

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 7

ΒΑΣΙΛΕΙΩΝ Α' Ζ'

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 repents at Mizpah, the Lord thunders against the Philistines, and Samuel judges in peace.

Translation & textual notes

The Greek text of 1 Kingdoms 7 (= 1 Samuel 7) 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 forms the climax of the 'ark narrative' and the high-water mark of Samuel's career as judge: the men of Kiriath-jearim (Καριαθιαριμ) bring up the ark of the covenant of the LORD and consecrate Eleazar to guard it (v. 1); after twenty years the whole house of Israel turns back ὀπίσω κυρίου ('after the LORD', v. 2). Samuel issues a programmatic call to covenant repentance (vv. 3–4): if Israel returns with the whole heart, they must remove the foreign gods — τὰς

Βααλιμ (the Baals) and τὰ ἄλση Αστάρωθ (the Asheroth/Astartes) — and serve the LORD only (κυρίῳ μόνῳ). At the great assembly at Mizpah (Μασσηφάθ, vv. 5–6) the people draw water and pour it out before the LORD, fast, and confess ἡμαρτήκαμεν ('we have sinned'); Samuel judges them there. When the Philistine satraps (σατράπαι ἄλλοφύλων) march up (v. 7), Israel begs Samuel not to fall silent (μὴ παρασιωπήσης) from crying to the LORD; Samuel offers a suckling lamb as a whole burnt-offering (όλοκαύτωσιν) and the LORD answers him (vv. 8–9). As Samuel offers, the LORD thunders ἐν φωνῇ μεγάλῃ ('with a great voice') against the Philistines, throwing them into confusion (συνεχύθησαν), and Israel routs them as far as Beth-car (vv. 10–11). Samuel sets up a memorial stone between Mizpah and 'the Old (place)', naming it Αβενεζερ, λίθος τοῦ βοηθοῦ ('Ebenezer, stone of the helper'), declaring ἕως ἐνταῦθα ἐβοήθησεν ἡμῖν κύριος ('thus far the LORD has helped us', v. 12). The Philistines are subdued all the days of Samuel, the captured cities are restored, and there is peace between Israel and the Amorite (vv. 13–14). The chapter closes with the summary of Samuel's lifelong judgeship: he rode an annual circuit of Bethel, Gilgal, and Mizpah, returning always to his home and altar at Ramah (Αρμαθαίμ, vv. 15–17). Note the LXX's στραταρχικά transliterations of indeclinable place-names (Καριαθιαρίμ, Μασσηφάθ, Βαιθχορ, Αρμαθαίμ) and personal names (Σαμουήλ, Ισραήλ, Αμιναδαβ, Ελεάζαρ), and the use of δικάζω ('act as judge / give judgment') as the leitmotif verb of Samuel's office (vv. 6, 15, 16, 17).

Discourse structure of the chapter

A · 7:1–2

The ark at Kiriath-jearim and Israel's turning after the LORD

The men of Kiriath-jearim bring up the ark of the covenant of the LORD into the house of Aminadab on the hill and consecrate his son Eleazar to guard it (v. 1). Twenty years pass, and the whole house of Israel turns back ὀπίσω κυρίου ('after the LORD', v. 2) — a quiet narrative setup signalling the readiness of the people for the covenant renewal Samuel will demand.

B · 7:3–4

Samuel's call to repentance and the removal of the foreign gods

Samuel addresses the whole house of Israel with a conditional covenant summons (v. 3): if they truly return to the LORD with the whole heart, they must put away the foreign gods (τοὺς θεοὺς τοὺς ἄλλοτρίους) and the sacred groves, prepare their hearts, and serve the LORD only (αὐτῷ μόνῳ) — then he will deliver them from the hand of the Philistines. Israel obeys, removing the Baals (τὰς Βααλῖμ) and the Astartes (τὰ ἄλση Αστάρωθ) and serving the LORD alone (v. 4).

C · 7:5–6

The assembly at Mizpah: water poured out, fasting, and confession

Samuel summons all Israel to Mizpah (Μασσηφάθ) to intercede for them (v. 5). They gather, draw water and pour it out before the LORD, fast on that day, and confess ἡμαρτήκαμεν ('we have sinned', v. 6); Samuel judges the sons of Israel at Mizpah. The poured-out water and the fast are acts of corporate penitence dramatizing the covenant return of vv. 3–4.

D · 7:7–9

The Philistine threat and Samuel's whole burnt-offering

Hearing of the assembly, the Philistine satraps march up against Israel, and the sons of Israel are afraid (v. 7). They beg Samuel not to fall silent (μὴ παραιοπήσης) from crying to the LORD for their salvation (v. 8). Samuel takes a suckling lamb, offers it whole (ὅλοκαύτωσιν) for all the people, cries to the LORD on Israel's behalf, and the LORD answers him (v. 9).

E · 7:10–11

The LORD's thunder and the rout of the Philistines

While Samuel is offering the burnt-offering, the Philistines draw near for battle, but the LORD thunders ἐν φωνῇ μεγάλῃ ('with a great voice') against them on that day, throwing them into confusion (συνεχύθησαν) so that they are routed before Israel (v. 10). The men of Israel go out from Mizpah, pursue the Philistines, and strike them down as far as below Beth-car (v. 11).

F · 7:12–14

Ebenezer and the lasting subjugation of the Philistines

Samuel sets up a memorial stone between Mizpah and 'the Old', names it Ἀβνεζερ ('stone of the helper'), and declares ἕως ἐνταῦθα ἐβοήθησεν ἡμῖν κύριος ('thus far the LORD has helped us', v. 12). The LORD humbles the Philistines, who no longer enter Israel's territory all the days of Samuel (v. 13); the captured cities from Ashkelon to Azob are restored, and there is peace between Israel and the Amorite (v. 14).

G · 7:15–17

Samuel's lifelong judgeship and circuit

Samuel judges Israel all the days of his life (v. 15), going year by year on circuit around Bethel, Gilgal, and Mizpah, judging Israel in all these consecrated places (v. 16). His return was always to Ramah (Ἀρμαθαῖμ), where his house was; there too he judged Israel and built an altar to the LORD (v. 17).

1 καὶ ἔρχονται οἱ ἄνδρες Καριαθιαριμ καὶ ἀνάγουσιν τὴν κιβωτὸν διαθήκης κυρίου καὶ εἰσάγουσιν αὐτὴν εἰς οἶκον Αμιναδαβ τὸν ἐν τῷ βουνῷ καὶ τὸν Ελεαζαρ υἱὸν αὐτοῦ ἡγίασαν φυλάσσειν τὴν κιβωτὸν διαθήκης κυρίου

And the men of Kiriath-jearim come and bring up the ark of the covenant of the LORD and carry it into the house of Aminadab, the one on the hill, and they consecrated Eleazar his son to guard the ark of the covenant of the LORD.

Narrative continuation from the ark's return (resolving 1 Kgdms 6) καὶ ἔρχονται

The chapter opens with two historic presents (ἔρχονται, ἀνάγουσιν, εἰσάγουσιν) lending vividness to the reception of the ark, then shifts to the aorist ἡγίασαν for the decisive act of consecration. The repeated phrase τὴν κιβωτὸν διαθήκης κυρίου frames the verse, foregrounding the ark as the focal object.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἔρχονται

come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ verbal action or state

ἔρχομαι: 'come / go'; the historic present opens the scene with immediacy as the men of Kiriath-jearim arrive to take the ark.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject

→ participant prominence

άνήρ: 'man'; the men of Kiriath-jearim act as the community's representatives in receiving the ark.

Καριαθιαριμ

Kiriath-jearim

genitival modifier of ἀνδρες (indeclinable place-name)

→ participant identification

Καριαθιαριμ: transliteration of Hebrew קִרְיַת יְעָרִים ('city of forests'); indeclinable in the LXX; the town to which the ark was sent from Beth-shemesh (1 Kgdms 6:21).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνάγουσιν

bring up

Pres Act Indic 3 Pl · ἀνάγω

main verb (historic present)

→ verbal action or state

ἀνάγω: 'bring/lead up'; the ἀνα- compound suits the upward movement to the hill town; renders Hebrew הִלָּךְ (Hiphil).

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 ἀνάγουσιν

→ object specification

κιβωτός: 'box / chest / ark'; the standard LXX rendering of אֲרוֹן (the ark of the covenant) and of תִּבְנֶה (Noah's ark); here the sacred ark of the covenant.

διαθήκης

of the covenant

Genitive

genitive of relationship (modifying κιβωτόν)

→ relational specification

διαθήκη: 'covenant / testament'; renders תְּבַרְכֵּהּ; the ark is the locus of the covenant relationship between the LORD and Israel.

κυρίου

of the LORD

Genitive

possessive genitive

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the ark is the covenant-chest of the LORD himself.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσάγουσιν

carry in

Pres Act Indic 3 Pl · εἰσάγω

main verb (historic present)

→ verbal action or state

εἰσάγω: 'bring/lead into'; the εἰσ- compound marks entry of the ark into the house of Aminadab.

αὐτήν

it

Accusative

direct object (pronoun, fem. = κιβωτόν)

→ participant reference

αὐτός: the feminine αὐτήν resumes κιβωτόν.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

οἶκον

house

Accusative

object of εἰς

→ object specification

οἶκος: 'house / household'; the private dwelling that becomes the ark's resting place for twenty years.

Αμιναδαβ

Aminadab

genitive of possession (indeclinable name)

→ participant identification

Αμιναδαβ: transliteration of Hebrew אֲמִינָדָב; indeclinable in the LXX; the householder of Kiriath-jearim in whose home the ark resided.

τὸν

the one

Accusative

article (substantivizing the following phrase)

→ noun-phrase marking

the article τὸν agrees with οἶκον, introducing the locative qualifier 'the one on the hill'.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

βουνῷ

hill

Dative

dative of place (with ἐν)

→ sphere or reference

βουνός: 'hill / mound'; renders Hebrew הַבְּצִלָּה; locates the house of Aminadab on the height of Kiriath-jearim.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with the proper name, marking it as object)

→ noun-phrase marking

the article τὸν marks the indeclinable Ελεαζαρ as accusative object of ἡγίασαν.

Ελεαζαρ

Eleazar

accusative object of ἡγίασαν (indeclinable name)

→ participant identification

Ελεαζαρ: transliteration of Hebrew אֱלֵעָזָר ('God has helped'); indeclinable in the LXX; the son of Aminadab set apart to guard the ark.

