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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms (1 Samuel), Chapter 3

ΒΑΣΙΛΕΙΩΝ Α' Γ'

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

The Lord calls Samuel in the night and announces irrevocable judgment on the house of Eli.

Translation & textual notes

The Greek text of 1 Kingdoms 3 (= 1 Samuel 3 MT) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter narrates the call of Samuel. It opens with a programmatic statement of revelatory drought: ῥῆμα κυρίου ἦν τίμιον ἐν ταῖς ἡμέραις ἐκείναις, οὐκ ἦν ὄρασις διαστέλλουσα (v. 1) — 'the word of the LORD was precious/rare in those days, there was no clear vision' — where τίμιον renders Hebrew יָקָר ('rare, prized') and διαστέλλουσα ('making distinct') glosses גָּבַר. The threefold nighttime call (vv. 4–9) is twice mistaken for Eli's summons, the narrator explaining

at v. 7 that Samuel πρὶν ἢ γνῶναι θεὸν, 'before he knew God,' for the word of the LORD had not yet been revealed (ἀποκαλυφθῆναι) to him. Eli at last discerns (ἐσοφίσατο, v. 8) that the LORD is calling the boy, and instructs him to answer λάλει, κύριε, ὅτι ἀκούει ὁ δοῦλός σου (v. 9; the LXX lacks 'LORD' at v. 10, reading simply λάλει). The LORD's standing presence (ἦλθεν κύριος καὶ κατέστη, v. 10) introduces the dread oracle against the house of Eli (vv. 11–14): a deed that will make παντὸς ἀκούοντος ... ἠχήσει ἀμφοτέρω τὰ ὦτα αὐτοῦ ('both ears of everyone who hears it will tingle'), an everlasting judgement ἐν ἀδικίαις υἱῶν αὐτοῦ that no sacrifice or incense can expiate (εἰ ἐξιλασθήσεται ... ἕως αἰῶνος, v. 14, an oath-formula with εἰ for emphatic negation). Samuel fears to report the vision (v. 15) but conceals nothing under Eli's adjuration (vv. 16–18), and Eli submits: κύριος αὐτός· τὸ ἀγαθὸν ἐνώπιον αὐτοῦ ποιήσει. The chapter closes (vv. 19–21) with Samuel's vindication — the LORD let none of his words 'fall to the ground' (οὐκ ἔπεσεν ... ἐπὶ τὴν γῆν), and all Israel ἀπὸ Δαν καὶ ἕως Βηρσαβέε knew him πιστὸς ... εἰς προφήτην τῷ κυρίῳ; the LXX expands the close with the LORD's continued self-revelation ἐν Σηλωμ and a final notice of Eli's old age and his sons' wicked way.

Discourse structure of the chapter

A · 3:1–9

Revelatory drought and the threefold call mistaken for Eli

The chapter opens by characterizing the era: the boy Samuel is ministering to the LORD before Eli, yet the word of the LORD is τίμιον ('rare') and there is no διαστέλλουσα vision (v. 1). Against the backdrop of Eli's failing eyes and the lamp of God not yet extinguished (vv. 2–3), the LORD calls 'Samuel, Samuel' (v. 4). Three times the boy runs to Eli supposing the priest has summoned him (vv. 5–8); the narrator explains the confusion theologically — Samuel did not yet know the LORD, for the word had not been revealed to him (v. 7). Eli finally perceives (ἐσοφίσατο) the divine source and teaches Samuel the receptive formula: λάλει, κύριε, ὅτι ἀκούει ὁ δοῦλός σου (v. 9).

B · 3:10–14

The LORD's standing call and the dread oracle against Eli's house

The LORD comes and takes his stand, calling as before; Samuel answers with the taught formula (v. 10). The oracle (vv. 11–14) announces a deed in Israel that will make the ears of every hearer tingle (v. 11), the fulfilment 'in that day' of all the LORD has spoken against the house of Eli (v. 12). The LORD declares everlasting judgement on Eli's house for the iniquity of his sons, whom Eli failed to restrain (v. 13), sealed by an oath that no sacrifice or incense can ever expiate the house's guilt (v. 14).

C · 3:15–18

Samuel reports the vision; Eli's submission

Samuel sleeps until morning, rises to open the doors of the house of the LORD, and fears to report the vision to Eli (v. 15). Eli calls him and adjures him under a self-curse to hide nothing (vv. 16–17). Samuel tells all the words and conceals nothing, and Eli submits in pious resignation: 'It is the LORD; let him do what is good in his sight' (v. 18).

D · 3:19–21

Samuel established as a trusted prophet of the LORD

Samuel grows, the LORD is with him, and none of his words falls to the ground (v. 19). All Israel from Dan to Beersheba knows him to be a trusted prophet of the LORD (v. 20). The LORD continues to reveal himself at Shiloh, Samuel is confirmed as prophet to all Israel from one end of the land to the other, while Eli is very old and his sons persist in their wicked way before the LORD (v. 21).

1 καὶ τὸ παιδάριον Σαμουηλ ἦν λειτουργῶν τῷ κυρίῳ ἐνώπιον Ηλι τοῦ ἱερέως καὶ ῥῆμα κυρίου ἦν τίμιον ἐν ταῖς ἡμέραις ἐκείναις οὐκ ἦν ὄρασις διαστέλλουσα

And the boy Samuel was ministering to the LORD before Eli the priest; and the word of the LORD was precious in those days, there was no distinct vision.

Scene-setting exposition (new narrative unit; circumstantial backdrop)

καὶ τὸ παιδάριον Σαμουηλ

The chapter opens with two periphrastic-imperfect circumstantial clauses (ἦν λειτουργῶν; ἦν τίμιον) that set the stage rather than advance the plot: Samuel's ongoing temple service, and the rarity of revelation. The double ἦν frames the era as one of liturgical continuity but prophetic silence, preparing for the breakthrough of the call.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

τὸ
the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον
boy / lad

Nominative

subject (with appositional Σαμουηλ)

→ participant prominence

παιδάριον: diminutive of παῖς, 'little boy / young servant'; renders Hebrew נַעַר; the term stresses Samuel's youth and dependent status, heightening the wonder that the LORD's word should come to him rather than to the established priesthood.

Σαμουηλ
Samuel

appositional subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: transliteration of Hebrew שְׁמוּאֵל; indeclinable in the LXX; the name (popularly etymologized 'asked of God / heard of God', cf. 1:20) frames the boy whose chief act in this chapter is to hear and to be heard by the LORD.

ἦν
was

Impf Act Indic 3 Sg · εἰμί

copula of periphrastic imperfect (with λειτουργῶν)

→ participant reference

εἰμί (impf.): the imperfect ἦν with the present participle λειτουργῶν forms a periphrastic imperfect ('was ministering'), expressing Samuel's habitual, continuing temple service as the settled backdrop to the narrative.

λειτουργῶν
ministering / serving

Pres Act Part Nom Sg Masc · λειτουργέω

participle in periphrasis with ἦν

→ verbal action or state

λειτουργέω: 'serve / minister (esp. in cultic/priestly office)'; renders Hebrew תָּרַץ; the LXX uses λειτουργέω for sanctioned sacred service, dignifying the boy's role at the sanctuary even before his prophetic vocation.

τῷ
the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ
to the LORD

Dative

dative of the one served (with λειτουργῶν)

→ sphere or reference

κύριος: the standard LXX rendering of the Tetragrammaton יְהוָה; the dative marks the LORD as the object of Samuel's cultic service — his ministry is to God directly, mediated through the sanctuary at Shiloh.

ἐνώπιον

before / in the presence of

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; Hebraism rendering עֵינֵי; locates Samuel's service under Eli's priestly oversight, setting up the irony that the divine word will bypass the senior priest for the boy.

Ἠλὶ
Eli

genitive object of ἐνώπιον (indeclinable proper noun)

→ participant identification

Ἠλὶ: transliteration of Hebrew אֵלִי; indeclinable in the LXX; the aged priest of Shiloh under whose charge Samuel serves and against whose house the chapter's oracle is directed.

τοῦ
the

Genitive

article (with ἱερέως)

→ noun-phrase marking

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

ἱερέως
priest

Genitive

genitive in apposition to Ἠλὶ

→ relational specification

ἱερεύς: 'priest'; renders כֹּהֵן; the appositional title underscores Eli's official cultic standing, against which his impending judgement is the more striking.

καὶ
and

coordinate conjunction (introducing second circumstantial clause)

→ discourse linkage or contrast

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

ῥῆμα
word

Nominative

subject (of ἦν τίμιον)

→ participant prominence

ῥῆμα: 'word / utterance / thing-said'; renders Hebrew רָצַף; ῥῆμα κυρίου denotes prophetic revelation, the divine communication that is precisely what is in short supply in 'those days.'

κυρίου
of the LORD

Genitive

genitive of source (the LORD's word)

→ relational specification

κύριος: rendering of the Tetragrammaton; the genitive marks the word as originating from YHWH — divine revelation, not human counsel.

ἦν
was

Impf Act Indic 3 Sg · εἰμί

copula (with predicate τίμιον)

→ participant reference

εἰμί (impf.): the second ἦν links the subject ῥῆμα κυρίου to its predicate τίμιον, describing the chronic condition of the era rather than a momentary fact.

τίμιον
precious / rare

Nominative

predicate adjective (with ἦν)

→ participant prominence

τίμιος: 'valued / costly / rare'; renders Hebrew רָצַף, which here carries the nuance 'rare, scarce' (something precious because seldom found); the LXX preserves the double sense — the divine word is both prized and in short supply.

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 (with ἡμέραις)

→ noun-phrase marking

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

ἡμέραις
days

Dative

dative of time (with ἐν: 'in the days')

→ sphere or reference

ἡμέρα: 'day'; the plural with ἐκείναις denotes a whole era; ἐν ταῖς ἡμέραις ἐκείναις is a stock LXX temporal formula ('in those days') framing the period of revelatory scarcity.

ἐκεῖναις
those

Dative

demonstrative adjective (with ἡμέραις)

→ sphere or reference

ἐκεῖνος: 'that / those'; the distal demonstrative sets the era at a remove from the narrator's vantage, casting the prophetic drought as a bygone, dark period now to be broken.

οὐκ
not

negative adverb (with ἦν)

→ clausal qualification or emphasis

οὐ: objective negative; here negating the existence of διαστέλλουσα vision — there simply was no clear revelatory seeing.

ἦν
was

Impf Act Indic 3 Sg · εἰμί

existential copula (with οὐκ: 'there was no')

→ participant reference

εἰμί (impf.): existential use ('there was'); with the negative it asserts the absence of prophetic vision throughout the era.

ὄρασις
vision

Nominative

subject (of existential ἦν)

→ participant prominence

ὄρασις: 'sight / vision / appearance'; renders Hebrew רָאָה; the technical term for prophetic vision — its absence is the precise complement to the rarity of the ῥῆμα κυρίου, a comprehensive picture of revelatory silence.

διαστέλλουσα

distinguishing / making clear

Pres Act Part Nom Sg Fem · διαστέλλω

attributive participle (modifying ὄρασις)

→ verbal action or state

διαστέλλω: 'distinguish / set apart / make distinct'; the present participle qualifies ὄρασις as a vision that 'makes things clear / breaks through'; it glosses Hebrew $\Upsilon\eta\eta$ ('widespread' or 'breaking forth'), the LXX construing the rarity as the lack of any clearly-discriminating revelatory seeing.

2 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ Ἡλὶ ἐκάθευδεν ἐν τῷ τόπῳ αὐτοῦ καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἤρξαντο βαρύνεσθαι καὶ οὐκ ἠδύνατο βλέπειν

And it came to pass on that day that Eli was sleeping in his place, and his eyes had begun to grow heavy, and he could not see.

Narrative onset formula (καὶ ἐγένετο) introducing the night-scene

καὶ ἐγένετο

The καὶ ἐγένετο ... καί construction is a Hebraism (וַיְהִי) marking a temporal setting followed by the main event-clause. The notice of Eli's failing eyes (ἤρξαντο βαρύνεσθαι ... οὐκ ἠδύνατο βλέπειν) is both literal and symbolic: the priest who cannot see physically also lacks the διαστέλλουσα vision of v. 1, in pointed contrast to the boy about to hear God.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb of temporal-onset formula (καὶ ἐγένετο)

→ verbal action or state

γίνομαι (aor.): 'become / happen / come to pass'; καὶ ἐγένετο renders the Hebrew narrative formula יְהִי, introducing a temporal frame; the following καὶ before the main clause is the apodotic καὶ characteristic of this Hebraism.

ἐν

in / on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (with ἐν)

→ sphere or reference

ἡμέρα: 'day'; here ἐν τῇ ἡμέρᾳ ἐκείνῃ designates the specific occasion of the call, narrowing from the era ('those days,' v. 1) to a single decisive day/night.

ἐκείνη

that

Dative

demonstrative adjective (with ἡμέρα)

→ sphere or reference

ἐκεῖνος: 'that'; pins the action to the particular day on which the LORD breaks the silence.

καὶ

and

apodotic καὶ (introducing main clause after temporal frame)

→ discourse linkage or contrast

καὶ: the apodotic καὶ following καὶ ἐγένετο + temporal phrase, a Hebraism left untranslated in idiomatic English ('... that Eli was sleeping').

Ἠλὶ

Eli

subject (indeclinable proper noun)

→ participant identification

Ἠλὶ: the aged priest; his physical posture (sleeping, in his own place) and failing sight characterize him as passive and dim, foil to the alert, hearing boy.

ἐκάθευδεν

was sleeping / was lying down

Impf Act Indic 3 Sg · καθεύδω

main verb (background imperfect)

→ verbal action or state

καθεύδω: 'sleep / lie down'; renders Hebrew כָּכַשׁ; the imperfect depicts Eli's settled night-repose, setting the nocturnal scene of the call (cf. Samuel sleeping, v. 3).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with τόπῳ)

→ noun-phrase marking

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

τόπῳ

place

Dative

dative of place (with ἐν)

→ sphere or reference

τόπος: 'place / spot'; renders Hebrew מִקְדָּשׁ; Eli's customary sleeping-quarters within the sanctuary precincts.

