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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 28

ΒΑΣΙΛΕΙΩΝ Α' ΚΗ'

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

As Philistine war closes in, Saul seeks the medium of Endor and hears again the sentence of his ruin.

Translation & textual notes

The Greek text of 1 Kingdoms 28 (= 1 Samuel 28) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter is one of the most dramatically charged narratives in the Kingdoms corpus: the Philistine muster at Σωμαν (Shunem) frames a doomed king's descent into forbidden divination. The chapter opens by re-situating David in the Philistine camp under Αχχους (Achish, vv. 1–2), then reminds the reader that Samuel is dead and that Saul himself had earlier expelled the necromancers (τοὺς ἐγγαστριμύθους καὶ τοὺς γνώστας, v. 3) — a notice that sharpens the irony

of all that follows. Abandoned by God, who answers neither ἐν τοῖς ἐνυπνίοις (by dreams) nor ἐν τοῖς δήλοις (by the Urim) nor ἐν τοῖς προφήταις (by prophets, v. 6), Saul seeks out a γυνὴ ἐγγαστρίμυθος ('a woman who is a ventriloquist/medium', v. 7) at Αενδωρ (Endor). The key term ἐγγαστρίμυθος (lit. 'speaking from the belly') is the LXX's standard rendering of Hebrew בִּלְמָה, denoting a necromancer who consults the dead; the abstract dative ἐν τῷ ἐγγαστριμύθῳ at v. 8 names the divinatory practice itself. Disguised and travelling by night, Saul swears 'as the LORD lives' (ζῆ κύριος, v. 10) and demands that Samuel be raised. The woman's terrified cry on seeing Samuel (v. 12) and Saul's recognition of the ἄνδρα ὄρθιον wrapped in a διπλοῖδα ('mantle', v. 14) lead to Samuel's verdict: the LORD has torn the kingdom (διαρρήξει ... τὴν βασιλείαν) from Saul's hand and given it to David (v. 17), because Saul did not execute God's wrath on Amalek (v. 18); and 'tomorrow you and your sons will fall' (αὔριον σὺ καὶ οἱ υἱοί σου ... πεσοῦνται, v. 19). The chapter closes with Saul collapsing full-length in terror and exhaustion (vv. 20–23) and being fed a last meal — slaughtered heifer and unleavened bread — by the very medium he had come to consult (vv. 24–25). Note that the woman's address to Saul as 'my lord' belongs to the human master-servant register, distinct from κύριος as the divine name in vv. 6, 10, 16, 17, 18, 19.

Discourse structure of the chapter

A · 28:1–6

Philistine muster, divine silence, and Saul's dread

The Philistines gather their armies to war against Israel, and Achish enrolls David and his men in the campaign (vv. 1–2). The narrator interjects two crucial reminders: Samuel is dead and buried in his city Ramah, and Saul had earlier purged the land of mediums and wizards (v. 3). The armies encamp at Shunem and Gilboa; Saul sees the Philistine host, is terrified, and his heart trembles exceedingly (vv. 4–5). When he inquires of the LORD, he receives no answer — not by dreams, nor by the Urim, nor by prophets (v. 6) — the threefold silence that drives him to the forbidden alternative.

B · 28:7–14

The medium of Endor: disguise, oath, and the raising of Samuel

Saul orders his servants to find a γυνή ἐγγαστρίμυθος ('a woman who is a medium'), and they name one at Endor (v. 7). Disguised in other garments and travelling by night, Saul comes to her and asks her to divine 'by the familiar spirit' and bring up the one he names (v. 8). The woman, fearing a trap given Saul's own purge, protests (v. 9), but Saul swears 'as the LORD lives' that no guilt will befall her (v. 10). She asks whom to raise; he names Samuel (v. 11). On seeing Samuel she cries out and realizes her client is Saul (v. 12); the king reassures her and asks what she sees: 'gods coming up from the earth,' an upright old man wrapped in a mantle (vv. 13–14). Saul knows it is Samuel and bows to the ground in obeisance.

C · 28:15–19

Samuel's oracle of doom

Samuel asks why Saul has disturbed him; Saul pleads his desperation — the Philistines attack, God has departed and answers no longer by prophets or dreams, and so he has summoned Samuel to learn what to do (v. 15). Samuel's reply is unsparing: why ask me when the LORD has turned away and become your adversary (v. 16)? The LORD has done exactly as he foretold through Samuel — he has torn the kingdom from your hand and given it to your neighbor David (v. 17), because you did not obey the LORD's voice or execute his fierce wrath on Amalek (v. 18). The verdict culminates in catastrophe: the LORD will hand Israel over to the Philistines, and tomorrow Saul and his sons will fall, and Israel's camp will be given into Philistine hands (v. 19).

D · 28:20–25

Saul's collapse and the last meal

Saul falls his full length to the ground, terrified at Samuel's words and weak from a full day and night of fasting (v. 20). The woman comes to him, sees his terror, and reminds him that she obeyed his voice at the risk of her own life; now let him obey hers and eat (vv. 21–22). At first he refuses, but his servants and the woman press him until he relents, rises from the ground, and sits on the couch (v. 23). The woman hastens to slaughter a fatted heifer she had in the house, bakes unleavened bread (v. 24), and sets it before Saul and his servants; they eat, rise, and depart that same night (v. 25) — a grim, hospitable coda to a night of doom.

1 καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις καὶ συναθροίζονται ἀλλόφυλοι ἐν ταῖς παρεμβολαῖς αὐτῶν ἐξελθεῖν πολεμεῖν μετὰ Ἰσραηλ καὶ εἶπεν Ἀγχους πρὸς Δαυιδ γινώσκων γνώσει ὅτι μετ' ἐμοῦ ἐξελεύσει εἰς πόλεμον σὺ καὶ οἱ ἄνδρες σου

And it came to pass in those days that the Philistines gathered together in their camps to go out to make war against Israel; and Achish said to David, 'You shall surely know that you will go out with me into battle, you and your men.'

New narrative episode (temporal-setting formula) καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις

The chapter opens with the classic LXX scene-setting formula καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις ('and it came to pass in those days'), rendering **וַיְהִי בַיּוֹמִים הָהֵם**. The historic-present συναθροίζονται and the Achish-speech re-anchor David in the Philistine camp (continuing ch. 27), framing the coming oracle against Saul with dramatic irony: the king David will succeed is mustering for the very battle in which Saul will die.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)
→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (impersonal scene-setting formula)

→ verbal action or state

γίνομαι (aor. pass. ἐγενήθη): 'become / happen / come to pass'; the impersonal καὶ ἐγενήθη renders the Hebrew narrative opener **וַיְהִי**, a standard LXX device for marking the start of a new episode or time-frame.

ἐν
in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time (temporal frame)

→ sphere or reference

ἡμέρα: 'day'; the phrase ἐν ταῖς ἡμέραις ἐκείναις ('in those days') renders ׀ימֵיב ׀תִּתִּי, a loose temporal connector linking this episode to the surrounding Philistine-campaign narrative.

ἐκείναις

those

Dative

demonstrative adjective (modifying ἡμέραις)

→ sphere or reference

ἐκεῖνος: 'that / those'; the far demonstrative situates the action in a remembered narrative time, not the moment of telling.

καὶ

and

apodotic καὶ (Hebraism: introduces the main clause after the temporal frame)

→ discourse linkage or contrast

καί: here the so-called apodotic καί, calquing the Hebrew waw that follows a fronted temporal phrase; in idiomatic English it is left untranslated.

συναθροίζονται

gather together

Pres Mid/Pass Indic 3 Pl · συναθροίζω

main verb (historic present)

→ verbal action or state

συναθροίζω: 'gather together / muster'; the historic present (frequent in Kingdoms narrative) gives the Philistine mobilization immediacy; renders Hebrew ׀בִּרְכֹּשׁ.

ἀλλόφυλοι

Philistines

Nominative

subject

→ participant prominence

ἀλλόφυλος: lit. 'of another tribe / foreigner'; the standard LXX rendering of ׀תִּשְׁׁלִישׁ ('Philistines') in Kingdoms; the term frames Israel's enemy as the quintessential outsider.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

παρεμβολαῖς

camps

Dative

dative of place (locative)

→ sphere or reference

παρεμβολή: 'camp / army / battle-array'; renders ׀בִּיָּמִין; a key word in this chapter, recurring for both the Philistine host (vv. 1, 5) and Israel's camp (v. 19).

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

ἐξελθεῖν

to go out

Aor Act Inf · ἐξέρχομαι

infinitive of purpose (why they muster)

→ verbal action or state

ἐξέρχομαι: 'go out / march out'; the purpose-infinitive states the goal of the gathering — to go out to war; military 'going out' (׀מִן הַמַּלְחָמָה) is idiomatic for taking the field.

πολεμεῖν

to make war

Pres Act Inf · πολεμέω

complementary infinitive (purpose, with ἐξελθεῖν)

→ verbal action or state

πολεμέω: 'wage war / fight'; renders ׀מִלְחָמָה; the paired infinitives ἐξελθεῖν πολεμεῖν express the single military purpose of the muster.

μετὰ

against

preposition + genitive (hostile: 'war against')

→ spatial or relational framing

μετὰ + gen.: normally 'with', but with verbs of fighting it carries the hostile sense 'against' (a Hebraism reflecting ׀בְּ / ׀מִן after ׀מִן).

Ισραηλ

Israel

object of μετά (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable in the LXX; here the Philistines' military target.

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-introducing)

→ verbal action or state

λέγω (aor. εἶπεν): the standard narrative speech-introducer; renders אָמַר.

Αγχους

Achish

subject (indeclinable transliterated name)

→ participant identification

Αγχους: LXX transliteration of אֲחִישׁ (Achish), the Philistine king of Gath under whom David had taken refuge (ch. 27); indeclinable, treated as nominative subject here.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Δαυιδ

David

object of πρὸς (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of דָּוִד; indeclinable in the LXX; here the recipient of Achish's address.

γινώσκων

knowing

Pres Act Part Nom Sg Masc · γινώσκω

circumstantial participle (cognate intensifier, with γνώσει)

→ verbal action or state

γινώσκω (pres. part.): the construction γινώσκων γνώσει ('knowing you shall know' = 'you shall surely know') is the LXX's calque of the Hebrew infinitive absolute יָדַעַת יָדַעַת, rendering the emphatic figura etymologica by participle + finite verb.

γνώσει

you shall know

Fut Mid Indic 2 Sg · γινώσκω

main verb (cognate construction: emphatic future)

→ verbal action or state

γινώσκω (fut. mid. γνώσει): 'know / recognize'; the finite member of the cognate pair, expressing certainty — Achish assures David he will indeed accompany the Philistine force.

ὅτι

that

conjunction (introducing object clause)

→ discourse linkage or contrast

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

μετ'

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

object of μετά (1st person pronoun)

→ relational specification

ἐγώ (gen. ἐμοῦ): emphatic first-person pronoun; Achish stresses David's personal alignment with him.

ἐξελεύσει

you will go out

Fut Mid Indic 2 Sg · ἐξέρχομαι

main verb of the ὅτι-clause

→ verbal action or state

ἐξέρχομαι (fut. mid. ἐξελεύσει): 'go out (to war)'; resumes the military ἐξελεῖν of the opening, now applied directly to David.

εἰς into <i>preposition + accusative (goal)</i> → spatial or relational framing εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (goal).	πόλεμον battle Accusative <i>object of εἰς (goal of the going-out)</i> → object specification πόλεμος: 'war / battle'; renders <i>הַמִּלְחָמָה</i>; here the specific campaign against Israel.	σύ you Nominative <i>subject (emphatic, in apposition to verb-subject)</i> → participant reference σύ: the explicit nominative pronoun adds emphasis — 'you yourself', specifying David as the addressee.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
οἱ the Nominative <i>article</i> → noun-phrase marking οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἄνδρες men Nominative <i>subject (coordinate with σύ)</i> → participant prominence ἄνῃρ (pl. ἄνδρες): 'man / warrior'; here David's band of fighting men who had followed him to Philistine territory.	σου your Genitive <i>genitive of possession</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	

2 καὶ εἶπεν Δαυιδ πρὸς Αἰχίους οὕτω νῦν γνώσει ἃ ποιήσει ὁ δοῦλός σου καὶ εἶπεν Αἰχίους πρὸς Δαυιδ οὕτως ἀρχισωματοφύλακα θήσομαί σε πάσας τὰς ἡμέρας

And David said to Achish, 'So now you shall know what your servant will do.' And Achish said to David, 'So I will make you chief of my bodyguard all the days.'

Dialogue exchange (David's reply and Achish's rejoinder) καὶ εἶπεν Δαυιδ πρὸς Αἰχίους

David's reply οὕτω νῦν γνώσει ('so now you shall know') is studiously ambiguous — Achish hears loyalty, but the reader, knowing David's true allegiance, hears irony. Achish responds by promising David a permanent post as ἀρχισωματοφύλαξ ('chief of the bodyguard'). The exchange closes the David-frame before the narrative pivots wholly to Saul.

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-introducing)

→ verbal action or state

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

Δαυιδ
David

subject (indeclinable proper noun)

→ participant identification

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

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Αγχους
Achish

object of πρὸς (indeclinable name)

→ participant identification

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

οὕτω
so / thus

adverb of manner

→ adverbial qualification

οὕτω(ς): 'thus / so'; here forward-pointing — 'in this way you will see what I will do'; renders כֵּן / כֹּכ.

νῦν
now

temporal adverb

→ adverbial qualification

νῦν: 'now'; the combination οὕτω νῦν heightens the immediacy of David's (ironically loaded) assurance.

γνώσει
you shall know

Fut Mid Indic 2 Sg · γινώσκω

main verb (assurance to Achish)

→ verbal action or state

γινώσκω: David echoes Achish's own γνώσει from v. 1, turning the king's certainty back on him with double meaning.

ὃ
what things

Accusative

relative pronoun (object of γνώσει / ποιήσει)

→ participant reference

ὃς (neut. pl. ὃ): relative pronoun 'which / what things'; introduces the content of David's promise.

ποιήσει
will do

Fut Act Indic 3 Sg · ποιέω

verb of relative clause

→ verbal action or state

ποιέω: 'do / make'; renders תַּעֲשֶׂה; the deliberate vagueness of 'what your servant will do' is the verse's ironic crux.

ὁ
the

Nominative

article

→ noun-phrase marking

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

δοῦλος
servant

Nominative

subject of ποιήσει (deferential self-reference)

→ participant prominence

δοῦλος: 'slave / servant'; David's self-designation ὁ δοῦλός σου ('your servant') is conventional court deference, here rich with dramatic irony given his real loyalties; renders תַּבְּלָךְ.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

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

Αγχους

Achish

subject (indeclinable name)

→ participant identification

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

πρός

to

preposition + accusative

→ spatial or relational framing

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

Δαυιδ

David

object of πρὸς (indeclinable name)

→ participant identification

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

οὕτως

so / accordingly

adverb of manner (resumptive)

→ adverbial qualification

οὕτως: here resumptive — 'in that case / accordingly'; Achish replies in kind to David's οὕτω.

