Nominative

attributive adjective (modifying κρεάγρᾱ)

→ participant prominence

τριόδους: 'three-toothed / three-pronged' (τρι- + ὀδούς, 'tooth'); the fork has three prongs to seize the largest possible portion — a vivid detail of the sons' greed.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article (with χειρὶ)

→ noun-phrase marking

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

χειρὶ

hand

Dative

dative of place (with ἐν)

→ sphere or reference

χείρ: 'hand'; the fork in the servant's hand, ready to plunder the boiling pot.

αὐτοῦ

his

Genitive

genitive of possession (modifying χειρὶ)

→ relational specification

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

14 καὶ ἐπάταξεν αὐτὴν εἰς τὸν λέβητα τὸν μέγαν ἢ εἰς τὸ χαλκίον ἢ εἰς τὴν κύθραν πᾶν ὃ ἐὰν ἀνέβη ἐν τῇ κρεάγρᾳ ἐλάμβανεν ἑαυτῷ ὁ ἱερεὺς κατὰ τάδε ἐποίουν παντὶ Ἰσραὴλ τοῖς ἐρχομένοις θῦσαι κυρίῳ ἐν Σηλωμ

And he would thrust it into the great cauldron, or into the bronze pot, or into the kettle; everything that the fork brought up the priest would take for himself. Thus they did to all Israel, to those who came to sacrifice to the LORD at Selom.

Continuation of the abuse-description (iterative); generalizing summary καὶ ἐπάταξεν

The greed is spelled out: the fork is thrust into any vessel and whatever it spears the priest keeps. The closing summary κατὰ τάδε ἐποίουν παντὶ Ἰσραὴλ ('thus they did to all Israel') universalizes the offense — every worshiper at Shiloh was defrauded, making it a national scandal that profanes the worship of YHWH.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάταξεν

he would thrust / strike

Aor Act Indic 3 Sg · πατάσσω

main verb (gnomic/iterative within customary description)

→ verbal action or state

πατάσσω: 'strike / thrust'; renders תִּבְּרֵךְ; here the servant 'would strike/plunge' the fork into the pot — the aorist within the customary description has iterative force (the recurring act of seizure).

αὐτήν

it

Accusative

direct object (the fork, κρεάγγρα)

→ participant reference

αὐτός: refers back to the feminine κρεάγγρα ('fork') of v. 13.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with λέβητα)

→ noun-phrase marking

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

λέβητα

cauldron

Accusative

accusative object of εἰς

→ object specification

λέβης: 'cauldron / large kettle'; renders סִיר / כִּיּוֹר; the first of three cooking vessels listed, indicating the indiscriminate reach of the seizure.

τὸν

the

Accusative

article (with μέγαν)

→ noun-phrase marking

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

μέγαν

great

Accusative

attributive adjective (modifying λέβητα)

→ object specification

μέγας: 'great / large'; 'the great cauldron' — the size detail underscores the appetite for plunder.

ἢ

or

disjunctive particle

→ discourse linkage or contrast

ἢ: 'or'; the threefold ἢ ... ἢ lists alternative vessels — no pot was off-limits.

εἰς

into

preposition + accusative

→ spatial or relational framing

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

τὸ

the

Accusative

article (with χαλκίον)

→ noun-phrase marking

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

χαλκίον

bronze pot

Accusative

accusative object of εἰς

→ object specification

χαλκίον: 'bronze/copper vessel'; from χαλκός ('bronze'); a metal cooking pot — the second vessel in the list.

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

εἰς

into

preposition + accusative

→ spatial or relational framing

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

τὴν

the

Accusative

article (with κύθραν)

→ noun-phrase marking

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

κύθραν

kettle / pot

Accusative

accusative object of εἰς

→ object specification

κύθρα (= χύτρα): 'earthen pot / kettle'; the third vessel; the variety of pots (cauldron, bronze pot, kettle) shows the fork was thrust into whatever was cooking.

πάν

everything

Accusative

direct object of ἐλάμβανεν (fronted)

→ object specification

πᾶς: 'all / everything'; the totality of what the fork brought up was taken — nothing was left to chance or restraint.

ὃ

which

Accusative

relative pronoun (object of ἀνέβη's clause)

→ participant reference

ὃς: relative pronoun; 'whatever came up on the fork'.

ἐάν

if / -ever

conditional particle (ὃ ἐάν: 'whatever')

→ discourse linkage or contrast

ἐάν: with the relative ὃ forms the indefinite 'whatever', generalizing the seizure to all the fork could spear.

ἀνέβη

came up

Aor Act Indic 3 Sg · ἀναβαίνω

verb of the indefinite relative clause

→ verbal action or state

ἀναβαίνω: 'come up / rise'; whatever 'came up' on the fork from the pot — the lucky catch the priest claimed as his.

ἐν

on / with

preposition + dative (instrument/location)

→ spatial or relational framing

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

τῇ

the

Dative

article (with κρεάγρᾱ)

→ noun-phrase marking

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

κρεάγρᾱ

fork / flesh-hook

Dative

dative of instrument (with ἐν)

→ sphere or reference

κρεάγρᾱ: 'flesh-hook / fork' (see v. 13); the instrument of the seizure.

ἐλάμβανεν

would take

Impf Act Indic 3 Sg · λαμβάνω

main verb (iterative imperfect)

→ verbal action or state

λαμβάνω: 'take / seize'; the iterative imperfect 'would take for himself' marks the routine, settled greed of the priest — the heart of the indictment.

ἑαυτῷ

for himself

Dative

reflexive dative of advantage

→ sphere or reference

ἑαυτοῦ: reflexive; 'for himself' — the self-serving motive exposed; the portion meant for God and the worshiper is taken for the priest's own appetite.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἐλάμβανεν

→ participant prominence

ἱερεὺς: 'priest'; the office-holder turned plunderer — the abuse is the more grievous because committed by those set apart to serve.

κατὰ

according to

preposition + accusative (manner)

→ spatial or relational framing

κατὰ + acc.: 'according to'; κατὰ τὰδε ('in this manner / thus') introduces the generalizing summary of the abuse.

τάδε

this manner / thus

Accusative

demonstrative (with κατὰ: 'in this way')

→ object specification

ὅδε: 'this'; κατὰ τὰδε generalizes the foregoing description into a settled practice.

ἐποίουν

they did

Impf Act Indic 3 Pl · ποίω

main verb (iterative imperfect, summary)

→ verbal action or state

ποιέω: 'do'; the plural shifts from the single servant/priest to the sons collectively — 'thus they [habitually] did to all Israel'.

παντὶ

to all

Dative

dative (modifying Ἰσραηλ: 'to all Israel')

→ sphere or reference

πᾶς: 'all'; the offense was universal — every Israelite worshiper at Shiloh suffered it.

Ἰσραηλ

Israel

dative of disadvantage (indeclinable name)

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable in the LXX; here the covenant people defrauded by their own priests.

τοῖς

the

Dative

article (with ἐρχομένοις)

→ noun-phrase marking

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

ἐρχομένοις

to those who came

Pres Mid Ptcp Dat Pl Masc · ἔρχομαι

substantival participle (in apposition to Ἰσραηλ)

→ verbal action or state

ἔρχομαι: 'come'; 'those coming to sacrifice' — pilgrim worshipers, defrauded at the very moment of their devotion.

θῦσαι

to sacrifice

Aor Act Inf · θύω

infinitive of purpose (with ἐρχομένοις)

→ verbal action or state

θύω: 'sacrifice'; the purpose of their coming — to worship YHWH — is precisely what the sons exploit.

κυρίῳ

to the LORD

Dative

dative indirect object (recipient of sacrifice)

→ sphere or reference

κύριος: rendering of the Tetragrammaton; the sacrifice belongs to YHWH — to defraud it is to sin against him directly (cf. v. 17).

ἐν

at / in

preposition + dative (place)

→ spatial or relational framing

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

Σηλωμ

Selom / Shiloh

dative of place (indeclinable name)

→ participant identification

Σηλωμ: transliteration of Hebrew שִׁלּוֹם (Shiloh), the central sanctuary where the ark and tent resided in this period; indeclinable in the LXX.

15 καὶ πρὶν θυμιαθῆναι τὸ στέαρ ἤρχετο τὸ παιδάριον τοῦ ἱερέως καὶ ἔλεγεν τῷ ἀνδρὶ τῷ θύοντι δὸς κρέας ὀπτῆσαι τῷ ἱερεῖ καὶ οὐ μὴ λάβω παρὰ σοῦ ἐφθὸν ἐκ τοῦ λέβητος

And even before the fat was burned, the priest's servant would come and say to the man who was sacrificing, 'Give meat to roast for the priest, for I will not take boiled meat from you out of the cauldron.'

Intensification of the abuse: contempt for the LORD's portion (the fat)

καὶ πρὶν θυμιαθῆναι

The offense deepens: the servant demands raw meat before the fat — the LORD's portion — has even been burned, inverting the proper order of the sacrifice (Lev 3:16). The emphatic οὐ μὴ + subjunctive ('I will absolutely not take boiled') exposes a brazen insistence on the choicest, roastable cuts.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πρὶν

before

temporal conjunction (with infinitive)

→ discourse linkage or contrast

πρὶν: 'before'; with the aorist infinitive θυμιαθῆναι forms 'before the fat was burned' — the temporal marker that exposes the violation of sacrificial order.

θυμιαθῆναι

to be burned (as offering)

Aor Pass Inf · θυμιάω

infinitive with πρὶν (temporal)

→ verbal action or state

θυμιάω: 'burn (as incense/offering) / make smoke'; renders ἱγῳקח; the burning of the fat to YHWH was the central act of the offering (Lev 3:16, 'all the fat is the LORD's'); to seize meat before this is direct sacrilege.

τὸ

the

Accusative

article (with στέαρ)

→ noun-phrase marking

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

στέαρ

fat

Accusative

accusative subject of the infinitive θυμιαθῆναι

→ object specification

στέαρ: 'fat / suet'; renders בָּשֶׂמֶת; the fat belonged exclusively to YHWH and had to be burned first; the sons' seizure before its burning is the heart of their contempt for the LORD's offering (v. 17).

ἥρχετο

would come

Impf Mid Indic 3 Sg · ἔρχομαι

main verb (iterative imperfect)

→ verbal action or state

ἔρχομαι: 'come'; the iterative imperfect continues the habitual depiction from v. 13.

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

servant / lad

Nominative

subject of ἥρχετο

→ participant prominence

παιδάριον: 'young servant'; the priests' grasping agent (cf. v. 13), again ironically the same word used of faithful Samuel.

τοῦ

the

Genitive

article (with ἱερέως)

→ noun-phrase marking

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

ἱερέως

priest

Genitive

genitive of possession (the priest's servant)

→ relational specification

ἱερέυς: 'priest'.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλεγεν

would say

Impf Act Indic 3 Sg · λέγω

main verb (iterative imperfect introducing demand)

→ verbal action or state

λέγω: 'say'; the imperfect marks the habitual demand the servant would make.

τῷ

the

Dative

article (with ἀνδρί)

→ noun-phrase marking

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

ἀνδρί

man

Dative

dative indirect object (addressee of the demand)

→ sphere or reference

ἀνήρ: 'man'; the worshiper offering the sacrifice, addressed (and bullied) by the servant.

τῷ

the

Dative

article (with θύοντι)

→ noun-phrase marking

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

θύοντι

who was sacrificing

Pres Act Ptcp Dat Sg Masc · θύω

attributive participle (modifying ἀνδρί)

→ verbal action or state

θύω: 'sacrifice'; identifies the man as the offerer at the very moment of his worship.

δὸς

give

Aor Act Impv 2 Sg · δίδωμι

main verb (imperative within quoted demand)

→ verbal action or state

δίδωμι: 'give'; the curt aorist imperative 'give!' conveys the servant's brazen, demanding tone toward the worshiper.

κρέας

meat

Accusative

direct object of δὸς

→ object specification

κρέας: 'meat / flesh'; the raw flesh demanded for roasting.

ὀπτῆσαι

to roast

Aor Act Inf · ὀπάω

infinitive of purpose (with κρέας)

→ verbal action or state

ὀπάω: 'roast / broil'; renders ὀλῶ; the priest wants meat fit for roasting (the choicer preparation), not boiled — a demand for the best cuts beyond any lawful portion.

τῷ

the

Dative

article (with ἱερεῖ)

→ noun-phrase marking

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

ἱερεῖ

priest

Dative

dative of advantage (for the priest)

→ sphere or reference

ἱερεῖς: 'priest'; the beneficiary of the extorted meat.

καὶ

and / for

coordinate conjunction (explanatory)

→ discourse linkage or contrast

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

οὐ

not

negation (part of emphatic οὐ μή)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (part of emphatic οὐ μή).

μή

not

negation (emphatic οὐ μή + subjunctive)

→ clausal qualification or emphasis

οὐ μή: the double negative with the aorist subjunctive (λάβω) is the strongest form of denial in Greek — 'I will by no means take' — conveying the servant's adamant refusal of boiled meat.

λάβω

I will take

Aor Act Subj 1 Sg · λαμβάνω

main verb (subjunctive of emphatic denial)

→ verbal action or state

λαμβάνω: 'take / receive'; in οὐ μὴ λάβω, the emphatic denial 'I will surely not take' — the priest's servant refuses the worshiper's offer of the proper boiled portion, insisting on raw meat for roasting.

παρά

from

preposition + genitive (source)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive of source (with παρά)

→ relational specification

σύ (gen. σοῦ): the worshiper from whom the meat is taken.

ἐφθόν

boiled (meat)

Accusative

direct object of λάβω (adjective used substantively)

→ object specification

ἐφθός: 'boiled / sodden'; verbal adjective of ἔψω ('boil'); the boiled meat (the proper portion) is contemptuously refused in favor of raw flesh for roasting.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with λέβητος)

→ noun-phrase marking

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

λέβητος

cauldron

Genitive

genitive of source (with ἐκ)

→ relational specification

λέβης: 'cauldron'; the pot in which the proper boiled portion was cooked — what the servant disdains.

16 καὶ ἔλεγεν ὁ ἀνὴρ ὁ θύων θυμιαθῆτω πρῶτον ὡς καθήκει τὸ στέαρ καὶ λαβὲ σεαυτῷ ἐκ πάντων ὧν ἐπιθυμεῖ ἡ ψυχὴ σου καὶ εἶπεν οὐχὶ ὅτι νῦν δώσεις καὶ ἐὰν μὴ λήμψομαι κραταιῶς

And the man who was sacrificing would say, 'Let the fat first be burned, as is fitting, and then take for yourself whatever your soul desires.' But he would say, 'No, you shall give it now; and if not, I will take it by force.'

The pious worshiper's protest answered by the priest's threat of violence

καὶ ἔλεγεν ὁ ἀνὴρ ὁ θύων

The worshiper's reasonable protest — let God's portion be offered first, then take all you wish — is met with a blunt refusal and a threat of force (λήμψομαι κραταιῶς, 'I will take it by force'). The contrast between the layman's reverence and the priest's violence completes the indictment: the offense is willful, not ignorant.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλεγεν

would say

Impf Act Indic 3 Sg · λέγω

main verb (iterative imperfect)

→ verbal action or state

λέγω: 'say'; the worshiper's habitual, reasonable reply.