αὐτοῦ

his

Genitive

genitive of possession (with τόπω)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with ὀφθαλμοί)

→ noun-phrase marking

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

ὀφθαλμοί

eyes

Nominative

subject (of ἤρξαντο)

→ participant prominence

ὀφθαλμός: 'eye'; renders Hebrew יָי; Eli's failing eyes function symbolically — the priest's loss of sight mirrors the era's loss of διαστέλλουσα vision (v. 1).

αὐτοῦ

his

Genitive

genitive of possession (with ὀφθαλμοί)

→ relational specification

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

ἤρξαντο

had begun

Aor Mid Indic 3 Pl · ἄρχω

main verb (ingressive, with complementary infinitive)

→ verbal action or state

ἄρχομαι (aor. mid.): 'begin'; takes the complementary infinitive βαρύνεσθαι; the middle marks the onset of Eli's progressive blindness — a process already underway.

βαρύνεσθαι

to grow heavy / dim

Pres Mid/Pass Inf · βαρύνω

complementary infinitive (with ἤρξαντο)

→ verbal action or state

βαρύνω: 'weigh down / make heavy'; in the passive of eyes, 'grow dim/heavy'; renders Hebrew הִחְזַךְ ('grow dim'); the same verb describes Pharaoh's heart being 'made heavy' — here applied to the literal heaviness of failing sight.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative adverb (with ἠδύνατο)

→ clausal qualification or emphasis

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

ἠδύνατο

he could / was able

Impf Mid/Pass Indic 3 Sg · δύναμαι

main verb (with complementary infinitive βλέπειν)

→ verbal action or state

δύναμαι (impf.): 'be able'; with οὐκ and the infinitive βλέπειν, 'he could not see'; the imperfect frames Eli's blindness as a continuing state, completing the symbolic picture of the unseeing priest.

βλέπειν

to see

Pres Act Inf · βλέπω

complementary infinitive (with ἠδύνατο)

→ verbal action or state

βλέπω: 'see / look'; renders Hebrew הִשָּׁח; Eli's incapacity to see physically stands in pointed counterpoint to Samuel, who will 'hear' the LORD and later 'see' the vision (ὄρασις, v. 15).

3 καὶ ὁ λύχνος τοῦ θεοῦ πρὶν ἐπισκευασθῆναι καὶ Σαμουὴλ ἐκάθευδεν ἐν τῷ ναῷ οὗ ἡ κιβωτὸς τοῦ θεοῦ

And the lamp of God before it was tended; and Samuel was sleeping in the temple, where the ark of God was.

Circumstantial time-marker (the lamp not yet extinguished) + scene-placement

καὶ ὁ λύχνος τοῦ θεοῦ

The lamp of God 'before it was tended/replenished' marks the time as the small hours before dawn, when the sanctuary lamp had nearly burned down but had not yet been refilled. The clause locating Samuel ἐν τῷ ναῷ οὗ ἡ κιβωτὸς τοῦ θεοῦ places the boy in maximal proximity to the divine presence enthroned over the ark — the appropriate setting for revelation.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with λύχνος)

→ noun-phrase marking

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

λύχνος

lamp

Nominative

subject (of an implied verbless clause)

→ participant prominence

λύχνος: 'lamp'; renders Hebrew נֵר; the lamp of God is the sanctuary menorah/lamp that was to burn through the night (cf. Exod 27:20–21); its near-spent state marks the pre-dawn hour.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (the lamp belonging to God / in God's sanctuary)

→ relational specification

θεός: 'God'; renders Hebrew אֱלֹהִים; the lamp 'of God' denotes the sacred sanctuary lamp; the genitive marks it as cultic property dedicated to divine service.

πρὶν

before

temporal conjunction (with infinitive: 'before')

→ discourse linkage or contrast

πρὶν: 'before'; with the aorist infinitive ἐπισκευασθῆναι it forms a temporal clause, 'before it was tended/replenished' — fixing the moment at the lamp's lowest ebb, just before the morning maintenance.

ἐπισκευασθῆναι

to be tended / replenished

Aor Pass Inf · ἐπισκευάζω

infinitive with πρὶν (temporal clause)

→ verbal action or state

ἐπισκευάζω: 'put in order / refit / repair'; the passive infinitive here means the lamp's being trimmed and refilled; the clause situates the call before the morning servicing of the lamp, i.e. in the deep of night.

καὶ

and

coordinate conjunction (introducing the Samuel-clause)

→ discourse linkage or contrast

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

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: the boy is now located precisely within the sanctuary, near the ark — the spatial setting prepares for the LORD's call.

ἐκάθευδεν

was sleeping

Impf Act Indic 3 Sg · καθεύδω

main verb (background imperfect)

→ verbal action or state

καθεύδω: 'sleep / lie down'; the same verb as of Eli (v. 2), pairing the two sleepers; but where Eli's sleep is mere repose, Samuel's will be interrupted by the divine voice.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ναῶ)

→ noun-phrase marking

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

ναῶ

temple / sanctuary

Dative

dative of place (with ἐν)

→ sphere or reference

ναός: 'temple / sanctuary / shrine'; renders Hebrew הֵיכָל; the term for the inner sanctuary building at Shiloh; Samuel's sleeping within it places him in the holiest accessible space.

οὓ

where

relative adverb of place ('where')

→ participant reference

οὓ: relative adverb 'where'; introduces the locative relative clause specifying the sanctuary as the place where the ark was kept.

ἡ

the

Nominative

article (with κιβωτός)

→ noun-phrase marking

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

κιβωτός

ark

Nominative

subject of verbless relative clause ('where the ark [was]')

→ participant prominence

κιβωτός: 'box / chest / ark'; renders Hebrew אָרֹן; the ark of the covenant, locus of the divine presence enthroned between the cherubim; its proximity makes the sanctuary the fitting place for the LORD to speak.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of possession (the ark of God)

→ relational specification

θεός: 'God'; ἡ κιβωτός τοῦ θεοῦ ('the ark of God') names the sacred object as God's own, the throne-footstool of his earthly presence.

4 καὶ ἐκάλεσεν κύριος Σαμουηλ Σαμουηλ καὶ εἶπεν ἰδοὺ ἐγώ

And the LORD called, 'Samuel, Samuel'; and he said, 'Here I am.'

Inciting event: the divine call breaks the silence (main narrative) καὶ ἐκάλεσεν κύριος

The aorist ἐκάλεσεν is the chapter's hinge — the first divine speech-act after the era of silence. The doubled vocative Σαμουηλ Σαμουηλ is the LXX's intensive personal summons (cf. Abraham, Moses, Jacob), and Samuel's ἰδοὺ ἐγώ ('Here I am') is the classic ready-to-obey response — though here misdirected, since he supposes Eli is calling.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν
called

Aor Act Indic 3 Sg · καλέω

main verb (divine call)

→ verbal action or state

καλέω: 'call / summon / name'; renders Hebrew קָרָא; the verb recurs as the leitmotif of the chapter (vv. 4, 5, 6, 8, 10), tracking the call repeatedly mistaken before it is rightly received.

κύριος
the LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton; the explicit divine subject identifies the caller for the reader, even though Samuel does not yet recognize the voice.

Σαμουηλ
Samuel

vocative object of address (indeclinable; first of doubled call)

→ participant identification

Σαμουηλ: the first member of the emphatic doubled vocative; direct address by name as the object of ἐκάλεσεν.

Σαμουηλ
Samuel

vocative (second of doubled call: intensive summons)

→ participant identification

Σαμουηλ: the doubled name (Σαμουηλ Σαμουηλ) is a Hebraic intensive vocative of urgent personal summons, paralleling 'Αβραάμ 'Αβραάμ (Gen 22:11) and Μωυσῆ Μωυσῆ (Exod 3:4).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν
he said

Aor Act Indic 3 Sg · λέγω

main verb (Samuel's response)

→ verbal action or state

λέγω: 'say'; introduces Samuel's reply; the subject shifts to Samuel, whose ἰδοὺ ἐγώ answers a summons he misattributes to Eli.

ἰδοὺ
behold / here

presentative interjection (with ἐγώ: 'here I am')

→ clausal contribution

ἰδοὺ: presentative particle 'behold / look'; renders Hebrew הִנֵּה; the phrase ἰδοὺ ἐγώ ('here I am, הִנֵּנִי') is the formulaic response of availability and readiness to obey (cf. Gen 22:1; Exod 3:4; Isa 6:8).

ἐγώ

I

Nominative

predicate of presentative ἰδοῦ ('here [am] I')

→ participant reference

ἐγώ: emphatic personal pronoun; with ἰδοῦ forms the self-presenting response 'here I am'; Samuel's prompt obedience is genuine, though directed to the wrong master.

5 καὶ ἔδραμεν πρὸς Ἡλὶ καὶ εἶπεν ἰδοῦ ἐγώ ὅτι κέκληκάς με καὶ εἶπεν οὐ κέκληκά σε ἀνάστρεφε κάθειυδε καὶ ἀνέστρεψεν καὶ ἐκάθειυδεν

And he ran to Eli and said, 'Here I am, for you called me'; and he said, 'I did not call you; go back, sleep.' And he went back and slept.

First misrecognition: Samuel runs to Eli (sequential narrative)

καὶ ἔδραμεν πρὸς Ἡλὶ

The first of three parallel scenes (vv. 5, 6, 8). Each has the same structure: Samuel runs/goes to Eli with ἰδοῦ ἐγώ ὅτι κέκληκάς με; Eli denies (οὐ κέκληκά σε) and sends him back to sleep. The perfect κέκληκα (both Samuel's and Eli's) frames the call as a standing, present-relevant act, sharpening the dramatic irony — a call has truly been issued, but not by Eli.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔδραμεν
he ran

Aor Act Indic 3 Sg · τρέχω

main verb (sequential action)

→ verbal action or state

τρέχω (aor. ἔδραμεν): 'run'; renders Hebrew גָּרַר; the eager running conveys Samuel's prompt, dutiful response to what he takes to be Eli's summons — zeal without yet the knowledge of its true source.

πρὸς
to

preposition + accusative (direction)

→ spatial or relational framing

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

Ἠλὶ
Eli

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ἠλὶ: the misidentified caller; Samuel naturally assumes the voice is the priest's, the only authority who would summon him at night.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν
he said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ verbal action or state

λέγω: introduces Samuel's words to Eli.

ἰδοὺ
behold / here

presentative interjection (with ἐγώ)

→ clausal contribution

ἰδοὺ: 'behold'; ἰδοὺ ἐγώ ('here I am') again expresses ready availability; the repetition across the call-scenes underscores Samuel's consistent obedience.

ἐγώ
I

Nominative

predicate of presentative ἰδοὺ

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as predicate of presentative ἰδοὺ.

ὅτι
for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces Samuel's reason for coming — his (mistaken) conviction that Eli had called.

κέκληκας
you have called

Perf Act Indic 2 Sg · καλέω

verb of causal clause

→ verbal action or state

καλέω (perf.): the perfect κέκληκας ('you have called') presents the summons as an accomplished act with present effect; the irony is that a call has indeed been issued and stands — but the LORD, not Eli, is its author.

με
me

Accusative

direct object (of κέκληκας)

→ participant reference

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (Eli's reply)

→ verbal action or state

λέγω: introduces Eli's denial and instruction.

οὐ

not

negative adverb (with κέκληκά)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negative adverb (with κέκληκά).

κέκληκά

I have called

Perf Act Indic 1 Sg · καλέω

main verb (Eli's denial)

→ verbal action or state

καλέω (perf.): Eli's οὐ κέκληκά σε ('I have not called you') truthfully denies authorship; the matched perfects (κέκληκας / κέκληκα) lock the dialogue around the question of who has truly issued the summons.

σε

you

Accusative

direct object (of κέκληκά)

→ participant reference

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

ἀνάστρεφε

go back / return

Pres Act Impv 2 Sg · ἀναστρέφω

main verb (imperative)

→ verbal action or state

ἀναστρέφω: 'turn back / return'; the present imperative directs Samuel to return to his place; paired with κάθευδε in asyndeton, it forms Eli's brusque dismissal.

κάθευδε

sleep / lie down

Pres Act Impv 2 Sg · καθεύδω

main verb (imperative, asyndetic with ἀνάστρεφε)

→ verbal action or state

καθεύδω: 'sleep'; the imperative resumes the verb of the night-setting (vv. 2–3); Eli sends the boy back to bed, not yet discerning the divine source.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστρεψεν

he went back

Aor Act Indic 3 Sg · ἀναστρέφω

main verb (compliance)

→ verbal action or state

ἀναστρέφω (aor.): Samuel's obedient return enacts Eli's command (ἀνάστρεφε), the aorist marking the accomplished compliance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάθευδεν

he slept / lay down

Impf Act Indic 3 Sg · καθεύδω

main verb (resultant state)

→ verbal action or state

καθεύδω (impf.): the shift to the imperfect after the aorist ἀνέστρεψεν depicts Samuel settling back into sleep — the calm before the call recurs.

6 καὶ προσέθετο κύριος καὶ ἐκάλεσεν Σαμουηλ Σαμουηλ καὶ ἐπορεύθη πρὸς Ἡλὶ τὸ δεύτερον καὶ εἶπεν ἰδοὺ ἐγὼ ὅτι κέκληκάς με καὶ εἶπεν οὐ κέκληκά σε ἀνάστρεφε κάθευδε

And the LORD called again, 'Samuel, Samuel'; and he went to Eli a second time and said, 'Here I am, for you called me'; and he said, 'I did not call you, my child; go back, sleep.'