ἀρχισωματοφύλακα

chief bodyguard

Accusative

predicate accusative (with θήσομαι σε: 'make you chief bodyguard')

→ object specification

ἀρχισωματοφύλαξ: 'chief of the bodyguard / captain of the guard'; a compound (ἀρχι- + σωματοφύλαξ) reflecting Hellenistic court terminology; the LXX uses it to render the office of personal protector of the king — a position of supreme trust.

θήσομαι

I will make / appoint

Fut Mid Indic 1 Sg · τίθημι

main verb (double accusative: appoint X as Y)

→ verbal action or state

τίθημι (fut. mid. θήσομαι): 'place / set / appoint'; with double accusative (σε ... ἀρχισωματοφύλακα) it means 'appoint you as chief bodyguard'; renders יָשָׁם / יָשָׁם.

σε

you

Accusative

direct object of θήσομαι

→ participant reference

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

πάσας

all

Accusative

attributive adjective (modifying ἡμέρας)

→ object specification

πάς: 'all / every'; πάσας τὰς ἡμέρας ('all the days') is an idiom for permanence — a lifelong appointment; renders כָּל־יְמֵי.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of extent of time ('for all the days')

→ object specification

ἡμέρα: the accusative of duration expresses the permanence of David's promised post.

3 καὶ Σαμουηλ ἀπέθανεν καὶ ἐκόψαντο αὐτὸν πᾶς Ἰσραηλ καὶ θάπτουσιν αὐτὸν ἐν Ἀρμαθαιμ ἐν πόλει αὐτοῦ καὶ Σαουλ περιεῖλεν τοὺς ἐγγαστριμύθους καὶ τοὺς γνώστας ἀπὸ τῆς γῆς

Now Samuel had died, and all Israel had mourned him and buried him in Ramah, in his own city; and Saul had removed the mediums and the wizards from the land.

Narratorial flashback / background (two notices essential to the plot)

καὶ Σαμουηλ ἀπέθανεν

v. 3 is a narrator's double parenthesis supplying the two facts that make the rest of the chapter possible and ironic: (1) Samuel is dead and buried at Armathaim (Ramah), so any consultation must be necromantic; and (2) Saul himself had purged the land of ἐγγαστρίμυθοι (mediums) and γνώσται (wizards), so his own forthcoming act violates his own decree. The aorists are pluperfect-in-force, narrating events prior to the main storyline.

καὶ

now

narrative conjunction (introducing background)

→ discourse linkage or contrast

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

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: transliteration of שמואל; indeclinable in the LXX; the prophet whose death (already reported at 25:1) is recalled here to set up the necromancy.

ἀπέθανεν

had died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (pluperfect-in-force background)

→ verbal action or state

ἀποθνήσκω: 'die'; renders θάπτω; the aorist here functions as an English pluperfect ('had died'), recalling Samuel's prior death to frame the scene.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκόψαντο

mourned

Aor Mid Indic 3 Pl · κόπτω

main verb (with collective subject πᾶς Ἰσραηλ)

→ verbal action or state

κόπτω (mid. κόπτομαι): lit. 'beat (oneself) / strike the breast'; in the middle 'mourn / lament'; renders קָפַץ; the middle voice denotes the self-directed gestures of mourning (beating the breast).

αὐτόν

him

Accusative

direct object (object of mourning)

→ participant reference

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

πᾶς

all

Nominative

adjective (modifying Ἰσραηλ: 'all Israel')

→ participant prominence

πᾶς: 'all'; πᾶς Ἰσραηλ ('all Israel') is a collective national subject taking a plural verb (constructio ad sensum).

Ἰσραηλ

Israel

subject (indeclinable; collective with πᾶς)

→ participant identification

Ἰσραηλ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable; collective with πᾶς).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

θάπτουσιν

buried

Pres Act Indic 3 Pl · θάπτω

main verb (historic present in a past-time context)

→ verbal action or state

θάπτω: 'bury'; renders קָבַר; the historic present amid aorists is characteristic of LXX Kingdoms narrative vividness.

αὐτόν

him

Accusative

direct object

→ participant reference

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Αρμαθαιμ

Ramah

object of ἐν (indeclinable place name)

→ participant identification

Αρμαθαιμ: LXX transliteration of רָמַת שִׁמְעוֹן (Ramathaim / Ramah), Samuel's home town and burial place (cf. 1:1; 25:1); indeclinable.

ἐν

in

preposition + dative (locative, appositional)

→ spatial or relational framing

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

πόλει

city

Dative

dative of place (in apposition to Αρμαθαιμ)

→ sphere or reference

πόλις: 'city / town'; ἐν πόλει αὐτοῦ ('in his own city') specifies Ramah as Samuel's home; renders עִיר.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction (second background notice)

→ discourse linkage or contrast

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

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

Σαουλ: transliteration of שׂוּל; indeclinable in the LXX; the chapter's tragic protagonist.

περιεῖλεν

had removed

Aor Act Indic 3 Sg · περιαιρέω

main verb (pluperfect-in-force)

→ verbal action or state

περιαιρέω: 'take away / remove / abolish'; renders רִצָּח; the aorist again functions as a pluperfect — Saul had earlier purged the necromancers, making his present recourse to one a self-contradiction.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἐγγαστριμύθους

mediums

Accusative

direct object of περιεῖλεν

→ object specification

ἐγγαστριμύθος: lit. 'one who speaks from the belly' (ἐν + γαστήρ + μύθος), i.e. a ventriloquist whose voice seems to come from the spirits of the dead; the standard LXX rendering of שֵׁט (necromancer / one who consults a familiar spirit); the key term of the chapter, recurring at vv. 7, 8, 9.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

γνώστας

wizards

Accusative

direct object (coordinate with ἐγγαστριμύθους)

→ object specification

γνώστης: lit. 'knower / one who knows'; here 'wizard / soothsayer', rendering יָגוּד ('familiar spirit / wise one'); regularly paired with ἐγγαστριμύθος in LXX laws against divination (cf. Lev 19:31; 20:6, 27; Deut 18:11).

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of separation (from the land)

→ relational specification

γῆ: 'land / earth'; ἀπὸ τῆς γῆς ('from the land') marks the territorial scope of Saul's purge; renders אֶרֶץ.

4 καὶ συναθροίζονται οἱ ἀλλόφυλοι καὶ ἔρχονται καὶ παρεμβάλλουσιν εἰς Σωμαν καὶ συναθροίζει Σαουλ πάντα ἄνδρα Ἰσραηλ καὶ παρεμβάλλουσιν εἰς Γελβουε

And the Philistines gathered together and came and encamped at Shunem; and Saul gathered all the men of Israel, and they encamped at Gilboa.

Resumption of main narrative (two armies take their positions) καὶ συναθροίζονται οἱ ἀλλόφυλοι

After the parenthetical of v. 3, the narrative resumes with the same historic-present συναθροίζονται that opened the chapter, now bringing the two armies into facing positions: Philistines at Σωμαν (Shunem), Israel at Γελβουε (Gilboa). The chain of historic presents (συναθροίζονται ... ἔρχονται ... παρεμβάλλουσιν ... συναθροίζει ... παρεμβάλλουσιν) drives the scene toward Saul's fateful inquiry.

καὶ

and

narrative conjunction (resuming main line)

→ discourse linkage or contrast

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

συναθροίζονται

gathered together

Pres Mid/Pass Indic 3 Pl · συναθροίζω

main verb (historic present)

→ verbal action or state

συναθροίζω: 'gather / muster'; the same verb as v. 1, framing the resumption of the war-narrative after the parenthesis.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἀλλόφυλοι

Philistines

Nominative

subject

→ participant prominence

ἀλλόφυλος: 'Philistines'; see v. 1; here the advancing aggressor.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρχονται

came

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ verbal action or state

ἔρχομαι: 'come / go'; renders נִיב; the present advances the troop-movement narrative.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρεμβάλλουσιν

encamped

Pres Act Indic 3 Pl · παρεμβάλλω

main verb (historic present)

→ verbal action or state

παρεμβάλλω: 'encamp / pitch camp / draw up in battle-array'; cognate with παρεβολή (v. 1); renders פָּרַק.

εἰς

at

preposition + accusative (place where, after verb of motion-into-position)

→ spatial or relational framing

εἰς: meaning 'at'; here it marks the relation signaled by preposition + accusative (place where, after verb of motion-into-position).

Σωμαν

Shunem

object of εἰς (indeclinable place name)

→ participant identification

Σωμαν: LXX form of שׁוֹנֶם (Shunem), a town in the Jezreel valley where the Philistines mustered; indeclinable.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συναθροίζει

gathered

Pres Act Indic 3 Sg · συναθροίζω

main verb (historic present; Saul as subject)

→ verbal action or state

συναθροίζω (act. 3 sg.): now with Saul as subject, mustering Israel in parallel to the Philistine muster — the verbal echo sets the two camps in symmetrical opposition.

Σαουλ

Saul

subject (indeclinable name)

→ participant identification

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

πάντα

every / all

Accusative

adjective (modifying ἄνδρα: 'every man of Israel')

→ object specification

παῖς: πάντα ἄνδρα Ἰσραηλ ('every man of Israel') is a collective idiom for the full Israelite levy; renders לְאִישׁ יִשְׂרָאֵל.

ἄνδρα

man

Accusative

direct object of συναθροίζει (collective singular)

→ object specification

ἄνθρωπος: here collective singular 'every man' = the whole fighting force of Israel.

Ἰσραηλ

of Israel

genitive of relationship (indeclinable: 'man of Israel')

→ participant identification

Ἰσραηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'man of Israel').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρεμβάλλουσιν

they encamped

Pres Act Indic 3 Pl · παρεβάλλω

main verb (historic present; Israel as subject)

→ verbal action or state

παρεβάλλω: the same encampment verb as for the Philistines, now of Israel — the two armies are pitched in mirror-image at Shunem and Gilboa.

εἰς

at

preposition + accusative (place where)

→ spatial or relational framing

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

Γελβουε

Gilboa

object of εἰς (indeclinable place name)

→ participant identification

Γελβουε: LXX form of גִּלְבּוֹא (Gilboa), the mountain where Israel encamped and where Saul and his sons would die (ch. 31); indeclinable.

5 καὶ εἶδεν Σαουλ τὴν παρεμβολὴν τῶν ἀλλοφύλων καὶ ἐφοβήθη καὶ ἐξέστη ἡ καρδία αὐτοῦ σφόδρα

And Saul saw the Philistine camp, and he was afraid, and his heart trembled exceedingly.

Consequence: Saul's terror at the sight of the enemy καὶ εἶδεν Σαουλ

The sight of the παρεμβολή (the very word that opened the chapter) triggers Saul's psychological collapse: a double reaction ἐφοβήθη ('was afraid') and ἐξέστη ἡ καρδία αὐτοῦ ('his heart trembled / was beside itself'), intensified by σφόδρα. This terror is the engine that drives him to the inquiry of v. 6 and ultimately to Endor.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg· ὁράω

main verb (perception)

→ verbal action or state

ὁράω (aor. εἶδεν): 'see / perceive'; renders ἡλץ; Saul's seeing of the enemy host is the trigger for his fear.

Σαουλ

Saul

subject (indeclinable name)

→ participant identification

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

παρεμβολὴν

camp / army

Accusative

direct object of εἶδεν

→ object specification

παρεμβολή: 'camp / host / battle-array'; the menacing Philistine force whose sight unnerves Saul; see v. 1.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἀλλοφύλων

Philistines

Genitive

genitive of possession ('camp of the Philistines')

→ relational specification

ἀλλόφυλος: 'Philistines'; the genitive specifies whose camp Saul sees.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐφοβήθη

was afraid

Aor Pass Indic 3 Sg · φοβέομαι

main verb (emotional reaction)

→ verbal action or state

φοβέομαι (aor. pass. ἐφοβήθη): 'be afraid / fear'; renders נָחַשׁ; deponent passive in form; the ingressive aorist marks the onset of dread.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξέστη

trembled / was beside itself

Aor Act Indic 3 Sg · ἐξίστημι

main verb (with subject ἡ καρδία)

→ verbal action or state

ἐξίστημι (intransitive aor. ἐξέστη): 'be displaced / be astonished / be beside oneself'; with καρδία as subject it renders the Hebrew idiom בָּבַח לִבּוֹ ('his heart trembled') — a violent inward dismay.

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 ἐξέστη

→ participant prominence

καρδία: 'heart'; in Hebraic anthropology the seat of thought, will, and courage; its 'trembling' signals total loss of nerve; renders בָּח.

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.

σφόδρα

exceedingly

adverb of degree (intensifying ἐξέστη)

→ clausal contribution

σφόδρα: 'very much / exceedingly'; standard LXX rendering of תַּחַת; underlines the extremity of Saul's terror.

6 καὶ ἐπηρώτησεν Σαουλ διὰ κυρίου καὶ οὐκ ἀπεκρίθη αὐτῷ κύριος ἐν τοῖς ἐνυπνίοις καὶ ἐν τοῖς δήλοις καὶ ἐν τοῖς προφήταις

And Saul inquired of the LORD, but the LORD did not answer him — neither by dreams, nor by the Urim, nor by prophets.

Crisis: divine silence on every legitimate channel

καὶ ἐπηρώτησεν Σαουλ διὰ κυρίου

The verse states the theological heart of Saul's plight: he inquires of the LORD and receives no answer through any of the three sanctioned means of revelation — dreams (ἐνύπνια), the Urim (δῆλοι, lit. 'the clear/manifest things'), and prophets (προφῆται). This triple silence (note the threefold ἐν) is what corners Saul into the forbidden necromancy of the following episode; it also fulfils the prophetic estrangement that began at 15:26–28.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπηρώτησεν
inquired

Aor Act Indic 3 Sg · ἐπερωτάω

main verb (act of inquiry)

→ verbal action or state

ἐπερωτάω: 'ask / inquire / consult'; renders **נָשַׁא**; the technical verb for consulting God (cf. the oracular inquiry by Urim, Num 27:21).

Σαουλ
Saul

subject (indeclinable name)

→ participant identification

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

διὰ
of / through

preposition + genitive (means/agency of inquiry)

→ spatial or relational framing

διὰ + gen.: 'through / by means of'; ἐπηρώτησεν διὰ κυρίου = 'inquired through/of the LORD', i.e. sought a divine oracle.

κυρίου
the LORD

Genitive

object of διὰ (Tetragrammaton)

→ relational specification

κύριος: the LXX rendering of the Tetragrammaton **יהוה**; here the object of Saul's inquiry — the covenant God who now declines to answer him.

καὶ
but

adversative καί (contrastive: inquiry met with silence)

→ discourse linkage or contrast

καὶ: here adversative ('but / yet'), a Hebraizing use of waw — the inquiry is starkly answered by silence.

οὐκ
not

negative particle

→ discourse linkage or contrast

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

ἀπεκρίθη
answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (negated: divine non-response)

→ verbal action or state

ἀποκρίνομαι (aor. pass. ἀπεκρίθη): 'answer / reply'; renders **נָשַׁא**; the negated verb expresses the divine refusal to respond on any channel.

αὐτῷ
him

Dative

indirect object of ἀπεκρίθη

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of ἀπεκρίθη.

