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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 4

ΒΑΣΙΛΕΙΩΝ Α' Δ'

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

Israel's defeat and the ark's capture bring the death of Eli and the departure of glory from Israel.

Translation & textual notes

The Greek text of 1 Kingdoms 4 (= 1 Samuel 4) 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 double catastrophe of Israel's defeat by the Philistines: a first rout at Aphek/Ebenezer (vv. 1–2), the disastrous decision of the elders to carry the ark of the covenant from Shiloh into the camp as a war-talisman (vv. 3–4), the great shout that terrifies the Philistines into the cry οὔτοι οἱ θεοὶ ἤκασιν ('these gods have come', v. 7) and rouses them to fight as men (vv. 5–9), the second and greater rout in which the ark is captured (ἐλήμφθη) and Eli's sons Hophni

and Phinehas die (vv. 10–11), the running of the Benjamite messenger to Shiloh and the death of the aged Eli, who falls backward from his seat at the gate and breaks his neck (vv. 12–18), and finally the death in childbirth of Phinehas' wife, who names her son Οὐαὶ βαρχαβωθ ('Ichabod') and pronounces the chapter's theological epitaph: ἀπώκισται δόξα Ἰσραὴλ ('the glory has been carried away from Israel', vv. 19–22). The Septuagint of 1–4 Kingdoms reflects the kaige recension in part and frequently renders the Hebrew with vivid historic presents (συναθροίζονται, παρεμβάλλουσιν, αἵρουσιν, πταίει). The chapter's dominant theological term is δόξα ('glory', v. 22), the LXX rendering of תִּכְבֹּד, which here denotes the presence of YHWH localized at the ark; the capture of the ark is therefore the departure of the glory. The repeated verb λαμβάνω in the passive (ἐλήμφθη, vv. 11, 17; λημφθῆναι, v. 22) and the noun κιβωτός ('ark', a Leitwort recurring throughout) bind the narrative into a single meditation on the loss of the divine presence. The Philistine cry οὐαὶ ἡμῖν (vv. 7, 8) and their fearful memory of the plagues on Egypt (v. 8) ironically place orthodox Israelite theology on pagan lips.

Discourse structure of the chapter

A · 4:1–2

The first defeat at Aphek: four thousand of Israel fall

The Philistines muster for war against Israel; the two armies encamp at Ebenezer and Aphek (v. 1). In the first engagement the battle turns against Israel (ἐκλινεν ὁ πόλεμος) and 'the man of Israel' is struck down before the Philistines, with four thousand men falling in the field (v. 2). The defeat sets up the elders' fateful theological misreading in v. 3.

B · 4:3–9

The ark brought from Shiloh; the shout and the Philistines' dread

The elders interpret the defeat as YHWH's striking (κατὰ τί ἔπταισεν ἡμᾶς κύριος) and resolve to fetch the ark of God from Shiloh as a guarantor of victory (vv. 3–4); the sons of Eli, Hophni and Phinehas, accompany it. Israel's great shout at the ark's arrival makes the earth resound (v. 5); the Philistines, learning the cause, are seized with dread and cry οὗτοι οἱ θεοὶ ἤκασιν, recalling the gods who smote Egypt (vv. 6–8). They steel themselves with the exhortation to 'become men' and fight (v. 9).

C · 4:10–11

The second rout: the ark captured, Hophni and Phinehas slain

The Philistines fight and Israel is routed a second time, each man fleeing to his tent; the slaughter is very great — thirty thousand foot-soldiers fall (v. 10). The climactic disaster is stated baldly: the ark of God was captured (κιβωτὸς θεοῦ ἐλήμφθη) and both sons of Eli, Hophni and Phinehas, died (v. 11). The talisman has failed; the glory is in enemy hands.

D · 4:12–18

The runner's news and the death of Eli

A Benjamite runs from the battle line to Shiloh with torn garments and dust on his head (v. 12). Eli, ninety-eight and blind, sits by the gate watching the road, his heart trembling for the ark (vv. 13–15); the messenger reports the rout, the deaths of Eli's sons, and the capture of the ark (vv. 16–17). At the word of the ark Eli falls backward from his seat by the gate, breaks his neck, and dies, having judged Israel twenty years (v. 18).

E · 4:19–22

The death of Phinehas' wife and the naming of Ichabod

Phinehas' pregnant wife, hearing of the ark's capture and the deaths of her father-in-law and husband, goes into labor and dies (vv. 19–20). She names the child Οὐαὶ βαρχαβωθ ('Ichabod') over the loss of the ark, her father-in-law, and her husband (v. 21), and pronounces the chapter's epitaph: ἀπώκισται δόξα Ισραηλ ('the glory has been carried away from Israel'), because the ark of the LORD has been taken (v. 22).

1 καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις καὶ συναθροίζονται ἀλλόφυλοι εἰς πόλεμον ἐπὶ Ισραηλ καὶ ἐξῆλθεν Ισραηλ εἰς ἀπάντησιν αὐτοῖς εἰς πόλεμον καὶ παρεμβάλλουσιν ἐπὶ Αβενεζερ καὶ οἱ ἀλλόφυλοι παρεμβάλλουσιν ἐν Αφεκ

And it came to pass in those days that the Philistines gathered together for war against Israel, and Israel went out to meet them for battle, and they encamped at Ebenezer, and the Philistines encamped at Aphek.

Narrative setting-formula opening a new episode

καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις

The temporal frame καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις renders the Hebrew narrative opener וַיְהִי and sets the scene for the Philistine war. The shift into the historic present (συναθροίζονται ... παρεμβάλλουσιν) gives the mustering of the armies vivid immediacy, a characteristic feature of the Kingdoms translator's style.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

impersonal main verb (setting-formula)

→ verbal action or state

γίνομαι (aor. pass. ἐγενήθη): 'come to be / happen'; renders the Hebrew narrative-opening יָהִי; the impersonal 'and it came to pass' is the standard LXX device for launching a new episode and is paired here with the temporal phrase ἐν ταῖς ἡμέραις ἐκείναις.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time (temporal frame)

→ sphere or reference

ἡμέρα: 'day'; the phrase ἐν ταῖς ἡμέραις ἐκείναις ('in those days') renders יָמֵי בְּיָהִי, a stock LXX time-marker that loosely connects the new episode to the foregoing Samuel narrative.

ἐκείναις

those

Dative

demonstrative adjective (modifying ἡμέραις)

→ sphere or reference

ἐκεῖνος: 'that / those'; the distal demonstrative anchors the episode in the period of Eli's judgeship just narrated.

καὶ

and

apodotic καὶ (Hebraism: resumes after temporal clause)

→ discourse linkage or contrast

καὶ: here apodotic, picking up the main clause after the temporal frame ('in those days ... the Philistines gathered'); a Hebraism reflecting the syntax of וְ... יָהִי.

συναθροίζονται

gather together

Pres Mid/Pass Indic 3 Pl · συναθροίζω

main verb (historic present)

→ verbal action or state

συναθροίζω: 'gather / assemble together'; the compound συν- stresses the massing of the Philistine forces; the historic present renders the Hebrew narrative tense vividly, drawing the reader into the mustering.

ἄλλόφυλοι

Philistines

Nominative

subject

→ participant prominence

ἄλλόφυλος: literally 'of another tribe / foreigner'; the standard LXX rendering of פִּלְשְׁתִּי ('Philistines') in Samuel–Kings; the term frames them not by ethnicity but by their otherness to the covenant people, the recurring antagonists of this chapter.

εἰς

for

preposition + accusative (purpose)

→ spatial or relational framing

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

πόλεμον

war

Accusative

accusative of purpose (εἰς πόλεμον: 'for war')

→ object specification

πόλεμος: 'war / battle'; renders מִלְחָמָה; the phrase εἰς πόλεμον ('for war') recurs in the verse, framing both the Philistine advance and Israel's response.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

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

Ισραηλ

Israel

object of ἐπὶ (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the collective people / army as the object of the Philistine attack.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Israel's counter-deployment)

→ verbal action or state

ἐξέρχομαι: 'go out / come forth'; renders יָצָא; the singular verb with the collective Ισραηλ treats the nation as a single military body marching out to engage.

Ισραηλ

Israel

subject (indeclinable proper noun)

→ participant identification

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

εἰς

to

preposition + accusative (purpose)

→ spatial or relational framing

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

ἀπάντησιν

meeting

Accusative

accusative of purpose (εἰς ἀπάντησιν: 'to meet')

→ object specification

ἀπάντησις: 'meeting / encounter'; the idiom ἐξέρχομαι εἰς ἀπάντησιν renders יָצָא לִקְרָא ('go out to meet'); in a martial context it denotes confrontation rather than welcome.

αὐτοῖς

them

Dative

dative complement of ἀπάντησιν ('to meet them')

→ participant reference or interest

αὐτός: the dative αὐτοῖς is governed by ἀπάντησιν, the regular construction for 'to meet someone.'

εἰς

for

preposition + accusative (purpose, repeated)

→ spatial or relational framing

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

πόλεμον

battle

Accusative

accusative of purpose (repetition emphasizing martial intent)

→ object specification

πόλεμον: meaning 'battle'; it serves as accusative of purpose (repetition emphasizing martial intent).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρεμβάλλουσιν

they encamp

Pres Act Indic 3 Pl · παρεμβάλλω

main verb (historic present: Israel encamps)

→ verbal action or state

παρεμβάλλω: 'encamp / pitch camp / draw up'; renders ἰσχυρ; the historic present continues the vivid sequence; the verb is cognate with παρεμβολή ('camp'), the place to which the people return in v. 3.

ἐπὶ

at

preposition + accusative (location of camp)

→ spatial or relational framing

ἐπὶ: meaning 'at'; here it marks the relation signaled by preposition + accusative (location of camp).

Αβενεζερ

Ebenezer

object of ἐπί (indeclinable place-name)

→ participant identification

Αβενεζερ: transliteration of Hebrew אֶבְנֵי יִשְׁרָאֵל ('stone of help'); indeclinable; Israel's camp-site, ironically named, since no help comes here — the place will be reused with redemptive sense at 1 Kgdms 7:12.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄλλόφυλοι

Philistines

Nominative

subject (with article, the now-identified foes)

→ participant prominence

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

παρεμβάλλουσιν

encamp

Pres Act Indic 3 Pl · παρεμβάλλω

main verb (historic present: Philistines encamp)

→ verbal action or state

παρεμβάλλω: the repeated verb sets the two camps over against each other (Ebenezer / Aphek), framing the battlefield.

ἐν

in

preposition + dative (location of camp)

→ spatial or relational framing

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

Αφεκ

Aphek

object of ἐν (indeclinable place-name)

→ participant identification

Αφεκ: transliteration of Hebrew אֶפְק ('Aphek'); indeclinable; the Philistine camp-site on the coastal plain frontier with Israel.

2 καὶ παρατάσσονται οἱ ἀλλόφυλοι εἰς πόλεμον ἐπὶ Ἰσραηλ καὶ ἔκλινεν ὁ πόλεμος καὶ ἔπταισεν ἀνὴρ Ἰσραηλ ἐνώπιον ἀλλοφύλων καὶ ἐπλήγησαν ἐν τῇ παρατάξει ἐν ἀγρῷ τέσσαρες χιλιάδες ἀνδρῶν

And the Philistines drew up in battle array against Israel, and the battle turned, and the man of Israel was struck down before the Philistines, and there were struck in the battle array in the field four thousand men.

Battle narration: first engagement and its outcome καὶ παρατάσσονται

The verse moves from deployment (παρατάσσονται, historic present) to result (the aorists ἔκλινεν, ἔπταισεν, ἐπλήγησαν). The pivotal clause ἔκλινεν ὁ πόλεμος ('the battle turned / leaned') marks the tide going against Israel; the cognate pair παρατάσσονται / παρατάξει frames the engagement, and the casualty figure (four thousand) closes the report.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρατάσσονται

draw up in battle array

Pres Mid Indic 3 Pl · παρατάσσω

main verb (historic present)

→ verbal action or state

παρατάσσω (mid.): 'draw up in line of battle / array oneself'; renders (הַמִּלְחָמָה) מִלְחָמָה; the middle voice describes the Philistines forming their own ranks; cognate with παράταξις ('battle-line') later in the verse.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἀλλόφυλοι

Philistines

Nominative

subject

→ participant prominence

ἀλλόφυλοι: meaning 'Philistines'; it serves as subject.

εἰς

for

preposition + accusative (purpose)

→ spatial or relational framing

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

πόλεμον

war

Accusative

accusative of purpose

→ object specification

πόλεμον: meaning 'war'; it serves as accusative of purpose.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

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

Ἰσραηλ

Israel

object of ἐπί (indeclinable proper noun)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔκλινεν

turned / inclined

Aor Act Indic 3 Sg · κλίνω

main verb (the battle turns)

→ verbal action or state

κλίνω: 'bend / incline / turn'; here intransitive of the battle 'leaning' — i.e., going badly; ἔκλινεν ὁ πόλεμος is an idiom for the engagement turning to one side's disadvantage; the same verb describes routs and the waning of the day elsewhere in Kingdoms.

ὁ

the

Nominative

article

→ noun-phrase marking

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

πόλεμος

battle

Nominative

subject of ἔκλινεν

→ participant prominence

πόλεμος: here 'the battle' as a concrete engagement (rather than 'war' in the abstract); its 'turning' is the narrative hinge of the first defeat.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπταισεν

was struck down / stumbled

Aor Act Indic 3 Sg · πταίω

main verb (Israel's defeat)

→ verbal action or state

πταίω: 'stumble / be tripped up / be defeated'; renders נִפְּלָה (Niphal) 'be smitten / routed'; the singular subject ἀνὴρ Ἰσραηλ ('the man of Israel') is collective; the verb recurs in v. 3 (ἔπταισεν ἡμᾶς κύριος) where the elders attribute the stumble to YHWH himself.

ἀνὴρ

the man / each man

Nominative

subject (collective singular: 'the men of Israel')

→ participant prominence

ἀνὴρ: 'man'; the collective singular ἀνὴρ Ἰσραηλ ('the man of Israel') renders נָשִׁאֲלִי, an idiom for the Israelite fighting force as a corporate body.

Ἰσραηλ

of Israel

genitival modifier of ἀνὴρ (indeclinable proper noun)

→ participant identification

Ἰσραηλ: indeclinable; here functions as an attributive genitive ('the man of Israel'), though uninflected.

ἐνώπιον

before

preposition + genitive (Hebraism: 'in the face of')

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of';
Hebraism rendering עֲנִי; with verbs of
defeat it means 'routed in the face of (the
enemy).'

ἀλλοφύλων

the Philistines

Genitive

genitive object of ἐνώπιον

→ relational specification

ἀλλοφύλων: meaning 'the Philistines'; it
serves as genitive object of ἐνώπιον.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπλήγησαν

were struck / fell

Aor Pass Indic 3 Pl · πλήσσω

main verb (casualty report)

→ verbal action or state

πλήσσω (aor. pass.): 'strike / smite /
wound'; the passive ἐπλήγησαν ('were
struck down / slain') governs the casualty
number; cognate with πληγή ('blow /
plague'), the term for total slaughter in v.
10 and 17.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

παρατάξει

battle array

Dative

dative of place (location of the slaughter)

→ sphere or reference

παρατάξις: 'battle-line / array /
engagement'; cognate with παρατάσσονται
at the verse's head; here it denotes the
place / event of the fighting; the term
recurs in vv. 12, 16.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

ἀγρῷ

field

Dative

dative of place ('in the field')

→ sphere or reference

ἀγρός: 'field / open country'; renders הַשָּׂדֶה;
specifies the open battlefield where the
slaughter occurred.