Second misrecognition (parallel repetition with intensification) καὶ προσέθετο κύριος

The second call-scene. προσέθετο ... καὶ ἐκάλεσεν ('he added and called' = 'he called again') is a Hebraism (הִצְרָף + verb) for repeated action. The explicit τὸ δεύτερον ('a second time') marks the numbered escalation toward the climactic third/fourth call. The scene closely mirrors v. 5, building the pattern of obedience-without-recognition.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσέθετο

he did again / proceeded

Aor Mid Indic 3 Sg · προστίθμι

main verb (auxiliary in Hebraistic 'again' construction)

→ verbal action or state

προστίθμι (aor. mid.): 'add / proceed to do again'; προσέθετο ... καὶ ἐκάλεσεν is a calque of the Hebrew idiom הִצְרָף + verb ('he again called'); the auxiliary verb carries the sense 'once more,' marking the second summons (cf. v. 8, v. 21).

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton; the LORD persists in calling, the divine initiative undeterred by Samuel's misrecognition.

καὶ

and

coordinate conjunction (linking auxiliary to main verb)

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (the actual calling)

→ verbal action or state

καλέω: the leitmotif verb; with προσέθετο it forms 'called again.'

Σαμουηλ

Samuel

vocative object of address (first of doubled call)

→ participant identification

Σαμουηλ: first member of the renewed doubled vocative.

Σαμουηλ

Samuel

vocative (second of doubled call)

→ participant identification

Σαμουηλ: the doubled name repeats the intensive personal summons of v. 4.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

he went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (sequential action)

→ verbal action or state

πορεύομαι (aor. pass. dep.): 'go / proceed'; renders Hebrew יָלַךְ; the verb varies from ἔδραμεν (v. 5, 'ran') to ἐπορεύθη ('went'), perhaps a slight diminution of haste as the repeated summons begins to puzzle the boy.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Ἡλι

Eli

accusative object of πρὸς (indeclinable)

→ participant identification

Ἡλι: again the misidentified caller.

τὸ

the

Accusative

article (with adverbial δεῦτερον)

→ noun-phrase marking

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

δεῦτερον

second time

Accusative

adverbial accusative (ordinal: 'a second time')

→ object specification

δεύτερος: 'second'; the articular adverbial accusative τὸ δεῦτερον means 'the second time / again'; the explicit numbering builds the threefold/fourfold pattern of the call-sequence.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ verbal action or state

λέγω: introduces Samuel's repeated reply, verbatim as in v. 5.

ἰδοῦ

behold / here

presentative interjection (with ἐγώ)

→ clausal contribution

ἰδοῦ: 'behold'; the formula ἰδοῦ ἐγώ recurs unchanged.

ἐγώ

I

Nominative

predicate of presentative ἰδοῦ

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as predicate of presentative ἰδοῦ.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces Samuel's stated reason, identical to v. 5.

κέκληκας

you have called

Perf Act Indic 2 Sg · καλέω

verb of causal clause

→ verbal action or state

καλέω (perf.): the perfect again presents the call as an accomplished, present-effective act, attributed to Eli.

με

me

Accusative

direct object (of κέκληκας)

→ participant reference

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

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	εἶπεν he said Aor Act Indic 3 Sg · λέγω <i>main verb (Eli's reply)</i> → verbal action or state λέγω: introduces Eli's second denial.	οὐ not <i>negative adverb (with κέκληκά)</i> → participant reference οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negative adverb (with κέκληκά).	κέκληκά I have called Perf Act Indic 1 Sg · καλέω <i>main verb (Eli's denial)</i> → verbal action or state καλέω (perf.): Eli's repeated οὐ κέκληκά σε continues to disclaim the summons; the unvarying denial heightens the suspense before recognition dawns in v. 8.
σε you Accusative <i>direct object (of κέκληκά)</i> → participant reference σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (of κέκληκά).	ἀνάστρεφε go back / return Pres Act Impv 2 Sg · ἀναστρέφω <i>main verb (imperative)</i> → verbal action or state ἀναστρέφω: 'return'; Eli again sends the boy back, repeating the dismissal of v. 5.	κάθευδε sleep / lie down Pres Act Impv 2 Sg · καθεύδω <i>main verb (imperative, asyndetic)</i> → verbal action or state καθεύδω: 'sleep'; the recurring command to return to bed marks Eli's still-unenlightened state.	

7 καὶ Σαμουηλ πρὶν ἢ γνῶναι θεὸν καὶ ἀποκαλυφθῆναι αὐτῷ ῥῆμα κυρίου

Now Samuel, before he knew God, and before the word of the LORD was revealed to him —

Narratorial explanatory aside (parenthesis explaining the misrecognition) καὶ Σαμουηλ

A narrator's parenthetical interrupting the call-sequence to explain why Samuel keeps misattributing the voice: he did not yet 'know God' experientially, and the ῥῆμα κυρίου had not yet been 'revealed' (ἀποκαλυφθῆναι) to him. The two πρὶν-infinitives place this lack of relationship and revelation as the precondition for the confusion. The verse echoes v. 1's revelatory drought at the personal level.

καὶ

now / and

conjunction introducing parenthetical aside

→ discourse linkage or contrast

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

Σαμουηλ

Samuel

subject (topical, fronted; indeclinable)

→ participant identification

Σαμουηλ: fronted as the topic of the explanatory aside; the verse describes his spiritual state, not an action.

πρὶν

before

temporal conjunction (with ἢ + infinitive)

→ discourse linkage or contrast

πρὶν: 'before'; the combination πρὶν ἢ ('before') with the aorist infinitive γινῶναι expresses anteriority — Samuel's state prior to knowing God.

ἢ

than / [before]

particle reinforcing πρὶν (πρὶν ἢ = 'before')

→ discourse linkage or contrast

ἢ: with πρὶν forms the fuller temporal idiom πρὶν ἢ ('before [ever]'); the doubled particle is common in the LXX and Koine.

γινῶναι

to know

Aor Act Inf · γινώσκω

infinitive with πρὶν ἢ (temporal clause)

→ verbal action or state

γινώσκω: 'know / come to know (relationally)'; renders Hebrew יָדַע; the 'knowing' here is experiential acquaintance with God through revelation, not mere intellectual awareness — Samuel served God (v. 1) but had not yet personally received his word.

θεόν

God

Accusative

direct object (of γινῶναι)

→ object specification

θεός: 'God'; the object of the not-yet-attained knowing; the anarthrous θεόν stresses the category — Samuel had not yet had personal revelatory encounter with God.

καὶ

and

coordinate conjunction (linking second infinitive clause)

→ discourse linkage or contrast

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

ἀποκαλυφθῆναι

to be revealed

Aor Pass Inf · ἀποκαλύπτω

infinitive (coordinate with γινῶναι under πρὶν ἢ)

→ verbal action or state

ἀποκαλύπτω: 'uncover / reveal'; renders Hebrew נִפְלַג (Niphal 'be revealed'); the passive with ῥῆμα κυρίου as subject and αὐτῷ ('to him') as recipient marks divine self-disclosure — the very thing 'rare in those days' (v. 1) now about to occur.

αὐτῷ

to him

Dative

dative of recipient (with ἀποκαλυφθῆναι)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of recipient (with ἀποκαλυφθῆναι).

ῥῆμα

word

Nominative

subject of the passive infinitive ἀποκαλυφθῆναι

→ participant prominence

ῥῆμα: 'word / utterance'; ῥῆμα κυρίου recalls v. 1, framing the whole call as the breaking of the personal revelatory silence in Samuel's own experience.

κυρίου

of the LORD

Genitive

genitive of source (the LORD's word)

→ relational specification

κύριος: rendering of the Tetragrammaton; the word that has not yet been revealed is specifically the LORD's prophetic word.

8 καὶ προσέθετο κύριος καλέσαι Σαμουηλ ἐν τρίτῳ καὶ ἀνέστη καὶ ἐπορεύθη πρὸς Ἡλὶ καὶ εἶπεν ἰδοὺ ἐγὼ ὅτι κέκληκάς με καὶ ἐσοφίσατο Ἡλὶ ὅτι κύριος κέκληκεν τὸ παιδάριον

And the LORD called Samuel yet again, a third time; and he arose and went to Eli and said, 'Here I am, for you called me'; and Eli perceived that the LORD was calling the boy.

Third call and recognition turning-point (Eli discerns the divine source)

καὶ προσέθετο κύριος καλέσαι

The third call-scene reaches the cognitive turning-point. Here προσέθετο takes the complementary infinitive καλέσαι ('called again') and ἐν τρίτῳ ('a third time') completes the numbered sequence. The decisive verb is ἐσοφίσατο ('perceived/grew wise'): Eli at last discerns that κύριος is the caller. The perfect κέκληκεν (now with κύριος as subject) confirms what the matched perfects of vv. 5–6 had ironically pointed toward.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

προσέθετο
he did again

Aor Mid Indic 3 Sg · προστίθμι

main verb (auxiliary with complementary infinitive)

→ verbal action or state

προστίθμι (aor. mid.): here construed with the infinitive καλέσαι ('proceeded to call' = 'called again'), the Hebraistic 'again' idiom; the third occurrence of προσέθετο in the call (cf. v. 6) marks the relentless divine persistence.

κύριος
the LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton; the third summons confirms beyond doubt that the call is divine.

καλέσαι
to call

Aor Act Inf · καλέω

complementary infinitive (with προσέθετο)

→ verbal action or state

καλέω (aor. inf.): the leitmotif verb, now as the complement of προσέθετο; the construction 'added to call' = 'called yet again.'

Σαμουηλ

Samuel

object of καλέσαι (indeclinable)

→ participant identification

Σαμουηλ: the one called; here named once (the doubled vocative is not repeated in the third instance in the LXX).

ἐν

in / at

preposition + dative (ordinal: 'a third time')

→ spatial or relational framing

ἐν: with the ordinal τρίτῳ forms the temporal phrase ἐν τρίτῳ ('a third time / on the third [occasion]'), completing the numbered call-sequence.

τρίτῳ

third [time]

Dative

dative ordinal (with ἐν: temporal)

→ sphere or reference

τρίτος: 'third'; the threefold call (ἐν τρίτῳ) climaxes the misrecognized summons and triggers Eli's discernment.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

he arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (sequential action)

→ verbal action or state

ἀνίστημι (aor. intrans.): 'rise / get up'; renders Hebrew קָם; the added notice that Samuel 'arose' (not in vv. 5–6) heightens the deliberate, fully roused response on the climactic third call.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

he went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (sequential action)

→ verbal action or state

πορεύομαι (aor. pass. dep.): 'go'; Samuel goes to Eli a third time, repeating the now-familiar pattern.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Ἡλὶ

Eli

accusative object of πρὸς (indeclinable)

→ participant identification

Ἡλὶ: the priest, who on this third approach finally grasps the truth.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ verbal action or state

λέγω: introduces Samuel's reply, identical to vv. 5–6.

ἰδοὺ

behold / here

presentative interjection (with ἐγώ)

→ clausal contribution

ἰδοὺ: 'behold'; the formula ἰδοὺ ἐγώ once more.

ἐγώ

I

Nominative

predicate of presentative ἰδού

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as predicate of presentative ἰδού.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces Samuel's reason, still attributing the call to Eli.

κέκληκας

you have called

Perf Act Indic 2 Sg · καλέω

verb of causal clause

→ verbal action or state

καλέω (perf.): the third repetition of κέκληκας με; Samuel still cannot identify the true caller — but his words finally provoke Eli's recognition.

με

me

Accusative

direct object (of κέκληκας)

→ participant reference

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

καὶ

and

narrative conjunction (introducing the recognition)

→ discourse linkage or contrast

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

ἐσοφίσατο

perceived / grew wise

Aor Mid Indic 3 Sg · σοφίζω

main verb (cognitive turning-point)

→ verbal action or state

σοφίζω (aor. mid.): 'become wise / understand / discern'; renders Hebrew יָדָה (Hiphil 'perceive'); the middle here means Eli 'grew wise to' / 'figured out' the situation — the precise verb of insight that resolves the threefold confusion.

Ηλὶ

Eli

subject (indeclinable)

→ participant identification

Ηλὶ: though blind and slow, the old priest finally perceives the divine source — a flicker of the spiritual discernment proper to his office.

ὅτι

that

complementizer (content of ἐσοφίσατο)

→ clausal contribution

ὅτι: 'that'; introduces the object-clause stating what Eli discerned.

κύριος

the LORD

Nominative

subject of the ὅτι-clause

→ participant prominence

κύριος: rendering of the Tetragrammaton; the content of Eli's insight — it is the LORD, not himself, who calls.

κέκληκεν

has called / is calling

Perf Act Indic 3 Sg · καλέω

verb of the ὅτι-clause

→ verbal action or state

καλέω (perf.): now with κύριος as subject, the perfect κέκληκεν resolves the chain of κέκληκας/κέκληκα — the true author of the standing summons is disclosed: the LORD has called the boy.

τὸ

the

Accusative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

boy / lad

Accusative

direct object (of κέκληκεν)

→ object specification

παιδάριον: 'boy'; echoes v. 1, framing the wonder of the moment — the LORD calls not the priest but the παιδάριον, the lowly servant-child.

9 καὶ εἶπεν ἀνάστρεφε κάθευδε τέκνον καὶ ἔσται ἐὰν καλέσῃ σε καὶ ἔρεῖς λάλει κύριε ὅτι ἀκούει ὁ δοῦλός σου καὶ ἐπορεύθη Σαμουηλ καὶ ἐκοιμήθη ἐν τῷ τόπῳ αὐτοῦ

And he said, 'Go back, sleep, child; and it shall be, if he calls you, you shall say, "Speak, LORD, for your servant hears."' And Samuel went and lay down in his place.