κύριος
the LORD

Nominative

subject of ἀπεκρίθη (Tetragrammaton)

→ participant prominence

κύριος: the divine name as subject; the LORD himself is the one who withholds the answer — Saul's abandonment is portrayed as God's deliberate act.

ἐν
by

preposition + dative (means of revelation)

→ spatial or relational framing

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

τοῖς
the

Dative

article

→ noun-phrase marking

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

ἐνυπνίοις

dreams

Dative

dative of means (first channel of revelation)

→ sphere or reference

ἐνύπνιον: 'dream'; renders **דִּלְוִי**; dreams were a recognized medium of divine communication (cf. Num 12:6; Joel 3:1).

καὶ

nor / and

coordinate conjunction (listing channels)

→ discourse linkage or contrast

καὶ: meaning 'nor'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

by

preposition + dative (means)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

δήλοις

the Urim

Dative

dative of means (second channel of revelation)

→ sphere or reference

δήλος (subst. neut. pl. δῆλα): lit. 'the clear/manifest things'; the LXX's rendering of the Urim (**דִּמְרִי**), the priestly oracular lots used for yes/no inquiry of God (cf. Exod 28:30; Num 27:21; the cognate δῆλωσις renders Urim elsewhere).

καὶ

nor / and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'nor'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

by

preposition + dative (means)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

προφῆταις

prophets

Dative

dative of means (third channel of revelation)

→ sphere or reference

προφήτης: 'prophet'; renders **נָבִי**; the third sanctioned medium; with Samuel dead and Saul estranged, this channel too is closed — the threefold silence is complete.

7 καὶ εἶπεν Σαουλ τοῖς παισὶν αὐτοῦ ζητήσατέ μοι γυναῖκα ἐγγαστρίμυθον καὶ πορεύσομαι πρὸς αὐτήν καὶ ζητήσω ἐν αὐτῇ καὶ εἶπαν οἱ παῖδες αὐτοῦ πρὸς αὐτόν ἰδοὺ γυνὴ ἐγγαστρίμυθος ἐν Αενδωρ

And Saul said to his servants, 'Seek me out a woman who is a medium, that I may go to her and inquire of her.' And his servants said to him, 'Behold, there is a woman who is a medium at Endor.'

Decisive turn: the forbidden recourse καὶ εἶπεν Σαουλ τοῖς παισὶν αὐτοῦ

Blocked on every legitimate channel (v. 6), Saul commands his servants to find a γυνὴ ἐγγαστρίμυθος — the very class of person he had banished (v. 3). The servants' immediate answer (ἰδοὺ ... ἐν Αενδωρ) shows the purge was incomplete and the king's word easily found its illicit target. The repetition of ζητέω (ζητήσατε ... ζητήσω) binds the servants' search to Saul's intended consultation.

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-introducing)

→ verbal action or state

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

Σαουλ

Saul

subject (indeclinable name)

→ participant identification

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

παισὶν

servants

Dative

indirect object (addressees)

→ sphere or reference

παῖς: 'servant / attendant / boy'; here Saul's personal retainers; renders / פָּדָיִם .

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.

ζητήσατέ

seek out

Aor Act Impv 2 Pl · ζητέω

main verb (royal command)

→ verbal action or state

ζητέω: 'seek / search for'; renders זָרַב ; the aorist imperative issues a decisive royal order to find a medium.

μοι

for me

Dative

dative of advantage

→ participant reference or interest

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

γυναῖκα

woman

Accusative

direct object of ζητήσατε

→ object specification

γυνή: 'woman'; renders נָשָׂא; the object of the search, qualified by ἐγγαστρίμυθον.

ἐγγαστρίμυθον

medium

Accusative

attributive (modifying γυναῖκα: 'a medium-woman')

→ object specification

ἐγγαστρίμυθος: 'medium / necromancer / ventriloquist' (one who consults the dead); see v. 3; here used adjectivally with γυναῖκα — 'a woman who has a familiar spirit', rendering נִשְׂאֵי רֵיחַ תְּשֻׁבָּה.

καὶ

that / and

coordinating καὶ (purpose-result: 'so that I may go')

→ discourse linkage or contrast

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

πορεύσομαι

I may go

Fut Mid Indic 1 Sg · πορεύομαι

main verb (Saul's intended action)

→ verbal action or state

πορεύομαι: 'go / journey'; renders הָלַךְ; the future expresses Saul's resolved plan to visit the medium.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτήν

her

Accusative

object of πρὸς

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ζητήσω

I may inquire

Fut Act Indic 1 Sg · ζητέω

main verb (purpose of the visit)

→ verbal action or state

ζητέω: here 'consult / seek (an oracle) by means of'; the same verb as the command, now of Saul's intended consultation — he will 'seek' through the medium what God denied him.

ἐν

of / by

preposition + dative (means: 'inquire by/through her')

→ spatial or relational framing

ἐν + dat.: instrumental — 'inquire by means of her', a Hebraizing construction (בְּ שֵׁרָא) for consulting through a medium.

αὐτῇ

her

Dative

object of ἐν (instrumental)

→ participant reference or interest

αὐτῇ: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐν (instrumental).

καὶ

and

narrative conjunction (servants' reply)

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introducing)

→ verbal action or state

λέγω (Hellenistic aor. εἶπαν, with -α endings): 'said'; the servants' reply.

οἱ

the

Nominative

article

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject of εἶπαν

→ participant prominence

παῖς: see above; the servants who answer the king.

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.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of πρὸς

→ participant reference

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

ἰδοὺ

behold

presentative particle (drawing attention)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look!'; renders הִנֵּה; a deictic attention-marker presenting the requested information.

γυνή

woman

Nominative

subject (nominative in presentative clause)

→ participant prominence

γυνή: 'woman'; the medium the servants identify.

ἐγγαστρίμυθος

medium

Nominative

attributive (modifying γυνή: 'a medium-woman')

→ participant prominence

ἐγγαστρίμυθος: 'medium / necromancer'; see v. 3; here predicated of the woman at Endor.

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

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

Αενδωρ

Endor

object of ἐν (indeclinable place name)

→ participant identification

Αενδωρ: LXX transliteration of עֵין דֹּר ('Endor', lit. 'spring of Dor'), a town in the Jezreel region; indeclinable; the site of the necromancy.

8 καὶ συνεκαλύψατο Σαουλ καὶ περιεβάλετο ἱμάτια ἕτερα καὶ πορεύεται αὐτὸς καὶ δύο ἄνδρες μετ' αὐτοῦ καὶ ἔρχονται πρὸς τὴν γυναῖκα νυκτὸς καὶ εἶπεν αὐτῇ μάντευσαι δὴ μοι ἐν τῷ ἐγγαστριμύθῳ καὶ ἀνάγαγέ μοι ὃν ἐὰν εἴπω σοι

And Saul disguised himself and put on other garments, and he went, he and two men with him, and they came to the woman by night; and he said to her, 'Divine for me, I pray, by the familiar spirit, and bring up for me whomever I name to you.'

Action: the secret night-journey to Endor

καὶ συνεκαλύψατο Σαουλ

Saul's disguise (συνεκαλύψατο ... ἱμάτια ἕτερα) and night travel (νυκτός) signal both shame and the clandestine nature of the forbidden act. The two-fold request — μάντευσαι ('divine') ἐν τῷ ἐγγαστριμύθῳ and ἀνάγαγε ('bring up') — uses the abstract dative ἐν τῷ ἐγγαστριμύθῳ ('by the familiar spirit / by necromancy') to name the divinatory technique itself, distinct from the woman so designated in v. 7.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

συνεκαλύψατο
disguised himself

Aor Mid Indic 3 Sg · συγκαλύπτω

main verb (reflexive middle)

→ verbal action or state

συγκαλύπτω (mid. 'cover/disguise oneself'): 'cover completely / conceal'; renders ψαππη ('disguise oneself'); the reflexive middle expresses Saul masking his identity to approach the medium unrecognized.

Σαουλ
Saul

subject (indeclinable name)

→ participant identification

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

περιέβαλετο

put on

Aor Mid Indic 3 Sg · περιβάλλω

main verb (reflexive middle)

→ verbal action or state

περιβάλλω (mid. 'clothe oneself'): 'put around / clothe'; renders שָׁבַל; the middle voice marks the self-clothing in disguise.

ἱμάτια

garments

Accusative

direct object of περιέβαλετο

→ object specification

ἱμάτιον: 'garment / cloak'; renders תָּבַשׂ; the 'other garments' are ordinary clothing replacing the royal dress, completing the disguise.

ἕτερα

other

Accusative

attributive adjective (modifying ἱμάτια)

→ object specification

ἕτερος: 'other / different'; ἱμάτια ἕτερα ('other garments') emphasizes the change from kingly to common attire.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πορεύεται

went

Pres Mid Indic 3 Sg · πορεύομαι

main verb (historic present)

→ verbal action or state

πορεύομαι: 'go / journey'; the historic present heightens the drama of the secret expedition.

αὐτός

he himself

Nominative

intensive pronoun (subject, emphatic)

→ participant reference

αὐτός: intensive 'he himself'; underlines that the king personally undertook the journey.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δύο

two

Nominative

numeral (modifying ἄνδρες)

→ measure or count

δύο: 'two'; the (largely indeclinable) numeral; the small escort preserves secrecy.

ἄνδρες

men

Nominative

subject (coordinate with αὐτός)

→ participant prominence

ἄνῃρ: 'man'; Saul's two companions on the night journey.

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

object of μετά

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρχονται

came

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ verbal action or state

ἔρχομαι: 'come'; the present continues the vivid travel-narrative.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γυναῖκα

woman

Accusative

object of πρὸς

→ object specification

γυνή: the medium of Endor.

νυκτός

by night

Genitive

genitive of time (within which)

→ relational specification

νύξ (gen. νυκτός): 'night'; the genitive of time ('by night') stresses the secrecy and ominous timing of the visit; renders הַלַּיְלָה.

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-introducing)

→ verbal action or state

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

αὐτῇ

to her

Dative

indirect object

→ participant reference or interest

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

μάντευσαι

divine

Aor Mid Impv 2 Sg · μαντεύομαι

main verb (request/command)

→ verbal action or state

μαντεύομαι: 'practice divination / prophesy (of pagan seers)'; renders מַנְטֵוּם ('divine'); a loaded term used in the LXX for illegitimate, non-Yahwistic divination (cf. Deut 18:10) — exactly the forbidden act Saul now demands.

δή

I pray / now

entreaty particle (softening the imperative)

→ discourse linkage or contrast

δή: enclitic particle of entreaty/urgency, 'pray / now / please'; renders נָא; softens the command into an urgent request.

μοι

for me

Dative

dative of advantage

→ participant reference or interest

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

ἐν

by

preposition + dative (instrumental: 'by the familiar spirit')

→ spatial or relational framing

ἐν + dat.: instrumental; ἐν τῷ ἐγγαστριμύθῳ names the technique 'by the familiar spirit / by necromancy!'

τῷ

the

Dative

article

→ noun-phrase marking

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

ἐγγαστριμύθῳ

familiar spirit

Dative

object of ἐν (instrumental: the divinatory means)

→ sphere or reference

ἐγγαστρίμυθος: here in an abstract/instrumental sense — not the medium-woman (as v. 7) but the necromantic practice or familiar spirit 'by which' she divines, rendering בִּלְמָד ('by the familiar spirit', cf. the same idiom in MT 28:8).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνάγαγέ

bring up

Aor Act Impv 2 Sg · ἀνάγω

main verb (second imperative request)

→ verbal action or state

ἀνάγω: 'lead up / bring up'; renders הִלָּעֵה; the technical term here for raising a spirit of the dead from below — the verb dominates the raising of Samuel (vv. 8, 11, 15).

μοι

for me

Dative

dative of advantage

→ participant reference or interest

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

ὅν

whomever

Accusative

relative pronoun (object of ἀνάγαγε and εἶπω)

→ participant reference

ὅς (acc. ὃν): relative pronoun; with ἐάν forms an indefinite relative 'whomever' — Saul withholds the name until v. 11.

ἐάν

ever

particle with relative (indefinite: 'whomever')

→ discourse linkage or contrast

ἐάν: with the relative ὃν it makes the clause indefinite/generalizing; takes the subjunctive εἶπω.

εἶπω

I name

Aor Act Subj 1 Sg · λέγω

verb of indefinite relative clause (subjunctive with ἐάν)

→ verbal action or state

λέγω (aor. subj. εἶπω): 'say / name'; the subjunctive after ὃν ἐάν marks the as-yet-unnamed person Saul will specify.

σοι

to you

Dative

indirect object

→ participant reference or interest

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

9 καὶ εἶπεν ἡ γυνὴ πρὸς αὐτόν ἰδοὺ δὴ σὺ οἶδας ὅσα ἐποίησεν Σαουλ ὡς ἐξωλέθρευσεν τοὺς ἐγγαστριμύθους καὶ τοὺς γνώστας ἀπὸ τῆς γῆς καὶ ἵνα τί σὺ παγιδεύεις τὴν ψυχὴν μου θανατῶσαι αὐτήν

And the woman said to him, 'Behold, you yourself know all that Saul did, how he destroyed the mediums and the wizards from the land. Why then are you ensnaring my life, to put it to death?'

Objection: the medium fears entrapment καὶ εἶπεν ἡ γυνὴ πρὸς αὐτόν

The woman's reply turns Saul's own purge (v. 3) into an argument against the request: she cites what 'Saul' did — unaware she is addressing him — and reads the demand as a deadly trap (παγιδεύεις ... θανατῶσαι). The dramatic irony is acute: the very decree that should have protected her now threatens her, and the king who issued it is her disguised petitioner.

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-introducing)

→ verbal action or state

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

subject

→ participant prominence

γυνή: the medium of Endor, now the speaker.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of πρὸς

→ participant reference

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

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold!'; renders ἴδε; introduces the woman's appeal to shared knowledge.

δὴ

indeed

emphatic particle

→ discourse linkage or contrast

δὴ: emphatic 'indeed / surely'; renders ἴσως; reinforces the appeal.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: emphatic 'you yourself' — heavy with dramatic irony, since the 'you' who knows what Saul did is Saul.

οἶδας

know

Perf Act Indic 2 Sg · οἶδα

main verb (stative perfect)

→ verbal action or state

οἶδα: 'know' (perfect with present sense); renders ὧς; the woman assumes her visitor's awareness of the royal purge.

ὅσα

all that

Accusative

relative pronoun (object of οἶδας / ἐποίησεν)

→ participant reference

ὅσος (neut. pl. ὅσα): 'as much/many as / all that'; introduces the content of Saul's deed.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ verbal action or state

ποιέω: 'do / make'; here of Saul's purging action.

Σαουλ

Saul

subject of ἐποίησεν (indeclinable name)

→ participant identification

Σαουλ: named in the third person by the woman, who does not know she addresses him — the irony's pivot.

ὥς

how

conjunction (explanatory: 'namely how')

→ discourse linkage or contrast

ὥς: here 'how / that', specifying the manner of what Saul did.