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 of ἔλεγεν

→ participant prominence

ἀνὴρ: 'man'; the pious worshiper whose protest models proper reverence over against the priest's greed.

ὁ

the

Nominative

article (with θύων)

→ noun-phrase marking

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

θύων

who was sacrificing

Pres Act Ptcp Nom Sg Masc · θύω

attributive participle (modifying ἀνήρ)

→ verbal action or state

θύω: 'sacrifice'; the offerer in the act of worship.

θυμιαθήτω

let it be burned

Aor Pass Impv 3 Sg · θυμιάω

main verb (third-person imperative within quotation)

→ verbal action or state

θυμιάω: 'burn (as offering)'; the worshiper insists the fat be burned to YHWH first, as the law requires — the antithesis of the servant's demand in v. 15.

πρῶτον

first

adverb (temporal sequence)

→ clausal contribution

πρῶτον: 'first'; God's portion comes first — the very priority the sons overturn.

ὥς

as

comparative conjunction (manner)

→ discourse linkage or contrast

ὥς: 'as'; ὥς καθήκει = 'as is proper / fitting', appealing to the established sacrificial order.

καθήκει

is fitting

Pres Act Indic 3 Sg · καθήκω

verb of comparative clause

→ verbal action or state

καθήκω: 'be fitting / proper / due'; the impersonal 'as is fitting' invokes the divine norm for sacrifice — the worshiper, not the priest, speaks for what is right.

τὸ

the

Nominative

article (with στέαρ)

→ noun-phrase marking

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

στέαρ

fat

Nominative

subject of θυμιαθήτω

→ participant prominence

στέαρ: 'fat'; the LORD's portion that must be burned first (Lev 3:16).

καὶ

and (then)

coordinate conjunction (consequence)

→ discourse linkage or contrast

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

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (concessive imperative)

→ verbal action or state

λαμβάνω: 'take'; the worshiper grants generous permission — take all you wish, only after God is honored first; his liberality exposes the needlessness of the sons' violence.

σεαυτῷ

for yourself

Dative

reflexive dative of advantage

→ sphere or reference

σεαυτοῦ: reflexive 'yourself'; the worshiper's open-handed concession.

ἐκ

from

preposition + genitive (partitive source)

→ spatial or relational framing

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

πάντων

all things

Genitive

partitive genitive (with ἐκ)

→ relational specification

παῖς: 'all'; 'from all that your soul desires' — the worshiper's generosity is total, conditioned only on God's priority.

ὧν

which

Genitive

relative pronoun (genitive by attraction)

→ relational specification

ὧς: relative pronoun, attracted to the case of its antecedent πάντων.

ἐπιθυμεῖ

desires

Pres Act Indic 3 Sg · ἐπιθυμέω

verb of relative clause

→ verbal action or state

ἐπιθυμέω: 'desire / long for'; 'whatever your soul desires' is a Hebraism (כָּל אֲשֶׁר נַפְשְׁךָ רֹצֵה לְאָמֵן) for unrestricted choice.

ἡ

the

Nominative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

soul / appetite

Nominative

subject of ἐπιθυμεῖ

→ participant prominence

ψυχῇ: 'soul / self / appetite'; renders נַפְשְׁךָ; here the seat of desire/appetite — 'all your soul desires'.

σου

your

Genitive

genitive of possession (modifying ψυχῇ)

→ relational specification

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

καὶ

but / and

narrative conjunction (adversative in force)

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (the servant's blunt reply)

→ verbal action or state

λέγω: 'say'; the shift from imperfect (the worshiper's habitual plea) to aorist (the servant's flat 'No') sharpens the refusal.

οὐχί

no

emphatic negative response

→ clausal contribution

οὐχί: emphatic 'no!'; the curt rejection of the worshiper's pious request.

ὅτι

for / (rather)

conjunction (introducing the counter-demand)

→ discourse linkage or contrast

ὅτι: here introducing the grounds/content of the refusal — 'no, [for] you shall give it now'.

νῦν

now

temporal adverb (emphatic immediacy)

→ adverbial qualification

νῦν: 'now'; the insistence on immediate surrender — before the fat is burned, in defiance of the law.

δώσεις

you shall give

Fut Act Indic 2 Sg · δίδωμι

main verb (future of demand/command)

→ verbal action or state

δίδωμι: 'give'; the imperative future 'you shall give' functions as a command backed by the threat that follows.

καὶ

and

coordinate conjunction (introducing condition)

→ discourse linkage or contrast

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

ἐάν

if

conditional conjunction

→ discourse linkage or contrast

ἐάν: 'if'; introduces the threat-condition — 'and if not...!'

μή

not

negation (in the elliptical protasis 'if not')

→ clausal qualification or emphasis

μή: the elliptical 'if not [you give it]' threatens forcible seizure.

λήμψομαι

I will take

Fut Mid Indic 1 Sg · λαμβάνω

main verb (apodosis: threat of seizure)

→ verbal action or state

λαμβάνω: 'take / seize'; the future with κραταιῶς ('by force') makes explicit the violence underlying the priesthood's corruption — robbery of the worshiper, and of God.

κραταιῶς

by force / forcibly

adverb of manner (modifying λήμψομαι)

→ clausal contribution

κραταιῶς: 'forcibly / with violence'; from κραταίος ('strong'); the brazen threat of armed seizure caps the indictment — the sons' sin is violent, not merely greedy.

17 καὶ ἦν ἡ ἁμαρτία τῶν παιδαρίων ἐνώπιον κυρίου μεγάλη σφόδρα ὅτι ἠθέτουν τὴν θυσίαν κυρίου

And the sin of the young men was very great before the LORD, for they were treating the offering of the LORD with contempt.

Narrator's theological verdict on the sons' conduct

καὶ ἦν ἡ ἁμαρτία

The narrator pronounces verdict: the sin was 'very great before the LORD' (μεγάλη σφόδρα), the offense aimed not merely at worshipers but at God himself, for they 'set at nought' (ἠθέτουν) the LORD's offering. This verdict prepares directly for the judgment-oracle of vv. 27–36.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἦν
was

Impf Act Indic 3 Sg · εἰμί

main verb (predication of state)

→ participant reference

εἰμί: 'be'; the imperfect frames the sin as an ongoing, settled state, not a single lapse.

ἡ
the

Nominative

article (with ἁμαρτία)

→ noun-phrase marking

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

ἁμαρτία
sin

Nominative

subject of ἦν

→ participant prominence

ἁμαρτία: 'sin / offense'; renders ΤΗΝΥΠ; the narrator names the conduct theologically — it is sin against YHWH, the ground of the coming judgment.

τῶν
the

Genitive

article (with παιδαρίων)

→ noun-phrase marking

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

παιδαρίων
young men / servants

Genitive

genitive of possession (whose sin)

→ relational specification

παιδάριον: here plural 'the young men' — the sons of Eli and/or their agents; the word's recurrence (cf. faithful Samuel, v. 11) underscores by contrast how this παιδάριον-service is defiled.

ἐνώπιον
before

improper preposition + genitive (in God's sight)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; the sin is reckoned 'before the LORD' — its gravity measured by God's own evaluation, not merely human.

κυρίου
LORD

Genitive

genitive with ἐνώπιον

→ relational specification

κύριος; rendering of the Tetragrammaton.

μεγάλη
great

Nominative

predicate adjective (with ἦν)

→ participant prominence

μέγας: 'great'; the magnitude of the sin, intensified by σφόδρα.

σφόδρα
exceedingly

adverb of degree (intensifying μεγάλη)

→ clausal contribution

σφόδρα: 'exceedingly / very'; standard LXX rendering of ΤΗΝ; 'very great' marks the sin as of the gravest order — fit ground for the destruction of Eli's house.

ὅτι
for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason the sin was so great — contempt for the LORD's offering.

ἠθέτουν
they were treating with contempt / setting at nought

Impf Act Indic 3 Pl · ἄθετέω

verb of causal clause (iterative imperfect)

→ verbal action or state

ἄθετέω: 'reject / set aside / treat with contempt / annul'; renders ΥΝΔ ('despise / spurn'); the imperfect marks a settled disposition — they habitually scorned the LORD's offering, the deepest charge in the indictment.

τὴν

the

Accusative

article (with *θυσίαν*)

→ noun-phrase marking

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

θυσίαν

offering / sacrifice

Accusative

direct object of *ἡθέουν*

→ object specification

θυσία: 'sacrifice / offering'; renders *תְּנִיחָה* /; to despise the LORD's offering is to despise the LORD himself — the same *θυσία* Eli is later charged with plundering (v. 29).

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's offering)

→ relational specification

κύριος: rendering of the Tetragrammaton; the offering belongs to YHWH — its profanation is sacrilege against him.

18 καὶ Σαμουηλ ἦν λειτουργῶν ἐνώπιον κυρίου παιδάριον περιεζωσμένον εφουδ βαρ

And Samuel was ministering before the LORD, a child girded with a linen ephod.

Refrain of Samuel's faithful service (contrastive with vv. 12–17)

καὶ Σαμουηλ ἦν λειτουργῶν

The narrative returns to Samuel with the refrain ἦν λειτουργῶν ἐνώπιον κυρίου (cf. v. 11), framing the corrupt priests between two notices of the faithful child. The linen ephod (εφουδ βαρ) marks him as a true cultic minister; περιεζωσμένον ('girded') verbally echoes the weak who 'gird themselves with strength' in the canticle (περιεζώσαντο, v. 4).

καὶ

and

narrative conjunction (contrastive shift back to Samuel)

→ discourse linkage or contrast

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

Σαμουηλ

Samuel

subject (indeclinable name)

→ participant identification

Σαμουηλ: transliteration of Hebrew *שְׁמוּאֵל* (Samuel); indeclinable in the LXX; the faithful child set in deliberate contrast to Eli's worthless sons.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary of periphrastic imperfect (with *λειτουργῶν*)

→ participant reference

εἰμί: forms the periphrastic imperfect with *λειτουργῶν* — Samuel's continuous, faithful service.

λειτουργῶν

ministering

Pres Act Ptcp Nom Sg Masc · λειτουργέω

participle of periphrastic imperfect (with ἦν)

→ verbal action or state

λειτουργέω: 'minister / serve [in the cult]'; the refrain (cf. v. 11) presents Samuel as the true minister over against the priests who profane the cult — the genuine successor already foreshadowed.

ἐνώπιον

before

improper preposition + genitive

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of';
ἐνώπιον κυρίου, the refrain locating
Samuel's life before God (vv. 11, 18, 21).

κυρίου

LORD

Genitive

genitive with ἐνώπιον

→ relational specification

κύριος; rendering of the Tetragrammaton.

παιδάριον

a child

Nominative

appositive to Σαμουηλ

→ participant prominence

παιδάριον: 'small child / young attendant';
the recurring designation of Samuel;
though only a child, he ministers faithfully
where grown priests fail.

περιεζωσμένον

girded

Perf Mid/Pass Ptcp Nom Sg Neut · περιζώννυμι

*circumstantial/attributive participle (modifying
παιδάριον)*

→ verbal action or state

περιζώννυμι: 'gird about'; the perfect
participle describes the settled state of
being girded with the ephod; the same verb
as the canticle's περιεζώσαντο δύναμιν (v.
4) — the weak child 'girded' for service, an
embodiment of the song's reversals.

εφουδ

ephod

*accusative of respect (indeclinable
transliteration)*

→ clausal contribution

εφουδ: transliteration of Hebrew עִפְדֹּן
(*'ephod'*), a priestly vestment; the LXX
leaves the cultic term untransliterated and
indeclinable (cf. v. 28); marks Samuel as a
legitimate sanctuary minister.

βαρ

linen

*attributive (indeclinable transliteration, with
εφουδ)*

→ clausal contribution

βαρ: transliteration of Hebrew בָּרָא ('linen');
εφουδ βαρ = 'a linen ephod' (cf. דָּבָר עִפְדֹּן,
the simple priestly garment, as worn also
by David, 2 Sam 6:14); the LXX carries the
Hebrew word over untranslated.

19 καὶ διπλοῖδα μικρὰν ἐποίησεν αὐτῷ ἡ μήτηρ αὐτοῦ καὶ ἀνέφερεν αὐτῷ ἐξ ἡμερῶν εἰς ἡμέρας ἐν τῷ ἀναβαίνειν αὐτὴν μετὰ τοῦ ἀνδρὸς αὐτῆς θῦσαι τὴν θυσίαν τῶν ἡμερῶν

And his mother would make him a little robe and bring it up to him from year to year, when she went up with her husband to offer the yearly sacrifice.

Tender narrative detail: Hannah's continuing maternal devotion καὶ διπλοῖδα μικρὰν

The poignant detail of the annually-renewed 'little robe' (διπλοῖδα μικρὰν) shows Hannah's continuing love for the son she gave to the LORD; the iterative imperfect ἀνέφερεν and the Hebraistic ἐξ ἡμερῶν εἰς ἡμέρας ('from year to year') mark the yearly pilgrimage rhythm against which Samuel grows.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διπλοῖδα

robe / mantle

Accusative

direct object of ἐποίησεν

→ object specification

διπλοῖς: 'double cloak / mantle / robe'; renders διπλῶν; a folded outer garment; the 'little robe' anticipates the priestly/prophetic mantle Samuel will wear (cf. 15:27; 28:14), and movingly recalls a mother's hand-made gift.

μικρὰν

little / small

Accusative

attributive adjective (modifying διπλοῖδα)

→ object specification

μικρός: 'small / little'; sized for a growing child — a detail of maternal tenderness, the robe enlarged year by year as he grows.

ἐποίησεν

would make

Aor Act Indic 3 Sg · ποιέω

main verb (customary/iterative in context)

→ verbal action or state

ποιέω: 'make'; the aorist here has customary force within the yearly-pilgrimage frame — 'she would make'.

αὐτῷ

for him

Dative

dative of advantage (Samuel)

→ participant reference or interest

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

ἡ

the

Nominative

article (with μήτηρ)

→ noun-phrase marking

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

μήτηρ

mother

Nominative

subject of ἐποίησεν

→ participant prominence

μήτηρ: 'mother'; Hannah, whose devotion did not end with the dedication of her son; the maternal note grounds the canticle's joy in real ongoing love.

αὐτοῦ

his

Genitive

genitive of relationship (modifying μήτηρ)

→ relational specification

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέφερεν
would bring up

Impf Act Indic 3 Sg · ἀναφέρω

main verb (iterative imperfect)

→ verbal action or state

ἀναφέρω: 'bring/carry up'; the imperfect marks the repeated yearly action of bringing the robe up to the sanctuary.

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).

ἐξ
from

preposition + genitive (in the temporal idiom)

→ spatial or relational framing

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (in the temporal idiom).