υἱὸν

son

Accusative

accusative in apposition to Ελεαζαρ

→ object specification

υἱός: 'son'; identifies Eleazar as the son of Aminadab.

αὐτοῦ

his

Genitive

possessive genitive (pronoun)

→ relational specification

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

ἡγίασαν

they consecrated

Aor Act Indic 3 Pl · ἁγιάζω

main verb (decisive act of consecration)

→ verbal action or state

ἁγιάζω: 'make holy / consecrate / set apart'; renders הִקְדִּישׁ (Piel); the shift from historic present to aorist marks the solemn dedication of Eleazar to a sacred guardianship.

φυλάσσειν

to guard

Pres Act Inf · φυλάσσω

complementary infinitive (purpose of consecration)

→ verbal action or state

φυλάσσω: 'guard / keep watch over'; the present infinitive expresses the ongoing duty of safeguarding the ark.

τὴν the Accusative <i>article</i> → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	κιβωτὸν ark Accusative <i>object of φυλάσσειν</i> → object specification κιβωτός: the repeated object closes the verse with an inclusio framing the ark as the central concern.	διαθήκης of the covenant Genitive <i>genitive of relationship</i> → relational specification διαθήκης: meaning 'of the covenant'; it serves as genitive of relationship.	κυρίου of the LORD Genitive <i>possessive genitive</i> → relational specification κύριος: the Tetragrammaton; the closing repetition of 'the ark of the covenant of the LORD' seals the verse.
---	---	--	--

2 καὶ ἐγενήθη ἀφ’ ἧς ἡμέρας ἦν ἡ κιβωτὸς ἐν Καριαθιαριμ ἐπλήθυναν αἱ ἡμέραι καὶ ἐγένοντο εἴκοσι ἔτη καὶ ἐπέβλεψεν πᾶς οἶκος Ισραὴλ ὀπίσω κυρίου

And it came to pass, from the day the ark was in Kiriath-jearim, the days multiplied and became twenty years; and the whole house of Israel looked back after the LORD.

Temporal summary advancing the narrative (twenty-year gap) καὶ ἐγενήθη

The formulaic καὶ ἐγενήθη ('and it came to pass') opens a temporal summary spanning twenty years. The verse's true climax is the final clause: the whole house of Israel ἐπέβλεψεν ὀπίσω κυρίου ('looked back after the LORD'), preparing for Samuel's call to repentance in v. 3.

καὶ and <i>narrative conjunction</i> → 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 <i>main verb (temporal-framing formula)</i> → verbal action or state γίνομαι: 'become / happen'; καὶ ἐγενήθη renders the Hebrew narrative formula יָדָה, introducing a temporal frame.	ἀφ’ from <i>preposition + genitive (temporal source)</i> → spatial or relational framing ἀπό (elided): 'from'; with ἧς ἡμέρας marks the starting point of the reckoning.	ἧς which Genitive <i>relative pronoun (with ἡμέρας: 'from which day')</i> → relational specification ἧς: relative pronoun; ἀφ’ ἧς ἡμέρας is a temporal idiom, 'from the day on which'.
---	--	---	--

ἡμέρας

day

Genitive

genitive with ἅφ' (temporal)

→ relational specification

ἡμέρα: 'day'; the antecedent governed by the relative ἧς.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb of relative/temporal clause

→ participant reference

εἰμί: 'be'; the imperfect ἦν marks the ark's continuous residence at Kiriath-jearim.

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 ἦν

→ participant prominence

κιβωτὸς: the ark, now resting at Kiriath-jearim.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Καριαθιαριμ

Kiriath-jearim

locative (indeclinable place-name)

→ participant identification

Καριαθιαριμ: indeclinable place-name; the ark's resting place.

ἐπλήθυναν

multiplied

Aor Act Indic 3 Pl · πληθύνω

main verb (the days grew many)

→ verbal action or state

πληθύνω: 'multiply / become many'; here intransitive, 'the days multiplied' — a Hebraizing idiom for the lengthening span of time (כַּיִּמּוֹת וַיִּבְרַךְ).

αἱ

the

Nominative

article

→ noun-phrase marking

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

ἡμέραι

days

Nominative

subject of ἐπλήθυναν

→ participant prominence

ἡμέρα: 'day'; the accumulating days that total twenty years.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγένοντο

became

Aor Mid Indic 3 Pl · γίνομαι

main verb (predicate: 'became twenty years')

→ verbal action or state

γίνομαι: 'become'; the days 'became twenty years', a summation of the elapsed period.

εἴκοσι

twenty

indeclinable numeral (modifying ἔτη)

→ measure or count

εἴκοσι: 'twenty'; indeclinable cardinal numeral; the round number marks the long interval before Israel's return.

ἔτη

years

Nominative

predicate nominative (with ἐγένοντο)

→ participant prominence

ἔτος: 'year'; the neuter plural ἔτη completes 'became twenty years'.

καὶ

and

coordinate conjunction (introducing the verse's climax)

→ discourse linkage or contrast

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

ἐπέβλεψεν

looked back

Aor Act Indic 3 Sg · ἐπιβλέπω

main verb (Israel turns to the LORD)

→ verbal action or state

ἐπιβλέπω: 'look upon / look toward / regard'; here with ὀπίσω κυρίου it renders the people's renewed orientation toward the LORD — a turning of corporate attention and longing after years of estrangement.

πᾶς

all / the whole

Nominative

attributive adjective (modifying οἶκος)

→ participant prominence

πᾶς: 'all / whole'; emphasizes the corporate, nationwide scope of the turning.

οἶκος

house

Nominative

subject of ἐπέβλεψεν

→ participant prominence

οἶκος: 'house / household'; πᾶς οἶκος Ἰσραηλ ('the whole house of Israel') is a corporate designation for the entire nation.

Ἰσραηλ

of Israel

genitival modifier of οἶκος (indeclinable name)

→ participant identification

Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the covenant nation.

ὀπίσω

after

improper preposition + genitive (direction of allegiance)

→ spatial or relational framing

ὀπίσω: 'behind / after'; with the genitive κυρίου renders Hebrew יְהוָה יִרְדָּא ('after the LORD'), the idiom of covenant loyalty and following.

κυρίου

the LORD

Genitive

genitive with ὀπίσω

→ relational specification

κύριος: the Tetragrammaton; the object of Israel's renewed devotion.

3 καὶ εἶπεν Σαμουηλ πρὸς πάντα οἶκον Ἰσραηλ λέγων εἰ ἐν ὅλῃ καρδίᾳ ὑμῶν ὑμεῖς ἐπιστρέφετε πρὸς κύριον περιέλετε τοὺς θεοὺς τοὺς ἀλλοτρίους ἐκ μέσου ὑμῶν καὶ τὰ ἄλση καὶ ἐτοιμάσατε τὰς καρδίας ὑμῶν πρὸς κύριον καὶ δουλεύσατε αὐτῷ μόνῳ καὶ ἐξελεῖται ὑμᾶς ἐκ χειρὸς ἀλλοφύλων

And Samuel said to the whole house of Israel, saying, 'If with your whole heart you are returning to the LORD, remove the foreign gods from your midst and the sacred groves, and prepare your hearts toward the LORD and serve him only, and he will deliver you from the hand of the Philistines.'

Direct prophetic address: the covenant-repentance summons

καὶ εἶπεν Σαμουηλ

Samuel's first recorded address as judge-prophet takes a conditional form: the protasis εἰ ... ἐπιστρέφετε ('if you are returning') is followed by a chain of aorist imperatives (περιέλετε, ἐτοιμάσατε, δουλεύσατε) and a future promise (ἐξελεῖται). The structure mirrors classic Deuteronomic repentance rhetoric: turn wholeheartedly, remove rivals, serve YHWH alone, and be delivered.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces Samuel's direct address to the assembly.

Σαμουηλ

Samuel

subject (indeclinable name)

→ participant identification

Σαμουηλ: transliteration of Hebrew שמואל; indeclinable in the LXX; the prophet-judge of Israel, here functioning as covenant mediator.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

πάντα

all / whole

Accusative

attributive adjective (modifying οἶκον)

→ object specification

πᾶς: 'all / whole'; the address reaches the entire nation.

οἶκον

house

Accusative

object of πρὸς

→ object specification

οἶκος: 'house / household'; the addressee, the whole covenant community.

Ἰσραηλ

of Israel

genitival modifier (indeclinable name)

→ participant identification

Ἰσραηλ: indeclinable; the nation addressed.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (Hebraizing redundant 'saying')

→ verbal action or state

λέγω (ptcp.): the redundant λέγων renders Hebrew נאמַר, the standard marker introducing direct discourse.

εἰ

if

conditional conjunction (protasis)

→ discourse linkage or contrast

εἰ: 'if'; introduces the real condition on which deliverance depends.

ἐν

with / in

preposition + dative (manner: 'with the whole heart')

→ spatial or relational framing

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

ὅλη

whole

Dative

attributive adjective (modifying καρδία)

→ sphere or reference

ὅλος: 'whole / entire'; ἐν ὅλη καρδίᾳ ('with the whole heart') is the Deuteronomic idiom for total, undivided devotion (cf. Deut 6:5).

καρδία

heart

Dative

dative of manner

→ sphere or reference

καρδία: 'heart'; renders בֶּלֶם, the seat of will and devotion; sincerity of return is the condition.

ὁμῶν

your

Genitive

possessive genitive (pronoun)

→ relational specification

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

ὁμεῖς

you

Nominative

emphatic subject pronoun

→ participant reference

σύ (pl.): the explicit ὁμεῖς is emphatic, stressing that the people themselves must take the decisive step of return.

ἐπιστρέφετε

are returning

Pres Act Indic 2 Pl · ἐπιστρέφω

verb of protasis (real condition)

→ verbal action or state

ἐπιστρέφω: 'turn back / return / convert'; the standard LXX rendering of וָשׁוּב; the present tense presents the return as a process now beginning, to be made decisive by the imperatives that follow.

πρὸς

to

preposition + accusative (object of return)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

object of πρὸς

→ object specification

κύριος: the Tetragrammaton; the goal of Israel's turning.

περιέλετε

remove

Aor Act Impv 2 Pl · περιαιρέω

main verb (apodosis imperative)

→ verbal action or state

περιαιρέω: 'take away / remove all around'; the περι- compound suggests stripping away completely; renders וְהִסִּיר; the first concrete demand of repentance — purge the foreign cults.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

θεοὺς

gods

Accusative

direct object of περιέλετε

→ object specification

θεός: 'god'; here the rival deities to be removed.