Eli's instruction: the receptive formula (climax of section A)

καὶ εἶπεν ἀνάστρεφε κάθευδε τέκνον

Having discerned the source, Eli gives the crucial teaching. The conditional ἐὰν καλέσῃ σε with the future ἔρεῖς frames the prescribed response. The taught formula λάλει, κύριε, ὅτι ἀκούει ὁ δοῦλός σου ('Speak, LORD, for your servant hears') is the theological heart of the chapter: the proper posture before revelation is attentive submission. The address τέκνον ('child') shows Eli's tender authority over the boy.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (Eli's instruction)

→ verbal action or state

λέγω: introduces Eli's decisive counsel to Samuel.

ἀνάστρεφε

go back / return

Pres Act Impv 2 Sg · ἀναστρέφω

main verb (imperative)

→ verbal action or state

ἀναστρέφω: 'return'; the same command as vv. 5–6, but now joined to instruction rather than mere dismissal — Eli sends him back, this time prepared to answer rightly.

κάθευδε

sleep / lie down

Pres Act Impv 2 Sg · καθεύδω

main verb (imperative, asyndetic)

→ verbal action or state

καθεύδω: 'sleep'; Samuel is to return to his sleeping-place to await the next call.

τέκνον

child

vocative of address

→ clausal contribution

τέκνον: 'child / offspring'; vocative of affectionate address; renders Hebrew יְדִיד ('my son!'); marks the warm, paternal relationship between the old priest and the boy, the more poignant given the oracle's judgement on Eli's own sons.

καὶ

and

coordinate conjunction (introducing apodosis-setup)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (Hebraistic 'and it shall be' formula)

→ verbal action or state

εἰμί (fut.): καὶ ἔσται renders the Hebrew הָיָה, a stock formula introducing a future conditional scenario ('and it shall come to pass, if ...'); it sets up the protasis ἐὰν καλέσῃ σε.

ἐὰν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐὰν: 'if'; introduces the protasis of a future-more-vivid condition, taking the subjunctive καλέσῃ; the renewed call is treated as expected.

καλέση

he calls

Aor Act Subj 3 Sg · καλέω

verb of protasis (subjunctive with εάν)

→ verbal action or state

καλέω (aor. subj.): the leitmotif verb in the protasis; the implicit subject is the LORD, whom Eli now knows to be the caller.

σε

you

Accusative

direct object (of καλέση)

→ participant reference

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

καὶ

then / and

apodotic καὶ (introducing the apodosis)

→ discourse linkage or contrast

καί: apodotic καὶ after the protasis ('... then you shall say'), a Hebraism.

ἐρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω

main verb of apodosis (instructional future)

→ verbal action or state

λέγω (fut. ἐρεῖς): 'you shall say'; the future has imperatival force, prescribing the exact words Samuel is to use — Eli scripts the proper response to revelation.

λάλει

speak

Pres Act Impv 2 Sg · λαλέω

main verb (imperative within quoted formula)

→ verbal action or state

λαλέω: 'speak'; renders Hebrew נִדְבַּר; the present imperative invites the LORD to continue speaking — the posture of the attentive recipient of revelation; the heart of the taught formula.

κύριε

LORD / O Lord

Vocative

vocative of address (within the formula)

→ direct address

κύριος (voc.): rendering of the Tetragrammaton; here the vocative κύριε directly addresses the LORD as the one to whom Samuel is to listen — the divine caller, not a human master (note: at v. 10 the LXX omits this κύριε, Samuel saying simply λάλει).

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; grounds the invitation — the LORD may speak because his servant is listening.

ἀκούει

hears / is listening

Pres Act Indic 3 Sg · ἀκούω

verb of causal clause

→ verbal action or state

ἀκούω: 'hear / listen / obey'; renders Hebrew שָׁמַע; the present tense expresses the servant's continuous attentiveness; in the LXX ἀκούω often carries the nuance 'hear-and-obey,' so the formula declares both attention and submission.

ὁ

the

Nominative

article (with δοῦλος)

→ noun-phrase marking

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

δοῦλος

servant / slave

Nominative

subject (of ἀκούει)

→ participant prominence

δοῦλος: 'slave / servant'; renders Hebrew עַבְדִּי; Samuel's self-designation as the LORD's δοῦλος expresses total submission; the term, humbler than θεράπων, fits the posture of one wholly at the divine disposal.

σου

your

Genitive

genitive of relationship (with δοῦλος: 'your servant')

→ relational specification

σύ (gen. σου): 'your'; binds Samuel to the LORD as his very own servant, the relational basis of the listening.

καὶ

and

narrative conjunction (resuming narration)

→ discourse linkage or contrast

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

ἐπορεύθη

he went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Samuel's compliance)

→ verbal action or state

πορεύομαι (aor. pass. dep.): 'go'; Samuel obediently returns to his place to await the call, having been instructed.

Σαμουηλ

Samuel

subject (indeclinable)

→ participant identification

Σαμουηλ: the obedient boy, now prepared to receive the word.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοιμήθη

he lay down / slept

Aor Pass Indic 3 Sg · κοιμάω

main verb (resultant action)

→ verbal action or state

κοιμάω (aor. pass.): 'lie down / fall asleep'; renders Hebrew כָּנַשׁ; a variation on καθεύδω (vv. 2–3, 5); Samuel takes his place to await the LORD's renewed approach.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with τόπῳ)

→ noun-phrase marking

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

τόπῳ

place

Dative

dative of place (with ἐν)

→ sphere or reference

τόπος: 'place'; Samuel's own sleeping-spot within the sanctuary, echoing v. 2 (Eli ἐν τῷ τόπῳ αὐτοῦ); the parallel locations frame the two sleepers.

αὐτοῦ

his

Genitive

genitive of possession (with τόπῳ)

→ relational specification

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

10 καὶ ἦλθεν κύριος καὶ κατέστη καὶ ἐκάλεσεν αὐτὸν ὡς ἅπαξ καὶ ἅπαξ καὶ εἶπεν Σαμουηλ λάλει ὅτι ἀκούει ὁ δοῦλός σου

And the LORD came and stood and called him as before, time and again; and Samuel said, 'Speak, for your servant hears.'

Theophanic climax: the LORD's standing presence and Samuel's right response (opens section B)

καὶ ἦλθεν κύριος καὶ κατέστη

The decisive call. The pair ἦλθεν ... κατέστη ('came and took his stand') marks an intensified, quasi-theophanic presence — no longer a disembodied voice but the LORD standing present. ὡς ἅπαξ καὶ ἅπαξ ('as time and again' = as on the previous occasions) renders the Hebrew $\text{כַּדְּבָרִים הַהֵם}$. Samuel now answers with the taught formula, though the LXX omits κύριε (simply λάλει), perhaps reflecting Samuel's awe.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν
came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (theophanic approach)

→ verbal action or state

ἔρχομαι (aor. ἦλθεν): 'come'; renders Hebrew וַיָּבֹא ; the LORD's 'coming' marks an intensified presence beyond the earlier off-stage calling — the divine approach to the waiting servant.

κύριος
the LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton; the explicit divine subject of the climactic approach.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

κατέστη

stood / took his stand

Aor Act Indic 3 Sg · καθίστημι

main verb (theophanic posture)

→ verbal action or state

καθίστημι (aor. intrans. κατέστη): 'set oneself / take a stand / be present'; renders Hebrew מַחֲזִיק (Hithpael 'station oneself'); the LORD's 'standing' before Samuel evokes prophetic theophany (cf. the LORD standing by/over the prophet), making the call a personal encounter.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (the decisive call)

→ verbal action or state

καλέω: the leitmotif verb reaches its climactic, now rightly-received instance.

αὐτὸν

him

Accusative

direct object (of ἐκάλεσεν)

→ participant reference

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

ὥς

as

comparative particle (with ἅπαξ καὶ ἅπαξ)

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the comparison ὥς ἅπαξ καὶ ἅπαξ ('as on each previous time'), likening this call to the foregoing ones.

ἅπαξ

once

adverb (first of doubled distributive ἅπαξ καὶ ἅπαξ)

→ clausal contribution

ἅπαξ: 'once'; the doubled ἅπαξ καὶ ἅπαξ ('once and once' = 'time after time / as each previous time') renders the Hebrew distributive idiom מִן־כָּל־כֵּתִיב מִן־כָּל־כֵּתִיב, indicating the call was repeated just as before.

καὶ

and

conjunction within the doubled adverbial phrase

→ discourse linkage or contrast

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

ἅπαξ

once

adverb (second of doubled distributive)

→ clausal contribution

ἅπαξ: the second member of the distributive doublet; together = 'time and again, as on each prior occasion.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Samuel's response)

→ verbal action or state

λέγω: introduces Samuel's now rightly-directed reply.

Σαμουηλ

Samuel

subject (indeclinable)

→ participant identification

Σαμουηλ: the boy at last answers the LORD directly, having been taught the formula.

λάλει

speak

Pres Act Impv 2 Sg · λαλέω

main verb (imperative; Samuel's response)

→ verbal action or state

λαλέω: 'speak'; Samuel uses the formula taught in v. 9, but the LXX here omits the vocative κύριε (reading simply λάλει) — possibly reflecting reverent reticence or a textual variation; the invitation to the divine word is nonetheless complete.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; grounds the invitation in the servant's listening, as in v. 9.

ἀκούει

hears / is listening

Pres Act Indic 3 Sg · ἀκούω

verb of causal clause

→ verbal action or state

ἀκούω: 'hear / obey'; the present marks Samuel's continuous attentiveness — the posture in which true revelation is received.

ὁ

the

Nominative

article (with δοῦλος)

→ noun-phrase marking

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

δοῦλος

servant / slave

Nominative

subject (of ἀκούει)

→ participant prominence

δοῦλος: 'servant'; Samuel's self-identification as the LORD's δοῦλος, repeating v. 9 and sealing his submissive readiness.

σου

your

Genitive

genitive of relationship (with δοῦλος)

→ relational specification

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

11 καὶ εἶπεν κύριος πρὸς Σαμουηλ ἰδοὺ ἐγὼ ποιῶ τὰ ῥήματά μου ἐν Ἰσραὴλ ὥστε παντὸς ἀκούοντος αὐτὰ ἡχήσει ἀμφότερα τὰ ὦτα αὐτοῦ

And the LORD said to Samuel, 'Behold, I am doing my words in Israel, so that of everyone who hears them, both his ears shall ring.'

Onset of the oracle: the dread announcement (main divine speech)

καὶ εἶπεν κύριος πρὸς Σαμουηλ

The first words of the long-awaited revelation. ἰδοὺ ἐγὼ ποιῶ ('behold, I am doing') uses a futuristic present of imminent divine action. The ὥστε result-clause vividly anticipates the horror of the deed: ἡχήσει ἀμφότερα τὰ ὦτα αὐτοῦ ('both his ears shall ring/tingle'), a stock idiom (cf. 2 Kgs 21:12; Jer 19:3) for stunned dread at appalling news.

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 (divine speech introduction)

→ verbal action or state

λέγω: introduces the LORD's oracle to Samuel — the content of the long-silent ῥῆμα κυρίου now finally spoken.

κύριος
the LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton; the divine speaker of the oracle.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Σαμουηλ
Samuel

accusative object of πρὸς (indeclinable)

→ participant identification

Σαμουηλ: the recipient of his first prophetic word — a word of judgement against the house under whom he serves.

ἰδοὺ
behold

presentative interjection (with ἐγὼ ποιῶ)

→ clausal contribution

ἰδοὺ: 'behold'; renders Hebrew הִנֵּה; the attention-marker that opens prophetic announcements of imminent divine action.

ἐγὼ
I

Nominative

subject (emphatic first-person pronoun)

→ participant reference

ἐγὼ: the emphatic pronoun stresses YHWH's personal agency — it is the LORD himself who 'does' the coming deed; the same emphatic ἐγὼ that opens many divine oracles.

ποιῶ
I am doing

Pres Act Indic 1 Sg · ποιέω

main verb (futuristic present of divine action)

→ verbal action or state

ποιέω: 'do / make / perform'; renders Hebrew עָשָׂה; the present tense in a future context conveys the certainty and imminence of the divine deed — the judgement is as good as begun.

τὰ
the

Accusative

article (with ῥήματά)

→ noun-phrase marking

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

ῥήματά
words / things

Accusative

direct object (of ποιῶ)

→ object specification

ῥῆμα: 'word / matter / thing-done'; renders Hebrew דְּבַר, which spans both 'word' and 'deed/thing'; here τὰ ῥήματά μου ('my words/things') denotes the deeds the LORD has spoken and will now enact — the announced judgement made fact.

μου
my

Genitive

genitive of possession (with ῥήματά)

→ relational specification

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

ἐν
in

preposition + dative (locative/sphere)

→ spatial or relational framing

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

Ισραηλ

Israel

object of ἐν (indeclinable; sphere of the deed)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; the deed is to take place 'in Israel,' marking it as a public, nation-wide act of divine judgement, not a private matter of one priestly house.

ὥστε

so that

result conjunction (introducing consequence)

→ discourse linkage or contrast

ὥστε: 'so that / with the result that'; introduces a result clause describing the appalled reaction the deed will provoke.

παντὸς

of everyone

Genitive

genitive (possessor of τὰ ὦτα: 'everyone's ears')

→ relational specification

πᾶς: 'every / all'; παντὸς ἀκούοντος ('of everyone who hears') is a genitive whose referent owns the 'ears' that will ring; the universality stresses that no hearer will remain unmoved.

ἀκούοντος

who hears

Pres Act Part Gen Sg Masc · ἀκούω

attributive participle (with παντὸς)

→ verbal action or state

ἀκούω: 'hear'; the substantival participle 'everyone hearing'; the irony is sharp — the word once 'rare' (v. 1) will, when enacted, make every hearer's ears ring with dread.

αὐτά

them

Accusative

direct object (of ἀκούοντος; = τὰ ῥήματά)

→ participant reference

αὐτός: 'them'; the neuter plural refers back to τὰ ῥήματά — the report of the LORD's deeds.