ἡμερῶν
days

Genitive

genitive in temporal idiom (with ἐξ)

→ relational specification

ἡμέρα: 'day'; in the idiom ἐξ ἡμερῶν εἰς ἡμέρας ('from days to days') = 'year by year', a Hebraism (הַיּוֹם לַיּוֹם) for the annual cycle of festival pilgrimage.

εἰς
to

preposition + accusative (in the temporal idiom)

→ spatial or relational framing

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

ἡμέρας
days

Accusative

accusative in temporal idiom (with εἰς)

→ object specification

ἡμέρα: completes the idiom 'from year to year'.

ἐν
in / when

preposition + dative articular infinitive (temporal)

→ spatial or relational framing

ἐν τῷ + infinitive: a temporal construction ('when / while'), here 'when she went up'.

τῷ
the

Dative

article (with articular infinitive ἀναβαίνειν)

→ noun-phrase marking

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

ἀναβαίνειν
going up

Pres Act Inf · ἀναβαίνω

articular infinitive (temporal, with ἐν τῷ)

→ verbal action or state

ἀναβαίνω: 'go up'; the standard verb for pilgrimage 'up' to the sanctuary; here the yearly ascent to Shiloh.

αὐτήν
she

Accusative

accusative subject of the articular infinitive

→ participant reference

αὐτός: the accusative subject of ἀναβαίνειν — 'when she went up'.

μετὰ
with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

τοῦ the Genitive <i>article (with ἀνδρός)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀνδρός husband Genitive <i>genitive object of μετά</i> → relational specification ἀνήρ: 'husband / man'; Elkanah, with whom Hannah made the yearly pilgrimage (cf. 1:3).	αὐτῆς her Genitive <i>genitive of relationship (modifying ἀνδρός)</i> → relational specification αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (modifying ἀνδρός).	θῦσαι to offer / sacrifice Aor Act Inf · θύω <i>infinitive of purpose (purpose of the ascent)</i> → verbal action or state θύω: 'sacrifice'; the purpose of the yearly ascent — to offer the annual sacrifice.
τήν the Accusative <i>article (with θυσίαν)</i> → noun-phrase marking τήν: Greek article marking definiteness and the role of the accompanying noun phrase.	θυσίαν sacrifice Accusative <i>direct object of θῦσαι</i> → object specification θυσία: 'sacrifice / offering'; the same word for the offering despised by Eli's sons (v. 17) — here offered faithfully by Samuel's parents.	τῶν the Genitive <i>article (with ἡμερῶν)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	ἡμερῶν of the days (yearly) Genitive <i>genitive (θυσίαν τῶν ἡμερῶν: 'the yearly sacrifice')</i> → relational specification ἡμέρα: 'day'; θυσία τῶν ἡμερῶν ('the sacrifice of the days') = the annual/yearly sacrifice (cf. 1:21, חַבֵּת הַיּוֹם).

20 καὶ εὐλόγησεν Ἡλὶ τὸν Ελκανὰ καὶ τὴν γυναῖκα αὐτοῦ λέγων ἀποτεῖσαι σοι κύριος σπέρμα ἐκ τῆς
γυναικὸς ταύτης ἀντὶ τοῦ χρέους οὗ ἔχρησας τῷ κυρίῳ καὶ ἀπῆλθεν ὁ ἄνθρωπος εἰς τὸν τόπον αὐτοῦ

And Eli blessed Elkanah and his wife, saying, 'May the LORD repay you offspring from this woman in return for the loan you lent to the LORD.' And the man went away to his own place.

Eli's priestly blessing on Elkanah and Hannah (with vow/loan motif) καὶ εὐλόγησεν Ἡλὶ

Eli pronounces a priestly blessing, employing the striking commercial metaphor of repayment for a loan: Hannah 'lent' (ἔχρησας) Samuel to the LORD, and Eli asks the LORD to 'repay' (ἀποτεῖσαι) her with further offspring. The optative ἀποτεῖσαι is a true precative wish, fulfilled at once in v. 21 — a touch of grace amid the surrounding judgment on Eli's own house.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εὐλόγησεν
blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (Eli's priestly act)

→ verbal action or state

εὐλογέω: 'bless'; renders בָּרַךְ; Eli exercises his proper priestly function of blessing — a glimpse of the office rightly used, contrasting his sons' abuse of it.

Ἠλὶ
Eli

subject (indeclinable name)

→ participant identification

Ἠλὶ: transliteration of יֵלִי; indeclinable.

τὸν
the

Accusative

article (with the name Ελκανα, marking it accusative)

→ noun-phrase marking

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

Ελκανα
Elkanah

direct object (indeclinable name; case shown by article τόν)

→ noun-phrase marking

Ελκανα: transliteration of Hebrew עֵלְקָנָא (Elkanah), Samuel's father; indeclinable in the LXX, its case marked only by the article.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν
the

Accusative

article (with γυναῖκα)

→ noun-phrase marking

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

γυναῖκα
wife

Accusative

direct object (coordinate with Ελκανα)

→ object specification

γυνή: 'wife / woman'; Hannah, blessed together with her husband.

αὐτοῦ
his

Genitive

genitive of relationship (modifying γυναῖκα)

→ relational specification

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

λέγων
saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech)

→ verbal action or state

λέγω: 'say'; the participle of speaking introduces the content of the blessing.

ἀποτεῖσαι
may he repay

Aor Act Opt 3 Sg · ἀποτίνω

main verb of blessing (optative of wish)

→ verbal action or state

ἀποτίνω: 'pay back / repay / recompense'; a commercial term; the optative of wish 'may the LORD repay' frames the blessing as a prayer for divine recompense — Hannah's gift of Samuel is treated as a loan God will repay with more children.

σοι
to you

Dative

dative indirect object (the recipient of repayment)

→ participant reference or interest

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

κύριος

LORD

Nominative

subject of ἀποτείσαι

→ participant prominence

κύριος: rendering of the Tetragrammaton; the LORD himself is invoked as the one who will repay the loan.

σπέρμα

offspring / seed

Accusative

direct object of ἀποτείσαι

→ object specification

σπέρμα: 'seed / offspring'; renders σπῆρ; the 'repayment' is further children — fulfilled in v. 21 (three sons and two daughters).

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with γυναικός)

→ noun-phrase marking

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

γυναικός

woman

Genitive

genitive of source (with ἐκ)

→ relational specification

γυνή: 'woman'; Hannah, the source of the promised offspring.

ταύτης

this

Genitive

demonstrative (modifying γυναικός)

→ relational specification

οὗτος: 'this'; deictic, pointing to Hannah present at the blessing.

ἀντὶ

in return for / in place of

preposition + genitive (exchange/recompense)

→ spatial or relational framing

ἀντὶ: 'instead of / in return for'; the preposition of exchange — children given in return for the loaned child.

τοῦ

the

Genitive

article (with χρέους)

→ noun-phrase marking

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

χρέους

loan / debt

Genitive

genitive object of ἀντί

→ relational specification

χρέος: 'loan / debt / obligation'; cognate with ἔχρησας below; the gift of Samuel is figured as a loan to YHWH — a striking devotional metaphor for total dedication.

οὗ

which

Genitive

relative pronoun (genitive by attraction to χρέους)

→ relational specification

ὅς: relative pronoun, attracted to the case of χρέους.

ἔχρησας

you lent

Aor Act Indic 2 Sg · κίχημι

verb of relative clause

→ verbal action or state

κίχημι / χράω: 'lend'; cognate with χρέος; 'the loan you lent to the LORD' — Hannah's own word at 1:28 (κίχρῳ αὐτὸν τῷ κυρίῳ, 'I lend him to the LORD'); dedication framed as a loan God graciously repays.

τῷ

the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

to the LORD

Dative

dative indirect object (recipient of the loan)

→ sphere or reference

κύριος: rendering of the Tetragrammaton; the LORD as the one to whom Samuel was 'lent'.

καὶ

and

narrative 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 (closing the episode)

→ verbal action or state

ἀπέρχομαι: 'go away / depart'; Elkanah returns home after the blessing.

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of ἀπῆλθεν

→ participant prominence

ἄνθρωπος: 'man'; Elkanah, designated simply 'the man' as he returns home.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with τόπον)

→ noun-phrase marking

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

τόπον

place

Accusative

accusative of destination (with εἰς)

→ object specification

τόπος: 'place / home'; 'his own place' — Ramah (cf. v. 11).

αὐτοῦ

his

Genitive

genitive of possession (modifying τόπον)

→ relational specification

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

21 καὶ ἐπεσκέψατο κύριος τὴν Ἀνναν καὶ ἔτεκεν ἔτι τρεῖς υἱοὺς καὶ δύο θυγατέρας καὶ ἐμεγαλύνθη τὸ παιδάριον Σαμουηλ ἐνώπιον κυρίου

And the LORD visited Hannah, and she bore yet three sons and two daughters; and the boy Samuel grew great before the LORD.

Fulfillment of Eli's blessing and resumption of the Samuel-refrain καὶ ἐπεσκέψατο κύριος

Eli's blessing is immediately fulfilled: the LORD 'visits' Hannah (ἐπεσκέψατο, the verb of gracious divine intervention) with five more children. The verse closes with the growth-refrain ἐμεγαλύνθη τὸ παιδάριον Σαμουηλ — the passive of μεγαλύνω, the very verb that opens the Magnificat (μεγαλύνει ἡ ψυχὴ μου, Luke 1:46) and that will describe Samuel's continued increase (v. 26; cf. Luke 2:40, 52 of Jesus).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεσκέψατο
visited

Aor Mid Indic 3 Sg · ἐπισκέπτομαι

main verb (gracious divine intervention)

→ verbal action or state

ἐπισκέπτομαι: 'visit / look upon (to help) / attend to'; renders ΤῚϛ; the verb of God's gracious intervention to bless (cf. Gen 21:1 of Sarah; Luke 1:68, 78; 7:16); here YHWH 'visits' Hannah with the promised offspring.

κύριος
LORD

Nominative

subject of ἐπεσκέψατο

→ participant prominence

κύριος: rendering of the Tetragrammaton; the LORD himself fulfills the priestly blessing of v. 20.

τὴν
the

Accusative

article (with Ἀνναν)

→ noun-phrase marking

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

Ἀνναν

Hannah

Accusative

direct object of ἐπεσκέψατο

→ object specification

Ἀννα (acc. Ἀνναν): transliteration of Hebrew חַנָּה (Hannah, 'grace / favor'); unlike many transliterated names, it is declined in the LXX (first-declension), here accusative; the singer of the canticle, now blessed with more children.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔτεκεν

she bore

Aor Act Indic 3 Sg · τίκτω

main verb (Hannah's childbearing)

→ verbal action or state

τίκτω: 'bear / give birth'; the once-barren (στεῖρα) now bears repeatedly — the literal fulfillment of her own canticle's reversal (στεῖρα ἔτεκεν ἐπτά, v. 5).

ἔτι

yet / besides

adverb (additional: 'yet more')

→ clausal contribution

ἔτι: 'still / yet / besides'; the additional children beyond Samuel — the abundance of the repaid loan.

τρεῖς

three

Accusative

numeral (modifying υἱούς)

→ measure or count

τρεῖς: 'three'; declinable numeral, accusative agreeing with υἱούς.

υἱούς

sons

Accusative

direct object of ἔτεκεν

→ object specification

υἱός: 'son'; three additional sons granted to Hannah.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δύο

two

Accusative

numeral (modifying θυγατέρας; indeclinable)

→ measure or count

δύο: 'two'; with Samuel, the total of six children fills out the 'seven' of the canticle's hyperbole (v. 5) all but symbolically.

θυγατέρας

daughters

Accusative

direct object of ἔτεκεν (coordinate with υἱούς)

→ object specification

θυγάτηρ: 'daughter'; two daughters complete the gracious recompense.

καὶ

and

narrative conjunction (resuming Samuel-refrain)

→ discourse linkage or contrast

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

ἐμεγαλύνθη

grew great / was magnified

Aor Pass Indic 3 Sg · μεγαλύνω

main verb (Samuel's growth)

→ verbal action or state

μεγαλύνω: 'make great / magnify'; the passive 'was made great / grew' describes Samuel's God-given increase; the same verb that opens the Magnificat (μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, Luke 1:46) and the growth-refrain echoed of Jesus (cf. Luke 2:40, 52).

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

boy

Nominative

subject of ἐμεγαλύνθη

→ participant prominence

παιδάριον: 'child / boy'; the recurring designation of Samuel, here growing 'before the LORD'.

Σαμουηλ

Samuel

appositive to παιδάριον (indeclinable name)

→ participant identification

Σαμουηλ: transliteration of שְׁמוּאֵל; indeclinable.

ἐνώπιον

before

improper preposition + genitive

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; the refrain ἐνώπιον κυρίου frames Samuel's growth as lived in God's sight.

κυρίου

LORD

Genitive

genitive with ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton.

22 καὶ Ἡλὶ πρεσβύτης σφόδρα καὶ ἤκουσεν ἃ ἐποίουν οἱ υἱοὶ αὐτοῦ τοῖς υἱοῖς Ἰσραὴλ

Now Eli was very old, and he heard what his sons were doing to the sons of Israel.

Transition to Eli's response: the aged priest hears of the abuses καὶ Ἡλὶ πρεσβύτης σφόδρα

The narrative turns to Eli's reaction. His extreme age (πρεσβύτης σφόδρα) underscores both his diminished authority and his failure to restrain his sons earlier. This Greek text reports only that he heard 'what his sons were doing to the sons of Israel' — the Hebrew (MT) adds here the further charge that they lay with the women serving at the entrance of the tent of meeting, a clause not represented in this Septuagint edition.

καὶ

now / and

narrative conjunction (introducing new scene)

→ discourse linkage or contrast

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

Ἡλὶ

Eli

subject of the nominal clause (indeclinable name)

→ participant identification

Ἡλὶ: transliteration of הֵלִי; indeclinable.

πρεσβύτης

old man

Nominative

predicate nominative (with implied copula)

→ participant prominence

πρεσβύτης: 'old man / aged one'; renders יָדַעַת; Eli's advanced age explains both his weakened grip and the urgency of the succession theme (the same word recurs in the oracle, v. 32, of the priestly line cut off).

σφόδρα

very

adverb of degree (intensifying πρεσβύτης)

→ clausal contribution

σφόδρα: 'very / exceedingly'; 'very old' — emphasizing Eli's frailty and the lateness of his attempt at correction.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb (Eli's hearing of the abuses)

→ verbal action or state

ἀκούω: 'hear'; Eli hears the reports of his sons' conduct — the trigger for his rebuke; the verb dominates the following verses (the 'report', ἀκοή, vv. 23–24).

ἃ

the things which

Accusative

relative pronoun (object of ἐποίουν)

→ participant reference

ὃς: relative pronoun, neuter plural 'the things which'.

ἐποίουν

were doing

Impf Act Indic 3 Pl · ποιέω

verb of relative clause (iterative imperfect)

→ verbal action or state

ποιέω: 'do'; the imperfect marks the sons' continuing, habitual misconduct against the worshipers.

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject of ἐποίουν

→ participant prominence

υἱός: 'son'; Hophni and Phinehas, the perpetrators.