τοὺς

the

Accusative

article (attributive position)

→ noun-phrase marking

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

ἀλλοτρίους

foreign

Accusative

attributive adjective (modifying θεοὺς)

→ object specification

ἀλλότριος: 'foreign / belonging to another'; renders רַבִּי; οἱ θεοὶ οἱ ἀλλότριοι ('the foreign gods') is the standard OT designation for the deities of the surrounding nations.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

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

μέσου

midst

Genitive

genitive with ἐκ (ἐκ μέσου: 'from the midst')

→ relational specification

μέσος: 'middle / midst'; ἐκ μέσου ὑμῶν ('from your midst') stresses that the idols are an internal contamination to be expelled.

ὑμῶν

your

Genitive

possessive genitive

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἄλση

sacred groves

Accusative

second object of περιέλετε

→ object specification

ἄλσος: 'grove / sacred grove'; the LXX's standard rendering of אֲשֵׁרָה / אֲשֵׁרָה (the Asherah-poles or cult objects of the goddess Asherah); to be removed along with the foreign gods.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐτοιμάσατε

prepare

Aor Act Impv 2 Pl · ἐτοιμάζω

main verb (second imperative)

→ verbal action or state

ἐτοιμάζω: 'prepare / make ready'; renders יָכִי; ἐτοιμάσατε τὰς καρδίας ('prepare your hearts') calls for inward reorientation toward the LORD (cf. 1 Kgdms 7:3; 2 Chr 30:19).

τὰς

the

Accusative

article

→ noun-phrase marking

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

καρδίας

hearts

Accusative

direct object of ἐτοιμάσατε

→ object specification

καρδία: 'heart'; the inner faculty to be set toward the LORD.

ὁμῶν

your

Genitive

possessive genitive

→ relational specification

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

πρὸς

toward

preposition + accusative (direction of devotion)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

object of πρὸς

→ object specification

κύριος: the Tetragrammaton; the sole proper object of the prepared heart.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δουλεύσατε

serve

Aor Act Impv 2 Pl · δουλεύω

main verb (third imperative)

→ verbal action or state

δουλεύω: 'serve / be a slave to'; renders טָבַע; exclusive cultic service to YHWH is the positive counterpart to removing the foreign gods.

αὐτῷ

him

Dative

dative object of δουλεύσατε (pronoun)

→ participant reference or interest

αὐτός: refers to the LORD, the exclusive object of service.

μόνῳ

only

Dative

adjective in agreement with αὐτῷ (predicative: 'him alone')

→ sphere or reference

μόνος: 'alone / only'; αὐτῷ μόνῳ ('him alone') is the monolatrous demand at the heart of the covenant (cf. Deut 6:13).

καὶ

and

coordinate conjunction (introducing the promise)

→ discourse linkage or contrast

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

ἐξελεῖται

he will deliver

Fut Mid Indic 3 Sg · ἐξαίρω

main verb (apodosis promise)

→ verbal action or state

ἐξαίρω (mid.): 'take out / rescue / deliver'; the middle ἐξελεῖται means 'deliver for oneself / rescue'; renders יִצִּיל / יִצִּילָהּ; the divine deliverance is the promised consequence of wholehearted return.

ὁμᾶς

you

Accusative

direct object (pronoun)

→ participant reference

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

ἐκ

from

preposition + genitive (separation/rescue from)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive with ἐκ (ἐκ χειρός: 'from the hand/power')

→ relational specification

χείρ: 'hand'; ἐκ χειρός ('from the hand') is a Hebraism (יָדָהּ) for deliverance from the power or grasp of an enemy.

ἄλλοφύλων

of the Philistines

Genitive

genitive of relationship (modifying χειρός)

→ relational specification

ἄλλοφυλος: lit. 'of another tribe / foreigner'; the LXX's standard rendering of פִּלִּשְׁתִּים ('Philistines') in Samuel-Kings; here the oppressing enemy.

4 καὶ περιεῖλον οἱ υἱοὶ Ἰσραὴλ τὰς Βααλὶμ καὶ τὰ ἄλση Αστάρωθ καὶ ἐδούλευσαν κυρίῳ μόνῳ

And the sons of Israel removed the Baals and the groves of Astaroth, and they served the LORD only.

Narrative fulfilment of Samuel's command (vv. 3) καὶ περιεῖλον

The people's obedience is reported in verbs that echo Samuel's imperatives exactly: περιεῖλον fulfils περιέλετε, and ἐδούλευσαν κυρίῳ μόνῳ fulfils δουλεύσατε αὐτῷ μόνῳ. The command-fulfilment correspondence underlines complete, immediate compliance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

περιεῖλον

removed

Aor Act Indic 3 Pl · περιαιρέω

main verb (obedient action)

→ verbal action or state

περαιρέω: 'take away / remove'; the aorist indicative answers Samuel's imperative περιέλετε (v. 3), reporting the people's compliance.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX designation for the Israelites collectively.

Ισραηλ

of Israel

genitival modifier (indeclinable name)

→ participant identification

Ισραηλ: indeclinable; the covenant people.

τάς

the

Accusative

article (feminine plural with the indeclinable Βααλιμ)

→ noun-phrase marking

the feminine plural article τάς treats the loanword Βααλιμ as a plural object.

Βααλιμ

Baals

direct object of περιεῖλον (indeclinable loanword)

→ participant identification

Βααλιμ: transliteration of Hebrew בַּלְעֲזַבַּי (plural of בַּלְעֲזַבַּי, 'Baal'); indeclinable in the LXX; the Canaanite storm/fertility gods, the principal idols of Israel's apostasy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἄλση

groves

Accusative

second object of περιεῖλον

→ object specification

ἄλσος: 'grove / sacred grove'; rendering the Asherah cult objects; here paired with Αστάρωθ.

Αστάρωθ

of Astaroth

genitival modifier of ἄλση (indeclinable name)

→ participant identification

Αστάρωθ: transliteration of Hebrew אַשְׁתֹּרֶת (plural of אַשְׁתֹּרֶת, the goddess Astarte/Ashtoreth); indeclinable in the LXX; τὰ ἄλση Αστάρωθ designates the cult objects of Astarte, the Baals' feminine counterpart.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐδούλευσαν

they served

Aor Act Indic 3 Pl · δουλεύω

main verb (positive obedience)

→ verbal action or state

δουλεύω: 'serve'; the aorist answers Samuel's imperative δουλεύσατε (v. 3), reporting exclusive service rendered to the LORD.

κυρίῳ

the LORD

Dative

dative object of ἐδούλευσαν

→ sphere or reference

κύριος: the Tetragrammaton; the sole recipient of Israel's restored service.

μόνῳ

only

Dative

adjective with κυρίῳ (predicative: 'the LORD alone')

→ sphere or reference

μόνος: 'alone / only'; κυρίῳ μόνῳ ('the LORD alone') seals the monolatrous obedience demanded in v. 3.

5 καὶ εἶπεν Σαμουηλ ἀθροίσατε πάντα Ἰσραηλ εἰς Μασσηφαθ καὶ προσεύξομαι περὶ ὑμῶν πρὸς κύριον

And Samuel said, 'Gather all Israel to Mizpah, and I will pray for you to the LORD.'

New directive: call to assemble for intercession

καὶ εἶπεν Σαμουηλ

Samuel moves from the demand for repentance (vv. 3–4) to a call for corporate assembly and intercession. The imperative ἀθροίσατε and the first-person future προσεύξομαι define Samuel's twofold role: convener of the people and intercessor before the LORD.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces Samuel's directive.

Σαμουηλ

Samuel

subject (indeclinable name)

→ participant identification

Σαμουηλ: indeclinable; the speaker-judge.

ἀθροίσατε

gather

Aor Act Impv 2 Pl · ἀθροίζω

main verb (imperative)

→ verbal action or state

ἀθροίζω: 'gather / assemble / collect together'; renders ὁρμή; the command convenes a national assembly at Mizpah.

πάντα

all

Accusative

attributive adjective (modifying Ἰσραηλ)

→ object specification

πᾶς: 'all'; the masculine accusative πάντα treats the indeclinable Ἰσραηλ as the object 'all Israel'.

Ἰσραηλ

Israel

direct object of ἀθροίσατε (indeclinable name)

→ participant identification

Ἰσραηλ: indeclinable; the whole nation to be assembled.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Μασσηφαθ

Mizpah

place of assembly (indeclinable place-name)

→ participant identification

Μασσηφαθ: transliteration of Hebrew מִצְפָּה ('watchtower'); indeclinable in the LXX; the Benjaminite cultic and assembly site that anchors this chapter (cf. vv. 6, 7, 11, 12, 16).

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	προσεύχομαι I will pray Fut Mid Indic 1 Sg · προσεύχομαι <i>main verb (Samuel's promise of intercession)</i> → verbal action or state προσεύχομαι: 'pray'; renders לַבְּחִינָה; Samuel commits himself to intercessory prayer on the people's behalf, his characteristic prophetic role (cf. 1 Kgdms 12:23).	περὶ for / concerning <i>preposition + genitive (on behalf of)</i> → spatial or relational framing περί + gen.: 'concerning / on behalf of'; marks the people as the beneficiaries of Samuel's prayer.	ὕμῶν you Genitive <i>genitive object of περί (pronoun)</i> → relational specification ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of περί (pronoun).
πρὸς to <i>preposition + accusative (direction of prayer)</i> → spatial or relational framing πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of prayer).	κύριον the LORD Accusative <i>object of πρὸς</i> → object specification κύριος: the Tetragrammaton; the addressee of Samuel's intercession.		

- 6 καὶ συνήχθησαν εἰς Μασσηφαθ καὶ ὕδρεύονται ὕδωρ καὶ ἐξέχεαν ἐνώπιον κυρίου ἐπὶ τὴν γῆν καὶ ἐνήστευσαν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ εἶπαν ἡμαρτήκαμεν ἐνώπιον κυρίου καὶ ἐδίκασεν Σαμουὴλ τοὺς υἱοὺς Ἰσραὴλ εἰς Μασσηφαθ

And they were gathered to Mizpah, and they draw water and poured it out before the LORD on the ground, and they fasted on that day, and they said, 'We have sinned before the LORD'; and Samuel judged the sons of Israel at Mizpah.