ἐξωλέθρευσεν

destroyed utterly

Aor Act Indic 3 Sg · ἐξολεθρεύω

verb of the ὥς-clause

→ verbal action or state

ἐξολεθρεύω: 'destroy utterly / exterminate'; an intensive LXX compound (ἐκ + ὀλεθρεύω) rendering עָרַף / תָּרַח; stronger than περιεῖλεν (v. 3), framing the purge as total extermination of the necromancers.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἐγγαστριμύθους

mediums

Accusative

direct object of ἐξωλέθρευσεν

→ object specification

ἐγγαστρίμυθος: 'medium / necromancer'; see v. 3; the woman's own class, hence her fear.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

γνώστας

wizards

Accusative

direct object (coordinate)

→ object specification

γνώστης: 'wizard / soothsayer'; see v. 3; paired again with ἐγγαστρίμυθος.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of separation

→ relational specification

γῆ: 'land'; echoes v. 3 verbatim, binding the woman's objection to the earlier purge-notice.

καὶ

and

coordinate conjunction (introducing the question)

→ discourse linkage or contrast

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

ἵνα

why

interrogative idiom (with τί: 'why?')

→ clausal contribution

ἵνα τί: idiomatic 'why? / to what end?'; renders הֲלָ; the woman's indignant question.

τί

why

Accusative

interrogative pronoun (adverbial accusative, with ἵνα)

→ participant reference

τίς (neut. τί): interrogative; with ἵνα forms the causal question 'why / for what purpose.'

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: emphatic — 'why are you, of all people, setting a trap for me?'

παγιδεύεις

ensnare

Pres Act Indic 2 Sg · παγιδεύω

main verb of the question

→ verbal action or state

παγιδεύω: 'set a snare / entrap'; denominative from παγίς ('snare'); renders שָׁרָץ / שָׂרָץ; the woman fears the request is a sting designed to expose and execute her.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

direct object of παγιδεύεις

→ object specification

ψυχή: 'life / soul / self'; renders נַפְשָׁהּ; here 'my life' — her very survival is at stake.

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.

θανατώσαι

to put to death

Aor Act Inf · θανατόω

infinitive of purpose/result (the snare's aim)

→ verbal action or state

θανατόω: 'put to death / kill'; causative of θάνατος; renders תַּמִּיתָ; the purpose-infinitive states the feared outcome of the trap.

αὐτήν

it

Accusative

direct object of θανατῶσαι (resumes ψυχὴν)

→ participant reference

αὐτή: resumptive pronoun referring back to ψυχὴν ('my life').

10 καὶ ὥμοσεν αὐτῇ Σαουλ λέγων ἡ κύριος εἰ ἀπαντήσεται σοι ἀδικία ἐν τῷ λόγῳ τούτῳ

And Saul swore to her, saying, 'As the LORD lives, no guilt shall befall you in this matter.'

Reassurance: Saul's oath of safety

καὶ ὥμοσεν αὐτῇ Σαουλ

The grim irony deepens: Saul swears by the very LORD who has just refused to answer him (v. 6) to guarantee the safety of a necromancer he had outlawed. The oath formula ἡ κύριος ('as the LORD lives') with the εἰ-construction is a Hebraism: εἰ introduces a negative oath (the apodosis being suppressed), so 'εἰ ἀπαντήσεται ... ἀδικία' means emphatically 'no guilt shall befall you.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὥμοσεν

swore

Aor Act Indic 3 Sg · ὁμύνω

main verb (oath-taking)

→ verbal action or state

ὁμύνω: 'swear (an oath)'; renders ὤμω; introduces the solemn assurance to the medium.

αὐτῇ

to her

Dative

indirect object

→ participant reference or interest

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

Σαουλ

Saul

subject (indeclinable name)

→ participant identification

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

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech)

→ verbal action or state

λέγω (pres. part. λέγων): the redundant 'saying' that introduces direct discourse after a verb of speaking; a Hebraism rendering מֵאָמַר.

ζῇ

lives

Pres Act Indic 3 Sg · ζάω

main verb of oath-formula

→ verbal action or state

ζάω: 'live'; ζῇ κύριος ('as the LORD lives' / 'the LORD lives') is the standard OT oath-formula rendering יהוה יֵחִי — invoking the living God as guarantor of the vow.

κύριος

the LORD

Nominative

subject of ζῇ (Tetragrammaton, oath-guarantor)

→ participant prominence

κύριος: the Tetragrammaton יהוה; here invoked as the divine witness of Saul's oath — a striking irony given the LORD's silence toward him.

εἰ

(surely not)

oath-particle (Hebraism: introduces a negative oath)

→ discourse linkage or contrast

εἰ: in oath-formulae, calquing Hebrew ׀, εἰ introduces an emphatic negation ('if ... = surely not'); 'εἰ ἀπαντήσεται ἀδικία' = 'no guilt shall befall you.'

ἀπαντήσεται

shall befall

Fut Mid Indic 3 Sg · ἀπαντάω

main verb of the oath-clause

→ verbal action or state

ἀπαντάω: 'meet / encounter / befall'; renders נִפְגַּע / קָרָה; with the oath-εἰ, the meaning is 'no guilt will meet/befall you.'

σοι

you

Dative

dative (the one whom guilt would meet)

→ participant reference or interest

σοι: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative (the one whom guilt would meet).

ἀδικία

guilt / punishment

Nominative

subject of ἀπαντήσεται

→ participant prominence

ἀδικία: 'wrongdoing / injustice / penalty'; renders ὀνύ ('guilt / punishment for guilt'); here the legal jeopardy the woman feared (v. 9), which Saul swears will not touch her.

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.

λόγῳ

matter

Dative

dative of sphere ('in this matter')

→ sphere or reference

λόγος: 'word / matter / affair'; ἐν τῷ λόγῳ τούτῳ ('in this matter') renders יהוה הַדָּבָר הַזֶּה; here the affair of the necromantic consultation.

τούτῳ

this

Dative

demonstrative adjective (modifying λόγῳ)

→ participant reference or interest

οὗτος: 'this'; pins the oath to the specific present transaction.

11 καὶ εἶπεν ἡ γυνή τίνα ἀναγάγω σοι καὶ εἶπεν τὸν Σαμουηλ ἀνάγαγέ μοι

And the woman said, 'Whom shall I bring up for you?' And he said, 'Bring up Samuel for me.'

Dialogue: the naming of Samuel καὶ εἶπεν ἡ γυνή

Reassured by the oath, the woman proceeds to business with the deliberative question τίνα ἀναγάγω ('whom shall I bring up?'). Saul at last names the one withheld in v. 8: τὸν Σαμουηλ — the dead prophet who anointed and then rejected him. The terse imperative ἀνάγαγέ μοι ('bring him up for me') drives the episode to its climax.

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-introducing)

→ verbal action or state

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

subject

→ participant prominence

γυνή: the medium, now compliant.

τίνα

whom

Accusative

interrogative pronoun (object of ἀναγάγω)

→ participant reference

τίς (acc. τίνα): interrogative 'whom?'; renders יִמְּוֹתָ; opens the deliberative question.

ἀναγάγω

shall I bring up

Aor Act Subj 1 Sg · ἀνάγω

main verb (deliberative subjunctive)

→ verbal action or state

ἀνάγω: 'bring up'; the deliberative subjunctive asks for instruction — 'whom should I raise?'; the verb again carries the necromantic sense of v. 8.

σοι

for you

Dative

dative of advantage

→ participant reference or interest

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

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-introducing; Saul as subject)

→ verbal action or state

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

τόν

the

Accusative

article (marking the case of indeclinable Σαμουηλ)

→ noun-phrase marking

ό: the accusative article supplies the case-marking for the indeclinable name Σαμουηλ — 'bring up Samuel!'

Σαμουηλ

Samuel

direct object of (implied) ἀνάγαγε (indeclinable name)

→ participant identification

Σαμουηλ: the dead prophet whom Saul names; indeclinable, case shown by the article τόν.

ἀνάγαγέ

bring up

Aor Act Impv 2 Sg · ἀνάγω

main verb (command)

→ verbal action or state

ἀνάγω: 'bring up'; Saul's explicit order to raise Samuel.

μοι

for me

Dative

dative of advantage

→ participant reference or interest

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

12 καὶ εἶδεν ἡ γυνὴ τὸν Σαμουηλ καὶ ἀνεβόησεν φωνῇ μεγάλῃ καὶ εἶπεν ἡ γυνὴ πρὸς Σαουλ ἵνα τί παρελογίσω με καὶ σὺ εἶ Σαουλ

And the woman saw Samuel and cried out with a loud voice; and the woman said to Saul, 'Why have you deceived me? You are Saul!'

Climax of the raising: recognition and alarm

καὶ εἶδεν ἡ γυνὴ τὸν Σαμουηλ

The narrative leaps past any ritual: she simply sees Samuel and screams (ἀνεβόησεν φωνῇ μεγάλῃ). The apparition somehow reveals her client's identity, and she rounds on Saul with the accusation παρελογίσω με ('you deceived me') and the recognition σὺ εἶ Σαουλ ('you are Saul') — the disguise (v. 8) is undone, and the king stands exposed before the medium.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (perception)

→ verbal action or state

ὁράω (aor. εἶδεν): 'see'; the woman's sight of Samuel triggers her cry and her recognition of Saul.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

subject

→ participant prominence

γυνή: meaning 'woman'; it serves as subject.

τὸν

the

Accusative

article (case-marker for Σαμουηλ)

→ noun-phrase marking

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

Σαμουηλ

Samuel

direct object of εἶδεν (indeclinable name)

→ participant identification

Σαμουηλ: the apparition of the prophet, seen by the medium.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνεβόησεν

cried out

Aor Act Indic 3 Sg · ἀναβοάω

main verb (vocal reaction)

→ verbal action or state

ἀναβοάω: 'cry out / shout aloud'; the compound ἀνα- intensifies; renders / רָגַז רָגַזָּה; her scream registers shock at the apparition.

φωνῇ

with a voice

Dative

dative of manner (with μεγάλη: 'with a loud voice')

→ sphere or reference

φωνή: 'voice / sound'; φωνῇ μεγάλη ('with a loud voice') is a stock LXX phrase for a loud cry, rendering לִידָבָר לִידָבָר.

μεγάλη

loud / great

Dative

attributive adjective (modifying φωνῇ)

→ sphere or reference

μέγας: 'great / loud'; intensifies the cry.

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-introducing)

→ verbal action or state

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

subject

→ participant prominence

γυνή: meaning 'woman'; it serves as subject.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Σαουλ

Saul

object of πρὸς (indeclinable name)

→ participant identification

Σαουλ: now named to his face — the woman addresses the king she has recognized.

ἵνα

why

interrogative idiom (with τί: 'why?')

→ clausal contribution

ἵνα τί: 'why?'; see v. 9; here the medium's reproach.

τί

why

Accusative

interrogative pronoun (with ἵνα)

→ participant reference

τίς (τί): interrogative; with ἵνα = 'why.'

παρελογίσω

you deceived

Aor Mid Indic 2 Sg · παραλογίζομαι

main verb of the question

→ verbal action or state

παρελογίζομαι: 'deceive / cheat / delude by false reasoning'; renders הָרַג ('deal treacherously / deceive'); the woman charges Saul with tricking her by his disguise.

με

me

Accusative

direct object

→ participant reference

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

καὶ

for / and

explanatory καὶ ('and indeed / for')

→ discourse linkage or contrast

καί: here explanatory — the reason for her alarm: 'and you are Saul!'

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: emphatic 'you' — the climactic unmasking.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula (identifying)

→ verbal action or state

εἰμί: 'be'; the copula in the recognition-statement 'you are Saul.'

Σαουλ

Saul

predicate nominative (indeclinable name)

→ participant identification

Σαουλ: the predicate of identification — the disguise is now penetrated.

13 καὶ εἶπεν αὐτῇ ὁ βασιλεύς μὴ φοβοῦ εἰπὼν τίνα ἐόρακας καὶ εἶπεν αὐτῷ Θεοὺς ἐόρακα ἀναβαίνοντας ἐκ τῆς γῆς

And the king said to her, 'Do not be afraid; tell me, what have you seen?' And she said to him, 'I have seen gods coming up out of the earth.'

Dialogue: reassurance and the woman's vision καὶ εἶπεν αὐτῇ ὁ βασιλεύς

Saul, now named ὁ βασιλεύς ('the king') by the narrator, calms her (μὴ φοβοῦ) and asks what she sees. Her answer Θεοὺς ... ἀναβαίνοντας ('gods coming up') uses the plural θεοί to render the ambiguous Hebrew אֱלֹהִים — here a numinous 'preternatural being' rising from the underworld (ἐκ τῆς γῆς), the realm of the dead. The participle ἀναβαίνοντας echoes the necromantic verb ἀνάγω of the request.

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-introducing)

→ verbal action or state

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

αὐτῇ

to her

Dative

indirect object

→ participant reference or interest

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (narratorial designation of Saul)

→ participant prominence

βασιλεύς: 'king'; renders מֶלֶךְ; the narrator's switch from 'Saul' to 'the king' subtly stresses the royal dignity now exposed and humiliated before a medium.

μὴ

not

negative particle (with prohibitive imperative)

→ discourse linkage or contrast

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

φοβοῦ

be afraid

Pres Mid Impv 2 Sg · φοβέομαι

main verb (prohibition)

→ verbal action or state

φοβέομαι: 'fear'; μὴ φοβοῦ ('do not be afraid') is the stock LXX reassurance formula rendering אַל תִּירָא.

εἰπὼν

tell

Aor Act Impv 2 Sg · λέγω

main verb (command)

→ verbal action or state

λέγω (aor. impv. εἰπὼν): 'say / tell'; Saul commands her to report what she sees.

τίνα

what / whom

Accusative

interrogative pronoun (object of *έώρακας*)

→ participant reference

τίς (acc. τίνα): interrogative 'what/whom'; introduces the indirect question about her vision.

έώρακας

have you seen

Perf Act Indic 2 Sg · *όράω*

main verb of the question

→ verbal action or state

όράω (perf. *έώρακας*): 'have seen'; the perfect stresses the continuing vision before her eyes.

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-introducing)

→ verbal action or state

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

αὐτῷ

to him

Dative

indirect object

→ participant reference or interest

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

Θεούς

gods

Accusative

direct object of *έώρακα*

→ object specification

θεός (acc. pl. *Θεούς*): 'gods / divine beings'; renders the ambiguous plural *אֱלֹהִים* — here a numinous, preternatural being rising from the realm of the dead; the plural form leaves the apparition's nature eerily indeterminate.

έώρακα

I have seen

Perf Act Indic 1 Sg · *όράω*

main verb (the woman's report)

→ verbal action or state

όράω (perf. *έώρακα*): 'I have seen'; the perfect again marks the vision as present and vivid to her.

ἀναβαίνοντας

coming up

Pres Act Part Acc Pl Masc · *ἀναβαίνω*

participle (predicate, modifying *Θεούς*)

→ verbal action or state

ἀναβαίνω (pres. part. *ἀναβαίνοντας*): 'come up / ascend'; the participle describes the apparition ascending — cognate in sense with the causative *ἀνάγω* ('bring up') of the request; renders *אֲשֶׁר*.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of source (the underworld realm of the dead)

→ relational specification

γῆ: 'earth / ground'; ἐκ τῆς γῆς ('out of the earth') denotes the underworld/Sheol from which the dead are summoned; renders *מִן הָאָרֶץ*.