αὐτοῦ

his

Genitive

genitive of relationship (Eli's sons)

→ relational specification

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

τοῖς

the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of disadvantage (whom they wronged)

→ sphere or reference

υἱός: 'son'; 'the sons of Israel' — the worshiping people harmed by the priests' greed; the verbal echo (sons of Eli wronging sons of Israel) sharpens the indictment.

Ισραηλ

Israel

genitive of relationship (indeclinable name)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable.

23 καὶ εἶπεν αὐτοῖς ἵνα τί ποιεῖτε κατὰ τὸ ῥῆμα τοῦτο ὃ ἐγὼ ἀκούω ἐκ στόματος παντὸς τοῦ λαοῦ κυρίου

And he said to them, 'Why do you do according to this matter, which I hear from the mouth of all the LORD's people?'

Eli's rebuke (interrogative reproach)

καὶ εἶπεν αὐτοῖς

Eli's rebuke opens with the reproachful ἵνα τί ('why?'). The appeal to the universal report — 'from the mouth of all the LORD's people' — shows the abuses are public knowledge; yet his words remain mere remonstrance, lacking the priestly authority to remove his sons, hence the oracle's later charge that he honored them above God (v. 29).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
he said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: 'say'; introduces Eli's reproach to his sons.

αὐτοῖς
to them

Dative

dative indirect object (the sons)

→ participant reference or interest

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

ἵνα
(why)

particle (in interrogative ἵνα τί: 'why?')

→ discourse linkage or contrast

ἵνα: in the idiom ἵνα τί ('to what end? / why?') it forms a reproachful question — 'for what purpose do you act thus?'

τί
why / for what

Accusative

interrogative pronoun (with ἵνα: 'why')

→ participant reference

τίς: interrogative; ἵνα τί renders הֲלָ ('why'), a Hebraistic reproach-question.

ποιεῖτε
do you do

Pres Act Indic 2 Pl · ποιέω

main verb (interrogative)

→ verbal action or state

ποιέω: 'do'; the present tense reproaches an ongoing practice — 'why do you keep doing...!'

κατὰ
according to

preposition + accusative (norm/manner)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (norm/manner).

τὸ
the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

matter / report

Accusative

accusative object of κατὰ

→ object specification

ῥῆμα: 'word / thing / matter'; renders רָבַד (which means both 'word' and 'thing'); 'this matter' = the reported misconduct.

τοῦτο

this

Accusative

demonstrative (modifying ῥῆμα)

→ participant reference

οὗτος: 'this'; the specific reported conduct.

ὃ

which

Accusative

relative pronoun (object of ἀκούω)

→ participant reference

ὃς: relative pronoun.

ἐγώ

I

Nominative

emphatic subject pronoun (of ἀκούω)

→ participant reference

ἐγώ: the emphatic 'I' stresses that even Eli himself hears the public report — the scandal is undeniable.

ἀκούω

hear

Pres Act Indic 1 Sg · ἀκούω

verb of relative clause

→ verbal action or state

ἀκούω: 'hear'; the present tense — 'which I keep hearing' — marks the persistent, widespread report.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

στόματος

mouth

Genitive

genitive of source (with ἐκ)

→ relational specification

στόμα: 'mouth'; 'from the mouth of all the people' — the report comes from the whole community, underscoring its public notoriety.

παντός

all

Genitive

attributive (modifying λαοῦ)

→ relational specification

πᾶς: 'all'; the entire people speaks of it — the scandal is universal.

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive (with στόματος / παντός)

→ relational specification

λαός: 'people'; the covenant community, here 'the LORD's people', whose testimony condemns the priests.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's people)

→ relational specification

κύριος: rendering of the Tetragrammaton; 'the LORD's people' — the offense is against the people who belong to YHWH, hence against YHWH.

24 μή τέκνα ὅτι οὐκ ἀγαθὴ ἡ ἀκοή ἣν ἐγὼ ἀκούω μὴ ποιεῖτε οὕτως ὅτι οὐκ ἀγαθαὶ αἱ ἀκοαὶ ἃς ἐγὼ ἀκούω τοῦ μὴ δουλεύειν λαὸν θεῶ

No, my children! For the report I hear is not good; do not do so, for the reports I hear are not good — they keep the people from serving God.

Eli's plea continued (weak prohibition) μή τέκνα

Eli's rebuke is tender but feeble — 'No, my children!' — appealing to the bad 'report' (ἀκοή) rather than exercising priestly discipline. The closing clause τοῦ μὴ δουλεύειν λαὸν θεῶ ('so that the people do not serve God') names the gravest consequence: the sons' conduct is turning the people away from the worship of YHWH. The mildness here is precisely what the oracle will condemn (v. 29).

μή

no / do not

negation (elliptical prohibition / dissuasion)

→ clausal qualification or emphasis

μή: here an elliptical 'no!' / 'do not [do this]', a gentle dissuasive opening to the rebuke.

τέκνα

children

Vocative

vocative of address

→ direct address

τέκνον: 'child'; the affectionate vocative 'my children' (renders יְלָדַי) reveals Eli's paternal tenderness — and his fatal indulgence; he pleads where he should command.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; grounds the dissuasion in the bad report.

οὐκ

not

negation (with ἀγαθή)

→ clausal qualification or emphasis

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

ἀγαθὴ

good

Nominative

predicate adjective (with ἡ ἀκοή)

→ participant prominence

ἀγαθός: 'good'; litotes — 'not good' = thoroughly bad; understates the gravity, characteristic of Eli's soft approach.

ἡ

the

Nominative

article (with ἀκοή)

→ noun-phrase marking

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

ἀκοή

report / rumor

Nominative

subject (with implied copula)

→ participant prominence

ἀκοή: 'report / what is heard / rumor'; cognate with ἀκούω; the widespread 'report' of the sons' conduct — Eli's concern is notably for the report's badness more than the deed's sinfulness.

ἣν

which

Accusative

relative pronoun (object of ἀκούω)

→ participant reference

ἣς: relative pronoun, feminine accusative.

ἐγώ

I

Nominative

emphatic subject (of ἀκούω)

→ participant reference

ἐγώ: emphatic 'I' — even their own father hears it.

ἀκούω

hear

Pres Act Indic 1 Sg · ἀκούω

verb of relative clause

→ verbal action or state

ἀκούω: 'hear'; the present marks the ongoing report.

μὴ

do not

negation (prohibitive, with present imperative)

→ clausal qualification or emphasis

μὴ: prohibitive.

ποιεῖτε

do

Pres Act Impv 2 Pl · ποιέω

main verb (prohibition)

→ verbal action or state

ποιέω: 'do'; 'do not do so' — the prohibition, mild and unenforced, which the sons ignore (v. 25).

οὕτως

so / thus

adverb of manner

→ adverbial qualification

οὕτως: 'thus / in this way'; refers to the abuses just described.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; restates the ground of the prohibition (parallel to the first ὅτι).

οὐκ

not

negation (with ἀγαθαί)

→ clausal qualification or emphasis

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

ἀγαθαί

good

Nominative

predicate adjective (plural, with αἱ ἀκοαί)

→ participant prominence

ἀγαθός: 'good'; the plural restates the litotes — 'the reports are not good!'

αἱ

the

Nominative

article (with ἀκοαί)

→ noun-phrase marking

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

ἀκοαί

reports

Nominative

subject (plural restatement)

→ participant prominence

ἀκοή: 'report'; the plural intensifies — many reports, all bad; the repetition betrays Eli's anxiety about reputation.

ἃς

which

Accusative

relative pronoun (object of ἀκούω)

→ participant reference

ἃς: relative pronoun, feminine plural accusative.

ἐγώ

I

Nominative

emphatic subject (of ἀκούω)

→ participant reference

ἐγώ: emphatic 'I'.

ἀκούω

hear

Pres Act Indic 1 Sg · ἀκούω

verb of relative clause

→ verbal action or state

ἀκούω: 'hear'.

τοῦ

the

Genitive

article (with articular infinitive δουλεύειν, result/genitive)

→ noun-phrase marking

τοῦ + infinitive: a genitive articular infinitive expressing result/consequence ('so as not to serve').

μὴ

not

negation (with the infinitive)

→ clausal qualification or emphasis

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

δουλεύειν

to serve

Pres Act Inf · δουλεύω

articular infinitive (result: 'so that they do not serve')

→ verbal action or state

δουλεύω: 'serve (as a slave) / worship'; renders Τῶν; the consequence of the sons' abuse — the people are being turned away from serving/worshipping God; the gravest harm is theological, not merely social.

λαὸν

people

Accusative

accusative subject of the infinitive δουλεύειν

→ object specification

λαός: 'people'; the accusative subject of the infinitive — 'the people not serving God'.

θεῶ

God

Dative

dative object of δουλεύειν (whom they serve)

→ sphere or reference

θεός: 'God'; the dative complement of δουλεύω — the people are being deterred from the worship of God himself.

25 ἐὰν ἁμαρτάνων ἁμάρτη ἀνὴρ εἰς ἄνδρα καὶ προσεύξονται ὑπὲρ αὐτοῦ πρὸς κύριον καὶ ἐὰν τῷ κυρίῳ ἁμάρτη τίς προσεύξεται ὑπὲρ αὐτοῦ καὶ οὐκ ἤκουον τῆς φωνῆς τοῦ πατρὸς αὐτῶν ὅτι βουλόμενος ἐβούλετο κύριος διαφθεῖραι αὐτούς

If a man sins against a man, then they will pray for him to the LORD; but if a man sins against the LORD, who will pray for him? But they would not listen to the voice of their father, because the LORD was minded to destroy them.

Eli's theological warning, then the narrator's verdict on the sons' obduracy

ἐὰν ἁμαρτάνων ἁμάρτη

Eli reasons that sin against a man may be mediated by intercession, but sin against the LORD himself leaves no human mediator. The narrator then delivers the chilling verdict: the sons would not listen, because the LORD was already minded to destroy them (βουλόμενος ἐβούλετο, a Hebraistic infinitive-absolute construction) — divine judgment and human obduracy meeting, as in the hardening of Pharaoh (cf. Exod 11:10; Rom 9:18).

ἐὰν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the first conditional case — sin against a fellow human.

ἁμαρτάνων

sinning

Pres Act Ptcp Nom Sg Masc · ἁμαρτάνω

circumstantial participle (Hebraistic intensifier with ἁμάρτη)

→ verbal action or state

ἁμαρτάνω: 'sin / miss the mark'; the participle + finite verb (ἁμαρτάνων ἁμάρτη) renders the Hebrew infinitive absolute (קִיּוּן, קִיּוּן), an intensive 'if a man indeed sins'.

ἁμάρτη

should sin

Aor Act Subj 3 Sg · ἁμαρτάνω

verb of protasis (subjunctive with ἐάν)

→ verbal action or state

ἁμαρτάνω: the aorist subjunctive in the conditional — 'if a man sins'; paired with the participle for Hebraistic emphasis.

ἀνὴρ

a man

Nominative

subject of ἁμάρτη

→ participant prominence

ἀνὴρ: 'man'; the generic agent of sin.

εἰς

against

preposition + accusative (object of offense)

→ spatial or relational framing

εἰς: here 'against' (one wronged) — sin directed at a fellow human.

ἄνδρα

a man

Accusative

accusative object of εἰς

→ object specification

ἄνῃ: 'man'; the human victim of the sin — for whom intercession is possible.

καὶ

then

apodotic καί (introducing apodosis)

→ discourse linkage or contrast

καί: here apodotic ('then'), introducing the consequence of the condition — a Hebraism (י in the apodosis).

προσεύχονται

they will pray

Fut Mid Indic 3 Pl · προσεύχομαι

main verb of apodosis

→ verbal action or state

προσεύχομαι: 'pray / intercede'; for sin against a man, others can intercede with the LORD; the impersonal plural ('they will pray') generalizes the possibility of mediation.

ὑπὲρ

for / on behalf of

preposition + genitive (advantage)

→ spatial or relational framing

ὑπὲρ: 'on behalf of'; intercession 'for him', the sinner.

αὐτοῦ

him

Genitive

genitive with ὑπὲρ (the sinner)

→ relational specification

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

πρὸς

to

preposition + accusative (direction of prayer)

→ spatial or relational framing

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

κύριον

LORD

Accusative

accusative object of πρὸς (to whom prayer is made)

→ object specification

κύριος: rendering of the Tetragrammaton; the LORD, to whom intercession is directed for sin against a fellow human.

καὶ

but / and

coordinate conjunction (introducing contrasting case)

→ discourse linkage or contrast

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

ἐάν

if

conditional conjunction (second case)

→ discourse linkage or contrast

ἐάν: 'if'; the second, graver conditional — sin against the LORD himself.

τῷ

the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

against the LORD

Dative

dative of disadvantage (the one sinned against)

→ sphere or reference

κύριος: rendering of the Tetragrammaton; the dative 'against the LORD' marks the graver offense — the very sin of which the sons are guilty (v. 17), leaving no human mediator.

ἀμάρτη

should sin

Aor Act Subj 3 Sg · ἀμαρτάνω

verb of second protasis

→ verbal action or state

ἀμαρτάνω: 'sin'; the aorist subjunctive — 'if he sins against the LORD'.

τίς

who

Nominative

interrogative pronoun (subject of προσεύξεται)

→ participant reference

τίς: interrogative 'who?'; the rhetorical question expects the answer 'no one' — sin against God admits no human intercessor; an ominous word over Eli's sons.

προσεύξεται

will pray

Fut Mid Indic 3 Sg · προσεύχομαι

main verb (rhetorical question)

→ verbal action or state

προσεύχομαι: 'pray / intercede'; 'who will intercede for him?' — the absence of a mediator seals the sons' doom.

ὕπέρ

for

preposition + genitive (advantage)

→ spatial or relational framing

ὕπέρ: meaning 'for'; here it marks the relation signaled by preposition + genitive (advantage).

αὐτοῦ

him

Genitive

genitive with ὑπέρ

→ relational specification

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

καὶ

but

narrative conjunction (adversative: shift to verdict)

→ discourse linkage or contrast

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

οὐκ

not

negation (with ἤκουον)

→ clausal qualification or emphasis

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

ἤκουον

they would not listen

Impf Act Indic 3 Pl · ἀκούω

main verb (narrator's verdict; iterative imperfect)

→ verbal action or state

ἀκούω: 'hear / heed / obey'; the imperfect 'they kept not listening' marks the sons' settled refusal to heed their father — obduracy that meets and serves the divine purpose to destroy them.

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ἤκουον (what they did not heed)

→ relational specification

φωνή: 'voice'; ἀκούειν τῆς φωνῆς ('listen to the voice') is a Hebraism (לִשְׁמָע בְּקוֹל) for 'obey'; the sons did not obey their father.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship (whose voice)

→ relational specification

πατήρ: 'father'; Eli, whose paternal rebuke went unheeded.

αὐτῶν

their

Genitive

genitive of relationship (modifying πατρός)

→ relational specification

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

ὅτι

because

causal conjunction (theological ground)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the theological reason for the sons' deafness — the divine resolve to destroy them.