ἤχησει

shall ring / tingle

Fut Act Indic 3 Sg · ἤχέω

main verb of result clause

→ verbal action or state

ἤχέω: 'sound / ring / resound'; renders Hebrew לָזַז ('tingle / quiver'); the idiom 'both ears will ring' (cf. 4 Kgdms 21:12; Jer 19:3) denotes the stunned, ringing shock that grips anyone who hears of so dreadful a judgement.

ἀμφότερα

both

Nominative

attributive adjective (with τὰ ὦτα: 'both ears')

→ participant prominence

ἀμφότεροι: 'both'; intensifies the idiom — not one ear but both will ring, the whole faculty of hearing overwhelmed by dread.

τὰ

the

Nominative

article (with ὦτα)

→ noun-phrase marking

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

ὦτα

ears

Nominative

subject (of ἤχησει)

→ participant prominence

οὖς (pl. ὦτα): 'ear'; the subject of the ringing; the image makes the coming judgement a thing whose mere report physically jolts the hearer.

αὐτοῦ

his

Genitive

genitive of possession (resumptive, with τὰ ὦτα)

→ relational specification

αὐτός (gen.): 'his'; resumes παντὸς ἀκούοντος — 'the ears of him (everyone who hears)'; a Hebraizing resumptive pronoun.

12 ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπεγερω̃ ἐπὶ Ηλι πάντα ὅσα ἐλάλησα εἰς τὸν οἶκον αὐτοῦ ἄρξομαι καὶ ἐπιτελέσω

In that day I will raise up against Eli all that I have spoken concerning his house; I will begin and I will finish.

Specification of the oracle: fulfilment of the prior word against Eli's house

ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπεγερω̃

The deed of v. 11 is now identified as the enactment of an earlier prophecy (cf. the man of God in ch. 2). ἐν τῇ ἡμέρᾳ ἐκείνῃ ('in that day') marks the appointed time of judgement. The merism ἄρξομαι καὶ ἐπιτελέσω ('I will begin and complete') guarantees the judgement's totality — once begun it will be carried through to the end.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἡμέρᾳ)

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

dative of time (with ἐν)

→ sphere or reference

ἡμέρᾳ: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('in that day') designates the appointed day of judgement — an eschatologically weighted formula in prophetic speech.

ἐκείνῃ

that

Dative

demonstrative adjective (with ἡμέρᾳ)

→ sphere or reference

ἐκεῖνος: 'that'; points to the determined future day on which the LORD enacts his word against Eli's house.

ἐπεγερω̃

I will raise up / bring to pass

Fut Act Indic 1 Sg · ἐπεγείρω

main verb (divine first-person announcement)

→ verbal action or state

ἐπεγείρω: 'raise up / rouse / bring about (against)'; the compound ἐπ- with ἐπὶ Ηλι marks hostile direction — the LORD will 'raise up' against Eli the full execution of what he has spoken; renders Hebrew קוּם (Hiphil 'carry out / establish').

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: here 'against'; marks Eli as the target of the announced judgement.

Ηλι

Eli

accusative object of ἐπί (indeclinable)

→ participant identification

Ηλι: the priest against whose house the prior word and now its fulfilment are directed.

πάντα

all things

Accusative

direct object (of ἐπεγερω̃; antecedent of ὅσα)

→ object specification

πᾶς: 'all'; πάντα ὅσα ('all that') stresses the comprehensiveness of the judgement — nothing of the prior threat will go unfulfilled.

ὅσα

as much as / whatever

Accusative

relative pronoun (object of ἐλάλησα; modifying πάντα)

→ participant reference

ὅσος: 'as much/many as'; the relative πάντα ὅσα ('all that') introduces the content of the prior divine word now to be enacted.

ἐλάλησα

I have spoken

Aor Act Indic 1 Sg · λαλέω

verb of relative clause

→ verbal action or state

λαλέω: 'speak'; refers back to the LORD's earlier announcement of judgement on Eli's house (cf. the man of God, 1 Kgdms 2:27–36); the aorist marks that completed prior speech now reaching fulfilment.

εἰς

concerning / against

preposition + accusative (reference: 'concerning')

→ spatial or relational framing

εἰς + acc.: here 'with reference to / against'; specifies the house of Eli as the subject of the prior word.

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house / household

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house / household / dynasty'; renders Hebrew תִּיבָּ; here 'house' denotes Eli's whole priestly line, the object of the everlasting judgement (cf. vv. 13–14).

αὐτοῦ

his

Genitive

genitive of possession (with οἶκον)

→ relational specification

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

ἄρξομαι

I will begin

Fut Mid Indic 1 Sg · ἄρχω

main verb (first member of merism)

→ verbal action or state

ἄρχομαι (fut. mid.): 'begin'; the pair ἄρξομαι καὶ ἐπιτελέσω ('I will begin and complete') is a merism of totality — the judgement, once initiated, will be carried fully through; renders the Hebrew לַחֲלֹק הַלַּחֲלֹקִי idiom of completed action.

καὶ

and

coordinate conjunction (linking the merism pair)

→ discourse linkage or contrast

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

ἐπιτελέσω

I will complete / finish

Fut Act Indic 1 Sg · ἐπιτελέω

main verb (second member of merism)

→ verbal action or state

ἐπιτελέω: 'bring to completion / accomplish fully'; the compound stresses the carrying-through to the very end; with ἄρξομαι it asserts that the judgement will be both begun and consummated without remission.

13 καὶ ἀνήγγελκα αὐτῷ ὅτι ἐκδικῶ ἐγὼ τὸν οἶκον αὐτοῦ ἕως αἰῶνος ἐν ἀδικίαις υἱῶν αὐτοῦ ὅτι
κακολογοῦντες θεὸν υἱοὶ αὐτοῦ καὶ οὐκ ἐνουθέτει αὐτοὺς καὶ οὐδ' οὕτως

And I have told him that I am avenging his house forever for the iniquities of his sons, because his sons were reviling God and he did not admonish them — and not even so [did he restrain them].

Ground of judgement: the sins of Eli's sons and his failure to restrain them

καὶ ἀνήγγελκα αὐτῷ

The oracle states the basis of judgement. The perfect ἀνήγγελκα ('I have declared') reaffirms the prior warning. Two causal ὅτι-clauses ground the everlasting vengeance: the sons' iniquities (reviling God) and Eli's failure to admonish (οὐκ ἐνουθέτει). The elliptical closing καὶ οὐδ' οὕτως ('and not even so [did he correct them]') leaves Eli's negligence hanging in damning incompleteness.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνήγγελκα

I have declared / told

Perf Act Indic 1 Sg · ἀναγγέλλω

main verb (divine declaration)

→ verbal action or state

ἀναγγέλλω: 'announce / report / declare'; renders Hebrew נָאָם (Hiphil); the perfect ἀνήγγελκα marks the LORD's prior disclosure to Eli (cf. 2:27–36) as a standing, present-relevant announcement — Eli was forewarned.

αὐτῷ

to him

Dative

dative of recipient (with ἀνήγγελκα; = Eli)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of recipient (with ἀνήγγελκα; = Eli).

ὅτι

that

complementizer (content of ἀνήγγελκα)

→ clausal contribution

ὅτι: 'that'; introduces the content of the declaration.

ἐκδικῶ

I am avenging / punishing

Pres Act Indic 1 Sg · ἐκδικέω

verb of the ὅτι-clause (futuristic/durative present)

→ verbal action or state

ἐκδικέω: 'avenge / exact justice / punish'; renders Hebrew עָנַשׁ/נָקַם; the present expresses the LORD's settled judicial purpose against Eli's house — a vengeance now set in motion and continuing 'forever.'

ἐγώ

I

Nominative

subject (emphatic pronoun, with ἐκδικῶ)

→ participant reference

ἐγώ: the emphatic pronoun underscores that the LORD himself is the judge and avenger — the punishment is divine, not merely circumstantial.

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house / household

Accusative

direct object (of ἐκδικῶ)

→ object specification

οἶκος: 'house / dynasty'; the object of the everlasting vengeance — Eli's whole priestly line, not he alone.

αὐτοῦ

his

Genitive

genitive of possession (with οἶκον)

→ relational specification

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

ἕως

until / forever

preposition + genitive (extent of time)

→ spatial or relational framing

ἕως: 'until / as far as'; ἕως αἰῶνος ('forever / to eternity') marks the permanence of the judgement — an irrevocable, perpetual sentence on the house of Eli.

αἰῶνος

age / eternity

Genitive

genitive object of ἕως (temporal extent)

→ relational specification

αἰών: 'age / eternity'; renders Hebrew עוֹלָם; ἕως αἰῶνος denotes the unending duration of the judgement — recurring in v. 14 to stress its irreversibility.

ἐν

for / on account of

preposition + dative (causal: 'because of')

→ spatial or relational framing

ἐν + dat.: here causal ('on account of / for'), a Hebraizing use of עַל; specifies the ground of the vengeance — the iniquities of Eli's sons.

ἀδικίαις

iniquities

Dative

dative of cause (with ἐν)

→ sphere or reference

ἀδικία: 'wrongdoing / iniquity / injustice'; renders Hebrew חַטָּאת; the plural denotes the manifold sins of Eli's sons (Hophni and Phinehas), the cause of the perpetual judgement.

υἱῶν

of sons

Genitive

genitive (subjective: the sons' iniquities)

→ relational specification

υἱός: 'son'; the genitive marks Eli's sons as the perpetrators of the ἀδικίαι; their priestly office made their sins the more grievous.

αὐτοῦ

his

Genitive

genitive of possession (with υἱῶν)

→ relational specification

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

ὅτι

because

causal conjunction (second ground)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the explanatory ground, spelling out the iniquity just named.

κακολογῶντες

reviling / speaking evil of

Pres Act Part Nom Pl Masc · κακολογέω

participle in periphrastic-style predication (with implied ἦσαν: 'were reviling')

→ verbal action or state

κακολογέω: 'speak evil of / revile / curse'; renders Hebrew לָקַח ('curse/treat with contempt'); the participle (with implied 'were') depicts the sons' habitual blasphemous contempt — the MT reads 'cursing for/against themselves' (כִּלְזָה לְעַצְמָם), but the LXX makes God the explicit object (θεόν), heightening the gravity.

θεόν

God

Accusative

direct object (of κακολογῶντες)

→ object specification

θεός: 'God'; the LXX names God as the direct object of the sons' reviling — an explicit charge of blasphemy that grounds the everlasting judgement.

υἱοὶ

sons

Nominative

subject (of the participial predication)

→ participant prominence

υἱός: 'son'; the subject of κακολογῶντες — Eli's sons, repeated to clarify the agents of the blasphemy.

αὐτοῦ

his

Genitive

genitive of possession (with υἱοὶ)

→ relational specification

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

καὶ

and

coordinate conjunction (adding Eli's failure)

→ discourse linkage or contrast

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

οὐκ

not

negative adverb (with ἐνουθέτει)

→ clausal qualification or emphasis

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

ἐνουθέτει

he admonished / warned

Impf Act Indic 3 Sg · νουθετέω

main verb (Eli's culpable omission)

→ verbal action or state

νουθετέω: 'admonish / warn / set right'; the negated imperfect οὐκ ἐνουθέτει ('he was not admonishing them') indicts Eli's chronic failure to discipline his sons — the parental/priestly negligence that draws his house into the judgement.

αὐτούς

them

Accusative

direct object (of ἐνουθέτει; = the sons)

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐδ'

not even

negative adverb (elided οὐδέ, with οὕτως)

→ clausal contribution

οὐδέ (elided οὐδ'): 'not even / nor'; with οὕτως forms the elliptical clause καὶ οὐδ' οὕτως ('and not even so [did he restrain them]'); the suppressed verb leaves the indictment trailing in damning incompleteness — even confronted, Eli did nothing decisive.

οὕτως

so / thus

adverb of manner (with elliptical clause)

→ adverbial qualification

οὕτως: 'thus / so'; in the idiom οὐδ' οὕτως ('not even so') it points to Eli's persistent inaction despite full knowledge — a Hebraic ellipsis (cf. **וְלֹא כִּי הָיָה**) charging him with failing to check his sons.

14 ὥμοσα τῷ οἴκῳ Ηλι εἰ ἐξιλασθήσεται ἀδικία οἴκου Ηλι ἐν θυμιάματι καὶ ἐν θυσίαις ἕως αἰῶνος

I have sworn to the house of Eli: the iniquity of the house of Eli shall not be atoned for by incense or by sacrifices forever.

Sworn finality: the judgement sealed by divine oath (close of section B)

ὥμοσα τῷ οἴκῳ Ηλι

The oracle climaxes in a divine oath. ὥμοσα ('I have sworn') invokes the strongest form of irrevocable commitment. The εἰ ('if') is the Hebraistic oath-formula for emphatic negation (**וְאִם** = 'surely not'): 'I swear that the iniquity shall NOT be expiated.' The pairing θυμιάμα / θυσίαι ('incense / sacrifices') covers the whole cultic means of atonement — none of it can ever lift this guilt.

ὥμοσα

I have sworn

Aor Act Indic 1 Sg · ὤμνημι

main verb (divine oath)

→ verbal action or state

ὤμνημι (aor. ὥμοσα): 'swear (an oath)'; renders Hebrew **נִשְׁבַּע**; the LORD's self-binding oath gives the judgement absolute finality — what is sworn cannot be revoked (cf. Ps 110:4; Heb 6:13–18).

τῷ

to the

Dative

article (with οἴκῳ)

→ noun-phrase marking

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

οἴκῳ

house / household

Dative

dative (concerning/against the house of Eli)

→ sphere or reference

οἶκος: 'house / dynasty'; the dative marks the house of Eli as the object of the sworn judgement — the oath is sworn 'with respect to / against' it.

Ηλι

of Eli

genitive of possession (with οἴκῳ; indeclinable)

→ participant identification

Ηλι: the priest whose house is sworn under irrevocable judgement; the name recurs twice in this verse for solemn emphasis.