Fulfilment of the assembly-command and the penitential rite καὶ συνήχθησαν

A chain of penitential acts: gathering, pouring out water (a ritual of contrition or self-abasement), fasting, and the verbal confession ἡμαρτήκαμεν ('we have sinned'). The closing clause introduces δικάζω, the leitmotif verb of Samuel's judgeship, recurring in vv. 15–17.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνήχθησαν

they were gathered

Aor Pass Indic 3 Pl · συνάγω

main verb (assembly fulfilled)

→ verbal action or state

συνάγω: 'gather together'; the passive συνήχθησαν reports the people's assembling in response to Samuel's command (v. 5); renders שָׁבַר / שָׁבַר (Niphal).

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Μασσηφαθ

Mizpah

place of assembly (indeclinable place-name)

→ participant identification

Μασσηφαθ: indeclinable; the gathering place.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὕδρευονται

draw water

Pres Mid Indic 3 Pl · ὕδρευμαι

main verb (historic present)

→ verbal action or state

ὕδρευμαι: 'draw / fetch water'; the historic present heightens the immediacy of the ritual act preceding the pouring out.

ὕδωρ

water

Accusative

direct object of ὕδρευονται

→ object specification

ὕδωρ: 'water'; the water that is then poured out before the LORD as an act of penitence.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξέχεαν

poured out

Aor Act Indic 3 Pl · ἐκχέω

main verb (the libation-rite)

→ verbal action or state

ἐκχέω: 'pour out'; renders שָׁפַךְ; the pouring of water before the LORD is a unique penitential gesture, perhaps symbolizing the pouring out of the heart in contrition (cf. Ps 62:8; Lam 2:19).

ἐνώπιον

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; renders אֲנִי; locates the rite coram Deo, before the LORD.

κυρίου

the LORD

Genitive

genitive with ἐνώπιον

→ relational specification

κύριος: the Tetragrammaton; the one before whom the rite is performed.

ἐπὶ

on

preposition + accusative (onto)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

ground / earth

Accusative

object of ἐπί (where the water was poured)

→ object specification

γῆ: 'earth / ground / land'; the water is poured onto the ground, signifying total self-abasement before the LORD.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνήστευσαν

they fasted

Aor Act Indic 3 Pl · νηστεύω

main verb (penitential fast)

→ verbal action or state

νηστεύω: 'fast'; renders ΝΙΣ; fasting accompanies the water-rite and confession as a standard expression of corporate repentance.

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 (with ἐν)

→ sphere or reference

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') marks the specific day of repentance.

ἐκείνη

that

Dative

demonstrative adjective (modifying ἡμέρα)

→ sphere or reference

ἐκεῖνος: 'that'; the deictic demonstrative singles out the day of the assembly.

καὶ

and

coordinate 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 of confession)

→ verbal action or state

λέγω: introduces the corporate verbal confession (the later εἶπαν form rather than εἶπον).

ἡμαρτήκαμεν

we have sinned

Perf Act Indic 1 Pl · ἁμαρτάνω

main verb (confession)

→ verbal action or state

ἁμαρτάνω: 'sin / miss the mark'; the perfect ἡμαρτήκαμεν ('we have sinned') confesses guilt as an abiding condition; renders ἰηκϋϋ, the classic formula of corporate confession (cf. Judg 10:10; 1 Kgdms 12:10).

ἐνώπιον

before

improper preposition + genitive

→ spatial or relational framing

ἐνώπιον: 'before'; the sin is confessed as committed before the LORD himself.

κυρίου

the LORD

Genitive

genitive with ἐνώπιον

→ relational specification

κύριος: the Tetragrammaton; the one against whom the people have sinned.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐδίκαζεν

judged

Impf Act Indic 3 Sg · δικάζω

main verb (Samuel's judicial office)

→ verbal action or state

δικάζω: 'act as judge / give judgment / govern'; renders ὕψ; the imperfect marks the beginning of Samuel's ongoing exercise of the judge's office, the leitmotif verb of vv. 6, 15, 16, 17.

Σαμουηλ

Samuel

subject (indeclinable name)

→ participant identification

Σαμουηλ: indeclinable; Israel's judge.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

direct object of ἐδίκαζεν

→ object specification

υἱός: 'son'; τοὺς υἱοὺς Ἰσραηλ ('the sons of Israel') as the object of Samuel's judging.

Ἰσραηλ

of Israel

genitival modifier (indeclinable name)

→ participant identification

Ἰσραηλ: indeclinable.

εἰς

at

preposition + accusative (locative use of εἰς)

→ spatial or relational framing

εἰς: here with locative force ('at Mizpah'), a feature of Koine where εἰς encroaches on ἐν.

Μασσηφαθ

Mizpah

locative (indeclinable place-name)

→ participant identification

Μασσηφαθ: indeclinable; the seat of Samuel's judging.

7 καὶ ἤκουσαν οἱ ἀλλόφυλοι ὅτι συνηθροίσθησαν πάντες οἱ υἱοὶ Ἰσραὴλ εἰς Μασσηφαθ καὶ ἀνέβησαν
σατράπαι ἀλλοφύλων ἐπὶ Ἰσραὴλ καὶ ἀκούουσιν οἱ υἱοὶ Ἰσραὴλ καὶ ἐφοβήθησαν ἀπὸ προσώπου
ἀλλοφύλων

And the Philistines heard that all the sons of Israel had been assembled to Mizpah, and the satraps of
the Philistines went up against Israel; and the sons of Israel hear, and they were afraid before the
Philistines.

Complication: the Philistine threat against the assembly

καὶ ἤκουσαν οἱ ἀλλόφυλοι

The penitential gathering is endangered: the Philistine satraps interpret the assembly as a muster and
advance. The narrative pairs Philistine hearing (ἤκουσαν) with Israelite hearing (ἀκούουσιν, historic
present), but Israel's response is fear (ἐφοβήθησαν ἀπὸ προσώπου), setting up the appeal to Samuel in
v. 8.

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 (the Philistines' hearing)

→ verbal action or state

ἀκούω: 'hear / learn of'; the Philistines
learn of the great assembly and read it as a
military threat.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἀλλόφυλοι

Philistines

Nominative

subject

→ participant prominence

ἀλλόφυλος: 'foreigner / one of another
tribe'; the LXX's standard term for the
Philistines (פלשתים).

ὅτι

that

conjunction introducing object clause

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of what the Philistines heard.

συνηθροίσθησαν

had been assembled

Aor Pass Indic 3 Pl · συναθροίζω

verb of object clause

→ verbal action or state

συναθροίζω: 'gather together / assemble'; the συν- compound intensifies the sense of a complete muster, which the Philistines misread as hostile.

πάντες

all

Nominative

attributive adjective (modifying υἱοί)

→ participant prominence

πᾶς: 'all'; the totality of the gathering provokes the Philistine reaction.

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 συνηθροίσθησαν

→ participant prominence

υἱός: 'son'; the assembled sons of Israel.

Ισραηλ

of Israel

genitival modifier (indeclinable name)

→ participant identification

Ισραηλ: indeclinable.

εἰς

to

preposition + accusative (direction/locative)

→ spatial or relational framing

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

Μασσηθαθ

Mizpah

place (indeclinable place-name)

→ participant identification

Μασσηθαθ: indeclinable; the assembly site.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνέβησαν

went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb (Philistine advance)

→ verbal action or state

ἀναβαίνω: 'go up / advance'; renders הָלַךְ; the standard verb for marching to war against an enemy.

σατράπαι

satraps / lords

Nominative

subject of ἀνέβησαν

→ participant prominence

σατράπης: 'satrap / governor / lord'; the LXX uses it for the Philistine מְלָכִים (the five 'lords' of the Philistine pentapolis); a Persian-derived term applied anachronistically to the Philistine rulers.

ἀλλοφύλων

of the Philistines

Genitive

genitive of relationship (modifying σατράπαι)

→ relational specification

ἀλλόφυλος: 'Philistine'; here genitive plural, 'the lords of the Philistines'.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: 'against'; marks the hostile advance upon Israel.

Ισραηλ

Israel

object of ἐπί (indeclinable name)

→ participant identification

Ισραηλ: indeclinable; the target of the Philistine advance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀκούουσιν

hear

Pres Act Indic 3 Pl · ἀκούω

main verb (historic present)

→ verbal action or state

ἀκούω: 'hear'; the historic present quickens the narrative as Israel learns of the advancing enemy, mirroring the Philistines' hearing at the verse's start.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of ἀκούουσιν

→ participant prominence

υἱός: 'son'; the sons of Israel.

Ισραηλ

of Israel

genitival modifier (indeclinable name)

→ participant identification

Ισραηλ: indeclinable.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐφοβήθησαν

they were afraid

Aor Pass Indic 3 Pl · φοβέομαι

main verb (Israel's reaction)

→ verbal action or state

φοβέομαι: 'fear / be afraid'; the deponent-passive aorist marks Israel's terror at the Philistine advance, motivating their plea to Samuel.

ἀπὸ

before / from

preposition + genitive (cause/source of fear)

→ spatial or relational framing

ἀπό: in ἀπὸ προσώπου ('from before the face of'), a Hebraism (יָצָה) for fearing in the presence of an enemy.

προσώπου

face / presence

Genitive

genitive with ἀπό (Hebraic idiom)

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ προσώπου ('from the face of') renders יָצָה, expressing dread before the enemy.

ἀλλοφύλων

of the Philistines

Genitive

genitive of relationship (modifying προσώπου)

→ relational specification

ἀλλόφυλος: 'Philistine'; the object of Israel's fear.

8 καὶ εἶπαν οἱ υἱοὶ Ἰσραηλ πρὸς Σαμουηλ μὴ παρασιωπήσης ἀφ' ἡμῶν τοῦ μὴ βοᾶν πρὸς κύριον θεόν σου καὶ σώσει ἡμᾶς ἐκ χειρὸς ἀλλοφύλων

And the sons of Israel said to Samuel, 'Do not be silent away from us, ceasing to cry out to the LORD your God, that he may save us from the hand of the Philistines.'

The people's appeal: a plea for unceasing intercession

καὶ εἶπαν οἱ υἱοὶ Ἰσραηλ

The fearful people beg Samuel not to fall silent (μὴ παρασιωπήσης) — a prohibitive subjunctive — and not to cease crying out to the LORD on their behalf. The articular infinitive τοῦ μὴ βοᾶν expresses the result/object of the silence they dread, and σώσει expresses their hoped-for deliverance.

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: introduces the people's appeal to Samuel.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject

→ participant prominence

υἱός: 'son'; the sons of Israel, the petitioners.