τέσσαρες

four

Nominative

numeral (modifying χιλιάδες)

→ measure or count

τέσσαρες: 'four'; the cardinal modifies
χιλιάδες; renders אַרְבָּעָה.

χιλιάδες

thousand

Nominative

subject of ἐπλήγησαν (the number slain)

→ participant prominence

χιλιάς: 'a thousand'; the casualty figure
(τέσσαρες χιλιάδες, 'four thousand') is a
deliberate foil to the thirty thousand of the
second, ark-attended defeat (v. 10).

ἀνδρῶν

of men

Genitive

*partitive / descriptive genitive ('four thousand of
men')*

→ relational specification

ἄνθρωπος (gen. pl. ἀνδρῶν): 'men'; the genitive
of content specifies that the four thousand
are fighting men.

3 καὶ ἦλθεν ὁ λαὸς εἰς τὴν παρεμβολήν καὶ εἶπαν οἱ πρεσβύτεροι Ἰσραὴλ κατὰ τί ἔπταισεν ἡμᾶς κύριος σήμερον ἐνώπιον ἀλλοφύλων λάβωμεν τὴν κιβωτὸν τοῦ θεοῦ ἡμῶν ἐκ Σηλωμ καὶ ἐξελθέτω ἐν μέσῳ ἡμῶν καὶ σώσει ἡμᾶς ἐκ χειρὸς ἐχθρῶν ἡμῶν

And the people came into the camp, and the elders of Israel said, 'Why has the LORD struck us down today before the Philistines? Let us take the ark of our God from Shiloh, and let it go out in our midst, and it will save us from the hand of our enemies.'

Direct speech: the elders' deliberation (subordinate to the narrative)

καὶ εἶπαν οἱ πρεσβύτεροι Ἰσραὴλ

The elders correctly diagnose the defeat as YHWH's doing (ἔπταισεν ἡμᾶς κύριος) but draw the wrong conclusion: rather than repentance they propose to fetch the ark as a battle-talisman. The hortatory subjunctive λάβωμεν, the imperative ἐξελθέτω, and the confident future σώσει chart a presumptuous theology that treats the ark as a mechanism guaranteeing victory.

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 (the people return to camp)

→ verbal action or state

ἔρχομαι: 'come / go'; the singular verb agrees with the collective ὁ λαός; the survivors return to the παρεμβολή ('camp') of v. 1.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαὸς

people

Nominative

subject

→ participant prominence

λαός: 'people'; the standard LXX term for Israel as covenant community (rendering עָם); here the surviving army returning from the field.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

παρεμβολήν

camp

Accusative

accusative object of εἰς (destination)

→ object specification

παρεμβολή: 'camp / encampment'; renders ἡγεμονία; cognate with παρεμβάλλω (v. 1); the camp is the setting for the elders' fateful deliberation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπαν): the Hellenistic first-aorist ending -αν (for classical εἶπον); introduces the direct speech of the elders.

οἱ

the

Nominative

article

→ noun-phrase marking

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

πρεσβύτεροι

elders

Nominative

subject

→ participant prominence

πρεσβύτερος: 'elder'; renders ἡγεμόν; the leadership council of Israel, whose collective decision drives the ark into the camp; their authority makes the misjudgment a national one.

Ισραηλ

of Israel

genitival modifier of πρεσβύτεροι (indeclinable)

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as genitival modifier of πρεσβύτεροι (indeclinable).

κατὰ

according to

preposition + accusative (in the idiom κατὰ τί, 'why')

→ spatial or relational framing

κατὰ + acc.: in the phrase κατὰ τί it forms an interrogative idiom 'on what account? / why?', rendering ἡμεῖς.

τί

what

Accusative

interrogative pronoun (with κατὰ: 'why')

→ participant reference

τίς, τί: interrogative pronoun; κατὰ τί = 'wherefore / why'; the question is theologically loaded — the elders rightly attribute the defeat to YHWH but seek a remedy in ritual rather than repentance.

ἔπταισεν

has struck down

Aor Act Indic 3 Sg · πταίω

main verb of the question

→ verbal action or state

πταίω: here transitive/causative, 'cause to stumble / defeat'; the elders make κύριος the subject ('the LORD has tripped us up'), a remarkable confession that the defeat is divine discipline; cf. the intransitive use in v. 2.

ἡμᾶς

us

Accusative

direct object

→ participant reference

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

κύριος

LORD

Nominative

subject (divine agent of the defeat)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the elders name YHWH as the active cause of Israel's defeat — sound theology, but their proposed remedy (fetching the ark) treats the divine presence as a manipulable instrument.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders היום; marks the defeat as the immediate provocation for the deliberation.

ἐνώπιον

before

preposition + genitive (Hebraism)

→ spatial or relational framing

ἐνώπιον: 'before / in the face of'; Hebraism for לפני, here with the sense 'routed in the presence of (the enemy)!'.

ἄλλοφύλων

the Philistines

Genitive

genitive object of ἐνώπιον

→ relational specification

ἄλλοφύλων: meaning 'the Philistines'; it serves as genitive object of ἐνώπιον.

λάβωμεν

let us take

Aor Act Subj 1 Pl · λαμβάνω

hortatory subjunctive (the elders' proposal)

→ verbal action or state

λαμβάνω: 'take / receive'; the hortatory λάβωμεν ('let us take') initiates the disastrous plan; the passive of this same verb (ἐλήμφθη, vv. 11, 17; λημφθῆναι, v. 22) will report the ark's capture — a grim verbal irony: they take the ark, and the ark is taken from them.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

direct object of λάβωμεν

→ object specification

κιβωτός: 'ark / chest / box'; renders ארון; the ark of the covenant, the throne-footstool of YHWH and locus of his presence; the Leitwort of the chapter (occurring in vv. 3, 4, 5, 6, 11, 13, 17, 18, 19, 21, 22).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relationship ('ark of our God')

→ relational specification

θεός: 'God'; renders אלהים; the phrase ἡ κιβωτὸς τοῦ θεοῦ ('the ark of God') is the dominant designation in this chapter, stressing that the captured object is the very seat of the divine presence.

ἡμῶν

our

Genitive

genitive of possession ('our God')

→ relational specification

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

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

Σηλωμ

Shiloh

object of ἐκ (indeclinable place-name)

→ participant identification

Σηλωμ: transliteration of Hebrew שילה ('Shiloh'); indeclinable; the central sanctuary where the ark resided under Eli's priesthood; removing the ark from its sacred resting-place to the battlefield is the heart of the elders' presumption.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξελθέτω

let it go out

Aor Act Impv 3 Sg · ἐξέρχομαι

third-person imperative (the ark to 'go out' to war)

→ verbal action or state

ἐξέρχομαι: 'go out / come forth'; the third-person imperative ἐξελθέτω treats the ark almost as a combatant marching out to battle in their midst; this near-personification reflects the talismanic misuse of the ark.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

μέσῳ

midst

Dative

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

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ ἡμῶν ('in our midst') renders וּבְרִיכָהּ; the elders want the ark physically among them, expecting its presence to compel divine aid.

ἡμῶν

us

Genitive

partitive genitive (with μέσῳ: 'in the midst of us')

→ relational specification

ἡμῶν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive (with μέσῳ: 'in the midst of us').

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

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

σώσει

it will save

Fut Act Indic 3 Sg · σῶζω

main verb (the expected outcome)

→ verbal action or state

σῶζω: 'save / deliver / rescue'; renders וְיִשְׁלַח /; the subject of σώσει is the ark — the elders expect the object itself to deliver them, a category error that the narrative will expose: the ark is captured, not the deliverer.

ἡμᾶς

us

Accusative

direct object

→ participant reference

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

ἐκ

from

preposition + genitive (source/separation)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (idiomatic: 'from the hand of')

→ relational specification

χείρ: 'hand'; ἐκ χειρὸς ('from the hand of') is a Hebraism (דָּמָה) for 'from the power of'; the deliverance the elders crave is precisely what fails to come.

ἐχθρῶν

enemies

Genitive

genitive of relationship ('hand of our enemies')

→ relational specification

ἐχθρός: 'enemy / hostile one'; renders וְיִשְׁלַח; the Philistines as Israel's foes; the irony is that the ark will pass into the enemies' hand rather than rescuing Israel from it.

ἡμῶν

our

Genitive

genitive of possession (our enemies')

→ relational specification

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

4 καὶ ἀπέστειλεν ὁ λαὸς εἰς Σηλωμ καὶ αἵρουσιν ἐκεῖθεν τὴν κιβωτὸν κυρίου καθημένου χερουβὶμ καὶ ἀμφοτέροι οἱ υἱοὶ Ἡλὶ μετὰ τῆς κιβωτοῦ Ὁφνὶ καὶ Φινεες

And the people sent to Shiloh, and they took up from there the ark of the LORD who is enthroned upon the cherubim, and both the sons of Eli were with the ark, Hophni and Phinehas.

Narrative execution of the elders' plan

καὶ ἀπέστειλεν ὁ λαὸς

The plan of v. 3 is carried out: the people send to Shiloh and fetch the ark. The solemn liturgical title κιβωτὸς κυρίου καθημένου χερουβὶμ ('the ark of the LORD who is enthroned upon the cherubim') heightens the gravity of removing it to a battlefield. The naming of Hophni and Phinehas anticipates their death in v. 11, fulfilling the judgment oracle of 1 Kgdms 2:34.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (the people dispatch messengers)

→ verbal action or state

ἀποστέλλω: 'send / dispatch (on a commission)'; renders Πῦψ; the singular verb with collective ὁ λαός; the people send to Shiloh to fetch the ark.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαὸς

people

Nominative

subject

→ participant prominence

λαὸς: meaning 'people'; it serves as subject.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Σηλωμ

Shiloh

object of εἰς (indeclinable place-name)

→ participant identification

Σηλωμ: Shiloh, the sanctuary-town; the destination of the dispatch to retrieve the ark.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

αἵρουσιν

they take up

Pres Act Indic 3 Pl · αἵρω

main verb (historic present: lifting the ark)

→ verbal action or state

αἵρω: 'lift up / take up / carry'; renders נָשָׂא; the historic present makes the lifting of the ark vivid; the verb is the proper term for bearing the ark on its poles, though here the solemnity is undercut by the talismanic purpose.

ἐκεῖθεν

from there

adverb of place (source)

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; refers back to Shiloh as the ark's resting-place from which it is now removed.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

direct object of αἵρουσιν

→ object specification

κιβωτός: the ark; here designated by the full liturgical title that follows (κυρίου καθημένου χερουβim).

κυρίου

of the LORD

Genitive

genitive of relationship ('ark of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the title 'ark of the LORD' (κιβωτὸς κυρίου) names YHWH as the one whose throne the ark is; the genitive κυρίου is further qualified by the participle καθημένου.

καθήμενου

who is enthroned

Pres Mid/Dep Part Gen Sg Masc · κάθημαι

attributive participle (modifying κυρίου)

→ verbal action or state

κάθημαι: 'sit / be seated / be enthroned'; the participle agrees with κυρίου; the title κύριος καθήμενος (ἐπί) χερουβιμ renders the cultic epithet יהוה ישב הכרובים ('the LORD enthroned upon the cherubim', cf. 1 Kgdms 4:4; 2 Kgdms 6:2; Ps 79:2; 98:1), depicting the ark's cover (the kapporet) as YHWH's throne flanked by the cherubim.

χερουβιμ

cherubim

object/locative of καθήμενου (indeclinable Hebrew loan)

→ clausal contribution

χερουβιμ: transliteration of the Hebrew plural כְּרֻבִּים ('cherubim'); indeclinable in the LXX; the cherubim images on the ark-cover form YHWH's throne; here construed directly with the participle ('enthroned upon the cherubim') without a preposition, a Hebraizing construction.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀμφότεροι

both

Nominative

predicate/appositional adjective ('both the sons')

→ participant prominence

ἀμφότεροι: 'both'; renders ἄψ; emphasizes that the two priest-sons together accompany the ark — and together perish (v. 11), fulfilling the oracle of 1 Kgdms 2:34 that both would die on the same day.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject (with implied verb 'were [there]')

→ participant prominence

υἱός: 'son'; the sons of Eli served as priests at Shiloh; their presence with the ark links the cultic corruption denounced in chs. 2–3 to the disaster of ch. 4.

Ἡλι

of Eli

genitival modifier of υἱοί (indeclinable proper noun)

→ participant identification

Ἡλι: transliteration of Hebrew אֵלִי ('Eli'); indeclinable in the LXX; the aged priest-judge of Shiloh whose house stands under judgment (1 Kgdms 2:27–36; 3:11–14).

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

κιβωτοῦ

ark

Genitive

genitive object of μετά (accompaniment)

→ relational specification

κιβωτός (gen. κιβωτοῦ): the ark; the sons are 'with the ark,' a phrase that binds their fate to its capture.

Οφνι

Hophni

apposition to υἱοί (indeclinable proper noun)

→ participant identification

Οφνι: transliteration of Hebrew אֹפְנִי ('Hophni'); indeclinable; one of Eli's two corrupt sons (cf. 1 Kgdms 1:3; 2:34).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ΦΙΝΕΕΣ

Phinehas

apposition to υἱοί (indeclinable proper noun)

→ participant identification

ΦΙΝΕΕΣ: transliteration of Hebrew פִּנְחָס ('Phinehas'); indeclinable; the other son of Eli, whose pregnant wife will die at the news in vv. 19–22; not to be confused with the earlier Phinehas son of Eleazar.

5 καὶ ἐγενήθη ὥς ἦλθεν κιβωτὸς κυρίου εἰς τὴν παρεμβολὴν καὶ ἀνέκραξεν πᾶς Ἰσραὴλ φωνῇ μεγάλῃ καὶ ἤχησεν ἡ γῆ

And it came to pass, as the ark of the LORD came into the camp, that all Israel cried out with a great voice, and the earth resounded.

Temporal-circumstantial frame for the great shout

καὶ ἐγενήθη ὥς ἦλθεν

The arrival of the ark in the camp triggers an exultant war-shout (ἀνέκραξεν ... φωνῇ μεγάλῃ) so loud that 'the earth resounded' (ἤχησεν ἡ γῆ). The hyperbole expresses Israel's misplaced confidence that the ark's presence has secured victory; the noise becomes the very thing that alerts and (momentarily) terrifies the Philistines (v. 6).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

impersonal main verb (temporal frame)

→ verbal action or state

γίνομαι (aor. pass.): 'come to pass'; the impersonal καὶ ἐγενήθη ὥς ... construction renders Hebrew כִּי יָבִיֵא, introducing a circumstantial-temporal clause.

ὥς

as / when

temporal conjunction

→ discourse linkage or contrast

ὥς: 'as / when'; temporal here, introducing the moment of the ark's arrival; renders ὅ- with the infinitive construct.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

verb of temporal clause

→ verbal action or state

ἔρχομαι: 'come'; the ark's coming into the camp is the trigger for the shout; the verb is used of the ark as if it were an arriving champion.

κιβωτός

ark

Nominative

subject of ἤλθεν (anarthrous)

→ participant prominence

κιβωτός: the ark; here anarthrous in the title κιβωτός κυρίου ('the ark of the LORD'), a fixed designation that recurs in v. 6.

κυρίου

of the LORD

Genitive

genitive of relationship (ark of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton; the ark is YHWH's, and its arrival is, to Israelite eyes, the arrival of YHWH himself into the camp.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

παρεμβολήν

camp

Accusative

accusative object of εἰς (destination)

→ object specification

παρεμβολή: 'camp'; the Israelite war-camp, now (they think) sanctified by the ark's presence.

καὶ

and

apodotic καὶ (after temporal clause)

→ discourse linkage or contrast

καί: apodotic, introducing the main clause after the ὥς-clause (Hebraism).