εἰ

[surely not]

particle of emphatic negation in oath-formula

→ discourse linkage or contrast

εἰ: in oath-contexts the LXX uses εἰ to render the Hebrew וְאִם , which in a sworn statement functions as a strong negative ('[may such-and-such happen] if ...' = 'surely ... not'); thus εἰ ἐξιλασθήσεται means 'it shall surely NOT be atoned for'

ἐξιλασθήσεται

shall be atoned for / expiated

Fut Pass Indic 3 Sg · ἐξιλάσκομαι

main verb (apodosis of oath; emphatically negated)

→ verbal action or state

ἐξιλάσκομαι: 'make atonement / expiate / propitiate'; renders Hebrew סָפַר ; the technical cultic term for the removal of guilt; under the oath-εἰ it is emphatically denied — no rite can ever cleanse this iniquity.

ἀδικία

iniquity

Nominative

subject (of ἐξιλασθήσεται)

→ participant prominence

ἀδικία: 'iniquity / wrongdoing'; renders Hebrew וְעָוֹן ; the guilt of Eli's house that no sacrifice can lift — its inexpressibility is the heart of the oath.

οἴκου

of the house

Genitive

genitive (subjective/possessive: the house's iniquity)

→ relational specification

οἶκος: 'house'; the genitive binds the inexpressible guilt specifically to the house of Eli.

Ἡλι

of Eli

genitive of possession (with οἴκου; indeclinable)

→ participant identification

Ἡλι: repeated for emphasis — 'the iniquity of the house of Eli'; the doubled naming drives home whose guilt is at stake.

ἐν

by / with

preposition + dative (instrumental means)

→ spatial or relational framing

ἐν + dat.: instrumental ('by means of'); names the cultic means that will prove powerless to expiate the guilt.

θυμιάματι

incense

Dative

dative of means (with ἐν)

→ sphere or reference

θυμιάμα: 'incense / incense-offering'; renders Hebrew קֶרֶבַח (here, or קֶרֶבֶט); paired with θυσία it represents the whole sacrificial apparatus — none of which can atone for this house.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

by / with

preposition + dative (instrumental means)

→ spatial or relational framing

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

θυσίαις

sacrifices

Dative

dative of means (with ἐν)

→ sphere or reference

θυσία: 'sacrifice / offering'; renders Hebrew זֶבַח ; with θυμιάμα forms a merism for the entire cult; the LORD's oath declares the guilt of Eli's house beyond the reach of any sacrificial remedy.

ἕως

until / forever

preposition + genitive (extent of time)

→ spatial or relational framing

ἕως: 'until'; ἕως αἰῶνος ('forever') seals the permanence — the inexpressibility is everlasting, echoing v. 13.

αἰῶνος

age / eternity

Genitive

genitive object of ἕως (temporal extent)

→ relational specification

αἰών: 'age / eternity'; renders Hebrew דָּוָר ; the repeated ἕως αἰῶνος (cf. v. 13) frames the entire judgement of Eli's house as perpetual and irreversible.

15 καὶ κοιμᾶται Σαμουηλ ἕως πρωὶ καὶ ὥρθρισεν τὸ πρωὶ καὶ ἤνοιξεν τὰς θύρας οἴκου κυρίου καὶ Σαμουηλ ἐφοβήθη ἀπαγγεῖλαι τὴν ὄρασιν τῷ Ηλι

And Samuel slept until morning; and he rose early in the morning and opened the doors of the house of the LORD; and Samuel feared to report the vision to Eli.

Morning aftermath: Samuel's fear to report (opens section C) καὶ κοιμᾶται Σαμουηλ ἕως πρωὶ

The narrative resumes after the oracle. The historic present κοιμᾶται ('sleeps') vivifies the transition to morning. Samuel resumes his ordinary temple duty (opening the doors) — a touch of normalcy after the night's dread revelation. The closing clause names the human drama: ἐφοβήθη ἀπαγγεῖλαι ('he feared to report') the ὄρασις (vision) to the very man it condemns.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κοιμᾶται

sleeps / lay sleeping

Pres Mid/Pass Indic 3 Sg · κοιμάω

main verb (historic present)

→ verbal action or state

κοιμάω: 'lie down / sleep'; the historic present κοιμᾶται brings the scene before the reader's eyes; Samuel lies through the night until morning after receiving the weighty oracle.

Σαμουηλ

Samuel

subject (indeclinable)

→ participant identification

Σαμουηλ: the recipient of the vision, now bearing its burden into the morning.

ἕως

until

preposition (temporal: 'until')

→ spatial or relational framing

ἕως: 'until'; with πρωί marks the duration of Samuel's sleep up to dawn.

πρωὶ

morning

adverb of time (indeclinable: 'morning')

→ clausal contribution

πρωί: 'early / in the morning'; an indeclinable adverbial noun; ἕως πρωί ('until morning') marks the night's end and the return to daily routine.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὥρθρισεν

he rose early

Aor Act Indic 3 Sg · ὀρθρίζω

main verb (sequential action)

→ verbal action or state

ὀρθρίζω: 'rise early / do at dawn'; renders Hebrew קִיּוּם ; denotes the conscientious early start to the day's sanctuary duties — Samuel keeps his service even under the weight of the vision.

τὸ

the

Accusative

article (with adverbial πρωί)

→ noun-phrase marking

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

πρωὶ
morning

adverbial accusative of time (with article: 'in the morning')

→ clausal contribution

πρωί: here τὸ πρωί ('in the morning') as an articular adverbial accusative of time, reinforcing ὥρθρισεν — early at daybreak.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἤνοιξεν
he opened

Aor Act Indic 3 Sg · ἀνοίγω

main verb (sequential action)

→ verbal action or state

ἀνοίγω: 'open'; renders Hebrew פתח; opening the sanctuary doors at dawn was part of the daily liturgical service — the detail shows Samuel faithfully performing his ordinary duties (cf. λειτουργῶν, v. 1).

τὰς
the

Accusative

article (with θύρας)

→ noun-phrase marking

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

θύρας
doors

Accusative

direct object (of ἤνοιξεν)

→ object specification

θύρα: 'door / gate'; renders Hebrew פתח; the doors of the sanctuary, whose opening marks the start of the day's worship.

οἴκου
of the house

Genitive

genitive (the house to which the doors belong)

→ relational specification

οἶκος: 'house'; here οἶκος κυρίου ('house of the LORD') = the sanctuary at Shiloh, the dwelling of the divine presence.

κυρίου
of the LORD

Genitive

genitive of possession (with οἴκου)

→ relational specification

κύριος: rendering of the Tetragrammaton; the sanctuary belongs to the LORD whose word Samuel has just received.

καὶ
and

narrative conjunction (introducing the inner tension)

→ discourse linkage or contrast

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

Σαμουηλ
Samuel

subject (indeclinable)

→ participant identification

Σαμουηλ: named again as the subject of the emotional clause — the boy caught between the divine word and his affection/awe for Eli.

ἐφοβήθη
he feared / was afraid

Aor Pass Indic 3 Sg · φοβέομαι

main verb (with complementary infinitive)

→ verbal action or state

φοβέομαι (aor. pass. dep.): 'fear / be afraid'; renders Hebrew פחד; Samuel's fear is the natural dread of a young servant compelled to deliver a ruinous oracle to his revered master — the human cost of the prophetic vocation.

ἀπαγγεῖλαι
to report / announce

Aor Act Inf · ἀπαγγέλλω

complementary infinitive (with ἐφοβήθη)

→ verbal action or state

ἀπαγγέλλω: 'report / announce / bring word'; renders Hebrew דבר; the very act Eli will shortly demand (v. 17) — Samuel shrinks from the painful duty of relaying judgement.

τὴν
the

Accusative

article (with ὄρασιν)

→ noun-phrase marking

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

ὄρασιν

vision

Accusative

direct object (of ἀπαγγεῖλαι)

→ object specification

ὄρασις: 'vision'; renders Hebrew רָאָה; pointedly echoes v. 1 (οὐκ ἦν ὄρασις διαστέλλουσα) — the very ὄρασις that was lacking in 'those days' has now been granted to Samuel, the drought broken in the person of the boy.

τῷ

to the

Dative

article (with Ἡλι)

→ noun-phrase marking

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

Ἡλι

Eli

dative of recipient (with ἀπαγγεῖλαι; indeclinable)

→ participant identification

Ἡλι: the recipient Samuel fears to face — the one whom the vision condemns.

16 καὶ εἶπεν Ἡλι πρὸς Σαμουηλ Σαμουηλ τέκνον καὶ εἶπεν ἰδοὺ ἐγώ

And Eli said to Samuel, 'Samuel, my child'; and he said, 'Here I am.'

Eli initiates the exchange (dialogue resumes) καὶ εἶπεν Ἡλι πρὸς Σαμουηλ

Now it is Eli who calls Samuel — a role-reversal from the night. The doubled-then-tender address Σαμουηλ τέκνον ('Samuel, child') and Samuel's familiar ἰδοὺ ἐγώ echo the call-scenes, but now the summons is human and known. The brief exchange sets up Eli's adjuration in v. 17.

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 (Eli's address)

→ verbal action or state

λέγω: introduces Eli's summons — now the priest, not the LORD, calls Samuel.

Ἡλι

Eli

subject (indeclinable)

→ participant identification

Ἡλι: the priest takes the initiative, sensing Samuel has something to tell.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Σαμουηλ Samuel <i>accusative object of πρὸς (indeclinable)</i> → participant identification Σαμουηλ: the one addressed.	Σαμουηλ Samuel <i>vocative of address (within the quotation)</i> → participant identification Σαμουηλ: vocative; Eli calls the boy by name, the address now coming from the known human master rather than the unrecognized divine voice.	τέκνον child <i>vocative of address (appositional)</i> → clausal contribution τέκνον: 'child'; the affectionate vocative (cf. v. 9) underscores the tender bond between Eli and Samuel, lending pathos to the dreadful word about to be reported.	καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
εἶπεν he said Aor Act Indic 3 Sg · λέγω <i>main verb (Samuel's reply)</i> → verbal action or state λέγω: introduces Samuel's response to Eli's call.	ἰδοὺ behold / here <i>presentative interjection (with ἐγώ)</i> → clausal contribution ἰδοὺ: 'behold'; ἰδοὺ ἐγώ ('here I am') once more — but now the answer to a human summons he rightly recognizes, framing the role-reversal of the morning scene.	ἐγώ I Nominative <i>predicate of presentative ἰδοὺ</i> → participant reference ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as predicate of presentative ἰδοὺ.	

17 καὶ εἶπεν τί τὸ ῥῆμα τὸ λαληθὲν πρὸς σέ μὴ δὴ κρύψῃς ἀπ' ἐμοῦ τάδε ποιήσαι σοι ὁ θεὸς καὶ τάδε προσθεῖη ἐὰν κρύψῃς ἀπ' ἐμοῦ ῥῆμα ἐκ πάντων τῶν λόγων τῶν λαληθέντων σοι ἐν τοῖς ὠσίν σου

And he said, 'What is the word that was spoken to you? Do not hide it from me. May God do thus to you, and thus add, if you hide from me a word out of all the words spoken to you in your ears.'

Eli's adjuration: a self-curse oath compelling full disclosure καὶ εἶπεν τί τὸ ῥῆμα

Eli demands the vision with a binding oath-formula. The prohibition μὴ δὴ κρύψῃς ('do not hide') is reinforced by the conditional self-curse τάδε ποιήσαι σοι ὁ θεὸς καὶ τάδε προσθεῖη ('may God do thus and so to you'), the standard biblical imprecation invoking unspecified disaster upon the one who conceals. The optatives (ποιήσαι, προσθεῖη) express the wish-curse. Eli accepts in advance whatever the word may be.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (Eli's demand)

→ verbal action or state

λέγω: introduces Eli's adjuration.

τί

what

Nominative

interrogative pronoun (predicate of the question)

→ participant reference

τίς: 'what / who'; the interrogative opens Eli's direct demand to know the content of the divine word.

τὸ

the

Nominative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

word

Nominative

subject of the question (τί τὸ ῥῆμα)

→ participant prominence

ῥῆμα: 'word / matter'; here the specific oracle spoken to Samuel; Eli wants the precise content.

τὸ

the

Nominative

article (with participle λαληθὲν)

→ noun-phrase marking

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

λαληθὲν

spoken

Aor Pass Part Nom Sg Neut · λαλέω

attributive participle (modifying ῥῆμα)

→ verbal action or state

λαλέω (aor. pass. part.): 'spoken'; the articular participle τὸ λαληθὲν ('that was spoken') qualifies the ῥῆμα as the divine utterance Samuel received in the night.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς

→ participant reference

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

μὴ

not

negative particle (with subjunctive κρύψης: prohibition)

→ discourse linkage or contrast

μὴ: the negative of prohibition; with the aorist subjunctive κρύψης forms a prohibitive ('do not hide').

δὴ

now / please

emphatic particle (urgency with the prohibition)

→ discourse linkage or contrast

δὴ: emphatic/hortatory particle, 'now / pray / by all means'; renders Hebrew עַתָּה ; lends urgency and earnestness to Eli's plea.

κρύψης

you hide / conceal

Aor Act Subj 2 Sg · κρύπτω

main verb (prohibitive subjunctive with μὴ δὴ)

→ verbal action or state

κρύπτω: 'hide / conceal'; renders Hebrew תָּחִיב ; the prohibitive subjunctive forbids any concealment of the word — Eli insists on full disclosure regardless of its content.

ἀπ

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό (elided ἀπ): 'from'; with ἐμοῦ marks Eli as the one from whom nothing is to be withheld.

ἐμοῦ

me

Genitive

genitive object of ἀπό (with κρύψεως)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of ἀπό (with κρύψεως).