βουλόμενος

being minded / willing

Pres Mid Ptcp Nom Sg Masc · βούλομαι

circumstantial participle (Hebraistic intensifier with ἐβούλετο)

→ verbal action or state

βούλομαι: 'will / intend / be minded'; the participle + finite verb (βουλόμενος ἐβούλετο) renders the Hebrew infinitive absolute, an intensive 'the LORD was firmly resolved' — the same construction-type as Pharaoh's hardening.

ἐβούλετο

was minded / willed

Impf Mid Indic 3 Sg · βούλομαι

main verb of causal clause

→ verbal action or state

βούλομαι: 'will / be determined'; the imperfect of settled divine purpose; the sons' obduracy and YHWH's judicial will coincide (cf. the hardening theology of Exod 4–14; Rom 9:18) — their refusal to repent is both their sin and the execution of divine judgment.

κύριος

LORD

Nominative

subject of ἐβούλετο

→ participant prominence

κύριος: rendering of the Tetragrammaton; YHWH himself the subject of the resolve to destroy — the theological key to the sons' incorrigibility.

διαφθεῖραι

to destroy

Aor Act Inf · διαφθείρω

complementary infinitive (with ἐβούλετο)

→ verbal action or state

διαφθείρω: 'destroy / ruin utterly'; the object of the divine resolve; anticipates the oracle of judgment (vv. 31–34) — the deaths of Hophni and Phinehas (fulfilled at 4:11).

αὐτούς

them

Accusative

direct object of διαφθεῖραι

→ participant reference

αὐτούς: the sons of Eli, the objects of the divine sentence of destruction.

26 καὶ τὸ παιδάριον Σαμουηλ ἐπορεύετο καὶ ἐμεγαλύνετο καὶ ἀγαθὸν καὶ μετὰ κυρίου καὶ μετὰ ἀνθρώπων

And the boy Samuel kept going on and growing great, and he was good both with the LORD and with men.

Growth-refrain (third occurrence), framing the judgment-oracle

καὶ τὸ παιδάριον Σαμουηλ

The third growth-refrain (cf. vv. 18, 21) is placed pointedly between the doomed sons (v. 25) and the oracle against Eli's house (vv. 27–36): as the old priesthood falls, the new minister rises. The triad 'going on, growing great, good with the LORD and with men' is the direct model for the summary of Jesus' boyhood at Luke 2:52 (προέκοπτεν ... χάριτι παρὰ θεῶ καὶ ἀνθρώποις).

καὶ

and

narrative conjunction (contrastive juxtaposition)

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

boy

Nominative

subject

→ participant prominence

παιδάριον: 'child / boy'; the recurring designation of Samuel; his rise is set against the fall of Eli's house.

Σαμουηλ

Samuel

appositive to παιδάριον (indeclinable name)

→ participant identification

Σαμουηλ: transliteration of שְׁמוּאֵל; indeclinable.

ἐπορεύετο

kept going on / advanced

Impf Mid Indic 3 Sg · πορεύομαι

main verb (durative imperfect)

→ verbal action or state

πορεύομαι: 'go / proceed / advance'; the imperfect of continuing progress; 'kept going on' = made steady advance — the verb behind Luke's προέκοπτεν ('advanced', Luke 2:52).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐμεγαλύνετο

kept growing great

Impf Pass Indic 3 Sg · μεγαλύνω

main verb (durative imperfect)

→ verbal action or state

μεγαλύνω: 'make great / magnify'; the passive imperfect 'kept being made great' — continual divine increase; cognate with the Magnificat's opening μεγαλύνει (Luke 1:46) and the growth-refrain of v. 21.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀγαθὸν

good

Nominative

predicate adjective (with implied ἦν: 'was good')

→ participant prominence

ἀγαθός: 'good'; the neuter ἀγαθὸν agrees with the neuter παιδάριον; Samuel was 'good / in favor' both with God and with people — the precise antithesis of the υἱοὶ λοιμοί (v. 12) and the model of Luke 2:52.

καὶ

both / and

coordinating particle (καὶ ... καί: 'both ... and')

→ discourse linkage or contrast

καὶ ... καί: the correlative 'both ... and' linking favor with God and with men.

μετά

with

preposition + genitive (relation/favor)

→ spatial or relational framing

μετά + gen.: 'with'; 'good with the LORD' = standing in favor before him.

κυρίου

LORD

Genitive

genitive object of μετά

→ relational specification

κύριος: rendering of the Tetragrammaton; favor 'with the LORD' — the foundation of Samuel's standing.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μετὰ

with

preposition + genitive (relation/favor)

→ spatial or relational framing

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

ἀνθρώπων

men

Genitive

genitive object of μετὰ

→ relational specification

ἄνθρωπος: 'man / human being'; favor 'with men' — the dual favor (God and people) directly echoed in Luke 2:52 (χάρτι παρὰ θεῷ καὶ ἀνθρώποις) of the boy Jesus.

27 καὶ ἦλθεν ἄνθρωπος θεοῦ πρὸς Ηλι καὶ εἶπεν τάδε λέγει κύριος ἀποκαλυφθεὶς ἀπεκαλύφθην πρὸς οἶκον πατρός σου ὄντων αὐτῶν ἐν γῇ Αἰγύπτῳ δούλων τῷ οἴκῳ Φαραῶ

And a man of God came to Eli and said, 'Thus says the LORD: I revealed myself plainly to the house of your father when they were in the land of Egypt, slaves to the house of Pharaoh.'

Arrival of the prophetic messenger; opening of the judgment-oracle

καὶ ἦλθεν ἄνθρωπος θεοῦ

An unnamed ἄνθρωπος θεοῦ ('man of God', the standard term for a prophet) delivers the oracle with the messenger-formula τάδε λέγει κύριος. The oracle opens with the history of divine grace — YHWH's self-revelation to Aaron's house in Egypt and election to priesthood (vv. 27–28) — establishing the covenantal background against which the indictment (v. 29) and reversal (v. 30) will fall. The Hebraistic ἀποκαλυφθεὶς ἀπεκαλύφθην ('revealing I revealed') emphasizes the certainty of that ancient self-disclosure.

καὶ

and

narrative conjunction

→ 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 of the prophet)

→ verbal action or state

ἔρχομαι: 'come'; the arrival of the prophetic messenger sets the judgment-scene.

ἄνθρωπος

man

Nominative

subject (ἄνθρωπος θεοῦ: 'man of God')

→ participant prominence

ἄνθρωπος: 'man'; ἄνθρωπος θεοῦ ('man of God') is the stock LXX designation of a prophet (עֶבְרִי שִׁי; cf. Deut 33:1; 1 Kgs 13); the messenger here remains anonymous, his authority resting wholly on the word he bears.

θεοῦ

of God

Genitive

genitive (with ἄνθρωπος: 'man of God')

→ relational specification

θεός: 'God'; the genitive of relationship marks the messenger as God's prophetic agent.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

Ἠλὶ

Eli

accusative object of πρὸς (indeclinable name)

→ participant identification

Ἠλὶ: transliteration of יְלִי; indeclinable; the recipient of the judgment-oracle.

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: 'say'; introduces the oracle.

τάδε

thus / these things

Accusative

demonstrative (object of λέγει: messenger-formula)

→ object specification

ὅδε: 'this'; τάδε λέγει κύριος ('thus says the LORD') is the standard LXX prophetic messenger-formula (כֹּה אָמַר יְהוָה), marking the words as YHWH's own.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (historic/aoristic present)

→ verbal action or state

λέγω: the present λέγει in the citation-formula gives the divine word present authority — 'the LORD says (now)'.

κύριος

LORD

Nominative

subject of λέγει (the divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton; YHWH is the true speaker of the oracle, the prophet only his mouth.

ἀποκαλυφθεὶς

revealing myself

Aor Pass Ptcp Nom Sg Masc · ἀποκαλύπτω

circumstantial participle (Hebraistic intensifier with ἀπεκαλύφθην)

→ verbal action or state

ἀποκαλύπτω: 'uncover / reveal'; the participle + finite verb (ἀποκαλυφθεὶς ἀπεκαλύφθην) renders the Hebrew infinitive absolute (וַיִּתְגַּלֶּה, 'I surely revealed myself' — emphasizing the reality and graciousness of YHWH's ancient self-disclosure to the priestly line.

ἀπεκαλύφθην

I revealed myself

Aor Pass Indic 1 Sg · ἀποκαλύπτω

main verb (divine first-person)

→ verbal action or state

ἀποκαλύπτω: the aorist passive (with reflexive sense, 'I revealed myself') of God's self-disclosure to Aaron's house in Egypt — the gracious foundation now betrayed; cognate with NT ἀποκάλυψις ('revelation').

πρὸς

to

preposition + accusative (recipient of revelation)

→ spatial or relational framing

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

οἶκον

house

Accusative

accusative object of πρὸς

→ object specification

οἶκος: 'house / household / dynasty'; 'the house of your father' = the priestly line of Aaron/Levi; οἶκος is the keyword of the oracle (vv. 27, 28, 30, 31, 32, 33, 35, 36), its fate the oracle's whole subject.

πατρός

father

Genitive

genitive of relationship (with οἶκον)

→ relational specification

πατήρ: 'father / ancestor'; Eli's ancestral house, the Aaronic priesthood.

σου

your

Genitive

genitive of relationship (modifying πατρός)

→ relational specification

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

ὄντων

being / when they were

Pres Act Ptcp Gen Pl Masc · εἰμί

genitive absolute (temporal: 'when they were')

→ verbal action or state

εἰμί: the genitive absolute ὄντων αὐτῶν ('when they were') sets the time of revelation — during the Egyptian bondage, before the priesthood was constituted.

αὐτῶν

they / them

Genitive

subject of the genitive absolute (with ὄντων)

→ relational specification

αὐτῶν: meaning 'they'; pronoun marking person, possession, or reference within the clause; here it functions as subject of the genitive absolute (with ὄντων).

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place (with ἐν)

→ sphere or reference

γῆ: 'land'; ἐν γῇ Αἰγύπτῳ = 'in the land of Egypt', the place of the founding revelation.

Αἰγύπτῳ

Egypt

Dative

dative in apposition to γῆ (place name)

→ sphere or reference

Αἴγυπτος: 'Egypt'; declinable in the LXX (unlike Φαράω); the place of Israel's bondage and of YHWH's self-revelation to the priestly ancestors (cf. Exod 3–4).

δούλων

slaves

Genitive

genitive (in apposition to αὐτῶν: 'they being slaves')

→ relational specification

δοῦλος: 'slave'; the ancestors were 'slaves to the house of Pharaoh' when YHWH revealed himself — divine grace reaching them in bondage, magnifying the ingratitude of the present priests.

τῷ

the

Dative

article (with οἴκῳ)

→ noun-phrase marking

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

οἶκω

house

Dative

dative (servitude: 'slaves to the house')

→ sphere or reference

οἶκος: 'house / household'; the 'house of Pharaoh' to which the ancestors were enslaved — pointedly contrasted with the 'house of your father' chosen for the priesthood.

Φαραω

Pharaoh

genitive of possession (indeclinable name)

→ participant identification

Φαραω: transliteration of פַּרְעֹה (Egyptian pr-ꜥ); indeclinable in the LXX; the oppressor whose house enslaved Israel before the deliverance.

28 καὶ ἐξελεξάμην τὸν οἶκον τοῦ πατρὸς σου ἐκ πάντων τῶν σκήπτρων Ἰσραηλ ἔμοι ἱερατεύειν καὶ ἀναβαίνειν ἐπὶ θυσιαστήριόν μου καὶ θυμῖαν θυμίαμα καὶ αἶρειν εφουδ καὶ ἔδωκα τῷ οἴκῳ τοῦ πατρὸς σου τὰ πάντα τοῦ πυρὸς υἱῶν Ἰσραηλ εἰς βρῶσιν

And I chose the house of your father out of all the tribes of Israel to serve me as priest, to go up to my altar, to burn incense, and to wear an ephod; and I gave to the house of your father all the fire-offerings of the sons of Israel for food.

The grace recalled: election to priesthood and its privileges καὶ ἐξελεξάμην

The oracle details the gift now abused: divine election (ἐξελεξάμην) of Eli's house from all the tribes to the full priestly ministry (priesthood, altar, incense, ephod), with the right to the sacrificial portions for food. The catalogue of privileges magnifies the ingratitude — they were given the offerings as a gift, yet seized them by violence (vv. 13–17).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξελεξάμην

I chose

Aor Mid Indic 1 Sg · ἐκλέγομαι

main verb (divine election)

→ verbal action or state

ἐκλέγομαι: 'choose / select out'; renders רָחַץ; the verb of divine election; YHWH chose Eli's house for the priesthood — the privilege whose abuse the oracle condemns.

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object of ἐξελεξάμην

→ object specification

οἶκος: 'house / dynasty'; the chosen priestly house — keyword of the oracle.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship

→ relational specification

πατήρ: 'father / ancestor'; the Aaronic ancestor.

σου

your

Genitive

genitive of relationship (modifying πατρός)

→ relational specification

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

ἐκ

out of

preposition + genitive (selection from)

→ spatial or relational framing

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

πάντων

all

Genitive

attributive (modifying σκήπτρων)

→ relational specification

πᾶς: 'all'; chosen from all the tribes — the singularity of the privilege underscores the gravity of its abuse.

τῶν

the

Genitive

article (with σκήπτρων)

→ noun-phrase marking

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

σκήπτρων

tribes

Genitive

genitive of source (with ἐκ)

→ relational specification

σκήπτρον: lit. 'staff / scepter', here 'tribe'; renders טָבַשׁ, which means both 'staff' and 'tribe'; the LXX uses σκήπτρον (lit. translation of 'staff') for the tribes of Israel — Eli's house chosen out of them all.

Ισραηλ

Israel

genitive of relationship (indeclinable name)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable.

ἐμοὶ

for me

Dative

dative of advantage (the priesthood is for YHWH)

→ participant reference or interest

ἐγώ (dat. ἐμοί): the emphatic dative 'for me / to serve me' stresses that the priesthood exists for YHWH's service — precisely what the sons inverted into self-service.

ἱερατεύειν

to serve as priest

Pres Act Inf · ἱερατεύω

infinitive of purpose (the purpose of election)

→ verbal action or state

ἱερατεύω: 'serve as priest / perform priestly office'; renders יִהְיֶה; the first of the priestly functions granted — the very office the sons defile.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀναβαίνειν

to go up

Pres Act Inf · ἀναβαίνω

infinitive of purpose (coordinate)

→ verbal action or state

ἀναβαίνω: 'go up / ascend'; here to ascend to the altar — the priestly approach to YHWH's altar, a granted privilege.

ἐπὶ

upon / to

preposition + accusative (direction)

→ spatial or relational framing

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ

→ object specification

θυσιαστήριον: 'altar [of sacrifice]'; a distinctively biblical-Greek coinage (from θυσιάζω) for the legitimate altar of YHWH; the altar 'of mine' (μου) the priests serve.