Ἰσραηλ

of Israel

genitival modifier (indeclinable name)

→ participant identification

Ἰσραηλ: indeclinable.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Σαμουηλ

Samuel

object of πρὸς (indeclinable name)

→ participant identification

Σαμουηλ: indeclinable; the addressee, Israel's intercessor.

μὴ

not

negative particle (prohibition)

→ discourse linkage or contrast

μὴ: the negative of prohibition, with the aorist subjunctive.

παρασιωπήσης

be silent

Aor Act Subj 2 Sg · παρασιωπάω

prohibitive subjunctive (μὴ + aor. subj.)

→ verbal action or state

παρασιωπάω: 'keep silent / hold one's peace / refrain from speaking'; μὴ παρασιωπήσης ἄφ' ἡμῶν begs Samuel not to withhold his intercessory voice from them in their crisis.

ἀφ'

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό (elided): 'from'; 'do not be silent away from us' = do not abandon us by ceasing to pray.

ἡμῶν

us

Genitive

genitive with ἀφ' (pronoun)

→ relational specification

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

τοῦ

the

Genitive

article governing the articular infinitive

→ noun-phrase marking

the genitive article τοῦ with the infinitive βοᾶν forms an articular-infinitive construction expressing the action Samuel must not cease.

μὴ

not

negative particle (with infinitive)

→ discourse linkage or contrast

μὴ: negates the infinitive; τοῦ μὴ βοᾶν = 'from crying out' / 'so as not to cry out'.

βοᾶν

to cry out

Pres Act Inf · βοάω

articular infinitive (object/result of the silence dreaded)

→ verbal action or state

βοάω: 'cry out / shout / call aloud'; renders בָּעַז / בָּעִז; the present infinitive denotes continual crying out to the LORD — the intercession the people fear losing.

πρὸς

to

preposition + accusative (direction of the cry)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

object of πρὸς

→ object specification

κύριος: the Tetragrammaton; the addressee of Samuel's cry.

θεόν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεός: 'God'; κύριον θεόν σου ('the LORD your God') stresses the covenant relationship between Samuel and the LORD on whom the people rely.

σου

your

Genitive

possessive genitive (pronoun, sg., addressing Samuel)

→ relational specification

σύ: 'your' (sg.); the people appeal to Samuel's own covenant standing with the LORD.

καὶ

and

coordinate conjunction (consecutive: 'and so')

→ discourse linkage or contrast

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

σώσει

he will save

Fut Act Indic 3 Sg · σφάζω

main verb (hoped-for deliverance)

→ verbal action or state

σώσει: 'save / deliver / rescue'; renders נַשֵּׂא (Hiphil); the future expresses the people's confidence that the LORD, addressed through Samuel's cry, will save them.

ἡμᾶς

us

Accusative

direct object (pronoun)

→ participant reference

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

ἐκ

from

preposition + genitive (deliverance from)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive with ἐκ

→ relational specification

χείρ: 'hand'; ἐκ χειρὸς ('from the hand/power'), a Hebraism (טִּמָּה) for rescue from enemy domination.

ἀλλοφύλων

of the Philistines

Genitive

genitive of relationship (modifying χειρὸς)

→ relational specification

ἀλλόφυλος: 'Philistine'; the oppressing enemy.

9 καὶ ἔλαβεν Σαμουηλ ἄρνα γαλαθινὸν ἓνα καὶ ἀνήνεγκεν αὐτὸν ὀλοκαύτωςιν σὺν παντὶ τῷ λαῷ τῷ κυρίῳ καὶ ἐβόησεν Σαμουηλ πρὸς κύριον περὶ Ἰσραὴλ καὶ ἐπήκουσεν αὐτοῦ κύριος

And Samuel took one suckling lamb and offered it up as a whole burnt-offering with all the people to the LORD; and Samuel cried out to the LORD for Israel, and the LORD heard him.

Samuel's response: sacrifice and intercessory cry

καὶ ἔλαβεν Σαμουηλ

Samuel answers the people's plea with both sacrifice (ἀνήνεγκεν ... ὀλοκαύτωςιν) and prayer (ἐβόησεν ... πρὸς κύριον). The closing clause ἐπήκουσεν αὐτοῦ κύριος ('the LORD heard him') is the narrative pivot — the divine answer that v. 10 will manifest in the thunder.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Samuel's action)

→ verbal action or state

λαμβάνω: 'take / receive'; Samuel takes the lamb for the sacrifice he is about to offer.

Σαμουηλ

Samuel

subject (indeclinable name)

→ participant identification

Σαμουηλ: indeclinable; here acting in a priestly/intercessory capacity.

ἄρνα

lamb

Accusative

direct object of ἔλαβεν

→ object specification

ἄρην (acc. ἄρνα): 'lamb'; the sacrificial victim; renders שֶׁמֶט / הֶזֶט.

γαλαθηνόν

suckling

Accusative

attributive adjective (modifying ἄρνᾱ)

→ object specification

γαλαθηνός: 'sucking / still nursing (on milk, γάλα)'; renders בָּלֵן ('milk'); a suckling lamb is a young, unblemished, especially choice victim.

ἓνα

one

Accusative

numeral adjective (modifying ἄρνᾱ)

→ measure or count

εἷς: 'one'; the masculine accusative ἓνα stresses the singularity of the offering — one lamb for all Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνήνεγκεν

offered up

Aor Act Indic 3 Sg · ἀναφέρω

main verb (sacrificial offering)

→ verbal action or state

ἀναφέρω: 'bring up / offer up'; the technical LXX term for offering a sacrifice on the altar (rendering הָלַךְ); the ἀνα- compound evokes the rising smoke of the burnt-offering.

αὐτόν

it

Accusative

direct object (pronoun, = ἄρνᾱ)

→ participant reference

αὐτός: resumes the lamb as object of the offering.

όλοκαύτωσιν

as a whole burnt-offering

Accusative

accusative of result/predicate (the kind of offering)

→ object specification

όλοκαύτωσις: 'whole burnt-offering' (lit. 'wholly burnt'); renders הָלַךְ; the entire victim is consumed by fire, expressing total dedication to the LORD.

σὺν

with

preposition + dative (accompaniment)

→ spatial or relational framing

σύν: 'with / together with'; the offering is made on behalf of and together with all the people.

παντί

all

Dative

attributive adjective (modifying λαῶ)

→ sphere or reference

πᾶς: 'all'; the whole people are joined to the single sacrifice.

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῶ

people

Dative

dative with σύν

→ sphere or reference

λαός: 'people'; the covenant community on whose behalf Samuel offers.

τῷ

the

Dative

article (indirect object)

→ noun-phrase marking

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

κυρίῳ

to the LORD

Dative

dative of recipient (the offering is to the LORD)

→ sphere or reference

κύριος: the Tetragrammaton; the recipient of the whole burnt-offering.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβόησεν
cried out

Aor Act Indic 3 Sg · βοάω

main verb (Samuel's intercessory cry)

→ verbal action or state

βοάω: 'cry out / call aloud'; Samuel does exactly what the people begged (τοῦ μὴ βοᾶν, v. 8), crying to the LORD on Israel's behalf.

Σαμουηλ
Samuel

subject (indeclinable name)

→ participant identification

Σαμουηλ: indeclinable; the intercessor.

πρὸς
to

preposition + accusative (direction of the cry)

→ spatial or relational framing

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

κύριον
the LORD

Accusative

object of πρὸς

→ object specification

κύριος: the Tetragrammaton; the one to whom Samuel cries.

περὶ
for / concerning

preposition + genitive (on behalf of)

→ spatial or relational framing

περὶ + gen.: 'on behalf of'; marks Israel as the beneficiary of the cry.

Ισραηλ
Israel

genitive object of περὶ (indeclinable name)

→ participant identification

Ισραηλ: indeclinable; the people interceded for.

καὶ
and

coordinate conjunction (introducing the divine answer)

→ discourse linkage or contrast

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

ἐπήκουσεν
heard / answered

Aor Act Indic 3 Sg · ἐπακούω

main verb (the LORD's answer)

→ verbal action or state

ἐπακούω: 'hear favourably / heed / answer'; the ἐπ- compound implies attentive, responsive hearing — God answers the prayer; renders *שמע / הִשָּׁמַע*.

αὐτοῦ
him

Genitive

genitive object of ἐπήκουσεν (pronoun)

→ relational specification

αὐτός: refers to Samuel; ἐπακούω takes the genitive of the person heard.

κύριος
the LORD

Nominative

subject of ἐπήκουσεν

→ participant prominence

κύριος: the Tetragrammaton; the LORD who answers Samuel's intercession.

10 καὶ ἦν Σαμουηλ ἀναφέρων τὴν ὁλοκαύτωςιν καὶ ἀλλόφυλοι προσῆγον εἰς πόλεμον ἐπὶ Ἰσραηλ καὶ ἐβρόντησεν κύριος ἐν φωνῇ μεγάλη ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπὶ τοὺς ἀλλοφύλους καὶ συνεχύθησαν καὶ ἔπταισαν ἐνώπιον Ἰσραηλ

And Samuel was offering up the whole burnt-offering, and the Philistines were drawing near for battle against Israel; and the LORD thundered with a great voice on that day against the Philistines, and they were thrown into confusion and were routed before Israel.

Climax: divine intervention during the sacrifice

καὶ ἦν Σαμουηλ ἀναφέρων

The periphrastic imperfect ἦν ... ἀναφέρων ('was offering') and the imperfect προσῆγον ('were drawing near') set two simultaneous backgrounds against which the decisive aorists strike: the LORD ἐβρόντησεν ('thundered'), and the Philistines συνεχύθησαν ... ἔπταισαν ('were confounded ... were routed'). The 'great voice' is the storm-theophany answering Samuel's cry of v. 9.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary of periphrastic imperfect (with ἀναφέρων)

→ participant reference

εἰμί: 'be'; ἦν ... ἀναφέρων is a periphrastic imperfect, 'was in the act of offering', emphasizing that the divine intervention occurred precisely during the sacrifice.

Σαμουηλ

Samuel

subject (indeclinable name)

→ participant identification

Σαμουηλ: indeclinable; the officiant.

ἀναφέρων

offering up

Pres Act Ptcp Nom Sg Masc · ἀναφέρω

participle of periphrastic imperfect

→ verbal action or state

ἀναφέρω (ptcp.): 'offer up'; the present participle in the periphrasis stresses the offering as still underway when the LORD thunders.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὅλοκαύτωσιν

whole burnt-offering

Accusative

object of ἀναφέρων

→ object specification

ὅλοκαύτωσις: 'whole burnt-offering'; the same offering begun in v. 9, here still being presented.