τάδε

thus / these things

Accusative

demonstrative (object of ποιῆσαι; oath-formula)

→ object specification

ὅδε (τάδε): 'these things / thus'; in the imprecation τάδε ποιῆσαι ... καὶ τάδε προσθεῖη ('may God do thus ... and add thus'), τάδε stands in for the unspecified disaster the curse invokes — a stock self-curse formula (cf. Ruth 1:17; 1 Kgdms 14:44).

ποιῆσαι

may he do

Aor Act Opt 3 Sg · ποιέω

main verb (optative of wish/imprecation)

→ verbal action or state

ποιέω (aor. opt.): 'do / make'; the optative ποιῆσαι expresses the wish-curse — 'may God do (thus) to you'; the optative mood is the classic vehicle of the biblical self-imprecation.

σοι

to you

Dative

dative of disadvantage (with ποιῆσαι)

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (with ποιῆσαι).

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject (of ποιῆσαι and προσθεῖη)

→ participant prominence

θεός: 'God'; the one invoked to execute the curse; calling on God as the agent of the imprecation gives the oath its binding seriousness.

καὶ

and

coordinate conjunction (linking the two curse-clauses)

→ discourse linkage or contrast

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

τάδε

thus / and more

Accusative

demonstrative (object of προσθεῖη; intensifying the curse)

→ object specification

ὅδε (τάδε): the second τάδε in the doubled imprecation ('and may he add thus also'), intensifying the threatened punishment — the formula's repetition heightens its solemnity.

προσθεῖη

may he add

Aor Act Opt 3 Sg · προστίθημι

main verb (optative of wish/imprecation, paired with ποιῆσαι)

→ verbal action or state

προστίθημι (aor. opt.): 'add'; καὶ τάδε προσθεῖη ('and may he add thus') escalates the curse — 'may God do this and more besides'; the optative pair (ποιῆσαι ... προσθεῖη) is the fixed shape of the biblical self-curse oath.

ἐάν

if

conditional conjunction (protasis of the oath)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the condition that would trigger the curse — Samuel's concealment of any part of the word.

κρύψεως

you hide / conceal

Aor Act Subj 2 Sg · κρύπτω

verb of protasis (subjunctive with ἐάν)

→ verbal action or state

κρύπτω (aor. subj.): 'hide'; the protasis of the oath — any concealment would invoke the curse; the repetition of κρύπτω (cf. the prohibition above) drives home the demand for total disclosure.

ἀπ

from

preposition + genitive (separation)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

genitive object of ἀπό

→ relational specification

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

ῥῆμα

a word

Accusative

direct object (of κρύψης)

→ object specification

ῥῆμα: 'word'; here 'a (single) word/thing' — Eli forbids the concealment of even one item out of the whole oracle.

ἐκ

out of / from among

preposition + genitive (partitive)

→ spatial or relational framing

ἐκ: 'out of'; partitive, marking the single ῥῆμα as drawn from the totality of the words spoken.

πάντων

all

Genitive

attributive (with λόγων: 'all the words')

→ relational specification

πᾶς: 'all'; ἐκ πάντων τῶν λόγων ('from all the words') stresses comprehensiveness — nothing of the entire oracle may be withheld.

τῶν

the

Genitive

article (with λόγων)

→ noun-phrase marking

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

λόγων

words

Genitive

genitive (partitive, with ἐκ πάντων)

→ relational specification

λόγος: 'word / saying'; renders Hebrew רַב־דָּבָר; here the whole body of the oracle spoken to Samuel, every part of which Eli demands.

τῶν

the

Genitive

article (with participle λαληθέντων)

→ noun-phrase marking

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

λαληθέντων

spoken

Aor Pass Part Gen Pl Masc · λαλέω

attributive participle (modifying λόγων)

→ verbal action or state

λαλέω (aor. pass. part.): 'spoken'; τῶν λαληθέντων σοι ('that were spoken to you') qualifies the words as the divine communication Samuel received.

σοι

to you

Dative

dative of recipient (with λαληθέντων)

→ participant reference or interest

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

ἐν

in

preposition + dative (locative idiom)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with ὥσιν)

→ noun-phrase marking

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

ὡσὶν

ears

Dative

dative of place (with ἐν: idiomatic 'in your ears')

→ sphere or reference

οὖς (dat. pl. ὡσὶν): 'ear'; the idiom ἐν τοῖς ὡσὶν σου ('in your ears') renders Hebrew שְׁמִיעָתִי, a Hebraism for direct, personal oral communication — the word came to Samuel's own hearing.

σου

your

Genitive

genitive of possession (with ὡσὶν)

→ relational specification

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

18 καὶ ἀπήγγειλεν Σαμουηλ πάντας τοὺς λόγους καὶ οὐκ ἔκρυψεν ἀπ' αὐτοῦ καὶ εἶπεν Ἡλι κύριος αὐτός τὸ ἀγαθὸν ἐνώπιον αὐτοῦ ποιήσει

And Samuel reported all the words and hid nothing from him. And Eli said, 'It is the LORD himself; let him do what is good in his sight.'

Resolution of section C: Samuel's full disclosure and Eli's submission

καὶ ἀπήγγειλεν Σαμουηλ πάντας τοὺς λόγους

Samuel obeys the adjuration completely (πάντας ... οὐκ ἔκρυψεν), the positive answering of v. 15's fear and v. 17's demand. Eli's response is a model of pious resignation: κύριος αὐτός ('it is the LORD himself') acknowledges the divine source, and τὸ ἀγαθὸν ἐνώπιον αὐτοῦ ποιήσει ('let him do what is good in his sight') submits without protest to the very judgement pronounced against him.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγγειλεν
he reported / told

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb (Samuel's disclosure)

→ verbal action or state

ἀπαγγέλλω: 'report / announce'; the very act Samuel feared (ἀπαγγεῖλαι, v. 15); he now carries it out fully, the aorist marking the completed, faithful delivery.

Σαμουηλ
Samuel

subject (indeclinable)

→ participant identification

Σαμουηλ: the boy proves a faithful conduit of the word, overcoming his fear — his first act of true prophetic courage.

πάντας
all

Accusative

attributive (with τοὺς λόγους)

→ object specification

πάς: 'all'; πάντας τοὺς λόγους ('all the words') answers Eli's demand for full disclosure (ἐκ πάντων τῶν λόγων, v. 17) — Samuel holds back nothing.

τοὺς
the

Accusative

article (with λόγους)

→ noun-phrase marking

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

λόγους
words

Accusative

direct object (of ἀπήγγειλεν)

→ object specification

λόγος: 'word'; the whole content of the oracle, now relayed in full.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ
not

negative adverb (with ἔκρυψεν)

→ clausal qualification or emphasis

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

ἔκρυψεν
he hid / concealed

Aor Act Indic 3 Sg · κρύπτω

main verb (litotic emphasis on full disclosure)

→ verbal action or state

κρύπτω: 'hide'; οὐκ ἔκρυψεν ('he hid nothing') directly fulfils Eli's adjuration μὴ ... κρύψῃς (v. 17); the litotes underlines the completeness of Samuel's honesty.

ἀπὸ
from

preposition + genitive (separation)

→ spatial or relational framing

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

αὐτοῦ
him

Genitive

genitive object of ἀπό (= Eli)

→ relational specification

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

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 (Eli's submission)

→ verbal action or state

λέγω: introduces Eli's pious response to the dread word.

Ἠλὶ

Eli

subject (indeclinable)

→ participant identification

Ἠλὶ: the condemned priest, who receives the sentence with remarkable submission rather than protest.

κύριος

the LORD

Nominative

subject of the verbless clause (κύριος αὐτός)

→ participant prominence

κύριος: rendering of the Tetragrammaton; Eli's confession κύριος αὐτός ('it is the LORD himself') acknowledges the divine origin of the word and so its rightful authority over him.

αὐτός

himself / he

Nominative

intensive pronoun (with κύριος: 'the LORD himself')

→ participant reference

αὐτός: 'himself'; the intensive pronoun stresses that it is the LORD in person who has spoken — Eli bows to no human verdict but to God's own decree.

τὸ

the

Accusative

article (with substantival ἀγαθόν)

→ noun-phrase marking

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

ἀγαθόν

good / what is good

Accusative

direct object (substantival adjective, of ποιήσει)

→ object specification

ἀγαθός: 'good'; τὸ ἀγαθόν ('what is good') as the object of ποιήσει; Eli leaves the verdict to God's own judgement of what is good — pious resignation rendering Hebrew יִיגַד בְּטוֹב.

ἐνώπιον

before / in the sight of

preposition + genitive (evaluative: 'in his sight')

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; Hebraism rendering יְיָגָד ('in his eyes'); the phrase τὸ ἀγαθόν ἐνώπιον αὐτοῦ defers entirely to the LORD's own assessment of what is good and right.

αὐτοῦ

his

Genitive

genitive object of ἐνώπιον (= the LORD)

→ relational specification

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

ποιήσει

he will do / let him do

Fut Act Indic 3 Sg · ποιέω

main verb (jussive-force future of resignation)

→ verbal action or state

ποιέω (fut.): 'do / make'; the future here carries a tone of acceptance ('he will do / let him do what is good'); Eli's submission echoes later expressions of pious resignation (cf. 2 Sam 15:26) — the human acceptance of the irrevocable divine word.

19 καὶ ἐμεγαλύνθη Σαμουηλ καὶ ἦν κύριος μετ' αὐτοῦ καὶ οὐκ ἔπεσεν ἀπὸ πάντων τῶν λόγων αὐτοῦ ἐπὶ τὴν γῆν

And Samuel grew, and the LORD was with him, and none of his words fell to the ground.

Vindication summary: Samuel's growth and reliability (opens section D)

καὶ ἐμεγαλύνθη Σαμουηλ

The closing summary of Samuel's establishment. Three coordinated clauses: he grew (ἐμεγαλύνθη), the LORD was with him (ἦν κύριος μετ' αὐτοῦ — the formula of divine accompaniment and blessing), and none of his words 'fell to the ground' (οὐκ ἔπεσεν ... ἐπὶ τὴν γῆν), an idiom for unfailing prophetic reliability — every word Samuel spoke came true.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐμεγαλύνθη

he grew / became great

Aor Pass Indic 3 Sg · μεγαλύνω

main verb (Samuel's maturation/exaltation)

→ verbal action or state

μεγαλύνω (aor. pass.): 'make great / magnify'; in the passive 'grow up / become great'; renders Hebrew גָּדַל ; describes both Samuel's physical maturing and his rising stature and reputation under divine favor.

Σαμουηλ

Samuel

subject (indeclinable)

→ participant identification

Σαμουηλ: the boy now grows into the established prophet of all Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (formula of divine accompaniment)

→ participant reference

εἰμί (impf.): the imperfect ἦν in ἦν κύριος μετ' αὐτοῦ ('the LORD was with him') expresses the LORD's enduring, accompanying presence — the classic biblical formula of divine blessing and empowerment (cf. Gen 39:2; Josh 6:27).

κύριος

the LORD

Nominative

subject (of ἦν)

→ participant prominence

κύριος: rendering of the Tetragrammaton; the LORD's abiding presence with Samuel is the ground of his prophetic reliability.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά (elided μετ): 'with'; in the formula 'the LORD was with him' marks divine accompaniment, favor, and empowerment.

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative adverb (with ἔπεσεν)

→ clausal qualification or emphasis

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

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb (idiom of prophetic reliability)

→ verbal action or state

πίπτω: 'fall'; the idiom οὐκ ἔπεσεν ... ἐπὶ τὴν γῆν ('did not fall to the ground') renders Hebrew הָפִיל לֹא — a metaphor for words that fail to come true; that none of Samuel's words fell means every one was fulfilled, certifying him as a true prophet.

ἀπὸ

from / of

preposition + genitive (partitive: 'of all')

→ spatial or relational framing

ἀπὸ: here partitive ('of / from among'); ἀπὸ πάντων τῶν λόγων ('of all his words') — not one out of the whole fell.

πάντων

all

Genitive

attributive (with λόγων)

→ relational specification

πᾶς: 'all'; stresses the total reliability — every single word stood.

τῶν

the

Genitive

article (with λόγων)

→ noun-phrase marking

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

λόγων

words

Genitive

genitive (partitive, with ἀπὸ πάντων)

→ relational specification

λόγος: 'word'; Samuel's prophetic utterances, all of which were divinely confirmed.

αὐτοῦ

his

Genitive

genitive of possession (with λόγων)

→ relational specification

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

ἐπὶ

upon / to

preposition + accusative (direction: 'to the ground')

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

ground / earth

Accusative

accusative object of ἐπί (goal: 'to the ground')

→ object specification

γῆ: 'earth / ground / land'; renders Hebrew גֶּחֳלִי; in the idiom 'fall to the ground' the γῆ is where an unfulfilled word would land — Samuel's words never did, marking his unimpeachable prophetic credentials.

20 καὶ ἔγνωσαν πᾶς Ἰσραηλ ἀπὸ Δαν καὶ ἕως Βηρσαββε ὅτι πιστὸς Σαμουηλ εἰς προφήτην τῷ κυρίῳ

And all Israel from Dan even to Beersheba knew that Samuel was trustworthy as a prophet to the LORD.

Public recognition: Samuel acknowledged nationwide as prophet καὶ ἔγνωσαν πᾶς Ἰσραηλ

The whole nation acknowledges Samuel. The geographic merism ἀπὸ Δαν καὶ ἕως Βηρσαββε ('from Dan to Beersheba') is the standard idiom for the entire land of Israel, north to south. The content of their knowledge — πιστὸς ... εἰς προφήτην τῷ κυρίῳ ('trustworthy as a prophet to the LORD') — establishes Samuel's office: a reliable, divinely-accredited prophet.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔγνωσαν

knew / recognized

Aor Act Indic 3 Pl · γινώσκω

main verb (with constructio ad sensum plural subject)

→ verbal action or state

γινώσκω: 'know / recognize'; renders Hebrew יָדָע; the plural ἔγνωσαν with the collective πᾶς Ἰσραηλ is a constructio ad sensum; all Israel came to recognize Samuel's prophetic legitimacy.