μου

my

Genitive

genitive of possession (the LORD's altar)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυμῖαν

to burn incense

Pres Act Inf · θυμιάω

infinitive of purpose (coordinate)

→ verbal action or state

θυμιάω: 'burn incense / make offering smoke'; the priestly privilege of offering incense (cf. the fat the sons seized before burning, v. 15).

θυμίαμα

incense

Accusative

direct object of θυμιάων

→ object specification

θυμίαμα: 'incense / fragrant offering'; cognate with θυμιάω; the substance of the incense-offering — recalled accusingly in v. 29 ('my incense').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αἶρειν

to bear / wear

Pres Act Inf · αἶρω

infinitive of purpose (coordinate)

→ verbal action or state

αἶρω: 'lift / carry / wear'; here 'to wear/bear the ephod' — the priestly vestment of oracular inquiry; the same ephod faithful Samuel wears (v. 18).

εφρουδ

ephod

direct object of αἶψιν (indeclinable transliteration)

→ clausal contribution

εφρουδ: transliteration of תִּפְדִּי ('ephod'); indeclinable in the LXX; the priestly vestment, here a granted privilege of the chosen house.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκα

I gave

Aor Act Indic 1 Sg · δίδωμι

main verb (divine grant of the portions)

→ verbal action or state

δίδωμι: 'give'; YHWH gave the sacrificial portions as a gift — the point being that the sons turned a gift into plunder (v. 16, λήψομαι κραταιῶς).

τῷ

the

Dative

article (with οἴκῳ)

→ noun-phrase marking

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

οἴκῳ

house

Dative

dative indirect object (recipient of the gift)

→ sphere or reference

οἴκος: 'house'; the priestly house to which the portions were given.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship

→ relational specification

πατήρ: 'father / ancestor'.

σου

your

Genitive

genitive of relationship (modifying πατρός)

→ relational specification

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

τὰ

the

Accusative

article (with πάντα)

→ noun-phrase marking

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

πάντα

all things

Accusative

direct object of ἔδωκα

→ object specification

πᾶς: 'all'; 'all the fire-offerings' — the full portion granted to the priests, generously, not grudgingly.

τοῦ

the

Genitive

article (with πυρός)

→ noun-phrase marking

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

πυρός

of fire / fire-offerings

Genitive

genitive (τὰ ... τοῦ πυρός: 'the things of the fire')

→ relational specification

πῦρ: 'fire'; τὰ ... τοῦ πυρός renders ἱψῆ ('fire-offerings / offerings made by fire'); the priestly share of what was offered on the altar by fire.

υἱῶν

of sons

Genitive

genitive of source (the offerings of the Israelites)

→ relational specification

υἱός: 'son'; υἱῶν Ἰσραηλ ('the sons of Israel')
= the Israelite worshipers whose fire-offerings supply the priests' portion.

Ἰσραηλ

Israel

genitive of relationship (indeclinable name)

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל;
indeclinable.

εἰς

for

preposition + accusative (purpose)

→ spatial or relational framing

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

βρώσιν

food

Accusative

accusative of purpose (with εἰς: 'for food')

→ object specification

βρώσις: 'eating / food'; the portions were
given the priests for sustenance — a lawful
provision the sons perverted into greedy
seizure.

29 καὶ ἵνα τί ἐπέβλεψας ἐπὶ τὸ θυμίαμά μου καὶ εἰς τὴν θυσίαν μου ἀναιδεῖ ὀφθαλμῷ καὶ ἐδόξασας τοὺς υἱούς σου ὑπὲρ ἐμέ ἐνευλογεῖσθαι ἀπαρχῆς πάσης θυσίας Ἰσραηλ ἔμπροσθέν μου

Why then have you looked upon my incense and my offering with a shameless eye, and honored your sons above me, blessing yourselves with the firstfruits of every offering of Israel before me?

The accusation: Eli has honored his sons above YHWH

καὶ ἵνα τί ἐπέβλεψας

The indictment turns directly on Eli. The reproachful ἵνα τί ('why?') charges him with looking greedily on the offering 'with a shameless eye' and, decisively, with honoring his sons above God (ἐδόξασας ... ὑπὲρ ἐμέ). This δοξάζω ('honor') is the hinge-word: it sets up the great reversal-principle of v. 30 (τοὺς δοξάζοντάς με δοξάσω). Eli's complicity — sharing in the plundered firstfruits — makes him a partner in the sacrilege.

καὶ
and

narrative conjunction (introducing the accusation)

→ discourse linkage or contrast

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

ἵνα
(why)

particle (interrogative ἵνα τί: 'why?')

→ discourse linkage or contrast

ἵνα: in ἵνα τί ('why / to what end') a reproachful question — here the accusatory 'why have you...?'

τί
why

Accusative

interrogative pronoun (with ἵνα)

→ participant reference

τίς: interrogative; ἵνα τί renders ἡγοῦ ('why').

ἐπέβλεψας

you have looked upon

Aor Act Indic 2 Sg · ἐπιβλέπω

main verb (the accusation, 2nd person to Eli)

→ verbal action or state

ἐπιβλέπω: 'look upon / regard'; here with a covetous nuance ('looked greedily upon'); the second person singular addresses Eli directly — he too has eyed the offering with desire, sharing his sons' sin.

ἐπὶ
upon

preposition + accusative (object of the gaze)

→ spatial or relational framing

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

τὸ
the

Accusative

article (with θυμίαμα)

→ noun-phrase marking

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

θυμίαμά
incense

Accusative

accusative object of ἐπί

→ object specification

θυμίαμα: 'incense'; 'my incense' — the offering belongs to YHWH; to covet it is to sin against him.

μου
my

Genitive

genitive of possession (the LORD's incense)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς
upon / at

preposition + accusative (object of the gaze)

→ spatial or relational framing

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

τὴν
the

Accusative

article (with θυσίαν)

→ noun-phrase marking

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

θυσίαν

offering / sacrifice

Accusative

accusative object of εἰς

→ object specification

θυσία: 'sacrifice / offering'; 'my offering' — the same θυσία the sons despised (v. 17); the possessive 'my' makes the theft a direct affront to YHWH.

μου

my

Genitive

genitive of possession

→ relational specification

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

άναιδεῖ

shameless

Dative

attributive adjective (modifying ὀφθαλμῷ)

→ sphere or reference

άναιδής: 'shameless / impudent'; the 'shameless eye' is the covetous, irreverent gaze on what belongs to God — a vivid idiom for greed without conscience.

ὀφθαλμῷ

eye

Dative

dative of manner/instrument (with άναιδεῖ)

→ sphere or reference

ὀφθαλμός: 'eye'; the dative of manner — 'with a shameless eye'; the eye as the organ of covetous desire (cf. the 'evil eye' idiom).

καὶ

and

coordinate conjunction (the decisive charge)

→ discourse linkage or contrast

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

ἐδόξασας

you honored

Aor Act Indic 2 Sg · δοξάζω

main verb (the central accusation)

→ verbal action or state

δοξάζω: 'glorify / honor'; the pivotal charge — Eli 'honored his sons above me'; this verb sets up the great reversal-principle of v. 30 (τοὺς δοξάζοντάς με δοξάσω), where God promises to honor those who honor him and dishonor those who despise him.

τοὺς

the

Accusative

article (with υἱούς)

→ noun-phrase marking

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

υἱούς

sons

Accusative

direct object of ἐδόξασας

→ object specification

υἱός: 'son'; Eli's sons, whom he honored — by indulgence and by sharing their plunder — above YHWH himself.

σου

your

Genitive

genitive of relationship (modifying υἱούς)

→ relational specification

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

ὑπέρ

above

preposition + accusative (comparison: 'above me')

→ spatial or relational framing

ὑπέρ + acc.: 'above / beyond / more than'; the comparative 'above me' is the heart of the sin — preferring sons to God.

ἐμέ

me

Accusative

accusative object of ὑπέρ (YHWH himself)

→ participant reference

ἐγώ (acc. ἐμέ): the emphatic 'me' — YHWH; to honor sons above God is the essence of Eli's failure (cf. Jesus' words, Matt 10:37).

ἐνευλογεῖσθαι

to bless yourselves

Pres Mid Inf · ἐνευλογέω

epexegetic/result infinitive (how he honored them)

→ verbal action or state

ἐνευλογέω: 'bless'; the middle 'to bless yourselves / fatten yourselves' (with the firstfruits) explains the favoritism — Eli and his sons enriched themselves on the choicest offerings; the infinitive shows the manner of the dishonoring of God.

ἀπαρχῆς

with the firstfruits

Genitive

genitive (object/source of ἐνευλογεῖσθαι)

→ relational specification

ἀπαρχή: 'firstfruits / first/best portion'; renders תִּשְׁמְרָה; the choicest part of every offering, due to God, taken by the priests for self-enrichment.

πάσης

of every

Genitive

attributive (modifying θυσίας)

→ relational specification

παῖς: 'every / all'; 'of every offering' — the seizure was total and systematic.

θυσίας

offering

Genitive

genitive (with ἀπαρχῆς: firstfruits of the offering)

→ relational specification

θυσία: 'sacrifice / offering'; the firstfruits of every Israelite sacrifice, plundered by the priests.

Ισραηλ

Israel

genitive of relationship (indeclinable name)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל;
indeclinable.

ἔμπροσθέν

before

improper preposition + genitive (in God's presence)

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; 'before me' — the offense is committed openly in YHWH's own presence, compounding its insolence.

μου

me

Genitive

genitive with ἔμπροσθεν (YHWH)

→ relational specification

μου: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive with ἔμπροσθεν (YHWH).

30 διὰ τοῦτο τάδε εἶπεν κύριος ὁ θεὸς Ἰσραὴλ εἶπα ὁ οἶκός σου καὶ ὁ οἶκος τοῦ πατρός σου διελεύσεται ἐνώπιόν μου ἕως αἰῶνος καὶ νῦν φησιν κύριος μηδαμῶς ἐμοί ὅτι ἀλλ' ἢ τοὺς δοξάζοντάς με δοξάσω καὶ ὁ ἐξουθενῶν με ἀτιμωθήσεται

Therefore thus says the LORD, the God of Israel: I said that your house and the house of your father would walk before me forever; but now, says the LORD, far be it from me! For those who honor me I will honor, and the one who despises me shall be dishonored.

The reversal of the promise, grounded in the principle of honor and dishonor

διὰ τοῦτο τάδε εἶπεν κύριος

The διὰ τοῦτο ('therefore') turns from accusation to sentence. YHWH had promised the priestly house a perpetual standing before him (διελεύσεται ... ἕως αἰῶνος), but 'now' (νῦν) revokes it (μηδαμῶς, 'by no means'). The ground is the great theological principle τοὺς δοξάζοντάς με δοξάσω καὶ ὁ ἐξουθενῶν με ἀτιμωθήσεται — a reversal-maxim of the same shape as the Magnificat and the Song of Hannah itself: God exalts those who honor him and humbles those who despise him.

διὰ

because of / therefore

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

→ spatial or relational framing

διὰ + acc.: 'on account of'; διὰ τοῦτο ('therefore') marks the transition from indictment to sentence.

τοῦτο

this

Accusative

demonstrative (object of διὰ)

→ participant reference

οὗτος: 'this'; refers back to the accusation of v. 29.

τάδε

thus / these things

Accusative

demonstrative (object of εἶπεν: messenger-formula)

→ object specification

ὅδε: τάδε εἶπεν κύριος ('thus says the LORD') — the messenger-formula again introducing the divine sentence.

εἶπεν

says / has said

Aor Act Indic 3 Sg · λέγω

main verb of messenger-formula

→ verbal action or state

λέγω: 'say'; in the formula τάδε εἶπεν κύριος the aorist functions like the prophetic perfect — the LORD has spoken his verdict.

κύριος

LORD

Nominative

subject of εἶπεν

→ participant prominence

κύριος: rendering of the Tetragrammaton.

ὁ

the

Nominative

article (with θεός, in apposition to κύριος)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος (κύριος ὁ θεός Ἰσραηλ)

→ participant prominence

θεός: 'God'; the full title κύριος ὁ θεός Ἰσραηλ ('the LORD, the God of Israel') lends solemn covenantal weight to the sentence.

Ἰσραηλ

Israel

genitive of relationship (indeclinable name)

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable; the covenant people whose God pronounces this verdict.

εἶπα

I said

Aor Act Indic 1 Sg · λέγω

main verb (recalling the earlier promise)

→ verbal action or state

λέγω: 'say'; the first-singular εἶπα (Koine sigmatic aorist of λέγω) recalls ὙΗΩΗ's earlier promise of a perpetual priesthood — the very word now reversed by 'but now!'

ὁ

the

Nominative

article (with οἶκος)

→ noun-phrase marking

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

οἶκος

house

Nominative

subject of διελεύσεται

→ participant prominence

οἶκος: 'house / dynasty'; Eli's priestly house, promised perpetual standing.

σου

your

Genitive

genitive of relationship (modifying οἶκος)

→ relational specification

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

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 οἶκος)

→ noun-phrase marking

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

οἶκος

house

Nominative

subject (coordinate with ὁ οἶκος σου)

→ participant prominence

οἶκος: 'house'; the ancestral priestly house, jointly promised perpetuity.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship

→ relational specification

πατήρ: 'father / ancestor'.

σου

your

Genitive

genitive of relationship (modifying πατρός)

→ relational specification

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

διελεύσεται

would walk / pass

Fut Mid Indic 3 Sg · διέρχομαι

main verb of the recalled promise

→ verbal action or state

διέρχομαι: 'go through / walk / pass'; 'walk before me' (διελεύσεται ἐνώπιόν μου) is an idiom for ministering in the priestly office in YHWH's presence (cf. 'walk before me', Gen 17:1); the promise that the house would so serve forever.

ἐνώπιόν

before

improper preposition + genitive

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; priestly service 'before' YHWH.

μου

me

Genitive

genitive with ἐνώπιον (YHWH)

→ relational specification

μου: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive with ἐνώπιον (YHWH).

ἕως

until / forever

improper preposition + genitive (extent of time)

→ spatial or relational framing

ἕως: 'until / as far as'; ἕως αἰῶνος ('forever') renders עַד עַד — the perpetuity of the promise now revoked.

αἰῶνος

age / forever

Genitive

genitive with ἕως (ἕως αἰῶνος: 'forever')

→ relational specification

αἰών: 'age / eternity'; ἕως αἰῶνος = 'forever'; the unconditional-sounding promise that the sons' sin has forfeited.

καὶ

but / and

adversative conjunction (introducing the reversal)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (the decisive 'but now')

→ adverbial qualification

νῦν: 'now'; the pivotal 'but now' marks the turn from the former promise to its revocation — divine grace freely given, now justly withdrawn.

φησιν

says

Pres Act Indic 3 Sg · φημί

parenthetical verb of speaking (oracle-marker)

→ verbal action or state

φημί: 'say / declare'; the parenthetical φησιν κύριος ('says the LORD') is the prophetic 'oracle' marker (יהוה יֹאמַר), authenticating the reversal as YHWH's own word.

κύριος

LORD

Nominative

subject of φησιν

→ participant prominence

κύριος: rendering of the Tetragrammaton.