καὶ

and

coordinate conjunction (introducing simultaneous background)

→ discourse linkage or contrast

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

ἄλλόφυλοι

Philistines

Nominative

subject of προσῆγον

→ participant prominence

ἄλλόφυλος: 'Philistine'; the enemy advancing during the sacrifice.

προσῆγον

were drawing near

Impf Act Indic 3 Pl · προσάγω

main verb (background imperfect)

→ verbal action or state

προσάγω: 'bring near / approach / draw near'; here intransitive, 'were drawing near (for battle)'; the imperfect runs parallel to Samuel's offering.

εἰς

for

preposition + accusative (purpose)

→ spatial or relational framing

εἰς: 'for / unto'; εἰς πόλεμον ('for battle') marks the hostile intent.

πόλεμον

battle / war

Accusative

object of εἰς (purpose)

→ object specification

πόλεμος: 'war / battle'; the Philistines approach with hostile intent.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπὶ + acc.: 'against'.

Ἰσραηλ

Israel

object of ἐπὶ (indeclinable name)

→ participant identification

Ἰσραηλ: indeclinable; the target of the attack.

καὶ

and

coordinate conjunction (introducing the decisive act)

→ discourse linkage or contrast

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

ἐβρόντησεν

thundered

Aor Act Indic 3 Sg · βροντάω

main verb (the divine theophany)

→ verbal action or state

βροντάω: 'thunder'; renders בָּרָא; the LORD's thunder is the storm-theophany by which he routs the enemy (cf. Ps 18:13; 1 Kgdms 2:10), answering Samuel's cry.

κύριος

the LORD

Nominative

subject of ἐβρόντησεν

→ participant prominence

κύριος: the Tetragrammaton; the divine warrior thundering against the Philistines.

ἐν

with

preposition + dative (instrument/manner)

→ spatial or relational framing

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

φωνῇ

voice

Dative

dative of manner/instrument (with ἐν)

→ sphere or reference

φωνή: 'voice / sound'; ἐν φωνῇ μεγάλη ('with a great voice/sound') describes the thunder as the LORD's mighty voice; renders לִּיְיָ לִיָּרָא.

μεγάλη

great

Dative

attributive adjective (modifying φωνῇ)

→ sphere or reference

μέγας: 'great / loud'; intensifies the thunderous voice of the LORD.

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 (with ἐν)

→ sphere or reference

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') marks the day of deliverance.

ἐκείνῃ

that

Dative

demonstrative adjective (modifying ἡμέρᾳ)

→ sphere or reference

ἐκεῖνος: 'that'; the deictic demonstrative marks the decisive day.

ἐπὶ

against

preposition + accusative (hostile direction of the thunder)

→ spatial or relational framing

ἐπί + acc.: 'against'; the thunder is directed against the Philistines.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄλλοφύλους

Philistines

Accusative

object of ἐπί

→ object specification

ἄλλοφυλος: 'Philistine'; the object of the LORD's thunder.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνεχύθησαν

they were thrown into confusion

Aor Pass Indic 3 Pl · συγχέω

main verb (Philistine panic)

→ verbal action or state

συγχέω: 'pour together / confound / throw into confusion'; renders סָמַח; the divine panic (the 'holy war' motif) disorders the enemy before any human blow falls.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔπταισαν
they were routed

Aor Act Indic 3 Pl · πταίω

main verb (defeat)

→ verbal action or state

πταίω: 'stumble / be tripped up / be defeated'; renders ἡλ; the Philistines stumble to defeat before Israel, the result of the divine confusion.

ἐνώπιον
before

improper preposition + genitive

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; the rout occurs 'before Israel', i.e. Israel is the victorious party.

Ισραηλ
Israel

genitive with ἐνώπιον (indeclinable name)

→ participant identification

Ισραηλ: indeclinable; the people before whom the enemy falls.

11 καὶ ἐξῆλθαν ἄνδρες Ισραηλ ἐκ Μασσηφὰθ καὶ κατεδίωξαν τοὺς ἀλλοφύλους καὶ ἐπάταξαν αὐτοὺς ἕως ὑποκάτω τοῦ Βαιθχορ

And the men of Israel went out from Mizpah and pursued the Philistines and struck them down as far as below Beth-car.

Consequence: Israel's pursuit and victory

καὶ ἐξῆλθαν

The human action follows the divine: three coordinated aorists (ἐξῆλθαν, κατεδίωξαν, ἐπάταξαν) describe Israel sallying out, pursuing, and striking the now-routed enemy as far as below Beth-car. Israel's role is mop-up after the LORD's decisive thunder.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθαν
went out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb (sally from Mizpah)

→ verbal action or state

ἐξέρχομαι: 'go out / come out!'; the men of Israel sally forth from Mizpah to pursue the fleeing enemy (the later -αν aorist ending).

ἄνδρες
men

Nominative

subject

→ participant prominence

άνήρ: 'man'; ἄνδρες Ισραηλ ('the men of Israel') as the fighting force.

Ισραηλ
of Israel

genital modifier (indeclinable name)

→ participant identification

Ισραηλ: indeclinable.

ἐκ

from

preposition + genitive (source/origin of the sally)

→ spatial or relational framing

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

Μασσηφαθ

Mizpah

genitive with ἐκ (indeclinable place-name)

→ participant identification

Μασσηφαθ: indeclinable; the base from which Israel pursues.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατεδίωξαν

pursued

Aor Act Indic 3 Pl · καταδιώκω

main verb (pursuit)

→ verbal action or state

καταδιώκω: 'pursue closely / chase down'; the κατα- compound intensifies the relentless pursuit of the routed enemy; renders הִתְחַלַּץ.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄλλοφύλους

Philistines

Accusative

object of κατεδίωξαν

→ object specification

ἄλλοφυλος: 'Philistine'; the pursued enemy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπάταξαν

struck down

Aor Act Indic 3 Pl · πατάσσω

main verb (slaughter of the enemy)

→ verbal action or state

πατάσσω: 'strike / smite / strike down'; renders הִכָּה (Hiphil of הכה); the standard verb for striking down enemies in battle.

αὐτούς

them

Accusative

direct object (pronoun)

→ participant reference

αὐτός: the Philistines, struck down in the pursuit.

ἕως

as far as / until

improper preposition (spatial extent)

→ spatial or relational framing

ἕως: 'as far as / up to'; marks the spatial limit of the pursuit.

ὑποκάτω

below

improper preposition + genitive (position)

→ spatial or relational framing

ὑποκάτω: 'underneath / below'; with the genitive, 'as far as below Beth-car'.

τοῦ

the

Genitive

article (with the place-name)

→ noun-phrase marking

the genitive article τοῦ governs the indeclinable place-name Βαιθκαρ.

Βαιθχορ

Beth-car

genitive with ὑποκάτω (indeclinable place-name)

→ participant identification

Βαιθχορ: transliteration of Hebrew בֵּית כֶּרֶם ('house of the lamb/pasture', Beth-car); indeclinable in the LXX; the limit of Israel's pursuit.

12 καὶ ἔλαβεν Σαμουηλ λίθον ἓνα καὶ ἔστησεν αὐτὸν ἀνὰ μέσον Μασσηφαθ καὶ ἀνὰ μέσον τῆς παλαιᾶς καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Αβενεζερ λίθος τοῦ βοηθοῦ καὶ εἶπεν ἕως ἐνταῦθα ἐβοήθησεν ἡμῖν κύριος

And Samuel took one stone and set it up between Mizpah and the old (place), and he called its name Ebenezer, 'stone of the helper', and said, 'Thus far the LORD has helped us.'

Commemoration: the naming of the memorial stone

καὶ ἔλαβεν Σαμουηλ

Samuel erects a memorial stone and gives it an interpreted name, Αβενεζερ, glossed in Greek as λίθος τοῦ βοηθοῦ ('stone of the helper'). His declaration ἕως ἐνταῦθα ἐβοήθησεν ἡμῖν κύριος ('thus far the LORD has helped us') supplies the etiology, theologically interpreting the victory as the LORD's help.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ verbal action or state

λαμβάνω: 'take'; see v. 10.

Σαμουηλ

Samuel

subject (indeclinable name)

→ participant identification

Σαμουηλ: indeclinable.

λίθον

stone

Accusative

direct object of ἔλαβεν

→ object specification

λίθον: meaning 'stone'; it serves as direct object of ἔλαβεν.

ἓνα

one

Accusative

numeral adjective (modifying λίθον)

→ measure or count

εἷς: 'one'; a single commemorative stone.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔστησεν

set up

Aor Act Indic 3 Sg · ἵστημι

main verb (erecting the stone)

→ verbal action or state

ἵστημι: 'set / make stand'; here in the sense 'weigh' (set on the scales), rendering לָשַׁק; he weighed the cut hair.

αὐτόν

it

Accusative

direct object (pronoun, = λίθον)

→ participant reference

αὐτός: resumes the stone.

ἀνά

between

preposition (in ἀνά μέσον: 'between')

→ spatial or relational framing

ἀνά: in the fixed phrase ἀνά μέσον ('between / in the midst'), a Hebraism rendering וּבֵין ... בֵּין.

μέσον

midst

Accusative

part of the prepositional idiom ἀνά μέσον

→ spatial or relational framing

μέσος: 'middle'; ἀνά μέσον ... καὶ ἀνά μέσον = 'between ... and ...'

Μασσηφαθ

Mizpah

object of ἀνά μέσον (indeclinable place-name)

→ participant identification

Μασσηφαθ: indeclinable; one of the two reference points for the stone.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνά

between

preposition (second member of ἀνά μέσον ... καὶ ἀνά μέσον)

→ spatial or relational framing

ἀνά: the repeated ἀνά μέσον completes the 'between ... and ...' construction.

μέσον

midst

Accusative

part of the prepositional idiom

→ spatial or relational framing

μέσος: 'middle'; second occurrence in the 'between' idiom.

τῆς

the

Genitive

article (substantivizing παλαιᾶς)

→ noun-phrase marking

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

παλαιᾶς

old (place) / Jeshanah

Genitive

substantivized adjective (the second reference point)

→ relational specification

παλαιός: 'old / ancient'; ἡ παλαιά ('the old') renders the Hebrew place-name שֶׁן/שֵׁן (Shen/Jeshanah), which the LXX read as the common adjective 'old' rather than transliterating; here the second landmark for the stone.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

he called

Aor Act Indic 3 Sg · καλέω

main verb (naming)

→ verbal action or state

καλέω: 'call / name'; ἐκάλεσεν τὸ ὄνομα ('he called the name') is the formulaic etiological naming construction (rendering מִשֵּׁ אֶרְקָ).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐκάλεσεν

→ object specification

ὄνομα: 'name'; the object of the naming.