ἀνέκραξεν

cried out

Aor Act Indic 3 Sg · ἀνακράζω

main verb (the war-shout)

→ verbal action or state

ἀνακράζω: 'cry out / shout aloud'; the compound ἀνα- intensifies the outburst; renders עָרִיעַ / עָרַע (raise a war-cry / shout); the singular agrees with the collective πᾶς Ἰσραηλ.

πᾶς

all

Nominative

adjective (modifying Ἰσραηλ)

→ participant prominence

πᾶς: 'all / whole'; πᾶς Ἰσραηλ ('all Israel') stresses the unanimous, corporate character of the shout.

Ἰσραηλ

Israel

subject (indeclinable proper noun)

→ participant identification

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

φωνῇ

with a voice

Dative

dative of manner / instrument (cognate with the shouting)

→ sphere or reference

φωνή: 'voice / sound'; φωνῇ μεγάλῃ ('with a great voice') is a stock dative-of-manner phrase rendering לְדוֹלֵקָה; here the volume of the war-cry.

μεγάλη

great

Dative

attributive adjective (modifying φωνῇ)

→ sphere or reference

μέγας: 'great / loud'; the adjective intensifies the shout; the same root recurs in the Philistine question τίς ἡ κραυγὴ ἡ μεγάλη (v. 6).

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

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

ἤχησεν

resounded

Aor Act Indic 3 Sg · ἤχέω

main verb (the earth echoes)

→ verbal action or state

ἤχέω: 'sound / resound / ring'; renders ׀ח (the earth was in an uproar); the hyperbole 'the earth resounded' conveys the deafening volume of the war-shout and Israel's exuberant (false) confidence.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γῆ

earth

Nominative

subject of ἤχησεν

→ participant prominence

γῆ: 'earth / land / ground'; the earth itself is said to echo the shout, a cosmic hyperbole that ironically heralds not victory but the impending loss of the glory.

6 καὶ ἤκουσαν οἱ ἀλλόφυλοι τῆς κραυγῆς καὶ εἶπον οἱ ἀλλόφυλοι τίς ἡ κραυγὴ ἡ μεγάλη αὕτη ἐν παρεμβολῇ τῶν Εβραίων καὶ ἔγνωσαν ὅτι κιβωτὸς κυρίου ἦκει εἰς τὴν παρεμβολήν

And the Philistines heard the shout, and the Philistines said, 'What is this great shout in the camp of the Hebrews?' And they knew that the ark of the LORD had come into the camp.

Reaction-scene: the Philistines hear and understand

καὶ ἤκουσαν οἱ ἀλλόφυλοι

The narrative pivots to the Philistine camp: they hear the κραυγή, question its cause, and learn (ἔγνωσαν) that the ark has arrived. The designation τῶν Εβραίων ('of the Hebrews') is the outsiders' term for Israel, characteristic of foreign speech in the Pentateuch and Samuel. Their recognition sets up the dread of v. 7.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤκουσαν

heard

Aor Act Indic 3 Pl · ἀκούω

main verb (Philistines hear the shout)

→ verbal action or state

ἀκούω: 'hear'; renders ὁᾱ; takes the genitive object τῆς κραυγῆς ('heard the shout'); the perception of the noise drives the whole Philistine reaction-sequence.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἀλλόφυλοι

Philistines

Nominative

subject

→ participant prominence

ἀλλόφυλοι: meaning 'Philistines'; it serves as subject.

τῆς

the

Genitive

article

→ noun-phrase marking

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

κραυγῆς

shout

Genitive

genitive object of ἤκουσαν

→ relational specification

κραυγή: 'shout / outcry / clamor'; renders מַעֲרָוֶה (war-shout); ἀκούω governs the genitive of the thing heard; the term recurs in the Philistines' own question.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπον): introduces the Philistines' direct question.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄλλόφυλοι

Philistines

Nominative

subject (resumptive)

→ participant prominence

ἄλλόφυλος: the repetition of the subject (heard ... said) is a Hebraizing redundancy characteristic of the LXX narrative style.

τίς

what

Nominative

interrogative pronoun (predicate of the question)

→ participant reference

τίς: interrogative 'who / what'; here 'what is ...?', introducing the Philistines' alarmed question.

ἡ

the

Nominative

article

→ noun-phrase marking

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

κραυγή

shout

Nominative

subject of the verbless question

→ participant prominence

κραυγή: 'shout / outcry'; repeated from the narrator's word, now on Philistine lips.

ἡ

the

Nominative

article (attributive, with μεγάλη)

→ noun-phrase marking

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

μεγάλη

great

Nominative

attributive adjective (modifying κραυγή)

→ participant prominence

μέγας: 'great / loud'; the second-attributive position (ἡ κραυγή ἡ μεγάλη) is a Hebraizing construction echoing the φωνῇ μεγάλη of v. 5.

αὕτη

this

Nominative

demonstrative (modifying κραυγή)

→ participant reference

οὗτος (fem. αὕτη): 'this'; the near demonstrative points to the shout just heard.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

παρεμβολῇ

camp

Dative

dative of place (location of the shout)

→ sphere or reference

παρεμβολή: 'camp'; here the Israelite camp, identified by the Philistines as 'the camp of the Hebrews.'

τῶν

the

Genitive

article

→ noun-phrase marking

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

Εβραίων

Hebrews

Genitive

genitive of possession ('camp of the Hebrews')

→ relational specification

Εβραῖος: 'Hebrew'; renders יִשְׂרָאֵל; a declinable gentilic, hence 'n' with genitive case; 'the Hebrews' is the term outsiders use for Israel (cf. Gen 39:14; Exod 1:16; 1 Kgdms 14:11), often with a derogatory edge; the Philistines do not yet know it is YHWH's ark.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔγνωσαν

they knew

Aor Act Indic 3 Pl · γινώσκω

main verb (Philistines learn the cause)

→ verbal action or state

γινώσκω: 'know / recognize / learn'; renders γινῶσκ; the ingressive aorist 'they realized'; their knowledge of the ark's presence produces dread, not reverence.

ὅτι

that

complementizer (introducing object clause)

→ clausal contribution

ὅτι: 'that'; introduces the content of their knowledge.

κιβωτός

ark

Nominative

subject of ἦκει (anarthrous)

→ participant prominence

κιβωτός: the ark; the Philistines correctly identify the object as κιβωτός κυρίου.

κυρίου

of the LORD

Genitive

genitive of relationship

→ relational specification

κύριος: rendering of the Tetragrammaton; remarkably, the pagan Philistines name the ark by YHWH's title — orthodox recognition on foreign lips.

ἦκει

has come

Pres Act Indic 3 Sg · ἵκω

verb of the ὅτι-clause (resultative present)

→ verbal action or state

ἵκω: 'have come / be present'; the present has perfective force ('has arrived and is here'); the same verb (ἦκασιν) recurs in the Philistines' terror in v. 7.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

παρεμβολήν

camp

Accusative

accusative object of εἰς (destination)

→ object specification

παρεμβολή: 'camp'; the repeated term (×2 in this verse) keeps the focus on the ark's location among the Israelite forces.

7 καὶ ἐφοβήθησαν οἱ ἀλλόφυλοι καὶ εἶπον οὗτοι οἱ θεοὶ ἤκασιν πρὸς αὐτοὺς εἰς τὴν παρεμβολήν οὐαὶ ἡμῖν ἐξελοῦ ἡμᾶς κύριε σήμερον ὅτι οὐ γέγονεν τοιαύτη ἐχθὲς καὶ τρίτην

And the Philistines were afraid, and they said, 'These gods have come to them into the camp. Woe to us! Deliver us, O Lord, today, for nothing like this has happened yesterday or the day before.'

Direct speech: the Philistines' terror and lament

καὶ ἐφοβήθησαν οἱ ἀλλόφυλοι

The Philistine fear erupts in a polytheistic misreading — οὗτοι οἱ θεοὶ ἤκασιν ('these gods have come') — and a cry of woe (οὐαὶ ἡμῖν). The vocative κύριε is striking: pagans invoking deliverance, ironically using the term that renders the divine name. The idiom ἐχθὲς καὶ τρίτην ('yesterday and the third day') is the standard LXX Hebraism for 'previously / ever before.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐφοβήθησαν

were afraid

Aor Pass Indic 3 Pl · φοβέομαι

main verb (Philistine terror)

→ verbal action or state

φοβέομαι: 'fear / be afraid'; deponent (aor. pass. form, active sense); renders ἄγ; the ingressive aorist marks the onset of dread upon learning of the ark.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἀλλόφυλοι

Philistines

Nominative

subject

→ participant prominence

ἀλλόφυλοι: meaning 'Philistines'; it serves as subject.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπον): introduces the Philistines' panicked lament.

οὗτοι

these

Nominative

demonstrative (subject, with οἱ θεοί)

→ participant prominence

οὗτος: 'this / these'; the masculine plural points to the ark's deity/deities; the Philistine polytheism construes the one ark as the coming of 'these gods.'

οἱ

the

Nominative

article

→ noun-phrase marking

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

θεοί

gods

Nominative

subject of ἤκασιν

→ participant prominence

θεός (pl. θεοί): 'gods'; the plural θεοί renders the Hebrew אֱלֹהִים understood polytheistically by the pagans; the Philistines, lacking monotheist categories, hear of Israel's God as a host of mighty deities; the irony is sharpened by their next sentence, where they switch to the singular vocative κύριε.

ἤκασιν

have come

Perf Act Indic 3 Pl · ἴκω

main verb of direct speech

→ verbal action or state

ἴκω: 'have come / be present'; the plural agrees with οἱ θεοί; the dreadful realization that divine power has entered the enemy camp; echoes ἴκει of v. 6 with intensified fear.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς (the Israelites)

→ participant reference

αὐτός: the Israelites, to whose camp the 'gods' have come; the Philistines see divine reinforcement on the enemy side.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

παρεμβολήν

camp

Accusative

accusative object of εἰς (destination)

→ object specification

παρεμβολή: 'camp'; the Israelite encampment, now feared as the abode of mighty gods.

οὐαὶ

woe

interjection (lament)

→ clausal contribution

οὐαὶ: 'woe / alas'; an indeclinable interjection of distress; renders וְהִיא ; the Philistines' cry of dread anticipates verbally the name Οὐαὶ βαρχαβωθ ('Ichabod') in v. 21.

ἡμῖν

to us

Dative

dative of disadvantage (with οὐαί)

→ participant reference or interest

ἐγώ (dat. pl. ἡμῖν): the dative of disadvantage with οὐαί, 'woe to us.'

ἐξελοῦ

deliver

Aor Mid Impv 2 Sg · ἐξαιρέω

main verb (imperative of petition)

→ verbal action or state

ἐξαιρέω (mid. ἐξαιρέομαι): 'take out / rescue / deliver'; renders לָצַד (Hiphil) 'deliver'; the middle imperative ἐξελοῦ ('rescue!') is a cry for deliverance — but it is unclear, and deliberately ironic, to whom the pagan Philistines address it.

ἡμᾶς

us

Accusative

direct object

→ participant reference

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

κύριε

O Lord

Vocative

vocative of address

→ direct address

κύριος (voc. κύριε): the LXX's rendering of the divine name appears here as a vocative on pagan lips; the Philistines, panicking, address a 'Lord' for deliverance — whether their own gods or, ironically, the very YHWH whose ark they dread, the text lets the irony stand: the word that names Israel's God is spoken in terror by his enemies.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; the urgency of the present crisis.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the ground of their fear: nothing like this has ever happened.

οὐ

not

negation (with γέγονεν)

→ participant reference

οὐ: the negative particle; 'there has not happened.'

γέγονεν

has happened

Perf Act Indic 3 Sg · γίνομαι

verb of the causal clause

→ verbal action or state

γίνομαι (perf. γέγονεν): 'has come about / happened'; the perfect surveys all past experience: never has such a thing occurred; the subject is the implied 'such a thing' (τοιαύτη).

τοιαύτη

such a thing

Nominative

subject / predicate (correlative pronoun)

→ participant reference

τοιοῦτος (fem. τοιαύτη): 'such / of this kind'; the feminine agrees with an implied noun (e.g., a 'such' situation/cry); 'nothing of this kind has occurred before.'

ἐχθές

yesterday

temporal adverb

→ clausal contribution

ἐχθές: 'yesterday'; part of the idiom ἐχθές καὶ τρίτην ('yesterday and the third [day]'), the LXX's standard Hebraism for יְמֶתְחַ וְיָמֵי, meaning 'previously / in time past / ever.'

καὶ

and

coordinate conjunction (within the idiom)

→ discourse linkage or contrast

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

τρίτην

the third day before

Accusative

accusative of time (in the idiom 'yesterday and the day before')

→ object specification

τρίτος (fem. acc. τρίτην): 'third'; with ἐχθές forms the temporal Hebraism 'yesterday and the third day' = 'previously / heretofore'; the feminine accusative implies ἡμέραν ('day').

8 οὐαὶ ἡμῖν τίς ἐξελεῖται ἡμᾶς ἐκ χειρὸς τῶν θεῶν τῶν στερεῶν τούτων οὗτοι οἱ θεοὶ οἱ πατάξαντες τὴν Αἴγυπτον ἐν πάσῃ πληγῇ καὶ ἐν τῇ ἐρήμῳ

'Woe to us! Who will deliver us from the hand of these mighty gods? These are the gods who struck Egypt with every plague and in the wilderness.'

Continuation of direct speech: the Philistines recall the Exodus plagues

οὐαὶ ἡμῖν

The renewed οὐαὶ ἡμῖν and the rhetorical τίς ἐξελεῖται ἡμᾶς express the Philistines' despair. They identify Israel's God(s) as οἱ πατάξαντες τὴν Αἴγυπτον ('who struck Egypt'), recalling the plague-tradition; the LXX 'ἐν πάσῃ πληγῇ καὶ ἐν τῇ ἐρήμῳ' compresses the Exodus and wilderness traditions into the Philistines' folk-memory of YHWH's terrible deeds.

οὐαὶ

woe

interjection (lament, repeated)

→ clausal contribution

οὐαὶ: 'woe / alas'; the repeated cry (cf. v. 7) intensifies the panic.

ἡμῖν

to us

Dative

dative of disadvantage (with οὐαὶ)

→ participant reference or interest

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

τίς

who

Nominative

interrogative pronoun (subject of ἐξελεῖται)

→ participant reference

τίς: interrogative 'who'; the rhetorical question expects the answer 'no one' — the Philistines despair of rescue from the hand of Israel's God.

ἐξελεῖται

will deliver

Fut Mid Indic 3 Sg · ἐξαιρέω

main verb of the rhetorical question

→ verbal action or state

ἐξαιρέω (fut. mid. ἐξελεῖται): 'rescue / deliver'; the same verb as the imperative ἐξελοῦ of v. 7, now in a hopeless question: 'who will deliver us?'; echoes Israelite deliverance-language ironically applied by the enemy.

ἡμᾶς

us

Accusative

direct object

→ participant reference

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

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (idiom: 'from the hand of')

→ relational specification

χείρ: 'hand'; ἐκ χειρὸς ('from the hand/power of') is the same Hebraism the elders used in v. 3 (ἐκ χειρὸς ἐχθρῶν) — the deliverance language now mirrored from the enemy's side.

τῶν

the

Genitive

article

→ noun-phrase marking

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

θεῶν

gods

Genitive

genitive of possession (with χειρὸς: 'hand of the gods')

→ relational specification

θεός (gen. pl. θεῶν): 'gods'; the polytheistic plural again (cf. v. 7); the Philistines fear the 'hand' (power) of these deities.