πᾶς

all

Nominative

attributive (with Ἰσραηλ: 'all Israel')

→ participant prominence

πᾶς: 'all'; πᾶς Ἰσραηλ ('all Israel') as the collective subject; the nationwide scope matches the geographic merism that follows.

Ἰσραηλ

Israel

subject (collective; indeclinable)

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable; the whole covenant nation now acknowledges Samuel.

ἀπὸ
from

preposition + genitive (start of geographic merism)

→ spatial or relational framing

ἀπὸ: 'from'; ἀπὸ Δαν ... ἕως Βηρσαββε is the classic merism for the full extent of the land, north to south.

Δαν

Dan

genitive object of ἀπὸ (indeclinable place-name)

→ participant identification

Δαν: transliteration of Hebrew דָּן; indeclinable; the northernmost city of Israel, the northern pole of the merism 'from Dan to Beersheba.'

καὶ

and / even

conjunction (within the merism: 'and to')

→ discourse linkage or contrast

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

ἕως

to / as far as

preposition + genitive (end of merism)

→ spatial or relational framing

ἕως: 'until / as far as'; marks the southern terminus of the merism.

Βηρσαβεε

Beersheba

genitive object of ἕως (indeclinable place-name)

→ participant identification

Βηρσαβεε: transliteration of Hebrew בֶּרֶשׁבַע; indeclinable; the southernmost city, the southern pole of the merism — together with Dan it denotes the entire land of Israel.

ὅτι

that

complementizer (content of ἔγνωσαν)

→ clausal contribution

ὅτι: 'that'; introduces the content of the nation's recognition.

πιστός

faithful / trustworthy

Nominative

predicate adjective (of an implied copula: 'Samuel [is] trustworthy')

→ participant prominence

πιστός: 'faithful / trustworthy / reliable'; renders Hebrew נָאֻךְ; the key term certifying Samuel's prophetic office — he is a dependable, divinely-confirmed prophet whose words come true (cf. v. 19).

Σαμουηλ

Samuel

subject of the ὅτι-clause (indeclinable)

→ participant identification

Σαμουηλ: now publicly established as the trustworthy prophet of the LORD.

εἰς

as / for

preposition + accusative (predicative role: 'as a prophet')

→ spatial or relational framing

εἰς + acc.: here predicative ('as / to be'), a Hebraizing use of ἵ; πιστός εἰς προφήτην = 'confirmed/trustworthy as a prophet.'

προφήτην

prophet

Accusative

accusative of role (with εἰς: 'as a prophet')

→ object specification

προφήτης: 'prophet / spokesman'; renders Hebrew נָבִי; the formal office Samuel now holds — the recognized mouthpiece of the LORD to all Israel, inaugurating the prophetic era.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

to the LORD

Dative

dative (of the one served: prophet 'to/for the LORD')

→ sphere or reference

κύριος: rendering of the Tetragrammaton; the dative marks Samuel as the LORD's own prophet — accredited to and by YHWH, echoing his service τῷ κυρίῳ in v. 1.

21 καὶ προσέθετο κύριος δηλωθῆναι ἐν Σηλωμ ὅτι ἀπεκαλύφθη κύριος πρὸς Σαμουηλ καὶ ἐπιστεύθη Σαμουηλ προφήτης γενέσθαι τῷ κυρίῳ εἰς πάντα Ἰσραηλ ἀπ' ἄκρων τῆς γῆς καὶ ἕως ἄκρων καὶ Ἡλὶ πρεσβύτης σφόδρα καὶ οἱ υἱοὶ αὐτοῦ πορευόμενοι ἐπορεύοντο καὶ πονηρὰ ἡ ὁδὸς αὐτῶν ἐνώπιον κυρίου

And the LORD continued to reveal himself at Shiloh, for the LORD was revealed to Samuel; and Samuel was confirmed to become a prophet to the LORD for all Israel, from one end of the land to the other. And Eli was very old, and his sons kept going on [in their way], and their way was evil before the LORD.

Expanded LXX conclusion: the LORD's continued revelation, Samuel's confirmation, and the foil of Eli's house

καὶ προσέθετο κύριος δηλωθῆναι ἐν Σηλωμ

The LXX closes with an expansion. προσέθετο ... δηλωθῆναι ('continued to reveal himself') marks ongoing revelation at Shiloh — the silence of v. 1 decisively broken. Samuel is confirmed (ἐπιστεύθη) as prophet to all Israel ἀπ' ἄκρων τῆς γῆς καὶ ἕως ἄκρων ('from end to end'). The verse closes with a dark foil: Eli very aged, his sons persisting (πορευόμενοι ἐπορεύοντο, an emphatic Hebraistic figura etymologica) in a way that is πονηρὰ ('evil') before the LORD — keeping the coming judgement in view.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσέθετο

he continued / did again

Aor Mid Indic 3 Sg · προστίθημι

main verb (auxiliary with infinitive δηλωθῆναι)

→ verbal action or state

προστίθημι (aor. mid.): 'add / continue to'; with the infinitive δηλωθῆναι ('continued to reveal himself'), the same Hebraistic idiom as in the call-scenes (vv. 6, 8) — now the LORD repeatedly reveals himself, the revelatory drought of v. 1 reversed.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton; the LORD himself is the subject of the renewed, ongoing self-revelation.

δηλωθῆναι

to be revealed / make himself known

Aor Pass Inf · δηλόω

complementary infinitive (with προσέθετο)

→ verbal action or state

δηλόω: 'make clear / show / reveal'; renders Hebrew נִפְלַג/נִפְלָג (Niphal); the passive δηλωθῆναι ('to be made manifest / reveal himself') describes the LORD's continued self-disclosure at Shiloh — divine presence now reliably accessible.

ἐν

in / at

preposition + dative (locative)

→ spatial or relational framing

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

Σηλωμ

Shiloh

object of ἐν (indeclinable place-name)

→ participant identification

Σηλωμ: transliteration of Hebrew שִׁלּוֹ; indeclinable; Shiloh, the location of the sanctuary and ark, where the LORD continues to reveal himself through Samuel — the cult-center of pre-monarchic Israel.

ὅτι

because / for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; grounds the ongoing revelation in the fact that the LORD had revealed himself to Samuel.

ἀπεκαλύφθη

was revealed

Aor Pass Indic 3 Sg · ἀποκαλύπτω

verb of causal clause

→ verbal action or state

ἀποκαλύπτω: 'uncover / reveal'; the same verb as the negated infinitive of v. 7 (ἀποκαλυφθῆναι) — what had not yet happened to Samuel there has now decisively occurred: the LORD ἀπεκαλύφθη ('was revealed') to him.

κύριος

the LORD

Nominative

subject (of ἀπεκαλύφθη)

→ participant prominence

κύριος: rendering of the Tetragrammaton; the LORD who has revealed himself to Samuel.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Σαμουηλ

Samuel

accusative object of πρὸς (indeclinable)

→ participant identification

Σαμουηλ: the recipient of the LORD's self-revelation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιστεύθη

was confirmed / accredited

Aor Pass Indic 3 Sg · πιστεύω

main verb (Samuel's accreditation)

→ verbal action or state

πιστεύω (aor. pass.): 'be entrusted / be confirmed as trustworthy'; cognate with πιστός (v. 20); the passive ἐπιστεύθη means Samuel 'was accredited / proven faithful' to be a prophet — divinely and publicly vouched for.

Σαμουηλ

Samuel

subject (of ἐπιστεύθη; indeclinable)

→ participant identification

Σαμουηλ: confirmed in the prophetic office to all Israel.

προφήτης

prophet

Nominative

predicate nominative (with γενέσθαι: 'to become a prophet')

→ participant prominence

προφήτης: 'prophet'; renders Hebrew נָבִיא; the office Samuel is confirmed to hold — predicate of the infinitive γενέσθαι.

γενέσθαι

to become / to be

Aor Mid Inf · γίνομαι

infinitive (complement of ἐπιστεύθη: 'confirmed to become')

→ verbal action or state

γίνομαι (aor. inf.): 'become / come to be'; with ἐπιστεύθη and predicate προφήτης expresses the role Samuel is confirmed to fill — 'to become a prophet to the LORD!'

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

to the LORD

Dative

dative (prophet to/for the LORD)

→ sphere or reference

κύριος: rendering of the Tetragrammaton; Samuel is the LORD's prophet, accredited to him as in v. 20.

εἰς

for / to

preposition + accusative (extent/benefit: 'for all Israel')

→ spatial or relational framing

εἰς: 'for / to'; marks all Israel as the scope of Samuel's prophetic ministry.

πάντα

all

Accusative

attributive (with Ἰσραηλ)

→ object specification

πᾶς: 'all'; πάντα Ἰσραηλ ('all Israel') as the comprehensive scope of Samuel's prophetic office.

Ἰσραηλ

Israel

object of εἰς (indeclinable)

→ participant identification

Ἰσραηλ: the whole nation, the field of Samuel's ministry.

ἀπ'

from

preposition + genitive (start of geographic merism)

→ spatial or relational framing

ἀπό (elided ἀπ'): 'from'; ἀπ' ἄκρων ... καὶ ἕως ἄκρων ('from one end to the other') is a merism for the whole land, parallel to 'from Dan to Beersheba' (v. 20).

ἄκρων

ends / extremities

Genitive

genitive object of ἀπό (first pole of merism)

→ relational specification

ἄκρον: 'tip / extremity / end'; renders Hebrew תֵּצֶה; the plural ἄκρα denotes the far borders of the land — its outermost reaches.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land / earth

Genitive

genitive (the land whose ends are meant)

→ relational specification

γῆ: 'land / earth'; here the land of Israel, whose extremities frame the merism of total extent.

καὶ

and / to

conjunction (within the merism)

→ discourse linkage or contrast

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

ἕως

to / as far as

preposition + genitive (end of merism)

→ spatial or relational framing

ἕως: 'until / as far as'; marks the opposite extremity, completing 'from end to end.'

ἄκρων

ends / extremities

Genitive

genitive object of ἕως (second pole of merism)

→ relational specification

ἄκρον: 'end / extremity'; the second pole; ἀπ' ἄκρων ... ἕως ἄκρων = 'from end to end,' affirming the universal reach of Samuel's prophetic authority over Israel.

καὶ

and

narrative conjunction (introducing the foil of Eli's house)

→ discourse linkage or contrast

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

Ἠλὶ

Eli

subject (of verbless clause; indeclinable)

→ participant identification

Ἠλὶ: the aged priest, now set in dark contrast to the rising prophet — the closing notice keeps the judgement of vv. 11–14 in view.

πρεσβύτης

old man / aged

Nominative

predicate noun (of implied copula: 'Eli [was] very aged')

→ participant prominence

πρεσβύτης: 'old man / aged one'; renders Hebrew יָבֵן; with σφόδρα ('very') marks Eli's advanced age — his life and house nearing their appointed end.

σφόδρα

very / exceedingly

adverb of degree (intensifying πρεσβύτης)

→ clausal contribution

σφόδρα: 'very / exceedingly'; standard LXX rendering of טַחֲ; Eli is 'very old,' the closing emphasis on his frailty heightening the contrast with the ascendant Samuel.

καὶ

and

coordinate conjunction (introducing the sons)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with υἱοὶ)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject (of πορευόμενοι ἐπορεύοντο)

→ participant prominence

υἱός: 'son'; Eli's sons, whose persistent wickedness (vv. 13) is the cause of the judgement and is here restated as the chapter's closing shadow.

αὐτοῦ

his

Genitive

genitive of possession (with υἱοὶ)

→ relational specification

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

πορευόμενοι

going / persisting

Pres Mid/Pass Part Nom Pl Masc · πορεύομαι

participle in figura etymologica (with ἐπορεύοντο)

→ verbal action or state

πορεύομαι (pres. part.): 'go / walk / conduct oneself'; the participle πορευόμενοι with the finite ἐπορεύοντο is a figura etymologica calquing the Hebrew infinitive-absolute construction (וָלָךְ וָלָךְ), 'they kept right on going' — an emphatic idiom for their persistent course of conduct.

ἐπορεύοντο

kept going / continued

Impf Mid/Pass Indic 3 Pl · πορεύομαι

main verb (with cognate participle; iterative imperfect)

→ verbal action or state

πορεύομαι (impf.): 'walk / conduct oneself'; the imperfect with the cognate participle stresses the unrelenting continuation of the sons in their (evil) way — 'they went on and on,' i.e. persisted unrepentant.

καὶ

and

coordinate conjunction (introducing the evaluative clause)

→ discourse linkage or contrast

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

πονηρὰ

evil / wicked

Nominative

predicate adjective (of ἡ ὁδὸς αὐτῶν)

→ participant prominence

πονηρός: 'evil / wicked / bad'; renders Hebrew נָרָא; the predicate πονηρὰ ('evil [was] their way') delivers the narrator's verdict on the sons' conduct — the moral antithesis of Samuel's faithfulness.

ἡ

the

Nominative

article (with ὁδός)

→ noun-phrase marking

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

ὁδός

way / conduct

Nominative

subject (of verbless clause with πονηρά)

→ participant prominence

ὁδός: 'way / road / manner of life'; renders Hebrew דרך; the metaphorical 'way' = the sons' habitual conduct, here judged evil — sealing the contrast that frames the chapter's close.

αὐτῶν

their

Genitive

genitive of possession (with ὁδός)

→ relational specification

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

ἐνώπιον

before / in the sight of

preposition + genitive (evaluative perspective)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; Hebraism rendering עֲנִי; their way is evil 'before the LORD' — judged by the divine standard, the perspective that grounds the coming judgement and recalls Samuel's service ἐνώπιον Ηλι in v. 1.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton; the LORD before whom the sons' evil way stands condemned — the final word of the chapter, holding the announced judgement in suspension.

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.