14 καὶ εἶπεν αὐτῇ τί ἔγνωσ καὶ εἶπεν αὐτῷ ἄνδρα ὄρθιον ἀναβαίνοντα ἐκ τῆς γῆς καὶ οὗτος διπλοῖδα ἀναβεβλημένος καὶ ἔγνω Σαουλ ὅτι Σαμουηλ οὗτος καὶ ἔκυψεν ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν καὶ προσεκύνησεν αὐτῷ

And he said to her, 'What did you perceive?' And she said to him, 'An upright man coming up out of the earth, and he is wrapped in a mantle.' And Saul knew that this was Samuel, and he bowed his face to the ground and did obeisance to him.

Recognition and obeisance καὶ εἶπεν αὐτῇ τί ἔγνωσ

Saul presses for detail (τί ἔγνωσ); her description — ἄνδρα ὄρθιον ('an upright/old man') wrapped in a διπλοῖς ('mantle', the prophetic cloak) — lets Saul recognize Samuel without seeing him himself. The recognition (ἔγνω Σαουλ ὅτι Σαμουηλ οὗτος) prompts full prostration (ἔκυψεν ... προσεκύνησεν), the gesture of reverence to the very prophet who pronounced his rejection.

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-introducing)

→ verbal action or state

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

αὐτῇ

to her

Dative

indirect object

→ participant reference or interest

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

τί

what

Accusative

interrogative pronoun (object of ἔγνωσ)

→ participant reference

τίς (τί): interrogative 'what?'; Saul asks for the form/identity she perceives.

ἔγνωσ

did you perceive

Aor Act Indic 2 Sg · γινώσκω

main verb of the question

→ verbal action or state

γινώσκω: 'know / perceive / recognize'; here 'what did you make out / discern?' — Saul cannot see the figure and depends on her perception; renders שָׁרָא / הָיָא.

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-introducing)

→ verbal action or state

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

αὐτῷ

to him

Dative

indirect object

→ participant reference or interest

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

ἄνδρα

a man

Accusative

direct object (of implied 'I saw / perceive')

→ object specification

άνήρ (acc. ἄνδρα): 'man'; the apparition now described in human form; renders שָׁרָא.

ὄρθιον

upright / standing

Accusative

attributive adjective (modifying ἄνδρα)

→ object specification

ὄρθιος: 'upright / erect / standing straight'; describes the figure rising erect; renders הָיָא in some witnesses ('an old man') but the LXX's ὄρθιον stresses the upright stance of the ascending apparition.

ἀναβαίνοντα

coming up

Pres Act Part Acc Sg Masc · ἀναβαίνω

participle (modifying ἄνδρα)

→ verbal action or state

ἀναβαίνω (pres. part.): 'coming up'; the singular now (cf. plural ἀναβαίνοντας v. 13), focusing on the one figure ascending from the earth.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of source (the realm of the dead)

→ relational specification

γῆ: 'earth'; see v. 13; the underworld from which Samuel rises.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὗτος

this one / he

Nominative

subject (of periphrastic ἀναβεβλημένος)

→ participant reference

οὗτος: demonstrative 'this one / he'; subject of the descriptive clause about his clothing.

διπλοῖδα

mantle

Accusative

accusative of respect/direct object (with ἀναβεβλημένος: 'wrapped in a mantle')

→ object specification

διπλοῖς (acc. διπλοῖδα): 'double cloak / mantle'; renders לַיָּדָה, the prophetic/priestly outer robe (the same garment Samuel wore in life, cf. 15:27 where Saul tore its hem); its presence identifies the figure as Samuel.

ἀναβεβλημένος

wrapped / clothed

Perf Mid/Pass Part Nom Sg Masc · ἀναβάλλω

perfect participle (periphrastic with οὗτος: 'he is wrapped')

→ verbal action or state

ἀναβάλλω (perf. mid./pass. part. ἀναβεβλημένος): 'throw around / wrap (a garment) about oneself'; the perfect participle denotes the settled state of being mantled; with οὗτος it forms a periphrastic description — 'he is wrapped in a mantle.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔγνω

knew

Aor Act Indic 3 Sg · γινώσκω

main verb (recognition)

→ verbal action or state

γινώσκω (aor. ἔγνω): 'know / recognize'; Saul deduces from her description that the figure is Samuel — recognition without his own sight.

Σαουλ

Saul

subject (indeclinable name)

→ participant identification

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

ὅτι

that

conjunction (introducing object clause)

→ discourse linkage or contrast

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

Σαμουηλ

Samuel

predicate nominative (indeclinable; 'this is Samuel')

→ participant identification

Σαμουηλ: the identification — 'this (one) is Samuel.'

οὗτος

this

Nominative

subject of the verbless clause ('this [is] Samuel')

→ participant reference

οὗτος: 'this (one)'; subject of the nominal clause Σαμουηλ οὗτος ('this is Samuel').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔκυψεν

bowed

Aor Act Indic 3 Sg · κύπτω

main verb (gesture of homage)

→ verbal action or state

κύπτω: 'bend / stoop / bow down'; renders טִיֵּל; the first of the two obeisance verbs — Saul stoops his face to the ground.

ἐπὶ

upon / to

preposition + accusative (direction)

→ spatial or relational framing

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

πρόσωπον

face

Accusative

accusative (the part bowed: 'on his face')

→ object specification

πρόσωπον: 'face'; ἐπὶ πρόσωπον ('on the face') is the standard idiom for prostration; renders פָּנָיו / פָּנָיוּ.

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.

ἐπὶ

to

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

ground

Accusative

object of ἐπὶ (goal: 'to the ground')

→ object specification

γῆ: 'ground / earth'; ἐπὶ τὴν γῆν ('to the ground') completes the prostration gesture.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσεκύνησεν

did obeisance

Aor Act Indic 3 Sg · προσκυνέω

main verb (act of homage)

→ verbal action or state

προσκυνέω: 'do obeisance / prostrate oneself / worship'; renders ἡνῶψεν; the climactic act of reverence — Saul honors the prophet who will now confirm his doom.

αὐτῷ

to him

Dative

dative object of προσεκύνησεν

→ participant reference or interest

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

15 καὶ εἶπεν Σαμουηλ ἵνα τί παρηνώχλησάς μοι ἀναβῆναί με καὶ εἶπεν Σαουλ θλίβομαι σφόδρα καὶ οἱ ἀλλόφυλοι πολεμοῦσιν ἐν ἐμοί καὶ ὁ θεὸς ἀφέστηκεν ἀπ' ἐμοῦ καὶ οὐκ ἐπακήκοέν μοι ἔτι καὶ ἐν χειρὶ τῶν προφητῶν καὶ ἐν τοῖς ἐνυπνίοις καὶ νῦν κέκληκά σε γνωρίσαι μοι τί ποιήσω

And Samuel said, 'Why have you troubled me, to bring me up?' And Saul said, 'I am exceedingly distressed: the Philistines are making war against me, and God has departed from me and no longer answers me, either by the hand of the prophets or by dreams; and now I have called you to make known to me what I should do.'

Samuel's question and Saul's desperate plea

καὶ εἶπεν Σαμουηλ

Samuel speaks at last, his opening rebuke ἵνα τί παρηνώχλησάς μοι ('why have you troubled me?') framing the raising as an unwelcome disturbance. Saul's reply lays bare the chapter's crisis from his own mouth: military peril (πολεμοῦσιν ἐν ἐμοί), divine abandonment (ὁ θεὸς ἀφέστηκεν), and the silence of every channel (prophets, dreams — recalling v. 6) — driving the desperate purpose γνωρίσαι μοι τί ποιήσω ('to make known what I should do').

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-introducing)

→ verbal action or state

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

Σαμουηλ

Samuel

subject (indeclinable name)

→ participant identification

Σαμουηλ: the raised prophet, now the speaker of the oracle of doom.

ἵνα

why

interrogative idiom (with τί: 'why?')

→ clausal contribution

ἵνα τί: 'why?'; Samuel's reproachful question.

τί

why

Accusative

interrogative pronoun (with ἵνα)

→ participant reference

τίς (τί): interrogative; with ἵνα = 'why.'

παρηνώχλησάς

have you troubled

Aor Act Indic 2 Sg · παρενοχλέω

main verb of the question

→ verbal action or state

παρενοχλέω: 'trouble / disturb / annoy'; renders יַגְדִּיל ('disturb / disquiet'); Samuel frames being raised as an unwelcome disturbance of his rest.

μοι

me

Dative

dative object of παρηνώχλησας

→ participant reference or interest

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

ἀναβῆναί

to come up

Aor Act Inf · ἀναβαίνω

infinitive (epexegetic/result: 'so as to bring me up')

→ verbal action or state

ἀναβαίνω (aor. inf. ἀναβῆναι): 'come up'; the infinitive with accusative subject με explains the disturbance — 'troubled me by making me come up.'

με

me

Accusative

accusative subject of the infinitive ἀναβῆναι

→ participant reference

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

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-introducing)

→ verbal action or state

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

Σαουλ

Saul

subject (indeclinable name)

→ participant identification

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

θλίβομαι

I am distressed

Pres Mid/Pass Indic 1 Sg · θλίβω

main verb (Saul's state)

→ verbal action or state

θλίβω (pass. 'be afflicted/distressed'): 'press / oppress / afflict'; renders אֶצְרִי ('I am in distress'); the present states Saul's acute, ongoing anguish.

σφόδρα

exceedingly

adverb of degree

→ clausal contribution

σφόδρα: 'exceedingly'; intensifies Saul's distress; cf. v. 5.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄλλοφυλοι

Philistines

Nominative

subject of πολεμοῦσιν

→ participant prominence

ἄλλοφυλος: 'Philistines'; the immediate military threat Saul cites.

πολεμοῦσιν

make war

Pres Act Indic 3 Pl · πολεμέω

main verb (ongoing hostility)

→ verbal action or state

πολεμέω: 'wage war / fight'; cf. v. 1; the present marks the war as currently pressing upon Saul.

ἐν

against

preposition + dative (hostile: 'war against me')

→ spatial or relational framing

ἐν + dat.: here 'against' (Hebraism for כ after קָהָל), the hostile sphere of the warfare.

ἐμοί

me

Dative

object of ἐν (the one warred against)

→ participant reference or interest

ἐγώ (dat. ἐμοί): emphatic first-person pronoun.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of ἀφέστηκεν

→ participant prominence

θεός: 'God'; renders יְהוָה ; Saul names his deepest crisis — God himself has withdrawn.

ἀφέστηκεν

has departed

Perf Act Indic 3 Sg · ἀφίστημι

main verb (stative perfect: settled abandonment)

→ verbal action or state

ἀφίστημι (intrans. perf. ἀφέστηκεν): 'stand away / depart / withdraw'; renders נָס ; the perfect denotes a settled estrangement — God has departed and remains absent (cf. v. 16).

ἀπ'

from

preposition + genitive (separation, elided)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

object of ἀπό

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐπακήκοέν

has answered

Perf Act Indic 3 Sg · ἐπακούω

main verb (negated perfect)

→ verbal action or state

ἐπακούω (perf. ἐπακήκοεν): 'listen to / heed / answer'; renders תָּעַן; the perfect with οὐκ stresses God's continued refusal to respond — the same silence as v. 6.

μοι

me

Dative

dative object of ἐπακήκοεν

→ participant reference or interest

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

ἔτι

any longer

temporal adverb (with negative: 'no longer')

→ clausal contribution

ἔτι: 'still / yet'; with οὐκ = 'no longer'; renders תֵּלַע; the divine answer has ceased.

καὶ

either / and

coordinate conjunction (introducing the means)

→ discourse linkage or contrast

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

ἐν

by

preposition + dative (means/agency)

→ spatial or relational framing

ἐν χειρί: 'by the hand of' = 'through the agency of', a Hebraism (תְּבַח).

χειρὶ

hand

Dative

dative of means ('by the hand of')

→ sphere or reference

χείρ: 'hand'; in the idiom ἐν χειρί ('by the hand of') it denotes agency; renders תְּ.

τῶν

the

Genitive

article

→ noun-phrase marking

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

προφητῶν

prophets

Genitive

genitive (the agents of revelation now silent)

→ relational specification

προφήτης: 'prophet'; cf. v. 6; one of the channels through which God no longer answers.

καὶ

or / and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

by

preposition + dative (means)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἐνυπνίοις

dreams

Dative

dative of means (second silent channel)

→ sphere or reference

ἐνύπνιον: 'dream'; cf. v. 6; the other revelatory medium now closed — Saul's recital echoes the narrator's notice in v. 6 (omitting the Urim he himself may no longer access).

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	νῦν now <i>temporal adverb (transition to the request)</i> → adverbial qualification νῦν: 'now'; καὶ νῦν ('and now') marks the inferential turn to Saul's plea; renders חַתָּהּ.	κέκληκά I have called Perf Act Indic 1 Sg · καλέω <i>main verb (stating purpose of summoning Samuel)</i> → verbal action or state καλέω (perf. κέκληκα): 'call / summon'; renders נִקְרָא; the perfect stresses that Saul has summoned Samuel and Samuel now stands present.	σε you Accusative <i>direct object of κέκληκα</i> → participant reference σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κέκληκα.
γνωρίσαι to make known Aor Act Inf · γνωρίζω <i>infinitive of purpose (why Saul summoned him)</i> → verbal action or state γνωρίζω: 'make known / declare'; renders יִדְּוּ; the purpose-infinitive states Saul's aim — to learn his course of action.	μοι to me Dative <i>indirect object of γνωρίσαι</i> → participant reference or interest μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of γνωρίσαι.	τί what Accusative <i>interrogative pronoun (object of ποιήσω, indirect question)</i> → participant reference τίς (τί): interrogative 'what'; introduces the deliberative indirect question.	ποιήσω I should do Aor Act Subj 1 Sg · ποιέω <i>verb of indirect deliberative question</i> → verbal action or state ποιέω (aor. subj. ποιήσω): 'do / make'; the deliberative subjunctive in the indirect question expresses Saul's helplessness — he needs to be told what to do.

16 καὶ εἶπεν Σαμουηλ ἵνα τί ἐπερωτᾷς με καὶ κύριος ἀφέστηκεν ἀπὸ σοῦ καὶ γέγονεν μετὰ τοῦ πλησίον σου

And Samuel said, 'Why then do you ask me, when the LORD has departed from you and has become your neighbor's ally?'

Samuel's rebuttal: the futility of asking him

καὶ εἶπεν Σαμουηλ

Samuel's counter-question ἵνα τί ἐπερωτᾷς με ('why do you ask me?') turns Saul's appeal back on itself: there is no point consulting the prophet of a God who has departed (ἀφέστηκεν, echoing Saul's own word in v. 15) and now sides with 'your neighbor' — David, named explicitly in v. 17. The clause sets up the formal oracle of judgment in vv. 17–19.

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-introducing)

→ verbal action or state

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

Σαμουηλ
Samuel

subject (indeclinable name)

→ participant identification

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

ἵνα
why

interrogative idiom (with τί: 'why?')