τῶν

the

Genitive

article (attributive, with στερεῶν)

→ noun-phrase marking

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

στερεῶν

mighty / hard

Genitive

attributive adjective (modifying θεῶν)

→ relational specification

στερεός: 'firm / hard / strong / mighty'; renders מַגִּיד ('majestic / mighty') in the parallel; the 'mighty gods' epithet reflects the Philistines' terror at a power they cannot resist; in second-attributive position (τῶν θεῶν τῶν στερεῶν), a Hebraizing word order.

τούτων

these

Genitive

demonstrative (modifying θεῶν)

→ relational specification

οὗτος: 'these'; the near demonstrative ties the dreaded gods to the ark just arrived.

οὗτοι

these

Nominative

demonstrative (subject of the identifying clause)

→ participant prominence

οὗτος: 'these'; introduces the identifying statement 'these are the gods who...'; appositional explanation of who is feared.

οἱ

the

Nominative

article

→ noun-phrase marking

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

θεοὶ

gods

Nominative

predicate nominative ('these are the gods')

→ participant prominence

θεός (pl. θεοί): 'gods'; the predicate of the identifying clause, further specified by the attributive participle.

οἱ

the

Nominative

article (with participle πατάξαντες)

→ noun-phrase marking

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

πατάξαντες

who struck

Aor Act Part Nom Pl Masc · πατάσσω

attributive participle (modifying θεοί)

→ verbal action or state

πατάσσω: 'strike / smite'; renders הִכָּה (Hiphil); the articular participle οἱ πατάξαντες ('the ones who struck') recalls the plagues on Egypt; the Philistines' folk-memory of the Exodus events functions as confession of YHWH's might.

τὴν

the

Accusative

article

→ noun-phrase marking

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

Αἴγυπτον

Egypt

Accusative

direct object of πατάξαντες

→ object specification

Αἴγυπτος: 'Egypt'; a declinable proper noun (hence 'n', accusative); the object of the plague-striking; the Philistines invoke the great precedent of divine judgment on a nation.

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

πάση

every

Dative

adjective (modifying πληγῇ)

→ sphere or reference

πᾶς: 'all / every'; ἐν πάσῃ πληγῇ ('with every plague') sums up the full plague-cycle of Exodus 7–12.

πληγῇ

plague

Dative

dative of instrument ('with plague')

→ sphere or reference

πληγή: 'blow / plague / stroke'; the same term used for the Egyptian plagues (cf. Exod 11:1) and for the slaughter of Israel in vv. 10, 17; here the plagues by which 'the gods' struck Egypt.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἐρήμῳ

wilderness

Dative

dative of place ('in the wilderness')

→ sphere or reference

ἐρημος: 'wilderness / desert'; renders ַרְבָּמ; the phrase 'and in the wilderness' extends the Philistines' memory of YHWH's mighty acts beyond the plagues to the wilderness wanderings — a compressed Exodus-tradition voiced by pagans.

9 κραταιοῦσθε καὶ γίνεσθε εἰς ἄνδρας ἀλλόφυλοι μήποτε δουλεύσητε τοῖς Εβραίοις καθὼς ἐδούλευσαν ἡμῖν καὶ ἔσεσθε εἰς ἄνδρας καὶ πολεμήσατε αὐτούς

'Be strong and become men, O Philistines, lest you serve the Hebrews as they have served us; be men, and fight them!'

Direct speech: the Philistine self-exhortation to courage

κραταιοῦσθε καὶ γίνεσθε εἰς ἄνδρας

Fear gives way to resolve: a string of imperatives (κραταιοῦσθε, γίνεσθε, πολεμήσατε) rallies the Philistines to fight rather than be enslaved. The idiom γίνεσθε εἰς ἄνδρας ('become men') renders the Hebrew ַיִּיָּצֵחַ וְיִנָּחֵם, a call to manly courage; the fear of enslavement (μήποτε δουλεύσητε) reverses the master-slave relationship and steels their resolve.

κραταιοῦσθε

be strong

Pres Mid/Pass Impv 2 Pl · κραταιόω

main verb (exhortatory imperative)

→ verbal action or state

κραταιόω: 'strengthen / make strong'; mid./pass. 'be strong / take courage'; renders קִּיָּץ (Hithpael) 'strengthen oneself'; the call to courage that turns Philistine panic into combat-readiness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γίνεσθε

become

Pres Mid/Pass Impv 2 Pl · γίνομαι

main verb (exhortatory imperative)

→ verbal action or state

γίνομαι: 'become / be'; γίνεσθε εἰς ἄνδρας ('become as men') is a Hebraism (יִיָּץ סִיָּץנָל) summoning to manly valor; the εἰς + accusative for the predicate is the LXX's calque of the Hebrew לְ of product/result.

εἰς

into / as

preposition + accusative (predicate, Hebraism for לְ)

→ spatial or relational framing

εἰς: with γίνομαι, a Hebraizing predicate construction ('become as / into') rendering the Hebrew לְ of result.

ἄνδρας

men

Accusative

predicate accusative (εἰς ἄνδρας: 'as men')

→ object specification

ἄνθρωπος (acc. pl. ἄνδρας): 'men'; here 'men' in the sense of valiant warriors; 'become men' = 'play the man / fight bravely!'

ἄλλόφυλοι

Philistines

Vocative

vocative of address

→ direct address

ἄλλόφυλος: here vocative, the self-address of the Philistines rallying one another.

μήποτε

lest

negative purpose conjunction (with subjunctive)

→ discourse linkage or contrast

μήποτε: 'lest / so that ... not!'; introduces the feared outcome (enslavement) to be avoided; takes the subjunctive δουλεύσῃτε.

δουλεύσῃτε

you serve

Aor Act Subj 2 Pl · δουλεύω

verb of the negative-purpose clause

→ verbal action or state

δουλεύω: 'be a slave / serve'; renders עָבַד; the fear of becoming the Hebrews' slaves — a reversal of the present power-relation — is the spur to fight.

τοῖς

the

Dative

article

→ noun-phrase marking

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

Εβραίοις

Hebrews

Dative

dative complement of δουλεύσῃτε ('serve the Hebrews')

→ sphere or reference

Εβραῖος: 'Hebrew'; declinable gentilic (dative plural); δουλεύω governs the dative; 'the Hebrews' again the outsiders' term for Israel.

καθώς

as

comparative conjunction

→ discourse linkage or contrast

καθώς: 'just as / according as'; introduces the comparison: as the Hebrews have served (been subject to) the Philistines.

ἐδούλευσαν

they served

Aor Act Indic 3 Pl · δουλεύω

verb of comparative clause

→ verbal action or state

δουλεύω: 'serve / be enslaved'; refers to the prior Philistine domination of Israel; the Philistines fear the tables turning.

ἡμῖν us Dative <i>dative complement of ἐδούλευσαν ('served us')</i> → participant reference or interest ἡμῖν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as dative complement of ἐδούλευσαν ('served us').	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἔσεσθε you shall be Fut Mid Indic 2 Pl · εἰμί <i>main verb (future with imperatival force)</i> → verbal action or state εἰμί (fut. ἔσεσθε): 'you will be'; here with imperatival force ('be / become'), repeating εἰς ἄνδρας; the future-as-command is a Hebraism for the volitive.	εἰς as <i>preposition + accusative (predicate, Hebraism)</i> → spatial or relational framing εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (predicate, Hebraism).
ἄνδρας men Accusative <i>predicate accusative (repeated 'as men')</i> → object specification ἄνήρ: the emphatic repetition of εἰς ἄνδρας ('be men') frames the exhortation with martial resolve.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	πολεμήσατε fight Aor Act Impv 2 Pl · πολεμέω <i>main verb (climactic imperative)</i> → verbal action or state πολεμέω: 'wage war / fight'; renders מִלְחָמָה (Niphal); the climactic command of the self-exhortation; cognate with πόλεμος; its execution opens v. 10 (ἐπολέμησαν).	αὐτούς them Accusative <i>direct object (the Israelites)</i> → participant reference αὐτός: 'them'; πολεμέω with the accusative ('fight them'), the Israelites as the object of attack.

10 καὶ ἐπολέμησαν αὐτούς καὶ παταίει ἄνθρωπος Ἰσραὴλ καὶ ἔφυγεν ἕκαστος εἰς σκηνώμα αὐτοῦ καὶ ἐγένετο πληγὴ μεγάλη σφόδρα καὶ ἔπεσαν ἐξ Ἰσραὴλ τριάκοντα χιλιάδες ταγμάτων

And they fought them, and the man of Israel was defeated, and each fled to his tent; and there was a very great slaughter, and there fell of Israel thirty thousand foot-soldiers.

Battle narration: the second and decisive rout of Israel καὶ ἐπολέμησαν αὐτούς

The Philistine resolve issues in action (ἐπολέμησαν); Israel is routed a second time — now far worse than the first defeat (four thousand, v. 2). The historic present παταίει heightens the disaster, and the figure of thirty thousand πεζῶν/ταγμάτων ('foot-soldiers / ranks') measures the magnitude of the catastrophe that the ark's presence was supposed to prevent.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπολέμησαν
they fought

Aor Act Indic 3 Pl · πολεμέω

main verb (the Philistines attack)

→ verbal action or state

πολεμέω: 'wage war / fight'; the fulfillment of the imperative πολεμήσατε (v. 9); the Philistines now make good their resolve.

αὐτούς
them

Accusative

direct object (the Israelites)

→ participant reference

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

πταίει
is defeated

Pres Act Indic 3 Sg · πταίω

main verb (historic present: Israel routed)

→ verbal action or state

πταίω: 'stumble / be defeated'; the historic present (against the surrounding aorists) freezes the climactic moment of the rout; the collective ἀνὴρ Ἰσραηλ echoes v. 2, marking this as the greater repetition of the first defeat.

ἀνὴρ
the man / each man

Nominative

subject (collective singular)

→ participant prominence

ἀνὴρ: collective 'the man of Israel' = the Israelite army; cf. v. 2.

Ἰσραηλ
of Israel

genitival modifier of ἀνὴρ (indeclinable)

→ participant identification

Ἰσραηλ: transliterated proper name rendered in Greek letters; here it functions as genitival modifier of ἀνὴρ (indeclinable).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔφυγεν
fled

Aor Act Indic 3 Sg · φεύγω

main verb (the flight)

→ verbal action or state

φεύγω: 'flee'; renders φυγῆς; the singular agrees with the distributive ἕκαστος ('each man fled'); the disorderly flight to the tents marks the total collapse of the Israelite line.

ἕκαστος
each one

Nominative

subject (distributive: 'each man')

→ participant prominence

ἕκαστος: 'each / every one'; distributive, emphasizing the comprehensive scattering of the army.

εἰς
to

preposition + accusative (direction)

→ spatial or relational framing

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

σκήνωμα
tent

Accusative

accusative object of εἰς (destination of flight)

→ object specification

σκήνωμα: 'tent / dwelling'; renders σκηνῶν; 'each fled to his tent' (εἰς σκήνωμα αὐτοῦ) is the standard idiom for the dispersal of a defeated army to their homes.

αὐτοῦ

his

Genitive

genitive of possession ('his tent')

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

there was

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential: 'there was a slaughter')

→ verbal action or state

γίνομαι: 'come about / happen'; ἐγένετο πληγὴ μεγάλη ('there was a great slaughter') is an existential construction summing up the carnage.

πληγὴ

slaughter / blow

Nominative

subject of ἐγένετο

→ participant prominence

πληγὴ: 'blow / slaughter / plague'; renders הַחֲרָבָה / הַכּוּלָה ; here the great slaughter of Israel; the same word the Philistines used of the Egyptian plagues (v. 8) — now the blow falls on Israel.

μεγάλῃ

great

Nominative

attributive adjective (modifying πληγὴ)

→ participant prominence

μέγας: 'great'; with σφόδρα ('exceedingly') it stresses the magnitude of the disaster.

σφόδρα

exceedingly

adverb of degree (intensifying μεγάλη)

→ clausal contribution

σφόδρα: 'very much / exceedingly'; standard LXX rendering of טַחֲתָיִם ; intensifies the great slaughter to superlative force.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπεσαν

fell

Aor Act Indic 3 Pl · πίπτω

main verb (casualty report)

→ verbal action or state

πίπτω: 'fall'; renders נָפְלוּ ; the idiom 'there fell of Israel ...' (ἔπεσαν ἐξ Ἰσραὴλ) is standard for battle-casualties.

ἐξ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

ἐκ (ἐξ before vowel): partitive 'of / from among'; 'there fell from Israel.'

Ἰσραὴλ

Israel

object of ἐξ (partitive, indeclinable)

→ participant identification

Ἰσραὴλ: transliterated proper name rendered in Greek letters; here it functions as object of ἐξ (partitive, indeclinable).

τριάκοντα

thirty

numeral (indeclinable cardinal, modifying χιλιάδες)

→ measure or count

τριάκοντα: 'thirty'; an indeclinable numeral but functioning as a quantifier (kind 'n'); thirty thousand — a sevenfold-plus increase over the four thousand of v. 2, measuring the deepened catastrophe.

χιλιάδες

thousand

Nominative

subject of ἔπεσαν (the number slain)

→ participant prominence

χιλιάς: 'a thousand'; the staggering figure of thirty thousand fallen exposes the failure of the ark-as-talisman strategy.

ταγμάτων

of foot-soldiers / ranks

Genitive

descriptive/partitive genitive (with χιλιάδες)

→ relational specification

τάγμα: 'that which is arranged / division / rank of soldiers'; here for the Hebrew יָגָל ('foot-soldier / infantryman'); 'thirty thousand of the [foot-]ranks' specifies that the fallen were infantry.

11 καὶ κιβωτὸς θεοῦ ἐλήμφθη καὶ ἀμφότεροι υἱοὶ Ἡλὶ ἀπέθανον Οφνὶ καὶ Φινεες

And the ark of God was captured, and both the sons of Eli died, Hophni and Phinehas.

Climactic disaster: the capture of the ark and death of Eli's sons καὶ κιβωτὸς θεοῦ ἐλήμφθη

The two clauses state the chapter's central catastrophe with stark brevity: the ark was captured (ἐλήμφθη — the passive of the very verb the elders used, λάβωμεν, v. 3) and both sons of Eli died, fulfilling the oracle of 1 Kgdms 2:34 ('in one day they shall both die'). The terseness of the report intensifies the horror; everything from here follows from these two facts.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κιβωτὸς

ark

Nominative

subject of ἐλήμφθη (anarthrous)

→ participant prominence

κιβωτός: the ark; here designated κιβωτὸς θεοῦ ('ark of God'); the subject of the chapter's pivotal verb of capture.

θεοῦ

of God

Genitive

genitive of relationship ('ark of God')

→ relational specification

θεός: 'God'; the designation 'ark of God' (rather than 'ark of the LORD') here may underline the theological enormity: the seat of the divine presence itself falls into pagan hands.

ἐλήμφθη

was captured

Aor Pass Indic 3 Sg · λαμβάνω

main verb (the capture of the ark)

→ verbal action or state

λαμβάνω (aor. pass. ἐλήμφθη): 'take / seize / capture'; renders נִפְלַח (Niphal); the passive is the dark counterpart of the elders' hortatory λάβωμεν ('let us take', v. 3); they sought to take the ark for victory; instead the ark is taken from them; the verb recurs at vv. 17, 19 and (as infinitive) v. 22, forming the chapter's tragic refrain.

καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἀμφότεροι both Nominative <i>appositional adjective ('both the sons')</i> → participant prominence ἀμφότεροι: 'both'; the fulfillment of the prophecy of 1 Kgdms 2:34 that Hophni and Phinehas would die ἐν ἡμέρᾳ μιᾷ ('on a single day'); echoes ἀμφότεροι of v. 4, framing their accompaniment of the ark and their death together.	υἱοὶ sons Nominative <i>subject of ἀπέθανον (anarthrous here)</i> → participant prominence υἱός: 'son'; the priest-sons of Eli; their death is both personal tragedy and the judicial removal of the corrupt priestly line.	Ἡλὶ of Eli <i>genitival modifier of υἱοί (indeclinable)</i> → participant identification Ἡλὶ: Eli; the father whose death follows in v. 18.
ἀπέθανον died Aor Act Indic 3 Pl · ἀποθνήσκω <i>main verb (the death of the sons)</i> → verbal action or state ἀποθνήσκω: 'die'; renders ΠΑΘ; the blunt aorist seals the fate of Eli's house; the death of the sons fulfills the judgment of chs. 2–3 and precipitates the deaths of Eli (v. 18) and Phinehas' wife (v. 19).	Οφνὶ Hophni <i>apposition to υἱοί (indeclinable)</i> → participant identification Οφνὶ: Hophni; named again (cf. v. 4) at the moment of his death.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Φινεες Phinehas <i>apposition to υἱοί (indeclinable)</i> → participant identification Φινεες: Phinehas; his death here sets up the death of his pregnant wife and the naming of Ichabod (vv. 19–22).

12 καὶ ἔδραμεν ἀνὴρ Ιεμιναῖος ἐκ τῆς παρατάξεως καὶ ἦλθεν εἰς Σηλωμ ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ τὰ ἱμάτια αὐτοῦ διερρηγότα καὶ γῆ ἐπὶ τῆς κεφαλῆς αὐτοῦ

And a man of Benjamin ran from the battle line and came to Shiloh on that day, and his garments were torn, and there was dust upon his head.

Scene-shift: the messenger runs to Shiloh

καὶ ἔδραμεν ἀνὴρ Ιεμιναῖος

The scene moves from battlefield to Shiloh as a Benjamite runner brings the news. The signs of mourning — torn garments (τὰ ἱμάτια ... διερρηγότα) and dust on the head (γῆ ἐπὶ τῆς κεφαλῆς) — visually announce catastrophe before a word is spoken, preparing the reader (and Eli) for the disaster.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδραμεν

ran

Aor Act Indic 3 Sg · τρέχω

main verb (the messenger's run)

→ verbal action or state

τρέχω (aor. ἔδραμεν): 'run'; renders γῡγ; the urgency of running conveys the gravity of the news he carries from the front to Shiloh.

ἄνθρωπος

a man

Nominative

subject

→ participant prominence

ἄνθρωπος: 'man'; here a single individual (not collective), the messenger.

Ἰεμινάιος

Benjamite

Nominative

attributive adjective / gentilic (modifying ἄνθρωπος)

→ participant prominence

Ἰεμινάιος: 'Benjamite / of Benjamin'; a declinable gentilic (hence 'n', nominative) derived from יְמִינִיָּה ('son of the right hand / Benjamite'); identifies the runner's tribe; a later Jewish tradition identifies him with Saul, but the text leaves him anonymous.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρατάξεις

battle line

Genitive

genitive object of ἐκ (source: 'from the battle')

→ relational specification

παρατάξεις: 'battle-line / battle array'; cognate with παρατάσσω (v. 2); the runner comes 'from the battle line', i.e., straight from the fighting; the same term recurs in v. 16.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (arrival at Shiloh)

→ verbal action or state

ἔρχομαι: 'come'; the runner reaches Shiloh, the sanctuary-town where Eli waits.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Σηλωμ

Shiloh

object of εἰς (indeclinable place-name)

→ participant identification

Σηλωμ: Shiloh; the destination of the messenger and the seat of Eli's priesthood.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time ('on that day')

→ sphere or reference

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') stresses the same-day arrival of the news — the disaster reaches Shiloh without delay.

ἐκείνη

that

Dative

demonstrative adjective (modifying ἡμέρα)

→ sphere or reference

ἐκεῖνος: 'that'; the day of the defeat and the ark's capture.

καὶ

and

coordinate conjunction (circumstantial)

→ discourse linkage or contrast

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

τὰ

the

Nominative

article

→ noun-phrase marking

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

ἱμάτια

garments

Nominative

subject of the circumstantial (periphrastic) clause

→ participant prominence

ἱμάτιον: 'garment / cloak'; the tearing of garments (סִדְרָה עֲרֵקָה) is the conventional sign of grief and calamity (cf. Gen 37:34; 2 Kgdms 1:2); the runner's appearance proclaims disaster nonverbally.

αὐτοῦ

his

Genitive

genitive of possession ('his garments')

→ relational specification

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

διεργηγότα

torn

Perf Act Part Nom Pl Neut · διαρρήγνυμι

predicate participle (periphrastic: 'were torn')

→ verbal action or state

διαρρήγνυμι (perf. act. part. διεργηγότα): 'tear / rend asunder'; renders עֲרֵקָה; the perfect participle (with implied 'were') describes the resultant, abiding state — the garments remain rent; the active perfect participle here has the sense 'having been torn / in a torn condition.'

καὶ
and

coordinate conjunction (circumstantial)

→ discourse linkage or contrast

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

γῆ
dust / earth

Nominative

subject of the verbless clause ('dust was on his head')

→ participant prominence

γῆ: 'earth / soil / dust'; here 'dust / earth upon the head' (וַעַל־רֹאשׁוֹ אֲדָמָה), the second conventional mourning-sign (cf. 2 Kgdms 1:2; 15:32); ironically the same word that 'resounded' with Israel's confident shout in v. 5 now sits as dust of grief on the messenger's head.

ἐπὶ
upon

preposition + genitive (position)

→ spatial or relational framing

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

τῆς
the

Genitive

article

→ noun-phrase marking

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

κεφαλῆς
head

Genitive

genitive object of ἐπὶ (position: 'upon the head')

→ relational specification

κεφαλῆς: 'head'; renders ψαῆ; dust on the head is the visible token of mourning that announces the calamity before the messenger speaks.

αὐτοῦ
his

Genitive

genitive of possession ('his head')

→ relational specification

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

13 καὶ ἦλθεν καὶ ἰδοὺ Ἡλὶ ἐκάθητο ἐπὶ τοῦ δίφρου παρὰ τὴν πύλην σκοπεύων τὴν ὁδὸν ὅτι ἦν ἡ καρδία αὐτοῦ ἐξεστηκυῖα περὶ τῆς κιβωτοῦ τοῦ θεοῦ καὶ ὁ ἄνθρωπος εἰσῆλθεν εἰς τὴν πόλιν ἀπαγγεῖλαι καὶ ἀνεβόησεν ἡ πόλις

And he came, and behold, Eli was sitting on his seat by the gate, watching the road, for his heart was trembling concerning the ark of God. And the man entered into the city to bring the report, and the city cried out.

Scene-setting: Eli watching by the gate

καὶ ἦλθεν καὶ ἰδοὺ Ἡλὶ ἐκάθητο

The presentative ἰδοὺ freezes the scene on Eli, blind and anxious, seated by the gate watching the road, his heart 'beside itself' (ἐξεστηκυῖα) for the ark. The narrator's causal ὅτι-clause discloses his inner dread. The runner enters the city to report, and the whole city's outcry (ἀνεβόησεν ἡ πόλις) reaches Eli before the messenger does (v. 14).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

he came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (the messenger arrives)

→ verbal action or state

ἔρχομαι: 'come'; the runner arrives at the city; the verb resumes his journey from v. 12.

καὶ

and

conjunction (introducing presentative)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; a vivid presentative that shifts the narrative camera onto Eli; functionally indeclinable (a frozen imperative of ὁράω).

Ἡλι

Eli

subject (indeclinable proper noun)

→ participant identification

Ἡλι: Eli; the aged priest-judge now becomes the narrative focus.

ἐκάθητο

was sitting

Impf Mid/Dep Indic 3 Sg · κάθημαι

main verb (Eli's posture)

→ verbal action or state

κάθημαι: 'sit / be seated'; the imperfect ἐκάθητο depicts Eli's continuous waiting-posture; the same root as καθημένου (v. 4, of YHWH enthroned) — a poignant contrast between the enthroned LORD and the helpless old man on his seat.

ἐπὶ

on

preposition + genitive (position)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

δίφρου

seat

Genitive

genitive object of ἐπί (position: 'on the seat')

→ relational specification

δίφρος: 'seat / chair / stool'; renders κθζ; Eli's seat by the gate; from this seat he will fall backward and break his neck (v. 18), so the δίφρος becomes the instrument of his death.

παρά

by

preposition + accusative (position beside)

→ spatial or relational framing

παρά + acc.: 'beside / by'; Eli sits 'by the gate,' the natural place to receive news from the road.

τὴν

the

Accusative

article

→ noun-phrase marking

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

πύλην

gate

Accusative

accusative object of παρά (position)

→ object specification

πύλη: 'gate'; renders γψ; the city gate, place of news and judgment; Eli will fall ἐχόμενος τῆς πύλης ('beside the gate', v. 18).

σκοπεύων

watching

Pres Act Part Nom Sg Masc · σκοπεύω

circumstantial participle (modifying Eli)

→ verbal action or state

σκοπεύω: 'watch / look out / keep watch'; though blind (v. 15), Eli 'watches' the road in anxious expectation — a poignant detail, his attention fixed where his eyes cannot see.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὁδόν

road

Accusative

direct object of σκοπεύων

→ object specification

ὁδός: 'way / road'; the road by which news from the battle would come; the object of Eli's anxious watch.

ὅτι

for

causal conjunction (narrator's explanation)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the narrator's disclosure of Eli's inner state.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary of periphrastic construction (with ἔξεστηκυῖα)

→ participant reference

εἰμί (impf. ἦν): 'was'; here the auxiliary of a periphrastic pluperfect/imperfect with the participle ἔξεστηκυῖα ('was trembling / was beside itself').

ἡ

the

Nominative

article

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of ἦν ... ἔξεστηκυῖα

→ participant prominence

καρδία: 'heart'; renders בֶּלֶם; the seat of thought and emotion; Eli's heart 'trembles' for the ark, his deepest concern; the same noun recurs in v. 20 of Phinehas' wife whose heart 'does not perceive.'

αὐτοῦ

his

Genitive

genitive of possession ('his heart')

→ relational specification

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

ἔξεστηκυῖα

trembling / beside itself

Perf Act Part Nom Sg Fem · ἐξίστημι

predicate participle (periphrastic with ἦν)

→ verbal action or state

ἐξίστημι (perf. act. part. ἔξεστηκυῖα): 'be out of place / be beside oneself / be in trembling alarm'; literally 'standing out (of itself)'; the perfect participle agrees with καρδία; Eli's heart is in a settled state of dread 'concerning the ark of God' — his anxiety is for the ark above even his sons.

περὶ

concerning

preposition + genitive (reference)

→ spatial or relational framing

περὶ + gen.: 'concerning / about'; the object of Eli's dread is the ark, not first his sons — a characterization that foregrounds the ark's centrality.

τῆς

the

Genitive

article

→ noun-phrase marking

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

κιβωτοῦ

ark

Genitive

genitive object of περὶ

→ relational specification

κιβωτός (gen. κιβωτοῦ): the ark; the object of Eli's trembling concern; the Leitwort sustains the chapter's focus.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of relationship ('ark of God')

→ relational specification

θεός: 'God'; 'the ark of God' — the designation that keeps the theological stakes (the divine presence) at the center.

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

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject (the messenger)

→ participant prominence

ἄνθρωπος: 'man'; the runner of v. 12, here entering the city to deliver his report.

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (the messenger enters the city)

→ verbal action or state

εἰσέρχομαι: 'go in / enter'; the messenger enters the city to make his announcement; the same verb recurs in v. 14.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς (destination)

→ object specification

πόλις: 'city'; Shiloh; the place where the news will erupt into a general outcry.

ἀπαγγεῖλαι

to report

Aor Act Inf · ἀπαγγέλλω

infinitive of purpose (with εἰσῆλθεν)

→ verbal action or state

ἀπαγγέλλω: 'report / announce / bring word'; renders $\tau\lambda\lambda$ (Hiphil); the infinitive of purpose ('to report'); the verb recurs in v. 14 (ἀπήγγειλεν) when the report reaches Eli.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνεβόησεν

cried out

Aor Act Indic 3 Sg · ἀναβοάω

main verb (the city's outcry)

→ verbal action or state

ἀναβοάω: 'cry out / shout aloud'; the compound ἀνα- stresses the rising cry; renders $\pi\lambda\tau$; the whole city's lament — the inverse of the exultant war-shout of v. 5 — reaches Eli's ears in v. 14.

ἡ

the

Nominative

article

→ noun-phrase marking

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

πόλις

city

Nominative

subject of ἀνεβόησεν

→ participant prominence

πόλις: 'city'; the whole population of Shiloh erupts in lament at the news.

14 καὶ ἤκουσεν Ηλι τὴν φωνὴν τῆς βοῆς καὶ εἶπεν τίς ἡ βοή τῆς φωνῆς ταύτης καὶ ὁ ἄνθρωπος σπεύσας εἰσῆλθεν καὶ ἀπήγγειλεν τῷ Ηλι

And Eli heard the sound of the outcry and said, 'What is this sound of clamor?' And the man hurried and came in and reported to Eli.

Eli hears the outcry and questions it καὶ ἤκουσεν Ηλι

Blind Eli perceives the disaster first through hearing — τὴν φωνὴν τῆς βοῆς ('the sound of the outcry'). His question (τίς ἡ βοή ... ταύτης) echoes the Philistines' earlier question about the great cry (v. 6). The messenger hurries (σπεύσας) to bring the word directly to Eli, setting up the dialogue of vv. 16–17.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb (Eli hears)

→ verbal action or state

ἀκούω: 'hear'; the blind Eli perceives the catastrophe by ear; takes the accusative τὴν φωνήν here (vs. the genitive in v. 6).

Ηλι

Eli

subject (indeclinable proper noun)

→ participant identification

Ηλι: Eli; the subject of perception and question.

τὴν

the

Accusative

article

→ noun-phrase marking

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

φωνήν

sound

Accusative

direct object of ἤκουσεν

→ object specification

φωνή: 'sound / voice'; τὴν φωνήν τῆς βοῆς ('the sound of the outcry') is a Hebraizing genitive chain (הַקוֹל הַזֶּה); the same noun φωνή recurs in Eli's question.

τῆς

the

Genitive

article

→ noun-phrase marking

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

βοῆς

outcry

Genitive

genitive of content (with φωνήν: 'sound of the outcry')

→ relational specification

βοή: 'cry / outcry / shout'; renders הַקוֹל; the city's lament-cry; the term recurs as the subject of Eli's question (ἡ βοή).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπεν): introduces Eli's question.

τίς

what

Nominative

interrogative pronoun (predicate of the verbless question)

→ participant reference

τίς: interrogative 'what'; Eli's question 'what is this sound?' parallels the Philistines' question in v. 6 (τίς ἡ κραυγή), binding the two reactions to a loud cry.

ἡ

the

Nominative

article

→ noun-phrase marking

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

βοή

outcry

Nominative

subject of the verbless question

→ participant prominence

βοή: 'outcry'; repeated from the narrator's report, now in Eli's mouth.

τῆς

the

Genitive

article

→ noun-phrase marking

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

φωνῆς

clamor / sound

Genitive

genitive of content (with βοή)

→ relational specification

φωνή: 'sound / voice'; the genitive chain ἡ βοή τῆς φωνῆς ('the outcry of the sound') is a Hebraizing redundancy heightening the urgency of Eli's question.