μηδαμῶς

by no means / far be it

adverb of strong negation (exclamatory)

→ clausal contribution

μηδαμῶς: 'by no means / not at all'; the emphatic 'far be it from me!' (μηδαμῶς ἐμοί) — YHWH refuses to let the promised perpetuity stand in the face of such contempt.

ἐμοί

with me / for me

Dative

dative (with *μηδαμῶς*: 'far be it from me')

→ participant reference or interest

ἐγώ (dat. ἐμοί): the dative in the exclamation *μηδαμῶς ἐμοί* ('by no means with/for me') — God will not so act.

ὅτι

for

causal conjunction (grounding the reversal in the principle)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the governing principle of honor and dishonor.

ἀλλ

but

adversative conjunction (elided)

→ discourse linkage or contrast

ἀλλά: 'but'; with ἤ ('but rather') it sharpens the contrast — instead, the principle holds.

ἢ

rather

particle (*ἀλλ' ἢ*: 'but rather')

→ discourse linkage or contrast

ἢ: in ἀλλ' ἢ ('but rather / except') it introduces the operative maxim.

τοὺς

the

Accusative

article (with participle *δοξάζοντάς*)

→ noun-phrase marking

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

δοξάζοντάς

those who honor

Pres Act Ptcp Acc Pl Masc · *δοξάζω*

substantival participle (object of *δοξάσω*)

→ verbal action or state

δοξάζω: 'honor / glorify'; the participle 'those who honor me' — the maxim's first clause; picks up *ἐδόξασας* of v. 29 (Eli honored sons above God) to state the inverted principle: honor of God is repaid with honor.

με

me

Accusative

direct object of *δοξάζοντάς*

→ participant reference

ἐγώ (acc. με): YHWH, the object of true honor.

δοξάσω

I will honor

Fut Act Indic 1 Sg · *δοξάζω*

main verb (*apodosis* of the maxim)

→ verbal action or state

δοξάζω: 'glorify / praise'; the future *δοξάσω* renders the Hebrew *יְהַלֵּל* (a disputed form, 'I will praise/beautify/build him a habitation'); the LXX reads it as praise; note the lexical echo of *δεδόξασται* in v. 1 — the LORD is glorified, and the singer responds by glorifying.

καὶ

and

coordinate conjunction (*antithetical*)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with participle *ἐξουθενῶν*)

→ noun-phrase marking

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

ἐξουθενῶν

the one who despises

Pres Act Ptcp Nom Sg Masc · *ἐξουθενέω*

substantival participle (subject of *ἀτιμωθήσεται*)

→ verbal action or state

ἐξουθενέω: 'despise / treat as nothing / set at naught'; the participle 'the one who despises me' — the maxim's negative clause; the verb the NT uses of the rejected Christ (Acts 4:11; cf. Luke 18:9), here of those who scorn YHWH.

με

me

Accusative

direct object of *ἐξουθενῶν*

→ participant reference

ἐγώ (acc. με): YHWH, despised by Eli's house.

ἀτιμωθήσεται

shall be dishonored

Fut Pass Indic 3 Sg · ἀτιμώω

main verb (negative apodosis of the maxim)

→ verbal action or state

ἀτιμώω: 'dishonor / treat with contempt';
the passive 'shall be dishonored' (by God) —
the antithesis of δοξάσω; the despiser of
God is himself brought to shame, the exact
reversal that befalls the house of Eli.

31 ἰδὺν ἡμέραι ἔρχονται καὶ ἐξολεθρεύσω τὸ σπέρμα σου καὶ τὸ σπέρμα οἴκου πατρός σου

Behold, days are coming when I will cut off your seed and the seed of your father's house.

Announcement of judgment with the prophetic 'days are coming' formula

ἰδὺν ἡμέραι ἔρχονται

The sentence is announced with the classic prophetic formula ἰδὺν ἡμέραι ἔρχονται ('behold, days are coming', cf. Amos 4:2; Jer 7:32; 31:31). The judgment is the cutting off (ἐξολεθρεύσω) of Eli's 'seed' — the end of his priestly line, fulfilled in the slaughter of the priests of Nob (1 Sam 22) and the deposition of Abiathar (1 Kgs 2:27).

ἰδὺν

behold

demonstrative particle (attention-marker)

→ discourse linkage or contrast

ἰδὺν: 'behold / look'; renders הִנֵּה; the
attention-marker fronting the
announcement of judgment.

ἡμέραι

days

Nominative

subject of ἔρχονται

→ participant prominence

ἡμέρα: 'day'; ἡμέραι ἔρχονται ('days are
coming') is the prophetic formula
introducing an impending decisive act of
God.

ἔρχονται

are coming

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (futuristic present)

→ verbal action or state

ἔρχομαι: 'come'; the present tense conveys
the certainty and nearness of the coming
days of judgment.

καὶ

and / when

*coordinate conjunction (introducing the content
of the days)*

→ discourse linkage or contrast

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

ἐξολεθρεύσω

I will utterly destroy / cut off

Fut Act Indic 1 Sg · ἐξολεθρεύω

main verb (the announced judgment)

→ verbal action or state

ἐξολεθρεύω: 'utterly destroy / cut off / exterminate'; renders תִּירָה; the strong compound (ἐξ-) of total destruction; the cutting off of Eli's line — repeated in v. 33 — the core of the sentence.

τὸ

the

Accusative

article (with σπέρμα)

→ noun-phrase marking

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

σπέρμα

seed / offspring

Accusative

direct object of ἐξολεθρεύσω

→ object specification

σπέρμα: 'seed / descendants'; renders זֶרַע; 'your seed' = Eli's descendants, who are to be cut off — the loss of posterity, the severest of curses in Israel.

σου

your

Genitive

genitive of relationship (modifying σπέρμα)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with σπέρμα)

→ noun-phrase marking

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

σπέρμα

seed / offspring

Accusative

direct object (coordinate with τὸ σπέρμα σου)

→ object specification

σπέρμα: 'seed'; the ancestral line as well — the whole priestly house is under sentence.

οἴκου

of the house

Genitive

genitive of relationship (with σπέρμα)

→ relational specification

οἶκος: 'house'; the ancestral priestly house whose seed is cut off.

πατρός

father

Genitive

genitive of relationship (with οἴκου)

→ relational specification

πατήρ: 'father / ancestor'.

σου

your

Genitive

genitive of relationship (modifying πατρός)

→ relational specification

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

32 καὶ οὐκ ἔσται σου πρεσβύτης ἐν οἴκῳ μου πάσας τὰς ἡμέρας

And there shall not be an old man of yours in my house all the days.

Specification of the judgment: no elder of Eli's house to survive

καὶ οὐκ ἔσται σου πρεσβύτης

The judgment is sharpened: no member of Eli's house will reach old age in the priestly service. The word πρεσβύτης ('old man') ironically recalls v. 22, where Eli himself is πρεσβύτης σφόδρα ('very old'): he will be the last of his line to grow old in the LORD's house; his descendants will be cut off in their prime (cf. v. 33).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

οὐκ
not

negation (with ἔσται)

→ clausal qualification or emphasis

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

ἔσται
there shall be

Fut Mid Indic 3 Sg · εἰμι

main verb (existential, with negation)

→ verbal action or state

εἰμί: 'be'; the existential 'there shall not be' announces the absence of any aged survivor from Eli's line.

σου
of yours

Genitive

genitive of possession (an elder belonging to your house)

→ relational specification

σύ (gen. σου): 'of you / yours'; the old man would be one of Eli's descendants.

πρεσβύτης
old man / elder

Nominative

subject of ἔσται

→ participant prominence

πρεσβύτης: 'old man / elder'; the same word used of Eli himself (v. 22) — none of his line will live to old age in office; the curse of premature death on the dynasty.

ἐν
in

preposition + dative (place)

→ spatial or relational framing

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

οἴκῳ
house

Dative

dative of place (with ἐν)

→ sphere or reference

οἶκος: 'house'; 'my house' = YHWH's sanctuary/service; no aged priest of Eli's line will serve there.

μου
my

Genitive

genitive of possession (the LORD's house)

→ relational specification

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

πάσας

all

Accusative

attributive (modifying ἡμέρας; accusative of duration)

→ object specification

πάς: 'all'; πάσας τὰς ἡμέρας ('all the days') = perpetually — the perpetuity once promised (ἕως αἰῶνος, v. 30) is now inverted into perpetual exclusion.

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration of time

→ object specification

ἡμέρα: 'day'; the accusative of extent — 'for all time'; the dynasty's exclusion is permanent.

33 καὶ ἄνδρα οὐκ ἐξολεθρεύσω σοι ἀπὸ τοῦ θυσιαστηρίου μου ἐκλιπεῖν τοὺς ὀφθαλμοὺς αὐτοῦ καὶ καταρρεῖν τὴν ψυχὴν αὐτοῦ καὶ πᾶς περισσεύων οἴκου σου πεσοῦνται ἐν ῥομφαίᾳ ἀνδρῶν

And a man of yours I will not utterly cut off from my altar — only to make his eyes fail and his soul waste away; and all the abundance of your house shall fall by the sword of men.

A reserved survivor doomed to grief; the rest to fall by the sword

καὶ ἄνδρα οὐκ ἐξολεθρεύσω σοι

A grim qualification: one man will be spared from total cutting off at the altar — but only to live in grief, his eyes failing and his soul wasting away (the survivor who watches the dynasty's ruin). The remainder, all the 'abundance' of the house, will fall ἐν ῥομφαίᾳ ἀνδρῶν ('by the sword of men') — fulfilled in the massacre at Nob (1 Sam 22:18–19).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἄνδρα

a man

Accusative

direct object of ἐξολεθρεύσω (fronted)

→ object specification

ἀνὴρ: 'man'; the single survivor not entirely cut off from the altar — preserved only to suffer.

οὐκ

not

negation (with ἐξολεθρεύσω)

→ clausal qualification or emphasis

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

ἐξολεθρεύσω

I will cut off

Fut Act Indic 1 Sg · ἐξολεθρεύω

main verb (with negation: one not wholly cut off)

→ verbal action or state

ἐξολεθρεύω: 'utterly destroy / cut off'; the same verb as v. 31, here negated for one survivor — spared from death at the altar, but only for a life of grief.

σοι

of yours / for you

Dative

dative of reference/possession (a man belonging to you)

→ participant reference or interest

σύ (dat. σοι): 'for/of you'; the man is of Eli's house.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with θυσιαστηρίου)

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive of separation (with ἀπό)

→ relational specification

θυσιαστήριον: 'altar'; the altar-service from which the survivor is not wholly removed — but his survival is itself a torment.

μου

my

Genitive

genitive of possession (the LORD's altar)

→ relational specification

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

ἐκλιπεῖν

to make fail

Aor Act Inf · ἐκλείπω

infinitive of result/purpose (the survivor's fate)

→ verbal action or state

ἐκλείπω: 'fail / give out / be consumed'; 'to make his eyes fail' denotes the wasting of grief and weeping — the spared survivor lives only to mourn the ruin of his house.

τούς

the

Accusative

article (with ὀφθαλμούς)

→ noun-phrase marking

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

ὀφθαλμούς

eyes

Accusative

accusative subject/object of the infinitive ἐκλιπεῖν

→ object specification

ὀφθαλμός: 'eye'; the failing eyes are the image of grief and longing unfulfilled (cf. Deut 28:65).

αὐτοῦ

his

Genitive

genitive of possession (the survivor's eyes)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καταρρεῖν

to waste away / melt

Pres Act Inf · καταρρέω

infinitive of result/purpose (coordinate with ἐκλιπεῖν)

→ verbal action or state

καταρρέω: 'flow down / waste away / melt'; 'his soul to waste away' — the inner consuming of sorrow; the survivor's life dissolves in grief over his house's fate.

τήν

the

Accusative

article (with ψυχήν)

→ noun-phrase marking

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

ψυχὴν

soul / life

Accusative

accusative subject/object of καταρρεῖν

→ object specification

ψυχή: 'soul / life'; the inner self consumed by sorrow — total grief, body and soul.

αὐτοῦ

his

Genitive

genitive of possession (the survivor's soul)

→ relational specification

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

καὶ

and / but

coordinate conjunction (the fate of the rest)

→ discourse linkage or contrast

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

πᾶς

all / everyone

Nominative

subject (with περισσεύων; constructio ad sensum with plural verb)

→ participant prominence

πᾶς: 'all / every'; πᾶς περισσεύων ('all the remainder') governs the plural πεσοῦνται by sense — the whole surviving multitude of the house.

περισσεύων

remaining / abounding

Pres Act Ptcp Nom Sg Masc · περισσεύω

substantival participle (with πᾶς: 'all who remain')

→ verbal action or state

περισσεύω: 'abound / be left over / remain'; 'all the abundance/remnant of your house' — those not the single spared survivor; they fall by the sword (the same word recurs in v. 36 of the surviving beggar).

οἴκου

of the house

Genitive

genitive of relationship (with περισσεύων)

→ relational specification

οἶκος: 'house'; the remainder belonging to Eli's house.

σου

your

Genitive

genitive of relationship (modifying οἴκου)

→ relational specification

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

πεσοῦνται

shall fall

Fut Mid Indic 3 Pl · πίπτω

main verb (plural by sense, with πᾶς περισσεύων)

→ verbal action or state

πίπτω: 'fall'; 'shall fall by the sword' — the violent death of Eli's house, fulfilled at the massacre of the priests of Nob (1 Sam 22:18–19).

ἐν

by

preposition + dative (instrument)

→ spatial or relational framing

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

ρόμφαία

sword

Dative

dative of instrument (with ἐν)

→ sphere or reference

ρόμφαία: 'sword / large blade'; renders רֶחֱבֵי; the instrument of the dynasty's violent end — death 'by the sword of men'.

ἀνδρῶν

of men

Genitive

genitive of source (whose sword)

→ relational specification

ἀνὴρ: 'man'; 'the sword of men' — human agents will execute the divine sentence (so Doeg and Saul, 1 Sam 22).

34 καὶ τοῦτό σοι τὸ σημεῖον ὃ ἔξει ἐπὶ τοὺς δύο υἱούς σου τούτους Οφνὶ καὶ Φινεες ἐν ἡμέρᾳ μιᾷ ἀποθανοῦνται ἀμφότεροι

And this shall be the sign for you, which will come upon your two sons, Hophni and Phinehas: on one day they shall both die.

The authenticating sign: the death of both sons on one day καὶ τοῦτό σοι τὸ σημεῖον

The oracle gives a near-term, verifiable sign (σημεῖον) guaranteeing the whole word: Hophni and Phinehas — here first named — will die ἐν ἡμέρᾳ μιᾷ ('on one day'). This is fulfilled precisely at 1 Sam 4:11, 17, when both fall in the same battle as the ark is captured; the sign authenticates the larger judgment on the house.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τοῦτό

this

Nominative

demonstrative (subject/predicate of nominal clause)

→ participant reference

οὗτος: 'this'; points forward to the sign about to be specified.