αὐτοῦ

its

Genitive

possessive genitive (of the stone)

→ relational specification

αὐτός: 'its', referring to the stone.

Αβνεζερ

Ebenezer

predicate name (indeclinable transliteration)

→ participant identification

Αβνεζερ: transliteration of Hebrew אֶבְנֵי עֵזֶר ('stone of help/the helper'); indeclinable in the LXX; the name the Greek then glosses as λίθος τοῦ βοηθοῦ.

λίθος

stone

Nominative

appositional gloss of the name (nominative of naming)

→ participant prominence

λίθος: 'stone'; λίθος τοῦ βοηθοῦ ('stone of the helper') is the Greek translation of the name Ebenezer, supplied for the reader.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

βοηθοῦ

helper

Genitive

genitive of relationship (modifying λίθος)

→ relational specification

βοηθός: 'helper / one who aids'; here a title of the LORD as Israel's helper; the cognate verb ἐβοήθησεν follows in Samuel's saying.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces Samuel's interpretive declaration over the stone.

ἕως

thus far / until

improper preposition (with ἐνταῦθα: 'up to here')

→ spatial or relational framing

ἕως: 'up to / as far as'; ἕως ἐνταῦθα ('thus far / up to this point') marks the extent of the LORD's help to the present.

ἐνταῦθα

here / this point

adverb of place (with ἕως)

→ adverbial qualification

ἐνταῦθα: 'here / to this place'; ἕως ἐνταῦθα = 'thus far', expressing that the LORD's help has reached even to now.

ἐβοήθησεν

has helped

Aor Act Indic 3 Sg · βοηθέω

main verb (the etiological declaration)

→ verbal action or state

βοηθέω: 'help / come to the aid of'; renders עֲזַר; cognate with βοηθός (Ebenezer = 'stone of the helper'), the verb supplies the etiology of the stone's name — the LORD has helped Israel.

ἡμῖν

us

Dative

dative object of ἐβοήθησεν (pronoun)

→ participant reference or interest

ἐγώ (pl.): 'us'; βοηθέω takes the dative of the person helped.

κύριος

the LORD

Nominative

subject of ἐβοήθησεν

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject of ἐβοήθησεν.

13 καὶ ἔταπείνωσεν κύριος τοὺς ἄλλοφύλους καὶ οὐ προσέθεντο ἔτι προσελθεῖν εἰς ὄριον Ἰσραὴλ καὶ ἐγενήθη χεὶρ κυρίου ἐπὶ τοὺς ἄλλοφύλους πάσας τὰς ἡμέρας τοῦ Σαμουὴλ

And the LORD humbled the Philistines, and they no longer continued to come into the territory of Israel; and the hand of the LORD was against the Philistines all the days of Samuel.

Summary: the lasting subjugation of the Philistines καὶ ἔταπείνωσεν κύριος

A summary statement of enduring result: the LORD humbled the Philistines so that they ceased their incursions, and 'the hand of the LORD' (χεὶρ κυρίου) remained against them throughout Samuel's lifetime. The idiom οὐ προσέθεντο ... προσελθεῖν ('they did not add to come') is a Hebraism for 'no longer'.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔταπείνωσεν

humbled

Aor Act Indic 3 Sg · ταπεινός

main verb (the LORD subdues the enemy)

→ verbal action or state

ταπεινός: 'humble / bring low / subdue'; renders טָפַל (Hiphil of טָפַל); the LORD is the agent who brings the Philistines low.

κύριος

the LORD

Nominative

subject of ἔταπείνωσεν

→ participant prominence

κύριος: the Tetragrammaton; the divine subduer of the enemy.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄλλοφύλους

Philistines

Accusative

direct object of ἐταπείνωσεν

→ object specification

ἄλλοφύλος: 'Philistine'; the humbled enemy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle

→ discourse linkage or contrast

οὐ: negates προσέθεντο; with the following idiom = 'no longer'.

προσέθεντο

they continued / added

Aor Mid Indic 3 Pl · προστίθημι

main verb (Hebraizing auxiliary)

→ verbal action or state

προστίθημι (mid.): 'add / continue / do again'; οὐ προσέθεντο ... προσελθεῖν renders the Hebrew וְלֹא־ + infinitive ('they did not again/continue to come'), an idiom for 'no longer'.

ἔτι

still / anymore

adverb (temporal: 'still / again')

→ clausal contribution

ἔτι: 'still / yet / anymore'; reinforces the 'no longer' sense of the construction.

προσελθεῖν

to come

Aor Act Inf · προσέρχομαι

complementary infinitive (with προσέθεντο)

→ verbal action or state

προσέρχομαι: 'come to / approach'; the infinitive completes the idiom: the Philistines did not again come into Israel's territory.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

ὄριον

territory / border

Accusative

object of εἰς

→ object specification

ὄριον: 'boundary / territory'; renders וְגֵבֻל; the Philistines no longer encroached on Israel's borders.

Ἰσραηλ

of Israel

genitival modifier (indeclinable name)

→ participant identification

Ἰσραηλ: indeclinable.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγενήθη

was / came to be

Aor Pass Indic 3 Sg · γίνομαι

main verb (the LORD's hand against them)

→ verbal action or state

γίνομαι: 'become / be'; ἐγενήθη χεῖρ κυρίου ('the hand of the LORD was') is a formula for active divine pressure against an adversary.

χεῖρ

hand

Nominative

subject of ἐγενήθη

→ participant prominence

χεῖρ: 'hand'; χεῖρ κυρίου ('the hand of the LORD') is an anthropomorphism for the LORD's power exerted against the Philistines (cf. 1 Kgdms 5:6, 9).

κυρίου

of the LORD

Genitive

possessive genitive (modifying χεῖρ)

→ relational specification

κύριος: the Tetragrammaton; the hostile divine power against the enemy.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: 'against'; the LORD's hand bears down upon the Philistines.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄλλοφύλους

Philistines

Accusative

object of ἐπί

→ object specification

ἄλλόφυλος: 'Philistine'; the object of the LORD's pressure.

πάσας

all

Accusative

attributive adjective (modifying ἡμέρας; accusative of extent of time)

→ object specification

πᾶς: 'all'; with τὰς ἡμέρας forms the accusative of duration, 'all the days'.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

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

→ object specification

ἡμέρα: 'day'; πάσας τὰς ἡμέρας τοῦ Σαμουηλ ('all the days of Samuel') marks the duration of the Philistine subjugation.

τοῦ

of

Genitive

article (with the proper name)

→ noun-phrase marking

the genitive article τοῦ governs the indeclinable name Σαμουηλ.

Σαμουηλ

Samuel

genitive of time-span (indeclinable name)

→ participant identification

Σαμουηλ: indeclinable; the duration is measured by his lifetime.

14 καὶ ἀπεδόθησαν αἱ πόλεις ἃς ἔλαβον οἱ ἀλλόφυλοι παρὰ τῶν υἱῶν Ἰσραηλ καὶ ἀπέδωκαν αὐτὰς τῷ Ἰσραηλ ἀπὸ Ἀσκαλῶνος ἕως Ἀζοβ καὶ τὸ ὄριον Ἰσραηλ ἀφείλαντο ἐκ χειρὸς ἀλλοφύλων καὶ ἦν εἰρήνη ἀνὰ μέσον Ἰσραηλ καὶ ἀνὰ μέσον τοῦ Ἀμορραίου

And the cities which the Philistines had taken from the sons of Israel were restored, and they gave them back to Israel, from Ashkelon to Azob; and they took away the territory of Israel from the hand of the Philistines; and there was peace between Israel and the Amorite.

Resolution: restoration of cities and peace

καὶ ἀπεδόθησαν αἱ πόλεις

The chapter's military resolution: captured cities are restored (ἀπεδόθησαν ... ἀπέδωκαν), Israel's territory is recovered ἐκ χειρὸς ἀλλοφύλων, and the section closes with the irenic note ἦν εἰρήνη ('there was peace') between Israel and the Amorite, framed by the doubled ἀνὰ μέσον construction.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεδόθησαν

were restored

Aor Pass Indic 3 Pl · ἀποδίδωμι

main verb (cities given back)

→ verbal action or state

ἀποδίδωμι: 'give back / restore / return'; the passive reports the restoration of the cities to Israel; renders בָּשַׁב (Hiphil).

αἱ

the

Nominative

article

→ noun-phrase marking

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

πόλεις

cities

Nominative

subject of ἀπεδόθησαν

→ participant prominence

πόλις: 'city'; the towns the Philistines had seized, now restored.

ἃς

which

Accusative

relative pronoun (object of ἔλαβον)

→ participant reference

ἃς: relative pronoun; introduces the clause identifying the cities.

ἔλαβον

had taken

Aor Act Indic 3 Pl · λαμβάνω

verb of relative clause

→ verbal action or state

λαμβάνω: 'take / seize'; the Philistines' prior seizure of the cities.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἀλλόφυλοι

Philistines

Nominative

subject of ἔλαβον

→ participant prominence

ἀλλόφυλος: 'Philistine'; the former captors of the cities.

παρά

from

preposition + genitive (source)

→ spatial or relational framing

παρά + gen.: 'from (the side of)'; marks the Israelites as those from whom the cities had been taken.

τῶν

the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive with παρά

→ relational specification

υἱός: 'son'; τῶν υἱῶν Ἰσραηλ, those from whom the cities had been seized.

Ἰσραηλ

of Israel

genitival modifier (indeclinable name)

→ participant identification

Ἰσραηλ: indeclinable.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπέδωκαν

they gave back

Aor Act Indic 3 Pl · ἀποδίδωμι

main verb (active restoration)

→ verbal action or state

ἀποδίδωμι: 'give back / restore'; the active complements the passive ἀπεδόθησαν — the cities were given back to Israel.

αὐτάς

them

Accusative

direct object (pronoun, = πόλεις)

→ participant reference

αὐτός: the restored cities.

τῷ

to

Dative

article (with the indeclinable name, dative of recipient)

→ noun-phrase marking

the dative article τῷ marks the indeclinable Ἰσραηλ as the recipient.

Ἰσραηλ

Israel

dative of recipient (indeclinable name)

→ participant identification

Ἰσραηλ: indeclinable; the recipient of the restored cities.