ταύτης

this

Genitive

demonstrative (modifying φωνῆς)

→ relational specification

οὗτος (fem. gen. ταύτης): 'this'; points to the very clamor Eli has just heard.

καί

and

narrative conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject (the messenger)

→ participant prominence

ἄνθρωπος: 'man'; the messenger, who now hastens to Eli.

σπεύσας

hurrying

Aor Act Part Nom Sg Masc · σπεύδω

circumstantial participle (modifying ἄνθρωπος)

→ verbal action or state

σπεύδω: 'hasten / hurry'; renders ἵκῃ; the aorist participle σπεύσας ('hurrying / in haste') conveys the urgency; the same participle recurs in v. 16.

εἰσῆλθεν

came in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (the messenger comes to Eli)

→ verbal action or state

εἰσέρχομαι: 'enter / come in'; the messenger comes in to Eli to deliver the report.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγγειλεν
reported

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb (the report delivered)

→ verbal action or state

ἀπαγγέλλω: 'report / announce'; fulfills the purpose-infinitive ἀπαγγεῖλαι of v. 13; the actual content of the report comes in v. 17.

τῷ
to

Dative

article (with Ἡλὶ, marking the dative)

→ noun-phrase marking

ὁ (dat. τῷ): the article here governs the indeclinable Ἡλὶ, supplying the dative case ('to Eli').

Ἡλὶ
Eli

indirect object (indeclinable, case marked by τῷ)

→ participant identification

Ἡλὶ: Eli; the indeclinable name takes its case from the preceding article τῷ ('to Eli').

15 καὶ Ἡλὶ υἱὸς ἐνενήκοντα ἐτῶν καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐπανεστήσαν καὶ οὐκ ἔβλεπεν καὶ εἶπεν Ἡλὶ τοῖς ἀνδράσιν τοῖς περιεστηκόσιν αὐτῷ τίς ἡ φωνὴ τοῦ ἤχους τούτου

Now Eli was ninety years old, and his eyes had failed, and he could not see; and Eli said to the men standing around him, 'What is the sound of this din?'

Parenthetical characterization of Eli's age and blindness καὶ Ἡλὶ υἱὸς ἐνενήκοντα ἐτῶν

A narratorial aside on Eli's great age (the LXX here gives ninety; v. 18 implies the full reckoning) and blindness (his eyes 'had risen up' = grown dim) prepares for his helplessness at the news. His repeated question (τίς ἡ φωνὴ τοῦ ἤχους) underlines that he, like the Philistines, must interpret a sound he cannot see the cause of.

καὶ
now

narrative conjunction (introducing parenthetical)

→ discourse linkage or contrast

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

Ἡλὶ
Eli

subject of the verbless age-clause (indeclinable)

→ participant identification

Ἡλὶ: Eli; subject of the parenthetical note on his age and condition.

υἱὸς

son / (years) old

Nominative

predicate noun (idiom: 'a son of ... years' = ... years old)

→ participant prominence

υἱός: 'son!'; the idiom υἱὸς ... ἐτῶν ('a son of ... years') is a Hebraism (הַבֶּן ... שָׁנִים) for stating age; 'Eli was ninety years old.'

ἐνενήκοντα

ninety

numeral (indeclinable cardinal, modifying ἐτῶν)

→ measure or count

ἐνενήκοντα: 'ninety'; indeclinable numeral functioning as a quantifier (kind 'n'); the LXX figure for Eli's age here; cf. the Hebrew/other witnesses that read ninety-eight; v. 18 notes he had judged Israel twenty years (MT: forty).

ἔτων

years

Genitive

genitive of measure (with νιός: 'of years')

→ relational specification

ἔτος (gen. pl. ἔτων): 'year'; the genitive of measure in the age-idiom.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ὀφθαλμοὶ

eyes

Nominative

subject of ἐπανεστήσαν

→ participant prominence

ὀφθαλμός: 'eye'; renders יָיִן; Eli's eyes are the subject of his failing sight (cf. 1 Kgdms 3:2).

αὐτοῦ

his

Genitive

genitive of possession ('his eyes')

→ relational specification

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

ἐπανεστήσαν

had failed / risen up

Aor Act Indic 3 Pl · ἐπανίστημι

main verb (Eli's eyes grow dim)

→ verbal action or state

ἐπανίστημι: lit. 'rise up against / stand up'; here a Greek rendering of the Hebrew נִצַּחַן ('stood / set' of the eyes), an idiom for eyes that have grown fixed and dim with age; the unusual verb describes Eli's blindness (cf. 1 Kgdms 3:2).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negation (with ἐβλεπεν)

→ clausal qualification or emphasis

οὐ (οὐκ before vowel): the negative particle; 'he could not see.'

ἔβλεπεν

could see

Impf Act Indic 3 Sg · βλέπω

main verb (Eli's blindness)

→ verbal action or state

βλέπω: 'see / look'; the imperfect οὐκ ἔβλεπεν ('he could not see') describes Eli's settled blindness; his dependence on hearing and on the men around him underlines his helplessness before the catastrophe.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπεν): introduces Eli's renewed question to the bystanders.

Ἡλὶ

Eli

subject (indeclinable proper noun)

→ participant identification

Ἡλὶ: Eli; the subject of the question; the accent here (Ἡλὶ) reflects the Rahlfs text's pointing.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

ἀνδράσιν

men

Dative

indirect object of εἶπεν ('said to the men')

→ sphere or reference

ἀνὴρ (dat. pl. ἀνδράσιν): 'men'; the attendants standing around the blind old priest, on whom he depends for information.

τοῖς

the

Dative

article (with participle περιεστηκόσιν)

→ noun-phrase marking

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

περιεστηκόσιν

standing around

Perf Act Part Dat Pl Masc · περίστημι

attributive participle (modifying ἀνδράσιν)

→ verbal action or state

περίστημι (perf. act. part. περιεστηκόσιν): 'stand around / surround'; the perfect participle denotes those positioned about Eli; his attendants who relay the world to the blind man.

αὐτῷ

him

Dative

dative complement of περιεστηκόσιν ('standing around him')

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative complement of περιεστηκόσιν ('standing around him').

τίς

what

Nominative

interrogative pronoun (predicate of the question)

→ participant reference

τίς: interrogative 'what'; Eli's third question about a sound (cf. vv. 6, 14), each by one who cannot see its cause.

ἡ

the

Nominative

article

→ noun-phrase marking

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

φωνή

sound

Nominative

subject of the verbless question

→ participant prominence

φωνή: 'sound / voice'; the genitive chain ἡ φωνή τοῦ ἤχους ('the sound of this din') is again a Hebraizing redundancy.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἤχους

din / noise

Genitive

genitive of content (with φωνή)

→ relational specification

ἤχος: 'noise / din / roar'; cognate with ἤχησεν (v. 5, of the resounding earth); the same root that marked Israel's confident shout now names the confused din of disaster Eli strains to interpret.

τούτου

this

Genitive

demonstrative (modifying ἤχους)

→ relational specification

οὗτος (gen. τούτου): 'this'; points to the present clamor.

16 καὶ ὁ ἀνὴρ σπεύσας προσῆλθεν πρὸς Ἡλὶ καὶ εἶπεν αὐτῷ ἐγὼ εἰμι ὁ ἥκων ἐκ τῆς παρεμβολῆς κἀγὼ πέφευγα ἐκ τῆς παρατάξεως σήμερον καὶ εἶπεν τί τὸ γεγονὸς ῥῆμα τέκνον

And the man hurried and came to Eli and said to him, 'I am the one who has come from the camp, and I have fled from the battle line today.' And he said, 'What is the thing that has happened, my child?'

Dialogue: the messenger presents himself; Eli asks for the news καὶ ὁ ἀνὴρ σπεύσας προσῆλθεν

The messenger identifies himself (ἐγὼ εἰμι ὁ ἥκων) as an eyewitness fugitive from the battle. Eli's gentle question τί τὸ γεγονὸς ῥῆμα τέκνον ('what is the thing that has happened, my child?') — the address τέκνον is tender — invites the full report that follows in v. 17, the report that will kill him.

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

→ noun-phrase marking

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

ἀνὴρ

man

Nominative

subject (the messenger)

→ participant prominence

ἀνὴρ: 'man'; the messenger, now approaching Eli directly.

σπεύσας

hurrying

Aor Act Part Nom Sg Masc · σπεύδω

circumstantial participle (modifying ἀνὴρ)

→ verbal action or state

σπεύδω: 'hasten'; the repeated σπεύσας (cf. v. 14) keeps the urgency of the news in view.

προσῆλθεν

came to

Aor Act Indic 3 Sg · προσέρχομαι

main verb (the approach to Eli)

→ verbal action or state

προσέρχομαι: 'come / draw near to'; the messenger approaches Eli to deliver his report face to face.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Ἡλὶ

Eli

object of πρὸς (indeclinable)

→ participant identification

Ἡλὶ: Eli; the recipient of the report.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπεν): introduces the messenger's self-identification.

αὐτῷ

to him

Dative

indirect object ('said to him')

→ participant reference or interest

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

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: emphatic 'I'; the messenger stresses his role as eyewitness — 'I am the one who has come!'

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (with predicate ὁ ἦκων)

→ verbal action or state

εἰμί: 'be'; the copula in the identifying clause ἐγώ εἰμι ὁ ἦκων ('I am the one who has come').

ὁ

the

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

ἦκων

the one who has come

Pres Act Part Nom Sg Masc · ἦκω

substantival participle (predicate of εἰμι)

→ verbal action or state

ἦκω: 'have come / be present'; the substantival participle ὁ ἦκων ('the one who has come') identifies the messenger as the fresh arrival from the front; the verb's earlier uses (vv. 6, 7) of the ark's 'coming' now describe the bearer of news of its loss.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive object of ἐκ (source)

→ relational specification

παρεμβολή: 'camp'; the army camp from which the messenger has come; the term that ran through the first half of the chapter.

καὶ ἐγώ

and I

Nominative

crasis (καί + ἐγώ): emphatic subject pronoun

→ participant reference

καὶ ἐγώ: crasis of καί ἐγώ ('and I!'); the repeated first-person stresses the messenger's personal escape and eyewitness authority.

πέφευγα

have fled

Perf Act Indic 1 Sg · φεύγω

main verb (the messenger's flight)

→ verbal action or state

φεύγω (perf. πέφευγα): 'flee'; the perfect 'I have fled / am in flight' marks him as a fugitive survivor; cognate with the general flight ἔφυγεν of v. 10 and the report πέφευγεν in v. 17.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρατάξεως

battle line

Genitive

genitive object of ἐκ (source)

→ relational specification

παρατάξις: 'battle-line'; the messenger has fled 'from the battle line' (cf. v. 12); the term frames his eyewitness credentials.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; the same-day immediacy of the disaster (cf. vv. 3, 7).

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 question)

→ verbal action or state

λέγω (aor. εἶπεν): introduces Eli's question for the news.

τί

what

Nominative

interrogative pronoun (predicate of the question)

→ participant reference

τίς, τί: interrogative 'what'; Eli now asks not about a sound but about the event itself (τὸ γεγονός ῥῆμα).

τὸ

the

Nominative

article (with γεγονός ῥῆμα)

→ noun-phrase marking

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

γεγονός

that has happened

Perf Act Part Nom Sg Neut · γίνομαι

attributive participle (modifying ῥῆμα)

→ verbal action or state

γίνομαι (perf. act. part. γεγονός): 'happen / come about'; τὸ γεγονός ῥῆμα ('the thing/word that has happened') is a Hebraism (הַדָּבָר אֲשֶׁר הָיָה), where ῥῆμα means both 'word' and 'matter / event'; Eli asks 'what is the matter that has occurred?'

ῥῆμα

thing / matter

Nominative

subject of the verbless question

→ participant prominence

ῥῆμα: 'word / thing / matter'; renders דָּבָר, which spans both 'word' and 'event'; here 'the matter that has happened'; the Hebraic double sense lets the 'word' Eli requests be the very event that befalls him.

τέκνον

child

Vocative

vocative of address

→ direct address

τέκνον: 'child'; renders בְּנִי ('my son'); the tender vocative address from the aged priest to the young messenger heightens the pathos of the scene just before the fatal news is delivered.

17 καὶ ἀπεκρίθη τὸ παιδάριον καὶ εἶπεν πέφευγεν ἀνὴρ Ἰσραὴλ ἐκ προσώπου ἀλλοφύλων καὶ ἐγένετο πληγὴ μεγάλη ἐν τῷ λαῷ καὶ ἀμφότεροι οἱ υἱοὶ σου τεθνήκασιν καὶ ἡ κιβωτὸς τοῦ θεοῦ ἐλήμφθη

And the young man answered and said, 'The man of Israel has fled before the Philistines, and there was a great slaughter among the people, and both your sons are dead, and the ark of God has been captured.'

Direct speech: the messenger's fourfold report of disaster

καὶ ἀπεκρίθη τὸ παιδάριον

The report rises in a fourfold climax of escalating catastrophe: rout, great slaughter, the death of both Eli's sons, and — the climactic blow placed last — the capture of the ark (ἡ κιβωτὸς τοῦ θεοῦ ἐλήμφθη). The repetition of ἐλήμφθη (v. 11) and ἀμφότεροι ... τεθνήκασιν makes the report the verbal hinge on which Eli's death turns (v. 18): it is the word of the ark, not of his sons, that fells him.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (speech-introduction)

→ verbal action or state

ἀποκρίνομαι: 'answer / reply'; deponent (aor. pass. form, active sense); renders תָּעַן; introduces the messenger's reply with the Hebraizing 'answered and said.'

τὸ

the

Nominative

article

→ noun-phrase marking

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

παιδάριον

young man / lad

Nominative

subject

→ participant prominence

παιδάριον: 'young man / lad / servant'; diminutive of παῖς; renders נַעֲנֵן; the messenger, here designated 'the young man' (matching Eli's address τέκνον); the same word names the infant Ichabod in v. 21.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπεν): the second verb of the Hebraizing 'answered and said' pair, introducing the report.

πέφευγεν
has fled

Perf Act Indic 3 Sg · φεύγω

main verb of direct speech (first report)

→ verbal action or state

φεύγω (perf. πέφευγεν): 'flee'; the perfect reports the rout as an accomplished and abiding fact; the collective ἀνὴρ Ἰσραὴλ ('the man of Israel') as in vv. 2, 10.

ἀνὴρ
the man

Nominative

subject (collective singular)

→ participant prominence

ἀνὴρ: collective 'the man of Israel' = the army.

Ἰσραὴλ
of Israel

genitival modifier of ἀνὴρ (indeclinable)

→ participant identification

Ἰσραὴλ: transliterated proper name rendered in Greek letters; here it functions as genitival modifier of ἀνὴρ (indeclinable).

ἐκ
from

preposition + genitive (separation)

→ spatial or relational framing

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

προσώπου
presence / face

Genitive

genitive object of ἐκ (Hebraism: 'from before')

→ relational specification

πρόσωπον: 'face / presence'; ἐκ προσώπου ('from before / from the face of') is a Hebraism (יָגֵחַ) for 'fleeing before' the enemy; renders the rout vividly.

ἄλλοφύλων
the Philistines

Genitive

genitive (with προσώπου: 'before the Philistines')

→ relational specification

ἄλλοφύλων: meaning 'the Philistines'; it serves as genitive (with προσώπου: 'before the Philistines').

καὶ
and

coordinate conjunction (second report)

→ discourse linkage or contrast

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

ἐγένετο
there was

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential: 'there was a slaughter')

→ verbal action or state

γίνομαι: 'come about'; ἐγένετο πληγὴ μεγάλη repeats verbatim the narrator's summary of v. 10, now in the messenger's mouth.