σοι

for you

Dative

dative of advantage/reference (the sign is for Eli)

→ participant reference or interest

σύ (dat. σοι): 'for you'; the sign is given to Eli as confirmation.

τὸ

the

Nominative

article (with σημεῖον)

→ noun-phrase marking

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

σημεῖον

sign

Nominative

predicate nominative (the sign)

→ participant prominence

σημεῖον: 'sign / token'; renders טֹהַר; a confirming event that authenticates the whole prophecy — a near-term proof of the larger, longer-term judgment.

ὃ

which

Nominative

relative pronoun (subject of ἔξει)

→ participant reference

ὃς: relative pronoun.

ἔξει

will come

Fut Act Indic 3 Sg · ἔκω

verb of relative clause (predictive)

→ verbal action or state

ἔκω: 'come / arrive'; the sign 'will come upon' the two sons — their imminent death.

ἐπὶ

upon

preposition + accusative (direction)

→ spatial or relational framing

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

τοὺς

the

Accusative

article (with *νιούς*)

→ noun-phrase marking

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

δύο

two

Accusative

numeral (modifying *νιούς*; indeclinable)

→ measure or count

δύο: 'two'; the two sons who will die together.

νιούς

sons

Accusative

accusative object of *ἐπί*

→ object specification

νιός: 'son'; Hophni and Phinehas, the agents of the sacrilege now under the sign of death.

σου

your

Genitive

genitive of relationship (modifying *νιούς*)

→ relational specification

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

τούτους

these

Accusative

demonstrative (modifying *νιούς*)

→ object specification

οὗτος: 'these'; deictic, pointing to the named sons.

Οφνι

Hophni

apposition to *νιούς* (indeclinable name)

→ participant identification

Οφνι: transliteration of Hebrew *יְהֹנָתָן* (Hophni); indeclinable in the LXX; one of Eli's two wicked sons (cf. 1:3).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Φινεες

Phinehas

apposition to *νιούς* (indeclinable name)

→ participant identification

Φινεες: transliteration of Hebrew *פִּנְחָס* (Phinehas); indeclinable in the LXX; the other wicked son (not to be confused with the zealous Phinehas of Num 25); both die at 1 Sam 4:11.

ἐν

on / in

preposition + dative (time)

→ spatial or relational framing

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

ἡμέρα

day

Dative

dative of time (with *ἐν*)

→ sphere or reference

ἡμέρα: 'day'; ἐν ἡμέρᾳ μιᾷ ('on one day') — the simultaneous death of both, the precise and striking sign fulfilled at 1 Sam 4:11.

μιᾷ

one

Dative

numeral/adjective (modifying *ἡμέρα*)

→ measure or count

εἷς, μία, ἓν: 'one'; 'on one [single] day' — the simultaneity is the heart of the sign's evidential force.

ἀποθάνονται

they shall die

Fut Mid Indic 3 Pl · ἀποθνήσκω

main verb (predictive)

→ verbal action or state

ἀποθνήσκω: 'die'; the blunt 'they shall die' — fulfilled exactly when both fall in the Philistine battle (1 Sam 4:11, 17).

ἀμφότεροι

both

Nominative

subject (intensive: 'both of them')

→ participant prominence

ἀμφότεροι: 'both'; emphasizes that the two die together — the sign's distinctive mark.

35 καὶ ἀναστήσω ἑμαυτῷ ἱερέα πιστόν ὃς πάντα τὰ ἐν τῇ καρδίᾳ μου καὶ τὰ ἐν τῇ ψυχῇ μου ποιήσει καὶ οἰκοδομήσω αὐτῷ οἶκον πιστόν καὶ διελεύσεται ἐνώπιον χριστοῦ μου πάσας τὰς ἡμέρας

And I will raise up for myself a faithful priest, who will do all that is in my heart and in my soul; and I will build him a sure house, and he will walk before my anointed all the days.

The positive promise: a faithful priest with a sure house before the anointed

καὶ ἀναστήσω ἑμαυτῷ ἱερέα πιστόν

Over against the doomed house, YHWH promises to raise up (ἀναστήσω) a faithful priest (ἱερέα πιστόν) with a 'sure house' (οἶκον πιστόν) who will walk before 'my anointed' (χριστοῦ μου) forever. The verse points beyond Samuel to the Zadokite priesthood established under Solomon (1 Kgs 2:35) and, in its juxtaposition of faithful priest and royal anointed, anticipates the priest-king hope; χριστοῦ μου echoes the χριστοῦ αὐτοῦ that crowned the Song of Hannah (v. 10).

καὶ

and

narrative conjunction (turn to the positive promise)

→ discourse linkage or contrast

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

ἀναστήσω

I will raise up

Fut Act Indic 1 Sg · ἀνίστημι

main verb (divine raising of a new priest)

→ verbal action or state

ἀνίστημι: 'raise up / set up'; the same verb that raised the poor in the canticle (ἀνιστᾷ, v. 8); here God raises a faithful priest to replace the fallen house — the constructive counterpart to the judgment; the verb of raising up deliverers and, ultimately, of resurrection.

ἐμαυτῷ

for myself

Dative

reflexive dative of advantage

→ sphere or reference

ἐμαυτοῦ: reflexive 'for myself'; the new priest is raised for YHWH's own service — the priesthood restored to its true purpose (cf. ἐμοὶ ἱερατεύειν, v. 28).

ἱερέα

priest

Accusative

direct object of ἀναστήσω

→ object specification

ἱερεὺς: 'priest'; the promised replacement for Eli's corrupt line — pointing to Zadok (1 Kgs 2:35) and the enduring faithful priesthood.

πιστόν

faithful

Accusative

attributive adjective (modifying ἱερέα)

→ object specification

πιστός: 'faithful / trustworthy'; the defining quality of the new priest, in pointed contrast to the faithless sons; the word recurs of the 'sure house' below.

ὅς

who

Nominative

relative pronoun (subject of ποιήσει)

→ participant reference

ὅς: relative pronoun; introduces the priest's defining obedience.

πάντα

all things

Accusative

direct object of ποιήσει

→ object specification

πᾶς: 'all'; the faithful priest does 'all' that is in God's heart and soul — total obedience, the antithesis of the sons' self-will.

τὰ

the things

Accusative

article (substantizing the prepositional phrase)

→ noun-phrase marking

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

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Dative

dative of place (with ἐν: 'in my heart')

→ sphere or reference

καρδία: 'heart'; 'what is in my heart' = God's will and purpose; the faithful priest aligns wholly with it — recalling the same word that opened the canticle (ἐστερεώθη ἡ καρδία μου, v. 1).

μου

my

Genitive

genitive of possession (God's heart)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ
the things

Accusative

article (substantizing the prepositional phrase)

→ noun-phrase marking

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

ἐν
in

preposition + dative (location)

→ spatial or relational framing

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

τῇ
the

Dative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ
soul

Dative

dative of place (with ἐν: 'in my soul')

→ sphere or reference

ψυχῇ: 'soul'; 'what is in my soul' parallels 'my heart' — the whole inner purpose of God, which the faithful priest fulfills.

μου
my

Genitive

genitive of possession (God's soul)

→ relational specification

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

ποιήσει
will do

Fut Act Indic 3 Sg · ποιέω

verb of relative clause (the priest's obedience)

→ verbal action or state

ποιέω: 'do'; the faithful priest 'will do' all God's will — the very obedience the house of Eli refused.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἰκοδομήσω
I will build

Fut Act Indic 1 Sg · οἰκοδομέω

main verb (the divine establishment of a house)

→ verbal action or state

οἰκοδομέω: 'build'; 'I will build him a house' is the idiom for establishing an enduring dynasty (cf. οἶκος built for David, 2 Sam 7:11, 27); the faithful priest's line replaces Eli's torn-down house.

αὐτῷ
for him

Dative

dative of advantage (the faithful priest)

→ participant reference or interest

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

οἶκον
house

Accusative

direct object of οἰκοδομήσω

→ object specification

οἶκος: 'house / dynasty'; the enduring priestly line, contrasted with the demolished οἶκος of Eli (vv. 30–33).

πιστόν
sure / faithful

Accusative

attributive adjective (modifying οἶκον)

→ object specification

πιστός: 'faithful / sure / enduring'; οἶκος πιστός ('a sure house') is the same phrase used of the Davidic promise (cf. 2 Sam 7:16); the established, lasting house granted the faithful priest.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διελεύσεται

he will walk

Fut Mid Indic 3 Sg · διέρχομαι

main verb (the priest's perpetual ministry)

→ verbal action or state

διέρχομαι: 'walk / pass'; the same verb of priestly ministry as v. 30 (διελεύσεται ἐνώπιόν μου) — but now the faithful priest 'walks before my anointed' perpetually; the perpetuity forfeited by Eli is granted to the faithful line.

ἐνώπιον

before

improper preposition + genitive

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; the faithful priest serves before the king — the priesthood ordered toward the anointed.

χριστοῦ

anointed

Genitive

genitive with ἐνώπιον (the anointed king)

→ relational specification

χριστός: 'anointed (one)'; renders חִשְׁבִּי ; 'my anointed' = the LORD's anointed king (David and his line); the word inclusio-links to the canticle's climactic κέρας χριστοῦ αὐτοῦ (v. 10) — the faithful priest ministers before the messianic king.

μου

my

Genitive

genitive of possession (the LORD's anointed)

→ relational specification

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

πάσας

all

Accusative

attributive (modifying ἡμέρας; accusative of duration)

→ object specification

πᾶς: 'all'; πάσας τὰς ἡμέρας ('all the days / forever') — the perpetuity restored to the faithful priesthood, inverting v. 32's perpetual exclusion of Eli's house.

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration of time

→ object specification

ἡμέρα: 'day'; 'all the days' = perpetually; the lasting tenure of the faithful priest before the anointed.

36 καὶ ἔσται ὁ περισσεύων ἐν οἴκῳ σου ἥξει προσκυνεῖν αὐτῷ ὀβολοῦ ἀργυρίου λέγων παράρριψόν με ἐπὶ μίαν τῶν ἱερατειῶν σου φαγεῖν ἄρτον

And it shall be that everyone who remains in your house will come to bow down to him for an obol of silver, saying, 'Put me into one of your priestly offices, that I may eat bread.'

Closing humiliation: the survivors of Eli's house reduced to begging καὶ ἔσται ὁ περισσεύων

The oracle ends on a note of utter humiliation: any survivor of Eli's house will come begging the faithful priest for a menial place and a coin's worth of bread. This is the final reversal — the house that once seized the choicest offerings by force (vv. 13–16) is reduced to begging for the lowliest priestly scrap; the closing παράρριψόν με ... φαγεῖν ἄρτον ('cast me in ... to eat bread') seals the canticle's theme of the proud brought low (cf. vv. 4–8) as the frame of the entire chapter.

καὶ
and

narrative conjunction

→ 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 (futuristic formula: 'and it shall come to pass')

→ verbal action or state

εἰμί: 'be'; καὶ ἔσται ('and it shall come to pass') is the standard LXX narrative-prophetic formula (תִּיְהִי) introducing a future scenario.

ὁ
the

Nominative

article (with participle περισσεύων)

→ noun-phrase marking

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

περισσεύων
the one remaining

Pres Act Ptcp Nom Sg Masc · περισσεύω

substantival participle (subject)

→ verbal action or state

περισσεύω: 'remain / be left over'; 'the one remaining of your house' — the survivor(s) of Eli's line (cf. v. 33); the same word now describes the reduced remnant come to beg.

ἐν
in

preposition + dative (location)

→ spatial or relational framing

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

οἴκῳ
house

Dative

dative of place (with ἐν)

→ sphere or reference

οἶκος: 'house'; Eli's house, now reduced to beggars.

σου
your

Genitive

genitive of relationship (modifying οἴκῳ)

→ relational specification

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

ἥξει
will come

Fut Act Indic 3 Sg · ἥκω

main verb (the survivor's coming to beg)

→ verbal action or state

ἥκω: 'come'; the survivor 'will come' to the faithful priest as a suppliant — the same verb used of the sign that 'will come' on the sons (v. 34).

προσκυνεῖν

to bow down

Pres Act Inf · προσκυνέω

infinitive of purpose (with ἵξει)

→ verbal action or state

προσκυνέω: 'bow down / do obeisance / prostrate'; the survivor of the once-proud priestly house must now prostrate before the faithful priest — the deepest social humiliation, the proud brought to the dust (cf. v. 8).

αὐτῷ

to him

Dative

dative object of προσκυνεῖν (the faithful priest)

→ participant reference or interest

αὐτός: refers to the faithful priest of v. 35, before whom Eli's survivor must bow.

ὀβολοῦ

for an obol

Genitive

genitive of price (for a coin of silver)

→ relational specification

ὀβολός: 'obol' (a small coin, one-sixth of a drachma); the genitive of price — begging 'for an obol of silver'; the trifling sum underscores the depth of the house's destitution.

ἀργυρίου

of silver

Genitive

genitive of material (with ὀβολοῦ)

→ relational specification

ἀργύριον: 'silver / money'; 'an obol of silver' — a pittance, the measure of the once-wealthy priests' ruin.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech)

→ verbal action or state

λέγω: 'say'; introduces the beggar's plea.

παράρριψόν

put / cast me in

Aor Act Impv 2 Sg · παραρρίπτω

main verb (imperative within the beggar's plea)

→ verbal action or state

παραρρίπτω: 'throw beside / cast in / assign casually'; the self-abasing 'cast me into [any place]' — the survivor begs to be tossed into the lowest priestly position; the demeaning verb (lit. 'fling me in alongside') measures the humiliation.

με

me

Accusative

direct object of παραρρίψόν

→ participant reference

ἐγώ (acc. με): the begging survivor of Eli's house.

ἐπὶ

into / to

preposition + accusative (goal)

→ spatial or relational framing

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

μίαν

one

Accusative

numeral (substantial: 'one of')

→ measure or count

εἷς, μία, ἓν: 'one'; 'one of your priestly offices' — the survivor asks for any single post, however lowly.

τῶν

the

Genitive

article (with ἱερατειῶν)

→ noun-phrase marking

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

ἱερατειῶν

priestly offices

Genitive

partitive genitive (with μίαν)

→ relational specification

ἱερατεία: 'priestly office / priesthood'; the partitive 'one of your priestly offices' — the survivor of the deposed house begs a place in the new priesthood, dependent on the faithful priest he once would have outranked.

σου

your

Genitive

genitive of possession (the faithful priest's offices)

→ relational specification

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

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

infinitive of purpose (the aim of the plea)

→ verbal action or state

ἐσθίω (aor. inf. φαγεῖν): 'eat'; the goal is mere survival — 'that I may eat bread'; the house that gorged on stolen offerings (vv. 13–16) now begs a morsel, the canticle's reversal (πλήρεις ἄρτων ἡλαττώθησαν, v. 5) come full circle.

ἄρτον

bread

Accusative

direct object of φαγεῖν

→ object specification

ἄρτος: 'bread'; the bare necessity the once-rich priestly house must now beg — a closing echo of the canticle's reversal of the full and the hungry (v. 5), sealing the chapter's unity of theme.

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.