→ clausal contribution

ἵνα τί: 'why?'; Samuel's pointed rebuttal.

τί
why

Accusative

interrogative pronoun (with ἵνα)

→ participant reference

τίς (τί): interrogative; with ἵνα = 'why.'

ἐπερωτᾷς
do you ask

Pres Act Indic 2 Sg · ἐπερωτάω

main verb of the question

→ verbal action or state

ἐπερωτάω: 'ask / inquire / consult'; the same verb used of Saul's inquiry of the LORD in v. 6 — Samuel asks why Saul now consults him, when the LORD himself has withdrawn.

με
me

Accusative

direct object

→ participant reference

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

καὶ
when / and

circumstantial καὶ ('seeing that / when')

→ discourse linkage or contrast

καί: here circumstantial/causal — 'when / seeing that the LORD has departed'; a Hebraizing use of waw.

κύριος
the LORD

Nominative

subject of ἀφέστηκεν (Tetragrammaton)

→ participant prominence

κύριος: the Tetragrammaton יהוה; Samuel names the LORD (where Saul said ὁ θεός in v. 15) as the one who has turned away.

ἀφέστηκεν
has departed

Perf Act Indic 3 Sg · ἀφίστημι

main verb (stative perfect)

→ verbal action or state

ἀφίστημι (perf. ἀφέστηκεν): 'depart / withdraw'; echoes Saul's own word in v. 15, now confirmed by the prophet as the LORD's deliberate abandonment.

ἀπὸ
from

preposition + genitive (separation)

→ spatial or relational framing

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

σοῦ
you

Genitive

object of ἀπό

→ relational specification

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

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	γέγονεν has become Perf Act Indic 3 Sg · γίνομαι <i>main verb (perfect of changed allegiance)</i> → verbal action or state γίνομαι (perf. γέγονεν): 'become / come to be'; γέγονεν μετὰ ('has become with' = 'has sided/allied with') describes the LORD's transferred favor; renders מַלְכִּי הָיָה.	μετὰ with <i>preposition + genitive (alliance: 'with / on the side of')</i> → spatial or relational framing μετὰ + gen.: here 'with / on the side of', expressing the LORD's allegiance to David.	τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.
πλησίον neighbor Genitive <i>object of μετὰ (substantivized: 'your neighbor')</i> → relational specification πλησίον: originally adverb 'near by', here substantive 'neighbor / fellow'; renders מִן; a veiled reference to David (named in v. 17), the LORD's new favorite — the same diction as 15:28 ('he has given it to your neighbor').	σου your Genitive <i>genitive of relationship</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship.		

17 καὶ πεποίηκεν κύριός σοι καθὼς ἐλάλησεν ἐν χειρί μου καὶ διαρρήξει κύριος τὴν βασιλείαν σου ἐκ χειρός σου καὶ δώσει αὐτὴν τῷ πλησίον σου τῷ Δαυιδ

And the LORD has done to you just as he spoke by my hand: the LORD will tear the kingdom out of your hand and give it to your neighbor, to David.

Oracle of judgment (fulfilment of the earlier word)

καὶ πεποίηκεν κύριός σοι

Samuel announces that the LORD has now executed (πεποίηκεν) precisely what he spoke earlier 'by my hand' (ἐν χειρί μου) — pointing back to the rejection oracle of 15:27–28, where the torn robe symbolized the torn kingdom. The future διαρρήξει ('he will tear away') reactivates that very image (σχίζω/διαρρήγνυμι of the βασιλεία), and the gift to David is now made explicit by name (τῷ Δαυιδ).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πεποίηκεν

has done

Perf Act Indic 3 Sg · ποιέω

main verb (perfect of accomplished act)

→ verbal action or state

ποιέω (perf. πεποίηκεν): 'do / make'; the perfect declares the LORD's judgment already enacted in principle — the rejection of 15:27–28 now reaching its consummation.

κύριος

the LORD

Nominative

subject (Tetragrammaton)

→ participant prominence

κύριος: the Tetragrammaton יהוה; the active agent of the judgment, repeated three times in this verse for emphasis.

σοι

to you

Dative

indirect object (the one judged)

→ participant reference or interest

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

καθὼς

just as

comparative conjunction (correlating deed and word)

→ discourse linkage or contrast

καθὼς: 'just as / according as'; renders כַּדִּמְצָא ; correlates the present fulfilment with the prior prophetic word.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of the comparative clause

→ verbal action or state

λαλέω: 'speak'; renders דִּבֶּר ; refers to the earlier rejection-word delivered through Samuel (15:27–28).

ἐν

by

preposition + dative (agency)

→ spatial or relational framing

ἐν χειρί: 'by the hand of' = 'through the agency of'; Hebraism (בְּיָד).

χειρί

hand

Dative

dative of agency ('by my hand')

→ sphere or reference

χείρ: 'hand'; ἐν χειρί μου ('by my hand') = 'through me', identifying Samuel as the LORD's prophetic mouthpiece.

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.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διαρρήξει

will tear away

Fut Act Indic 3 Sg · διαρρήγνυμι

main verb (predictive judgment)

→ verbal action or state

διαρρήγνυμι: 'tear apart / rend'; renders נָקַד ('tear'); deliberately reactivates the torn-robe sign of 15:27–28 — the kingdom is 'torn' from Saul as the robe was torn; a vivid metaphor of violent dispossession.

κύριος

the LORD

Nominative

subject (Tetragrammaton)

→ participant prominence

κύριος: the divine name; the LORD as the agent who tears away the kingdom.

τὴν

the

Accusative

article

→ noun-phrase marking

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

βασιλείαν

kingdom

Accusative

direct object of διαρρήξει

→ object specification

βασιλεία: 'kingdom / kingship / royal rule'; renders 𐤁𐤁𐤀𐤁𐤁 ; the object of the tearing — Saul's dynastic claim, to be transferred to David.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐκ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

χειρός

hand

Genitive

object of ἐκ ('out of your hand')

→ relational specification

χείρ: 'hand'; ἐκ χειρός σου ('out of your hand') is the idiom of forcible removal of possession/power; renders 𐤇𐤕𐤁𐤁 .

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσει

will give

Fut Act Indic 3 Sg · δίδωμι

main verb (predictive)

→ verbal action or state

δίδωμι (fut. δώσει): 'give'; renders 𐤁𐤕𐤁𐤁 ; the kingdom torn from Saul is given to David — the positive counterpart of διαρρήξει.

αὐτήν

it

Accusative

direct object (resumes βασιλείαν)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (resumes βασιλείαν).

τῷ

to the

Dative

article

→ noun-phrase marking

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

πλησίον

neighbor

Dative

indirect object (substantivized: 'to your neighbor')

→ sphere or reference

πλησίον: 'neighbor'; see v. 16; here the recipient of the kingdom, immediately glossed by name as David.

σου

your

Genitive

genitive of relationship

→ relational specification

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

τῷ

the

Dative

article (in apposition, case-marking Δαυιδ)

→ noun-phrase marking

ὁ: the dative article placing Δαυιδ in apposition to πλησίον — 'to your neighbor, (namely) to David.'

Δαυιδ

David

apposition to πλησίον (indeclinable name)

→ participant identification

Δαυιδ: now named explicitly as the LORD's chosen successor; the 'neighbor' of v. 16 is identified — the frame of vv. 1–2 (David in the Philistine camp) closes the irony.

18 διότι οὐκ ἤκουσας φωνῆς κυρίου καὶ οὐκ ἐποίησας θυμὸν ὀργῆς αὐτοῦ ἐν Αμαληκ διὰ τοῦτο τὸ ῥῆμα ἐποίησεν κύριός σοι τῇ ἡμέρᾳ ταύτῃ

Because you did not obey the voice of the LORD and did not execute the fury of his wrath upon Amalek, therefore the LORD has done this thing to you this day.

Ground of judgment (causal explanation)

διότι οὐκ ἤκουσας φωνῆς κυρίου

The διότι ... διὰ τοῦτο structure gives the legal rationale for the doom: Saul's disobedience over Amalek (ch. 15). The idiom οὐκ ἤκουσας φωνῆς κυρίου ('did not obey the voice of the LORD') is the standard LXX expression for covenant disobedience, and θυμὸν ὀργῆς αὐτοῦ ('the fury of his wrath') refers to the ḥērem Saul failed to carry out. The cause-effect frame seals the theodicy: the judgment is just.

διότι

because

causal conjunction (introducing ground)

→ discourse linkage or contrast

διότι: 'because / for the reason that'; renders יִשְׁׁ; introduces the cause of the judgment announced in v. 17.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἤκουσας

you obeyed

Aor Act Indic 2 Sg · ἀκούω

main verb (negated: disobedience)

→ verbal action or state

ἀκούω: 'hear / obey'; with φωνῆς ('voice') and the genitive it means 'heed / obey'; οὐκ ἤκουσας φωνῆς κυρίου ('you did not obey the LORD's voice') renders אָמַרְתָּ לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה, the classic formula of covenant disobedience (cf. 15:19–22).

φωνῆς

voice

Genitive

genitive object of ἤκουσας (what was not obeyed)

→ relational specification

φωνή: 'voice'; renders לִּישָׁׁ; the genitive after ἀκούω in the sense of 'obey.'

κυρίου

of the LORD

Genitive

genitive of possession (Tetragrammaton)

→ relational specification

κύριος: the Tetragrammaton יהוה; the voice Saul disobeyed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐποίησας

you executed

Aor Act Indic 2 Sg · ποιέω

main verb (negated: failure to act)

→ verbal action or state

ποιέω: 'do / carry out / execute'; here 'you did not carry out the fury of his wrath' — Saul's failure to perform the ḥērem against Amalek (ch. 15).

θυμὸν

fury

Accusative

direct object of ἐποίησας

→ object specification

θυμός: 'wrath / fury / hot anger'; renders חַמָּה / חֲרֹן; here the divine wrath Saul was commanded to execute on Amalek but did not.

ὀργῆς

of anger

Genitive

genitive (attributive/epexegetic: 'fury of wrath')

→ relational specification

ὀργή: 'wrath / anger'; the pairing θυμὸν ὀργῆς ('the fury of his anger') is a Hebraizing intensification (חֲרֹן אַף), a doubled wrath-term heightening the severity of the divine command Saul flouted.

αὐτοῦ

his

Genitive

genitive of possession (God's wrath)

→ relational specification

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

ἐν

upon / against

preposition + dative (object of the wrath)

→ spatial or relational framing

ἐν + dat.: here 'on / against', marking Amalek as the target of the wrath Saul should have executed.

Αμαληκ

Amalek

object of ἐν (indeclinable name)

→ participant identification

Αμαληκ: transliteration of אֲמָלֵךְ (Amalek); indeclinable; the nation Saul was commanded to devote to destruction (ch. 15), whose sparing of Agag and the spoil was his decisive sin.

διὰ

because of

preposition + accusative (cause, with τοῦτο)

→ spatial or relational framing

διὰ τοῦτο: 'on account of this / therefore'; the resumptive causal phrase drawing the consequence.

τοῦτο

this

Accusative

object of διὰ (demonstrative, with τὸ ῥῆμα)

→ participant reference

οὗτος: 'this'; διὰ τοῦτο τὸ ῥῆμα = 'because of this thing/matter', linking the cause (disobedience) to the effect (judgment).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα thing / matter Accusative <i>in apposition with τοῦτο (object of διά)</i> → object specification ῥῆμα: 'word / thing / matter'; renders רָצָה (which spans 'word' and 'thing'); here 'this thing/matter', the cause for which judgment comes.	ἐποίησεν has done Aor Act Indic 3 Sg · ποιέω <i>main verb (the judgment enacted)</i> → verbal action or state ποιέω: 'do'; the LORD 'has done this to you' — the verb frames the judgment as the LORD's deliberate response to Saul's failure to 'do' (ἐποίησας) his command.	κύριός the LORD Nominative <i>subject (Tetragrammaton)</i> → participant prominence κύριος: the Tetragrammaton יהוה; the agent of the present judgment.	σοι to you Dative <i>indirect object</i> → participant reference or interest σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object.
τῇ the Dative <i>article</i> → noun-phrase marking τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἡμέρα day Dative <i>dative of time ('on this day')</i> → sphere or reference ἡμέρα: 'day'; τῇ ἡμέρᾳ ταύτῃ ('this day') renders הַיּוֹם הַזֶּה; locates the judgment's enactment in the present crisis.	ταύτῃ this Dative <i>demonstrative adjective (modifying ἡμέρα)</i> → participant reference or interest οὗτος: 'this'; pins the fulfilment to the very day of the consultation.	

19 καὶ παραδώσει κύριος τὸν Ἰσραὴλ μετὰ σοῦ εἰς χεῖρας ἀλλοφύλων καὶ αὔριον σὺ καὶ οἱ υἱοί σου μετὰ σοῦ πεσοῦνται καὶ τὴν παρεμβολὴν Ἰσραὴλ δώσει κύριος εἰς χεῖρας ἀλλοφύλων

And the LORD will hand Israel over with you into the hands of the Philistines; and tomorrow you and your sons with you will fall; and the camp of Israel the LORD will give into the hands of the Philistines.

Climactic verdict: defeat and death tomorrow καὶ παραδώσει κύριος τὸν Ἰσραὴλ

The oracle reaches its devastating climax in three future-tense pronouncements bracketed by the repeated εἰς χεῖρας ἀλλοφύλων ('into the hands of the Philistines'): national defeat (παραδώσει ... τὸν Ἰσραὴλ), Saul's and his sons' death αὔριον ('tomorrow', the verse's chilling pivot), and the surrender of Israel's camp (παρεμβολή, the word that opened the chapter, v. 1). The personal doom σὺ καὶ οἱ υἱοί σου ... πεσοῦνται is fulfilled at Gilboa in ch. 31.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παραδώσει

will hand over

Fut Act Indic 3 Sg · παραδίδωμι

main verb (predictive judgment)

→ verbal action or state

παραδίδωμι: 'hand over / deliver up / betray'; renders תַּגִּיד ('give into the hand'); the technical term for delivering a people to their enemies in divine judgment.

κύριος

the LORD

Nominative

subject (Tetragrammaton)

→ participant prominence

κύριος: the Tetragrammaton יהוה; the LORD as the agent who hands Israel over.

τὸν

the

Accusative

article (case-marking Ἰσραηλ)

→ noun-phrase marking

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

Ἰσραηλ

Israel

direct object of παραδώσει (indeclinable name)

→ participant identification

Ἰσραηλ: the nation, handed over to defeat; case shown by the article τὸν.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σοῦ

you

Genitive

object of μετὰ (Saul shares Israel's fate)

→ relational specification

σύ (gen. σοῦ): 'you'; μετὰ σοῦ ('with you') binds Saul's personal doom to the national defeat.

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

χεῖρας

hands

Accusative

object of εἰς ('into the hands of')

→ object specification

χεῖρ (acc. pl. χεῖρας): 'hand'; εἰς χεῖρας ('into the hands of') = into the power of; renders תַּגִּיד; the idiom of military subjugation, repeated at verse end.