πληγὴ
slaughter

Nominative

subject of ἐγένετο

→ participant prominence

πληγὴ: 'blow / slaughter'; the great slaughter among the people; the term that bound the Egyptian plagues (v. 8) and the rout (v. 10) into one chain of divine blows.

μεγάλη
great

Nominative

attributive adjective (modifying πληγὴ)

→ participant prominence

μέγας: 'great'; the magnitude of the casualties among the people.

ἐν

among

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῶ

people

Dative

dative of place ('among the people')

→ sphere or reference

λαός: 'people'; the people / army of Israel, decimated in the rout.

καὶ

and

coordinate conjunction (third report)

→ discourse linkage or contrast

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

ἀμφότεροι

both

Nominative

appositional adjective ('both your sons')

→ participant prominence

ἀμφότεροι: 'both'; the report of the death of both sons echoes vv. 4, 11 and the oracle of 1 Kgdms 2:34; the personal blow ('your sons') strikes Eli directly.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject of τεθνήκασιν

→ participant prominence

υἱός: 'son'; Hophni and Phinehas; their death is reported to their father.

σου

your

Genitive

genitive of possession ('your sons')

→ relational specification

σύ (gen. σου): 'your'; the second-person pronoun makes the report intimately personal to Eli.

τεθνήκασιν

are dead

Perf Act Indic 3 Pl · θνήσκω

main verb (third report)

→ verbal action or state

θνήσκω (perf. τεθνήκασιν): 'die / be dead'; the perfect emphasizes the abiding state ('your sons are dead'); cf. the aorist ἀπέθανον in the narrator's account (v. 11).

καὶ

and

coordinate conjunction (fourth, climactic report)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

κιβωτός

ark

Nominative

subject of ἐλήμφθη

→ participant prominence

κιβωτός: the ark; placed last in the report as the climactic disaster — the loss that, beyond the deaths, will kill Eli.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of relationship (ark of God')

→ relational specification

θεός: 'God'; 'the ark of God' — the climactic and theologically weightiest item of the report.

ἐλήμφθη

has been captured

Aor Pass Indic 3 Sg · λαμβάνω

main verb (climactic report)

→ verbal action or state

λαμβάνω (aor. pass. ἐλήμφθη): 'be taken / captured'; the verbatim repetition of v. 11, now reaching Eli's ears; it is at this word — not the death of his sons — that Eli falls and dies (v. 18), revealing that the ark's loss is the deepest wound.

18 καὶ ἐγένετο ὡς ἐμνήσθη τῆς κιβωτοῦ τοῦ θεοῦ καὶ ἔπεσεν ἀπὸ τοῦ δίφρου ὀπισθίως ἐχόμενος τῆς πύλης καὶ συνετρίβη ὁ νῶτος αὐτοῦ καὶ ἀπέθανεν ὅτι πρεσβύτης ὁ ἄνθρωπος καὶ βαρὺς καὶ αὐτὸς ἔκρινεν τὸν Ἰσραὴλ εἴκοσι ἔτη

And it came to pass, when he made mention of the ark of God, that he fell backward from his seat beside the gate, and his neck was broken, and he died, for the man was old and heavy; and he himself had judged Israel twenty years.

Climax of the Eli-narrative: his death at the word of the ark

καὶ ἐγένετο ὡς ἐμνήσθη τῆς κιβωτοῦ

The temporal frame makes explicit what triggers Eli's death: the mention of the ark (ὡς ἐμνήσθη τῆς κιβωτοῦ τοῦ θεοῦ). He falls backward (ὀπισθίως) from the δίφρος of v. 13, breaks his neck (συνετρίβη ὁ νῶτος), and dies. The causal ὅτι-clause (he was old and heavy) and the closing regnal notice (he judged Israel twenty years) round off his life and the judgment on his house.

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

impersonal main verb (temporal frame)

→ verbal action or state

γίνομαι: 'come to pass'; καὶ ἐγένετο ὥς ... introduces the circumstantial-temporal clause locating Eli's death at the mention of the ark.

ὥς

when

temporal conjunction

→ discourse linkage or contrast

ὥς: 'when / as'; temporal, pinpointing the moment that triggers Eli's collapse.

ἐμνήσθη

he made mention / it was mentioned

Aor Pass Indic 3 Sg · μνησκόμαι

verb of temporal clause

→ verbal action or state

μνησκόμαι (aor. pass. ἐμνήσθη): 'remember / make mention of'; deponent with genitive object (τῆς κιβωτοῦ); 'when he made mention of / when the ark was named' — it is the naming of the ark's capture that kills Eli; the genitive object construction is classical.

τῆς

the

Genitive

article

→ noun-phrase marking

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

κιβωτοῦ

ark

Genitive

genitive object of ἐμνήσθη

→ relational specification

κιβωτός (gen. κιβωτοῦ): the ark; the genitive object of μνησκόμαι; the very mention of the ark's fate is fatal.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of relationship ('ark of God')

→ relational specification

θεός: 'God'; 'the ark of God' once more, the object of Eli's lifelong charge and final concern.

καὶ

and

apodotic καί (after temporal clause)

→ discourse linkage or contrast

καί: apodotic, introducing the main clause after the ὥς-clause (Hebraism).

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb (Eli's fall)

→ verbal action or state

πίπτω: 'fall'; the same verb as the casualty 'falling' of v. 10 (ἔπεσαν); Eli falls from his seat as the soldiers fell in the field — his death joins the day's slaughter.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

δίφρου

seat

Genitive

genitive object of ἀπό (source of the fall)

→ relational specification

δίφρος: 'seat / chair'; the same seat on which Eli sat watching in v. 13; now the place from which he falls to his death — the δίφρος frames the beginning and end of the Eli-scene.

ὀπισθίως

backward

adverb of manner (direction of the fall)

→ clausal contribution

ὀπισθίως: 'backward / to the rear'; a rare adverb rendering תַּיָּחִי; the backward fall from a high seat causes the fatal break of the neck.

ἐχόμενος

beside / next to

Pres Mid/Dep Part Nom Sg Masc · ἔχω

participle in idiom of proximity (with genitive)

→ verbal action or state

ἔχω (mid. part. ἐχόμενος): lit. 'holding (to)'; the middle participle ἐχόμενος + genitive is an idiom for 'next to / adjoining / beside' (cf. τὰ ἐχόμενα 'the things nearby'); 'beside the gate,' specifying the place of Eli's fall.

τῆς

the

Genitive

article

→ noun-phrase marking

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

πύλης

gate

Genitive

genitive with ἐχόμενος ('beside the gate')

→ relational specification

πύλη; 'gate'; the same gate by which Eli kept watch (v. 13); he dies at the very place of his vigil.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνετρίβη

was broken

Aor Pass Indic 3 Sg · συντρίβω

main verb (the fatal injury)

→ verbal action or state

συντρίβω (aor. pass. συνετρίβη): 'shatter / crush / break'; renders נִפְּשׁ (Niphal); 'his neck was broken'; the violent verb conveys the fatal injury.

ὁ

the

Nominative

article

→ noun-phrase marking

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

νῶτος

neck / back

Nominative

subject of συνετρίβη

→ participant prominence

νῶτος: 'back / neck'; here for the Hebrew תַּרְגָּמ ('neck'); the breaking of the neck/back from the backward fall is the immediate cause of death.

αὐτοῦ

his

Genitive

genitive of possession ('his neck')

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (Eli's death)

→ verbal action or state

ἀποθνήσκω: 'die'; the same verb as the death of his sons (v. 11); on a single day the whole house of Eli falls, fulfilling the judgment of chs. 2–3.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the explanation of why the fall was fatal.

πρεσβύτες

old man

Nominative

predicate noun ('the man was old')

→ participant prominence

πρεσβύτες: 'old man / aged'; renders יָדָן; in a verbless clause ('for the man was old and heavy'); Eli's advanced age made the fall lethal.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of the verbless causal clause

→ participant prominence

ἄνθρωπος: 'man'; 'the man (Eli) was old and heavy'; the plain designation underscores his frailty.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βαρὺς

heavy

Nominative

predicate adjective (coordinate with πρεσβύτες)

→ participant prominence

βαρὺς: 'heavy / weighty'; renders כָּבֵד; Eli's heaviness (he was a corpulent old man, cf. his sin of honoring his sons above God and growing fat on the offerings, 1 Kgdms 2:29) compounds the fatal fall; the same root כָּבַד underlies the תִּכְבֹּד ('glory') that has departed (v. 22) — a grim wordplay in the Hebrew between Eli's 'heaviness' and the lost 'glory'.

καὶ

and

narrative conjunction (regnal/judgeship notice)

→ discourse linkage or contrast

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

αὐτὸς

he himself

Nominative

emphatic subject pronoun

→ participant reference

αὐτός: emphatic 'he himself'; introduces the closing summary of Eli's tenure as judge.

ἔκρινεν

judged

Aor Act Indic 3 Sg · κρίνω

main verb (judgeship summary)

→ verbal action or state

κρίνω: 'judge / govern'; renders שָׁפַט; the formulaic notice 'he judged Israel ... years' marks Eli as one of the judges; the LXX here gives twenty years (so some witnesses; MT reads forty).

τὸν

the

Accusative

article (with Ἰσραηλ, marking the accusative object)

→ noun-phrase marking

ὁ (acc. τόν): the article governs the indeclinable Ἰσραηλ, supplying the accusative ('Israel' as object of ἔκρινεν).

Ἰσραηλ

Israel

direct object of ἔκρινεν (indeclinable, case marked by τόν)

→ participant identification

Ἰσραηλ: indeclinable; the object of Eli's judgeship; the article τόν supplies the accusative case.

εἴκοσι

twenty

numeral (indeclinable, modifying ἔτη)

→ measure or count

εἴκοσι: 'twenty'; indeclinable numeral functioning as a quantifier (kind 'n'); the length of Eli's judgeship in the LXX (MT: forty).

ἔτη

years

Accusative

accusative of extent of time ('for twenty years')

→ object specification

ἔτος (pl. ἔτη): 'year'; the accusative of extent measures the duration of Eli's tenure; with his death the era of his house ends.

19 καὶ νύμφη αὐτοῦ γυνὴ Φινεες συνειληφυῖα τοῦ τεκεῖν καὶ ἤκουσεν τὴν ἀγγελίαν ὅτι ἐλήμφθη ἡ κιβωτὸς τοῦ θεοῦ καὶ ὅτι τέθνηκεν ὁ πενθερὸς αὐτῆς καὶ ὁ ἀνὴρ αὐτῆς καὶ ὥκλασεν καὶ ἔτεκεν ὅτι ἐπεστράφησαν ἐπ' αὐτὴν ὠδῖνες αὐτῆς

And his daughter-in-law, the wife of Phinehas, was with child, about to give birth; and she heard the report that the ark of God had been captured and that her father-in-law and her husband were dead, and she crouched down and gave birth, for her labor-pains had come suddenly upon her.

New sub-scene: the death of Phinehas' wife καὶ νύμφη αὐτοῦ γυνὴ Φινεες

The narrative turns to a third death precipitated by the news. Phinehas' pregnant wife (συνειληφυῖα τοῦ τεκεῖν) hears the threefold report — ark captured, father-in-law dead, husband dead — and goes into sudden labor (ἐπεστράφησαν ... ὠδῖνες). Her crouching (ὥκλασεν) and bearing become the setting for the chapter's theological climax in vv. 21–22.

καὶ

and

narrative conjunction (new sub-scene)

→ discourse linkage or contrast

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

νύμφη

daughter-in-law

Nominative

subject

→ participant prominence

νύμφη: 'bride / daughter-in-law'; renders הָרֵיבָּה; here Eli's daughter-in-law, the wife of Phinehas; the relationship binds her to all three of the day's deaths.

αὐτοῦ

his

Genitive

genitive of relationship ('his daughter-in-law', i.e., Eli's)

→ relational specification

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

γυνή

wife

Nominative

appositive to νύμφη ('the wife of Phinehas')

→ participant prominence

γυνή: 'woman / wife'; the appositional 'wife of Phinehas' specifies her further; she is unnamed, identified only by her relationships.

ΦΙΝΕΕΣ

of Phinehas

genitival modifier of γυνή (indeclinable)

→ participant identification

Φινεες: Phinehas; the slain son of Eli (v. 11); his widow is the subject of this scene.

συνειληφυῖα

having conceived / pregnant

Perf Act Part Nom Sg Fem · συλλαμβάνω

predicate participle (describing her condition)

→ verbal action or state

συλλαμβάνω (perf. act. part. συνειληφυῖα): 'conceive / become pregnant'; renders הָרֵיבָּה; the perfect participle describes her state of pregnancy; with τοῦ τεκεῖν, 'pregnant, about to give birth' — at full term.

τοῦ

to

Genitive

article (with articular infinitive τεκεῖν)

→ noun-phrase marking

ὁ (gen. τοῦ): the genitive article forms the articular infinitive τοῦ τεκεῖν ('to give birth / for bearing'), expressing imminence ('about to bear').

τεκεῖν

to give birth

Aor Act Inf · τίκτω

articular infinitive (with τοῦ: imminence / purpose)

→ verbal action or state

τίκτω (aor. inf. τεκεῖν): 'bear / give birth'; the articular infinitive τοῦ τεκεῖν indicates she was at the point of delivery; the verb recurs in ἔτεκεν below and in τέτοκας (v. 20).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb (she hears the report)

→ verbal action or state

ἀκούω: 'hear'; takes the accusative τὴν ἀγγελίαν ('the report'); the news that triggers her labor and death, as it did Eli's.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἀγγελίαν

report / message

Accusative

direct object of ἤκουσεν

→ object specification

ἀγγελία: 'message / report / tidings'; renders הַשִּׁמוּשׁ; the news of the threefold disaster; cognate with ἄγγελος ('messenger').

ὅτι

that

complementizer (content of the report)

→ clausal contribution

ὅτι: 'that'; introduces the first item of the report (the ark's capture).

ἐλήμφθη

had been captured

Aor Pass Indic 3 Sg · λαμβάνω

verb of the ὅτι-clause

→ verbal action or state

λαμβάνω (aor. pass. ἐλήμφθη): 'be taken / captured'; the third occurrence of this key passive (cf. vv. 11, 17); the ark's capture heads the list of what she hears, before even the deaths of her husband and father-in-law.

ἡ

the

Nominative

article

→ noun-phrase marking

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

κιβωτὸς

ark

Nominative

subject of ἐλήμφθη

→ participant prominence

κιβωτὸς: the ark; its capture is the first and theologically primary item of the report she hears.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of relationship ('ark of God')

→ relational specification

θεός: 'God'; 'the ark of God'; the recurring designation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅτι

that

complementizer (second item of the report)

→ clausal contribution

ὅτι: 'that'; introduces the second item (the deaths of father-in-law and husband).

τέθνηκεν

was dead

Perf Act Indic 3 Sg · θνήσκω

verb of the second ὅτι-clause

→ verbal action or state

θνήσκω (perf. τέθνηκεν): 'be dead'; the singular verb agrees with the nearer subject (ὁ πενθερός) but governs both her father-in-law and her husband; the perfect stresses their abiding death-state (cf. τεθνήκασιν, v. 17).

ὁ

the

Nominative

article

→ noun-phrase marking

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

πενθερός

father-in-law

Nominative

subject of τέθνηκεν

→ participant prominence

πενθερός: 'father-in-law'; renders ΠΠ; Eli, her husband's father; his death (v. 18) is the second item of the report.

αὐτῆς

her

Genitive

genitive of relationship ('her father-in-law')

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship ('her father-in-law').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνῃρ

husband

Nominative

second subject of τέθνηκεν

→ participant prominence

ἄνῃρ: here 'husband' (the common sense of ἄνῃρ with a possessive); Phinehas, her husband; his death (v. 11) is the third item of the report.

αὐτῆς

her

Genitive

genitive of relationship ('her husband')

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship ('her husband').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ῥώκλασεν

she crouched down

Aor Act Indic 3 Sg · ῥοκλάζω

main verb (she bows down in labor)

→ verbal action or state

ῥοκλάζω: 'crouch / kneel / sink down'; renders וָרָכַץ; describes the birthing posture (crouching) into which the sudden onset of labor forces her; the same verb is used of bowing/collapsing under shock or weakness.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔτεκεν

gave birth

Aor Act Indic 3 Sg · τίκτω

main verb (the birth)

→ verbal action or state

τίκτω (aor. ἔτεκεν): 'bear / give birth'; the actual delivery, brought on prematurely by the shock; the child she bears will be named Ichabod (v. 21).

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; explains the sudden birth: her labor-pains came upon her.

ἐπεστράφησαν

came / turned suddenly

Aor Pass Indic 3 Pl · ἐπιστρέφω

verb of the causal clause

→ verbal action or state

ἐπιστρέφω (aor. pass. ἐπεστράφησαν): 'turn / come round upon'; here of the labor-pains that 'turned upon / overcame' her; renders the Hebrew וָפָגְעוּ ('were turned'); the pains seize her abruptly under the weight of the news.

ἐπὶ

upon

preposition + accusative (elided before vowel)

→ spatial or relational framing

ἐπὶ (ἐπ before vowel): 'upon'; the pains come 'upon her'.

αὐτήν

her

Accusative

accusative object of ἐπὶ

→ participant reference

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

ὠδῖνες

labor-pains

Nominative

subject of ἐπεστράφησαν

→ participant prominence

ὠδίν: 'birth-pang / labor-pain'; renders צִיר חֲבֶל /; the throes of childbirth that, in her shocked and grieving state, prove fatal.

αὐτῆς

her

Genitive

genitive of possession ('her labor-pains')

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession ('her labor-pains').

20 καὶ ἐν τῷ καιρῷ αὐτῆς ἀποθνήσκει καὶ εἶπον αὐτῇ αἱ γυναῖκες αἱ παρεστηκυῖαι αὐτῇ μὴ φοβοῦ ὅτι υἱὸν τέτοκας καὶ οὐκ ἀπεκρίθη καὶ οὐκ ἐνόησεν ἡ καρδία αὐτῆς

And in her time she was dying, and the women standing by her said to her, 'Do not be afraid, for you have borne a son.' But she did not answer, and her heart did not perceive.

The death of Phinehas' wife; the women's consolation unheeded

καὶ ἐν τῷ καιρῷ αὐτῆς ἀποθνήσκει

The historic present ἀποθνήσκει ('she is dying') renders her death vividly. The attendant women try the customary consolation of a male birth (μὴ φοβοῦ ... υἱὸν τέτοκας), but she is past comfort: she does not answer and 'her heart did not perceive' — her grief over the lost ark and dead kin eclipses even the birth of a son, preparing the naming of v. 21.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

καιρῷ

time

Dative

dative of time ('in her time')

→ sphere or reference

καιρός: 'time / appointed time'; ἐν τῷ καιρῷ αὐτῆς ('at her time') refers to the time of her death (or of her travail); renders the Hebrew טַעַם ('at the time').

αὐτῆς

her

Genitive

genitive of possession ('her time')

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession ('her time').

ἀποθνήσκει

she was dying

Pres Act Indic 3 Sg · ἀποθνήσκω

main verb (historic present: her death)

→ verbal action or state

ἀποθνήσκω: 'die'; the historic present 'she dies / is dying' renders the moment vividly; the same verb that closed the lives of Eli's sons (v. 11) and Eli (v. 18) now ends hers — the fourth death of the day.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπον): introduces the attending women's words of consolation.

αὐτῇ

to her

Dative

indirect object ('said to her')

→ participant reference or interest

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

αἱ

the

Nominative

article

→ noun-phrase marking

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

γυναῖκες

women

Nominative

subject

→ participant prominence

γυνή (pl. γυναῖκες): 'women'; the midwives / attendants assisting at the birth, who offer the conventional reassurance.

αἱ

the

Nominative

article (with participle παρεστηκυῖαι)

→ noun-phrase marking

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

παρεστηκυῖαι

standing by

Perf Act Part Nom Pl Fem · παρίστημι

attributive participle (modifying γυναῖκες)

→ verbal action or state

παρίστημι (perf. act. part. παρεστηκυῖαι): 'stand beside / be present'; the perfect participle of the women attending her in labor; parallel to the men 'standing around' Eli (περιεστηκόσιν, v. 15) — both deaths are surrounded by helpless attendants.

αὐτῇ

her

Dative

dative complement of παρεστηκυῖαι ('standing by her')

→ participant reference or interest

αὐτῇ: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as dative complement of παρεστηκυῖαι ('standing by her').

μὴ

not

negation (with prohibitive imperative)

→ clausal qualification or emphasis

μὴ: the negative for commands; with φοβοῦ forms the prohibition 'do not be afraid.'

φοβοῦ

be afraid

Pres Mid/Pass Impv 2 Sg · φοβέομαι

main verb (prohibitive imperative)

→ verbal action or state

φοβέομαι: 'fear'; μὴ φοβοῦ ('do not fear') is the stock formula of reassurance; here the midwives' comfort at a successful male birth — comfort that comes too late and unheeded.

ὅτι

for

causal conjunction (ground of the reassurance)

→ discourse linkage or contrast

ὅτι: 'because / for'; the ground of consolation: she has borne a son.

υἱὸν

a son

Accusative

direct object of τέτοκας

→ object specification

υἱός: 'son'; the birth of a son was cause for joy and the securing of the family line — but here the mother is beyond comfort, and the son's very name will be 'no glory.'

τέτοκας

you have borne

Perf Act Indic 2 Sg · τίκτω

verb of the causal clause

→ verbal action or state

τίκτω (perf. τέτοκας): 'bear / give birth'; the perfect 'you have borne (and now have) a son'; the midwives announce the joyful fact, but it cannot reach her.

καὶ

but

adversative καί (contrastive)

→ discourse linkage or contrast

καί: here adversative ('but'), contrasting the women's comfort with her unresponsiveness.

οὐκ

not

negation (with ἀπεκρίθη)

→ clausal qualification or emphasis

οὐ (οὐκ): negative particle; 'she did not answer.'

ἀπεκρίθη

she answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (her non-response)

→ verbal action or state

ἀποκρίνομαι: 'answer'; οὐκ ἀπεκρίθη ('she did not answer') marks her withdrawal into death; beyond the reach of comfort.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negation (with ἐνόησεν)

→ clausal qualification or emphasis

οὐ (οὐκ): negative particle; 'her heart did not perceive.'

ἐνόησεν

perceived

Aor Act Indic 3 Sg · νοέω

main verb (her heart's failure to attend)

→ verbal action or state

νοέω: 'perceive / understand / take to heart'; οὐκ ἐνόησεν ἡ καρδιά αὐτῆς ('her heart did not perceive') means she paid no heed to the good news of the son; her whole being is fixed on the catastrophe, as the naming in v. 21 shows.

ἡ

the

Nominative

article

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of ἐνόησεν

→ participant prominence

καρδία: 'heart'; the seat of perception and will; her unperceiving heart contrasts with Eli's trembling heart (v. 13) — both hearts overwhelmed by the loss of the ark.

αὐτῆς

her

Genitive

genitive of possession ('her heart')

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession ('her heart').

21 καὶ ἐκάλεσεν τὸ παιδάριον Οὐαὶ βαρχαβωθ ὑπὲρ τῆς κιβωτοῦ τοῦ θεοῦ καὶ ὑπὲρ τοῦ πενθεροῦ αὐτῆς καὶ ὑπὲρ τοῦ ἀνδρὸς αὐτῆς

And she called the child Ouai-barchaboth ('Woe! the glory is gone' / Ichabod), because of the ark of God and because of her father-in-law and because of her husband.

The naming of the child: theological climax begins

καὶ ἐκάλεσεν τὸ παιδάριον Οὐαὶ βαρχαβωθ

The dying mother names the child Οὐαὶ βαρχαβωθ — the LXX's transliteration-plus-gloss of Hebrew יִכָּבֹּד ('Ichabod', 'no glory / where is the glory?'), here rendered as 'Woe!' (οὐαὶ) + a transliteration. The triple ὑπὲρ ('because of') names the three losses behind the name: the ark of God (first and foremost), her father-in-law, and her husband, exactly the order of her hearing in v. 19.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

she called / named

Aor Act Indic 3 Sg · καλέω

main verb (the naming)

→ verbal action or state

καλέω: 'call / name'; renders (קָרָא) אָבִי; the naming of a child in the OT is a theologically loaded act; here the dying mother's last act encodes the day's catastrophe into the child's name.

τὸ

the

Accusative

article

→ noun-phrase marking

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

παιδάριον

child

Accusative

direct object of ἐκάλεσεν

→ object specification

παιδάριον: 'little child / young boy'; here the newborn son; the same word denoted the messenger ('young man') in v. 17 — the diminutive now its literal sense.

וואי

Woe (Ichabod)

name (first element of the transliterated/glossed name)

→ participant identification

וואי: 'woe / alas'; here the first element of the child's name, rendering the וי of ויכבוד ('Ichabod'); the LXX hears in the Hebrew וי an exclamation of woe and renders it with וואי (cf. vv. 7, 8); thus the name itself is a cry of lament.

בarchαβωθ

barchaboth (the glory)

name (second element, transliterated)

→ clausal contribution

בarchαβωθ: transliteration of the Hebrew (כבוד / ויכבוד element), the second part of ויכבוד ('Ichabod'); together וואי בarchαβωθ encodes 'Woe — the glory!'; the name proclaims the departure of the ויכבוד (δόξα, glory) glossed in v. 22; an indeclinable transliterated form.

ὕπὲρ

because of

preposition + genitive (cause)

→ spatial or relational framing

ὕπὲρ + gen.: here causal, 'on account of / because of'; the triple ὑπὲρ enumerates the three griefs behind the name, with the ark named first.

τῆς

the

Genitive

article

→ noun-phrase marking

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

κιβωτοῦ

ark

Genitive

genitive object of ὑπὲρ (first cause)

→ relational specification

κιβωτός (gen. κιβωτοῦ): the ark; named first among the three losses — the capture of the ark is the primary grief, more than husband or father-in-law.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of relationship ('ark of God')

→ relational specification

θεός: 'God'; 'the ark of God'; the loss of the divine presence is the theological heart of the name Ichabod.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὕπὲρ

because of

preposition + genitive (second cause)

→ spatial or relational framing

ὕπὲρ + gen.: causal, 'because of'; the second of the three griefs.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πενθεροῦ

father-in-law

Genitive

genitive object of ὑπὲρ (second cause)

→ relational specification

πενθερός: 'father-in-law'; Eli; the second of the three losses behind the name.

αὐτῆς

her

Genitive

genitive of relationship ('her father-in-law')

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship ('her father-in-law').

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὕπὲρ
because of

preposition + genitive (third cause)

→ spatial or relational framing

ὕπὲρ + gen.: causal, 'because of'; the third grief.

τοῦ
the

Genitive

article

→ noun-phrase marking

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

ἀνδρὸς
husband

Genitive

genitive object of ὑπὲρ (third cause)

→ relational specification

ἀνὴρ (gen. ἀνδρός): 'husband'; Phinehas; the third and last of the losses named; notably her own impending death is not among the named causes — the ark stands above all.

αὐτῆς
her

Genitive

genitive of relationship ('her husband')

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship ('her husband').

22 καὶ εἶπαν ἀπώκισται δόξα Ἰσραὴλ ἐν τῷ λημφθῆναι τὴν κιβωτὸν κυρίου

And they said, 'The glory has been carried away from Israel, in the capturing of the ark of the LORD.'

Theological epitaph: the departure of the glory καὶ εἶπαν ἀπώκισται δόξα Ἰσραὴλ

The chapter closes with its theological epitaph, voiced collectively (εἶπαν): ἀπώκισται δόξα Ἰσραὴλ ('the glory has been deported / carried into exile from Israel'). The verb ἀποικίζω (of forced exile) and the noun δόξα (= תְּכָרָב, the glory of YHWH's presence at the ark) make explicit the meaning of 'Ichabod.' The articular infinitive ἐν τῷ λημφθῆναι ('in the being-taken') ties the departure of the glory directly to the capture of the ark — the chapter's central event and its final word, κυρίου.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπαν): the impersonal plural 'they said' presents the epitaph as a communal pronouncement / proverb arising from the event, more than the dying woman's words alone.

ἀπώκισται

has been carried away / exiled

Perf Mid/Pass Indic 3 Sg · ἀποικίζω

main verb of direct speech (the epitaph)

→ verbal action or state

ἀποικίζω (perf. pass. ἀπώκισται): 'send away to a colony / deport / carry into exile'; renders נָזַח ('go into exile'); the perfect 'has been carried away (and is gone)' depicts the glory as deported like an exile; the choice of an exile-verb is theologically loaded — the divine presence has gone into 'captivity' with the ark.

δόξα

glory

Nominative

subject of ἀπώκισται

→ participant prominence

δόξα: 'glory'; the LXX's standard rendering of תְּכָרֶךְ; here the glory of YHWH localized at the ark — his manifest presence among his people; its departure is the meaning of the name Ichabod (v. 21) and the theological core of the whole chapter; the same δόξα/דָּבָר root underlies Eli's being 'heavy' (βαρύς, v. 18), binding the priest's downfall to the loss of the glory.

Ισραηλ

from Israel

genitival/separative modifier ('glory of/from Israel', indeclinable)

→ participant identification

Ισραηλ: indeclinable; construed with δόξα as 'the glory of Israel' which 'has been exiled' — i.e., carried away from Israel; the uninflected name leaves both the possessive and separative senses in view.

ἐν

in / when

preposition + dative (with articular infinitive: temporal/causal)

→ spatial or relational framing

ἐν: with the articular infinitive (ἐν τῷ + inf.) a temporal-causal construction, 'in / when / by the being-taken'; a common LXX Hebraism for אֲנִי + infinitive construct.

τῷ

the

Dative

article (with articular infinitive λημφθῆναι)

→ noun-phrase marking

ὁ (dat. τῷ): the dative article forming the articular infinitive ἐν τῷ λημφθῆναι ('in the being-taken / when ... was captured').

λημφθῆναι

to be captured / the being-taken

Aor Pass Inf · λαμβάνω

articular infinitive (temporal-causal: 'when the ark was taken')

→ verbal action or state

λαμβάνω (aor. pass. inf. λημφθῆναι): 'be taken / captured'; the final occurrence of the chapter's key passive (cf. ἐλήμφοθι, vv. 11, 17, 19); the articular infinitive ties the departure of the glory directly and solely to the capture of the ark — the event that defines the whole chapter.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

accusative subject of the passive infinitive ('the ark being taken')

→ object specification

κιβωτός (acc. κιβωτόν): the ark; the accusative subject of the passive infinitive λημφθῆναι; the Leitwort makes its final appearance, framing the chapter from the elders' λάβωμεν τὴν κιβωτόν (v. 3) to this closing λημφθῆναι τὴν κιβωτόν.

κυρίου

of the LORD

Genitive

genitive of relationship ('ark of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the chapter's final word names the ark as the LORD's — the glory that has departed is his glory; the closing 'ark of the LORD' (rather than 'of God') seals the chapter on the note of YHWH's own presence carried into the enemy's land, setting up the ark-narrative of chs. 5–6.

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.