ἀλλοφύλων

of the Philistines

Genitive

genitive of possession ('hands of the Philistines')

→ relational specification

ἀλλόφυλος: 'Philistines'; the enemy into whose power Israel is delivered.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὔριον

tomorrow

temporal adverb (the day of doom)

→ clausal contribution

αὔριον: 'tomorrow'; renders מָחָר; the single most chilling word of the oracle — the death of Saul and his sons is set for the very next day.

σύ

you

Nominative

subject of πεσούνται (emphatic)

→ participant reference

σύ: emphatic 'you' — Saul personally named for death.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject (coordinate with σύ)

→ participant prominence

υἱοί: meaning 'sons'; it serves as subject (coordinate with σύ).

σου

your

Genitive

genitive of relationship

→ relational specification

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

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σοῦ

you

Genitive

object of μετά

→ relational specification

σύ (gen. σοῦ): μετά σοῦ ('with you') stresses that the sons will share their father's death.

πεσούνται

will fall

Fut Mid Indic 3 Pl · πίπτω

main verb (predictive: death in battle)

→ verbal action or state

πίπτω (fut. mid. πεσούνται): 'fall'; renders ܡܕܝܬ; in military idiom 'fall' = 'die in battle'; the future seals the doom of Saul and his house.

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

→ noun-phrase marking

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

παρεμβολὴν

camp / army

Accusative

direct object of δώσει (fronted for emphasis)

→ object specification

παρεμβολή: 'camp / army'; the same word that opened the chapter (vv. 1, 5) — Israel's host, now consigned to the enemy; its fronting underscores the totality of the defeat.

Ἰσραὴλ

of Israel

genitive of possession (indeclinable: 'camp of Israel')

→ participant identification

Ἰσραὴλ: 'of Israel'; specifies whose camp is given over.

δώσει

will give

Fut Act Indic 3 Sg · δίδωμι

main verb (predictive)

→ verbal action or state

δίδωμι (fut. δώσει): 'give / hand over'; parallels παραδώσει at the verse's head, forming an envelope around the death-prophecy.

κύριος

the LORD

Nominative

subject (Tetragrammaton)

→ participant prominence

κύριος; the Tetragrammaton יהוה; the LORD repeated as the sovereign agent of the whole catastrophe.

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

χεῖρας

hands

Accusative

object of εἰς ('into the hands of')

→ object specification

χεῖρ: 'hand'; the repeated εἰς χεῖρας ἀλλοφύλων frames the verse, hammering home the surrender of Israel into Philistine power.

ἀλλοφύλων

of the Philistines

Genitive

genitive of possession

→ relational specification

ἀλλόφυλος: 'Philistines'; the final word of the oracle of doom — Israel's enemy as the instrument of judgment.

20 καὶ ἔσπευσεν Σαουλ καὶ ἔπεσεν ἐστηκὼς ἐπὶ τὴν γῆν καὶ ἐφοβήθη σφόδρα ἀπὸ τῶν λόγων Σαμουὴλ καὶ ἰσχύς ἐν αὐτῷ οὐκ ἦν ἔτι οὐ γὰρ ἔφαγεν ἄρτον ὅλην τὴν ἡμέραν καὶ ὅλην τὴν νύκτα ἐκείνην

And Saul hurried and fell his full length upon the ground, and he was greatly afraid because of Samuel's words; and there was no strength left in him, for he had eaten no bread all that day and all that night.

Aftermath: Saul's physical collapse καὶ ἔσπευσεν Σαουλ

The oracle delivered, the narrative turns to its bodily effect. Saul, who had bowed in homage (v. 14), now falls his full length (ἔπεσεν ἐστηκὼς — a startled drop, prostrate at full stature) in renewed terror (ἐφοβήθη σφόδρα, echoing v. 5). The narrator supplies the physiological cause (γάρ): a full day and night of fasting has drained his strength (ἰσχύς ... οὐκ ἦν), preparing for the meal of vv. 22–25.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔσπευσεν

hurried

Aor Act Indic 3 Sg · σπεύδω

main verb

→ verbal action or state

σπεύδω: 'hasten / hurry / be startled into sudden action'; renders עָרַב; here of Saul's abrupt, terror-driven collapse — he 'hurried' to the ground (cf. v. 21, where the same verb describes his being 'greatly hurried/terrified').

Σαουλ

Saul

subject (indeclinable name)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb (collapse)

→ verbal action or state

πίπτω: 'fall'; renders נָפַל; the same verb prophesied of Saul's death (πεσοῦνται, v. 19) — his collapse foreshadows his fall in battle.

ἐσθηκὼς

his full length

Perf Act Part Nom Sg Masc · ἵστημι

circumstantial participle (manner: 'at full stature')

→ verbal action or state

ἵστημι (perf. act. part. ἐσθηκὼς, 'standing'): here ἔπεσεν ἐσθηκὼς = 'he fell (at) full length / full-stretched', rendering עָרַב (cf. 10:23) — Saul drops headlong, his whole tall frame (cf. 10:23) prostrate on the ground.

ἐπὶ

upon

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

ground

Accusative

object of ἐπὶ ('upon the ground')

→ object specification

γῆ: 'ground / earth'; the place of Saul's collapse.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐφοβήθη

was afraid

Aor Pass Indic 3 Sg · φοβέομαι

main verb (emotional reaction)

→ verbal action or state

φοβέομαι: 'be afraid'; echoes v. 5 — Saul's terror at the Philistine host is now redoubled by Samuel's words.

σφόδρα

greatly

adverb of degree

→ clausal contribution

σφόδρα: 'exceedingly'; intensifies the fear; the recurring intensifier of the chapter (vv. 5, 15, 21).

ἀπὸ

because of

preposition + genitive (cause)

→ spatial or relational framing

ἀπό + gen.: here causal — 'because of / on account of'; a Hebraizing use (ימ) marking the source of the fear.

τῶν

the

Genitive

article

→ noun-phrase marking

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

λόγων

words

Genitive

object of ἀπό (cause of fear)

→ relational specification

λόγος: 'word'; the words of Samuel — the death-oracle — that crushed Saul; renders רצף.

Σαμουηλ

of Samuel

genitive of source (indeclinable: 'words of Samuel')

→ participant identification

Σαμουηλ: the speaker of the doom; case shown by context.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἰσχύς

strength

Nominative

subject of ἦν

→ participant prominence

ἰσχύς: 'strength / might'; renders כֹּחַ; its absence (οὐκ ἦν) marks Saul's total physical depletion.

ἐν

in

preposition + dative (locative: 'in him')

→ spatial or relational framing

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

αὐτῷ

him

Dative

object of ἐν

→ participant reference or interest

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (negated: 'there was no strength')

→ participant reference

εἰμί (impf. ἦν): 'be'; the imperfect describes Saul's ongoing state of exhaustion.

ἔτι

any longer

temporal adverb (with negative: 'no longer')

→ clausal contribution

ἔτι: 'still / yet'; with οὐκ = 'no longer'; his strength was now wholly spent.

οὐ

not

negative particle (with γάρ-clause)

→ discourse linkage or contrast

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

γὰρ

for

causal particle (post-positive, giving the reason)

→ discourse linkage or contrast

γάρ: 'for / because'; introduces the narrator's explanation of Saul's weakness — his fasting.

ἔφαγεν

had eaten

Aor Act Indic 3 Sg · ἐσθίω

main verb of the γάρ-clause (negated)

→ verbal action or state

ἐσθίω (aor. ἔφαγεν): 'eat'; renders לָכֵן; the negated aorist functions as a pluperfect — Saul had not eaten, explaining his collapse.

ἄρτον

bread

Accusative

direct object of ἔφαγεν

→ object specification

ἄρτος: 'bread / food'; renders ለֵלֶֿךְ; 'had eaten no bread' = had taken no food at all.

ὅλην

all / whole

Accusative

attributive adjective (modifying ἡμέραν)

→ object specification

ὅλος: 'whole / entire'; ὅλην τὴν ἡμέραν ('the whole day') is accusative of extent — the full duration of his fast.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἡμέραν

day

Accusative

accusative of extent of time

→ object specification

ἡμέρα: 'day'; the accusative of duration measures the length of the fast.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅλην

all / whole

Accusative

attributive adjective (modifying νύκτα)

→ object specification

ὅλος: 'whole'; ὅλην τὴν νύκτα ('the whole night') extends the fast through the night of the journey.

τὴν

the

Accusative

article

→ noun-phrase marking

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

νύκτα

night

Accusative

accusative of extent of time

→ object specification

νύξ: 'night'; the night of the secret journey to Endor (cf. νυκτός, v. 8).

ἐκείνην

that

Accusative

demonstrative adjective (modifying νύκτα)

→ object specification

ἐκεῖνος: 'that'; specifies the particular fateful night.

21 καὶ εἰσῆλθεν ἡ γυνὴ πρὸς Σαουλ καὶ εἶδεν ὅτι ἔσπευσεν σφόδρα καὶ εἶπεν πρὸς αὐτόν ἰδοὺ δὴ ἤκουσεν ἡ δούλη σου τῆς φωνῆς σου καὶ ἐθέμην τὴν ψυχὴν μου ἐν τῇ χειρὶ μου καὶ ἤκουσα τοὺς λόγους οὗς ἐλάλησάς μοι

And the woman came to Saul and saw that he was greatly terrified, and she said to him, 'Behold, your servant has obeyed your voice, and I have taken my life in my hand and have heeded the words you spoke to me.'

The woman's intervention: appeal to reciprocity καὶ εἰσῆλθεν ἡ γυνὴ πρὸς Σαουλ

The medium returns to the foreground as caretaker. Seeing Saul's terror (ἔσπευσεν σφόδρα, echoing v. 20), she builds an argument from reciprocity: she obeyed his voice (ἤκουσεν ... τῆς φωνῆς σου) at mortal risk (ἐθέμην τὴν ψυχὴν μου ἐν τῇ χειρὶ μου, the idiom 'to take one's life in one's hand'), so now he should heed hers (v. 22). Her self-designation ἡ δούλη σου ('your servant') belongs to the human deference register.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν
came in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (entry)

→ verbal action or state

εἰσέρχομαι: 'come in / enter'; renders נִיב; the woman approaches the prostrate king.

ἡ
the

Nominative

article

→ noun-phrase marking

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

γυνή
woman

Nominative

subject

→ participant prominence

γυνή: the medium, now acting as host and caretaker.

πρὸς
to

preposition + accusative (direction)

→ spatial or relational framing

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

Σαουλ
Saul

object of πρὸς (indeclinable name)

→ participant identification

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν
saw

Aor Act Indic 3 Sg · ὁράω

main verb (perception)

→ verbal action or state

ὁράω (aor. εἶδεν): 'see'; she perceives Saul's state of collapse.

ὅτι

that

conjunction (introducing object clause)

→ discourse linkage or contrast

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

ἔσπευσεν

was terrified

Aor Act Indic 3 Sg · σπεύδω

verb of the ὅτι-clause

→ verbal action or state

σπεύδω: here in the sense 'be thrown into agitation / be terrified' (the same verb as v. 20); the woman sees that Saul is utterly overcome.

σφόδρα

greatly

adverb of degree

→ clausal contribution

σφόδρα: 'exceedingly'; intensifies Saul's agitation.

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-introducing)

→ verbal action or state

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

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of πρὸς

→ participant reference

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

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders ἰδὲ; introduces her appeal.

δὴ

now / indeed

entreaty particle

→ discourse linkage or contrast

δὴ: 'now / indeed / pray'; renders ἄ; lends urgency to the appeal.

ἤκουσεν

has obeyed

Aor Act Indic 3 Sg · ἀκούω

main verb (with subject ἡ δούλη)

→ verbal action or state

ἀκούω: 'hear / obey'; with the genitive φωνῆς ('voice') it means 'obey'; the woman stresses her compliance with Saul's command — the basis for her counter-request.

ἡ

the

Nominative

article

→ noun-phrase marking

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

δούλη

servant

Nominative

subject of ἤκουσεν (deferential self-reference)

→ participant prominence

δούλη: 'female servant / handmaid'; renders ἡ δούλη; the woman's deferential self-designation ἡ δούλη σου ('your servant') — court-style humility addressed to the king.

σου

your

Genitive

genitive of relationship

→ relational specification

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ἡκουσεν ('obeyed your voice')

→ relational specification

φωνή: 'voice'; ἡκουσεν τῆς φωνῆς σου ('obeyed your voice') — pointed diction, since Saul's doom came precisely because he did NOT 'obey the voice of the LORD' (v. 18); the medium did what the king failed to do.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐθέμην

I have put / taken

Aor Mid Indic 1 Sg · τίθημι

main verb (idiomatic)

→ verbal action or state

τίθημι (mid. ἐθέμην): 'place / put'; ἐθέμην τὴν ψυχὴν μου ἐν τῇ χειρὶ μου ('I put my life in my hand') is the Hebrew idiom נָשַׁךְ בְּיָדוֹ ('to risk one's life'); the medium claims to have staked her life by complying.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ψυχὴν

life

Accusative

direct object of ἐθέμην

→ object specification

ψυχή: 'life / soul'; here 'my life' — what she risked; renders נָשַׁךְ.

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 (locative, idiomatic)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

χειρὶ

hand

Dative

object of ἐν (idiom: 'in my hand' = at risk)

→ sphere or reference

χείρ: 'hand'; in the idiom 'put one's life in one's hand' it denotes exposure to mortal danger.

μου my Genitive <i>genitive of possession</i> → relational specification μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἤκουσα I have heeded Aor Act Indic 1 Sg · ἀκούω <i>main verb (compliance)</i> → verbal action or state ἀκούω: 'hear / heed / obey'; the woman reiterates her obedience, now with the words (λόγους) Saul spoke as the object.	τοὺς the Accusative <i>article</i> → noun-phrase marking τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.
λόγους words Accusative <i>direct object of ἤκουσα</i> → object specification λόγος: 'word'; the commands Saul gave her (vv. 8, 11); renders רַב־דָּבָר.	οὓς which Accusative <i>relative pronoun (object of ἐλάλησας)</i> → participant reference ὅς (acc. pl. οὓς): relative pronoun; introduces the clause specifying the words.	ἐλάλησάς you spoke Aor Act Indic 2 Sg · λαλέω <i>verb of relative clause</i> → verbal action or state λαλέω: 'speak'; renders רַב־דָּבָר; refers to Saul's earlier instructions to the medium.	μοι to me Dative <i>indirect object</i> → participant reference or interest μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object.

22 καὶ νῦν ἄκουσον δὴ φωνῆς τῆς δούλης σου καὶ παραθήσω ἐνώπιόν σου ψωμὸν ἄρτου καὶ φάγε καὶ ἔσται ἐν σοὶ ἰσχὺς ὅτι πορεύσῃ ἐν ὁδῷ

Now therefore, listen, I pray, to the voice of your servant, and let me set before you a morsel of bread, and eat, so that there may be strength in you, for you will go on your way.

The request: reciprocal obedience and a meal

καὶ νῦν ἄκουσον δὴ φωνῆς τῆς δούλης σου

The καὶ νῦν ('now therefore') draws the practical consequence: as she obeyed his voice (v. 21), let him now obey hers (ἄκουσον ... φωνῆς τῆς δούλης σου). The offered ψωμὸς ἄρτου ('morsel of bread') answers exactly the ἰσχὺς (strength) Saul lacks (v. 20); the purpose ἔσται ἐν σοὶ ἰσχὺς and the journey (πορεύσῃ ἐν ὁδῷ) frame the meal as restorative provision for the road back.

καὶ
and

coordinate conjunction (inferential with νῦν)

→ discourse linkage or contrast

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

νῦν
now

temporal adverb (inferential: 'now therefore')

→ adverbial qualification

νῦν: καὶ νῦν ('now therefore') draws the practical inference from v. 21; renders הַעַתָּה.

ἄκουσον
listen

Aor Act Impv 2 Sg · ἀκούω

main verb (entreaty)

→ verbal action or state

ἀκούω: 'hear / heed / obey'; ἄκουσον φωνῆς ('obey the voice') — the woman asks Saul to reciprocate the obedience she gave him; a deliberate inversion of the obedience-language of vv. 18, 21.

δὴ
I pray

entreaty particle (softening the imperative)

→ discourse linkage or contrast

δὴ: 'pray / now'; renders נָא; softens the command into a respectful plea to the king.

φωνῆς
voice

Genitive

genitive object of ἄκουσον

→ relational specification

φωνή: 'voice'; the object of obedience requested — her voice this time.

τῆς
the

Genitive

article

→ noun-phrase marking

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

δούλης
servant

Genitive

genitive of relationship ('your servant's voice')

→ relational specification

δούλη: 'handmaid / servant'; see v. 21; her humble self-reference.

σου
your

Genitive

genitive of relationship

→ relational specification

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

καὶ
and

coordinate conjunction (consequence: 'and let me set')

→ discourse linkage or contrast

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

παραθήσω
let me set before

Fut Act Indic 1 Sg · παρατίθημι

main verb (offer of food; volitive future)

→ verbal action or state

παρατίθημι: 'set before / serve (food)'; renders לִפְנֵי / שָׂם; the technical term for serving a meal; the future expresses her intention/offer.

ἐνώπιόν
before

preposition + genitive (in front of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering לְפָנַי; here 'set before you.'

σου
you

Genitive

object of ἐνώπιον

→ relational specification

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

ψωμὸν

morsel

Accusative

direct object of παραθήσω

→ object specification

ψωμός: 'morsel / bit / mouthful'; renders תַּבּ; a small piece of bread, all that is needed to restore some strength.

ἄρτου

of bread

Genitive

genitive of material ('morsel of bread')

→ relational specification

ἄρτος: 'bread'; cf. v. 20 (the bread Saul had not eaten); the genitive specifies the morsel's substance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγε

eat

Aor Act Impv 2 Sg · ἐσθίω

main verb (imperative)

→ verbal action or state

ἐσθίω (aor. impv. φάγε): 'eat'; renders אַכּ; the direct invitation to take food.

καὶ

so that / and

result/purpose καὶ ('so that there may be')

→ discourse linkage or contrast

καί: here result/purpose — 'and (so) there will be strength in you'; a Hebraizing coordination expressing consequence.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (predicted result)

→ verbal action or state

εἰμί (fut. ἔσται): 'be'; the future predicts the restorative effect of eating — strength returning to Saul.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

σοὶ

you

Dative

object of ἐν ('in you')

→ participant reference or interest

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

ἰσχὺς

strength

Nominative

subject of ἔσται

→ participant prominence

ἰσχὺς: 'strength'; deliberately answers the ἰσχὺς ... οὐκ ἦν of v. 20 — the meal will restore what fear and fasting drained.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; gives the reason strength is needed — the journey ahead.

πορεύση

you will go

Fut Mid Indic 2 Sg · πορεύομαι

verb of the causal clause

→ verbal action or state

πορεύομαι: 'go / journey'; cf. v. 7; Saul must travel back (to face the doom announced) — the meal is provision for the road.

ἐν

on

preposition + dative (locative: 'on the way')

→ spatial or relational framing

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

ὁδῶ

way / journey

Dative

object of ἐν ('on a/the way')

→ sphere or reference

ὁδός: 'way / road / journey'; renders דרך; the return road Saul must travel.

23 καὶ οὐκ ἐβουλήθη φαγεῖν καὶ παρεβιάζοντο αὐτὸν οἱ παῖδες αὐτοῦ καὶ ἡ γυνή καὶ ἤκουσεν τῆς φωνῆς αὐτῶν καὶ ἀνέστη ἀπὸ τῆς γῆς καὶ ἐκάθισεν ἐπὶ τὸν δίφρον

But he refused and would not eat; and his servants, together with the woman, pressed him, and he heeded their voice and rose from the ground and sat on the couch.

Resolution: Saul yields and rises

καὶ οὐκ ἐβουλήθη φαγεῖν

Saul's initial refusal (οὐκ ἐβουλήθη φαγεῖν) gives way under the combined pressure of his servants and the woman (παρεβιάζοντο, imperfect of sustained urging). His yielding is described with the very obedience-verb of the preceding verses (ἤκουσεν τῆς φωνῆς αὐτῶν, 'heeded their voice'), and he rises from the ground where he had collapsed (v. 20) to sit on the δίφρος ('couch / seat') — a movement from prostration back to upright posture for the meal.

καὶ

but

adversative καί (refusal against the appeal)

→ discourse linkage or contrast

καί: here adversative ('but'), marking Saul's refusal against the woman's plea.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐβουλήθη

would / was willing

Aor Pass Indic 3 Sg · βούλομαι

main verb (negated: refusal)

→ verbal action or state

βούλομαι (aor. pass. ἐβουλήθη): 'wish / want / be willing'; οὐκ ἐβουλήθη ('he was not willing / refused') renders יִכָּזֶן; Saul's despondent refusal to eat.

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

complementary infinitive (with ἐβουλήθη)

→ verbal action or state

ἐσθίω (aor. inf. φαγεῖν): 'eat'; the complement of his refusal.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρεβιάζοντο

pressed / urged

Impf Mid Indic 3 Pl · παραβιάζομαι

main verb (imperfect of sustained urging)

→ verbal action or state

παραβιάζομαι: 'press / constrain / urge strongly'; renders רצף; the imperfect depicts repeated, insistent pressure until Saul relents (cf. the same verb of urging hospitality at Gen 19:3; Luke 24:29).

αὐτόν

him

Accusative

direct object of παρεβιάζοντο

→ participant reference

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject of παρεβιάζοντο

→ participant prominence

παῖς: 'servant'; Saul's two companions (v. 8), now urging him to eat.

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.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

subject (coordinate with οἱ παῖδες)

→ participant prominence

γυνή: the medium, joining the servants in urging the king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤκουσεν

heeded

Aor Act Indic 3 Sg · ἀκούω

main verb (yielding)

→ verbal action or state

ἀκούω: 'hear / heed / obey'; ἤκουσεν τῆς φωνῆς αὐτῶν ('he heeded their voice') — Saul finally obeys, the same obedience-idiom that runs through vv. 18, 21, 22; the once-disobedient king yields to his servants and a medium.

τῆς

the

Genitive

article

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ἡκούσεν

→ relational specification

φωνή: 'voice'; the voice he now obeys.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

rose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (rising)

→ verbal action or state

ἀνίστημι (intrans. aor. ἀνέστη): 'rise / stand up'; renders $\text{D}\eta\kappa$; Saul rises from the ground where he had fallen (v. 20).

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

ground

Genitive

genitive of separation ('from the ground')

→ relational specification

γῆ: 'ground'; the place of his collapse, now left behind as he rises.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάθισεν

sat

Aor Act Indic 3 Sg · καθίζω

main verb (sitting)

→ verbal action or state

καθίζω: 'sit down / seat oneself'; renders $\text{K}\psi$; Saul takes his place to eat — restored from prostration to a seated posture.

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

δίφρον

couch / seat

Accusative

object of ἐπὶ ('on the couch')

→ object specification

δίφρος: 'seat / couch / stool' (originally a chariot-board, then a seat); renders $\text{D}\phi\mu$ ('bed / couch') here; the seat on which Saul reclines/sits for the meal.

24 καὶ τῇ γυναικὶ ἦν δάμαλις νομάς ἐν τῇ οἰκίᾳ καὶ ἔσπευσεν καὶ ἔθυσεν αὐτήν καὶ ἔλαβεν ἄλευρα καὶ ἐφύρασεν καὶ ἔπεψεν ἄζυμα

And the woman had a fattened heifer in the house, and she hurried and slaughtered it; and she took flour and kneaded it and baked unleavened bread.

Hospitality: the medium prepares a meal

καὶ τῇ γυναικὶ ἦν δάμαλις νομάς

The chapter's grim coda turns to generous hospitality. The medium, possessing a δάμαλις νομάς ('a stall-fed/fattened heifer'), hastens (ἔσπευσεν, the chapter's recurring verb of haste) to slaughter it and bake ἄζυμα ('unleavened bread') — a swift, lavish meal recalling Abraham's hospitality (Gen 18:6–7). The string of aorists (ἔθυσεν ... ἔλαβεν ... ἐφύρασεν ... ἔπεψεν) conveys brisk, complete preparation.

καὶ

and

narrative conjunction (introducing background)

→ discourse linkage or contrast

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γυναικὶ

woman

Dative

dative of possession ('the woman had')

→ sphere or reference

γυνή (dat. γυναικί): 'woman'; the dative of possession with ἦν — 'the woman had a heifer.'

ἦν

was / had

Impf Act Indic 3 Sg · εἰμί

copula (existence/possession)

→ participant reference

εἰμί (impf. ἦν): 'be'; with the dative of possession, 'there was to the woman' = 'the woman had.'

δάμαλις

heifer / calf

Nominative

subject of ἦν

→ participant prominence

δάμαλις: 'heifer / young cow'; renders בָּקָר ('calf'); the animal the woman possesses for the meal.

νομάς

fattened / stall-fed

Nominative

attributive adjective (modifying δάμαλις)

→ participant prominence

νομάς (gen. νομάδος): 'feeding / grazing / stall-fed'; renders קָבַח ('fattened, stall-fed'); δάμαλις νομάς = 'a fatted calf', the choicest, most generous offering of hospitality.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

οἰκία

house

Dative

dative of place ('in the house')

→ sphere or reference

οἰκία: 'house / household'; renders תִּבִּי; the heifer is at hand in the home, enabling a swift meal.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔσπευσεν

hurried

Aor Act Indic 3 Sg · σπεύδω

main verb (haste)

→ verbal action or state

σπεύδω: 'hasten'; cf. vv. 20–21; here the woman's eager haste to provide hospitality (echoing Abraham's haste, Gen 18:6–7).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθυσεν

slaughtered

Aor Act Indic 3 Sg · θύω

main verb

→ verbal action or state

θύω: 'sacrifice / slaughter (for food)'; renders תָּבַח / תָּבַח; here ordinary slaughter for a meal, not cultic sacrifice.

αὐτήν

it

Accusative

direct object (the heifer)

→ participant reference

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ verbal action or state

λαμβάνω: 'take'; renders תָּקַח; she takes flour to make bread.

ἄλευρα

flour

Accusative

direct object of ἔλαβεν

→ object specification

ἄλευρον (pl. ἄλευρα): 'wheat flour / meal'; renders תִּבִּי; the raw material for the bread.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐφύρασεν

kneaded

Aor Act Indic 3 Sg · φυράω

main verb

→ verbal action or state

φυράω: 'mix / knead (dough)'; renders שָׁחַב; the step of preparing the dough.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπεψεν

baked

Aor Act Indic 3 Sg · πέσσω

main verb

→ verbal action or state

πέσσω (aor. ἔπεψεν): 'cook / bake'; renders תָּבַח; completes the bread-making; the chain of aorists conveys the brisk, full preparation of the meal.

ἄζυμα

unleavened bread

Accusative

direct object of ἔπεψεν

→ object specification

ἄζυμος (neut. pl. ἄζυμα): 'unleavened (bread)'; renders תִּצַח; unleavened cakes are baked quickly, suited to the urgency of the night — the haste of the hospitality matches the bread's nature.

25 καὶ προσήγαγεν ἐνώπιον Σαουλ καὶ ἐνώπιον τῶν παίδων αὐτοῦ καὶ ἔφαγον καὶ ἀνέστησαν καὶ ἀπῆλθον τὴν νύκτα ἐκείνην

And she brought it before Saul and before his servants, and they ate; then they rose up and departed that same night.

Closure: the meal eaten and the night departure καὶ προσήγαγεν ἐνώπιον Σαουλ

The chapter ends with quiet, ominous finality. The woman serves the meal (προσήγαγεν) before Saul and his men; they eat, rise (ἀνέστησαν, completing the rise-from-the-ground of v. 23), and depart 'that same night' (τὴν νύκτα ἐκείνην) — back into the darkness toward Gilboa and the doom Samuel pronounced. The closing repetition of 'that night' frames the whole episode within a single night of terror, mirroring the night-arrival of v. 8.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσήγαγεν

brought / served

Aor Act Indic 3 Sg · προσάγω

main verb (serving the meal)

→ verbal action or state

προσάγω: 'bring to / present / set before'; renders שָׂאֵל; the woman serves the prepared food to Saul and his men.

ἐνώπιον

before

preposition + genitive (in front of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering שָׂאֵל; 'set before Saul.'

Σαουλ

Saul

object of ἐνώπιον (indeclinable name)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνώπιον

before

preposition + genitive (second occurrence)

→ spatial or relational framing

ἐνώπιον: repeated for the servants — 'and before his servants.'

τῶν

the

Genitive

article

→ noun-phrase marking

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

παίδων

servants

Genitive

object of ἐνώπιον

→ relational specification

παῖς: 'servant'; Saul's two companions, who share the meal.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔφαγον

they ate

Aor Act Indic 3 Pl · ἐσθίω

main verb

→ verbal action or state

ἐσθίω (aor. ἔφαγον): 'eat'; Saul at last takes food (cf. his refusal, v. 23), restoring the strength he lacked (v. 20).

καὶ

and / then

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἀνέστησαν

rose up

Aor Act Indic 3 Pl · ἀνίστημι

main verb (rising to depart)

→ verbal action or state

ἀνίστημι (intrans. aor. ἀνέστησαν): 'rise / get up'; cf. ἀνέστη (v. 23); they rise to leave, the meal finished.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆλθον

departed

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb (departure)

→ verbal action or state

ἀπέρχομαι (aor. ἀπῆλθον): 'go away / depart'; renders גָּזַח; Saul and his men leave Endor — back toward the battlefield and the prophesied doom.

τὴν

the

Accusative

article

→ noun-phrase marking

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

νύκτα

night

Accusative

accusative of time (within which: 'that night')

→ object specification

νύξ: 'night'; τὴν νύκτα ἐκείνην ('that same night') closes the episode within the single fateful night, echoing νυκτός (v. 8) and ὅλην τὴν νύκτα (v. 20).

ἐκείνην

that

Accusative

demonstrative adjective (modifying νύκτα)

→ object specification

ἐκεῖνος: 'that'; pins the departure to the same night of the consultation — the dark frame within which Saul's last hope expired.

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.