ἀπὸ

from

preposition + genitive (geographic starting point)

→ spatial or relational framing

ἀπό: 'from'; ἀπὸ ... ἕως marks the geographic extent of the restored territory.

Ἀσκαλῶνος

Ashkelon

Genitive

genitive with ἀπό (declinable place-name)

→ relational specification

Ἀσκαλῶν (gen. Ἀσκαλῶνος): the Philistine coastal city Ashkelon (Hebrew אֲשְׁכֶלֶן); a declinable Greek third-declension form; the southern/western boundary of the restoration.

ἕως

to / as far as

improper preposition (geographic limit)

→ spatial or relational framing

ἕως: 'as far as / up to'; marks the other limit of the restored territory.

Αζοβ

Azob

genitive limit with ἔως (indeclinable place-name)

→ participant identification

Αζοβ: transliteration of a Hebrew place-name (likely Ekron/עקרן in the parallel tradition); indeclinable in the LXX; the other limit of the restored territory.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄριον

territory / border

Accusative

direct object of ἀφείλαντο

→ object specification

ὄριον: 'boundary / territory'; the recovered Israelite borderland.

Ισραηλ

of Israel

genitivial modifier (indeclinable name)

→ participant identification

Ισραηλ: indeclinable.

ἀφείλαντο

they took away / recovered

Aor Mid Indic 3 Pl · ἀφαιρέω

main verb (recovery of territory)

→ verbal action or state

ἀφαιρέω (mid.): 'take away (for oneself) / recover'; the middle ἀφείλαντο means Israel recovered its own territory from Philistine control; renders חָזַק / יָצַח.

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 with ἐκ

→ relational specification

χείρ: 'hand'; ἐκ χειρός ('from the hand/power'), the Hebraism for recovery from enemy control.

ἀλλοφύλων

of the Philistines

Genitive

genitive of relationship (modifying χειρός)

→ relational specification

ἀλλόφυλος: 'Philistine'; the former holders of the territory.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (state of peace)

→ participant reference

εἰμί: 'be'; the imperfect ἦν marks peace as a continuing condition.

εἰρήνη

peace

Nominative

subject of ἦν

→ participant prominence

εἰρήνη: 'peace'; renders עֲלֵשׁ; the irenic resolution between Israel and the Amorite.

ἀνά between <i>preposition (in ἀνά μέσον: 'between')</i> → spatial or relational framing ἀνά: in ἀνά μέσον ... καὶ ἀνά μέσον ('between ... and ...'), the Hebraism for 'between'.	μέσον midst Accusative <i>part of the idiom ἀνά μέσον</i> → object specification μέσος: 'middle'; first member of the 'between' construction.	Ισραηλ Israel <i>object of ἀνά μέσον (indeclinable name)</i> → participant identification Ισραηλ: indeclinable; one party to the peace.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
ἀνά between <i>preposition (second member of the idiom)</i> → spatial or relational framing ἀνά: completes the 'between ... and ...' construction.	μέσον midst Accusative <i>part of the idiom ἀνά μέσον</i> → object specification μέσος: 'middle'; second occurrence in the 'between' idiom.	τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	Ἀμορραίου Amorite Genitive <i>genitive (object of ἀνά μέσον; declinable gentilic)</i> → relational specification Ἀμορραῖος: 'Amorite'; a declinable gentilic noun (gen. Ἀμορραίου); renders יִמְּוֹ; here a general designation for the indigenous Canaanite peoples with whom Israel was now at peace.

15 καὶ ἐδίκησεν Σαμουηλ τὸν Ισραηλ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ

And Samuel judged Israel all the days of his life.

Summary of Samuel's lifelong judgeship καὶ ἐδίκησεν Σαμουηλ

The closing section (vv. 15–17) summarizes Samuel's career. The durative imperfect ἐδίκησεν ('kept judging') with the accusative of extent πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ ('all the days of his life') frames his judgeship as lifelong and continuous.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐδίκαζεν
judged

Impf Act Indic 3 Sg · δικάζω

main verb (ongoing judgeship)

→ verbal action or state

δικάζω: 'act as judge / govern'; renders ὑψ; the imperfect denotes Samuel's continuous exercise of the office of judge.

Σαμουηλ
Samuel

subject (indeclinable name)

→ participant identification

Σαμουηλ: indeclinable; the judge of Israel.

τόν
the

Accusative

article (with the indeclinable name, marking object)

→ noun-phrase marking

the accusative article τόν marks the indeclinable Ισραηλ as the object of judging.

Ισραηλ
Israel

direct object of ἐδίκαζεν (indeclinable name)

→ participant identification

Ισραηλ: indeclinable; those judged.

πάσας
all

Accusative

attributive adjective (accusative of extent of time)

→ object specification

παῖ: 'all'; with τὰς ἡμέρας forms the accusative of duration.

τὰς
the

Accusative

article

→ noun-phrase marking

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

ἡμέρας
days

Accusative

accusative of extent of time

→ object specification

ἡμέρα: 'day'; πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ ('all the days of his life') marks the span of Samuel's judgeship.

τῆς
of the

Genitive

article

→ noun-phrase marking

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

ζωῆς
life

Genitive

genitive of relationship (modifying ἡμέρας)

→ relational specification

ζωή: 'life'; renders זַיִן; defines the days as those of Samuel's lifetime.

αὐτοῦ
his

Genitive

possessive genitive (pronoun)

→ relational specification

αὐτός: 'his', referring to Samuel.

16 καὶ ἐπορεύετο κατ'ἐνιαυτὸν ἐνιαυτὸν καὶ ἐκύκλου Βαιθηλ καὶ τὴν Γαλγαλα καὶ τὴν Μασσηφαθ καὶ ἔδικαζεν τὸν Ἰσραηλ ἐν πᾶσι τοῖς ἡγιασμένοις τούτοις

And he used to go year by year and make a circuit of Bethel and Gilgal and Mizpah, and he judged Israel in all these consecrated places.

Detail of the judgeship: the annual circuit καὶ ἐπορεύετο

Three iterative imperfects (ἐπορεύετο, ἐκύκλου, ἔδικαζεν) describe Samuel's habitual annual circuit. The distributive κατ'ἐνιαυτὸν ἐνιαυτὸν ('year by year') is a Hebraism; the three sites (Bethel, Gilgal, Mizpah) are called τὰ ἡγιασμένα ('the consecrated/holy places').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύετο

used to go

Impf Mid Indic 3 Sg · πορεύομαι

main verb (iterative imperfect)

→ verbal action or state

πορεύομαι: 'go / travel / journey'; the imperfect marks Samuel's habitual annual journey on circuit; renders יָצַח .

κατ'

by / according to

preposition + accusative (distributive)

→ spatial or relational framing

κατά + acc.: distributive 'by / each'; κατ' ἐνιαυτὸν ἐνιαυτὸν = 'year by year'.

ἐνιαυτὸν

year

Accusative

object of κατ' (distributive)

→ object specification

ἐνιαυτός: 'year'; the first of the doubled noun forming the distributive idiom.

ἐνιαυτὸν

year

Accusative

accusative repeated (Hebraizing distributive: 'year by year')

→ object specification

ἐνιαυτός: 'year'; the doubled noun κατ' ἐνιαυτὸν ἐνιαυτὸν renders the Hebrew distributive $\text{מִדִּי שָׁנָה בְּשָׁנָה}$ ('year by year').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκύκλου

made a circuit of

Impf Act Indic 3 Sg · κυκλώω

main verb (iterative imperfect)

→ verbal action or state

κυκλώω: 'go around / encircle / make a circuit'; renders בָּבַד ; describes Samuel's circuit-judging tour of the three sanctuaries.

Βαιθηλ

Bethel

object of ἐκύκλου (indeclinable place-name)

→ participant identification

Βαιθηλ: transliteration of Hebrew בֵּית אֱלֹהִים ('house of God', Bethel); indeclinable in the LXX; the first station of Samuel's circuit.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν
the

Accusative

article (with the indeclinable place-name)

→ noun-phrase marking

the accusative article τὴν marks the indeclinable Γαλγαλα as object.

Γαλγαλα
Gilgal

object of ἐκύκλου (indeclinable place-name)

→ participant identification

Γαλγαλα: transliteration of Hebrew גִּלְגָּל ('circle (of stones)', Gilgal); indeclinable in the LXX; the second station of the circuit.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν
the

Accusative

article (with the indeclinable place-name)

→ noun-phrase marking

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

Μασσηθαθ
Mizpah

object of ἐκύκλου (indeclinable place-name)

→ participant identification

Μασσηθαθ: indeclinable; the third station of the circuit, already prominent in this chapter.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐδίκαζεν
judged

Impf Act Indic 3 Sg · δικάζω

main verb (iterative imperfect)

→ verbal action or state

δικάζω: 'act as judge'; the leitmotif verb recurs, describing Samuel's adjudication at each station of the circuit.

τὸν
the

Accusative

article (with the indeclinable name)

→ noun-phrase marking

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

Ισραηλ
Israel

direct object of ἐδίκαζεν (indeclinable name)

→ participant identification

Ισραηλ: indeclinable; those judged.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

πᾶσι
all

Dative

attributive adjective (modifying ἡγιασμένοις)

→ sphere or reference

πᾶς: 'all'; covers all the circuit's holy sites.

τοῖς

the

Dative

article (substantivizing the participle)

→ noun-phrase marking

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

ἡγιασμένοις

consecrated places

Perf Pass Ptcp Dat Pl Neut · ἁγιάζω

substantivized perfect participle (the holy/consecrated sites)

→ verbal action or state

ἁγιάζω (perf. pass. ptcp.): 'consecrate / make holy'; τὰ ἡγιασμένα ('the consecrated places') designates Bethel, Gilgal, and Mizpah as established sanctuaries; the perfect denotes their settled sacred status.

τούτοις

these

Dative

demonstrative adjective (modifying ἡγιασμένοις)

→ sphere or reference

οὗτος; 'this / these'; specifies the three named holy sites of the circuit.

17 ἡ δὲ ἀποστροφή αὐτοῦ εἰς Ἀρμαθαιμ ὅτι ἐκεῖ ἦν ὁ οἶκος αὐτοῦ καὶ ἐδίκασεν ἐκεῖ τὸν Ἰσραὴλ καὶ ὠκοδόμησεν ἐκεῖ θυσιαστήριον τῷ κυρίῳ

But his return was to Ramah, because there was his house; and there he judged Israel, and there he built an altar to the LORD.

Closing detail: Samuel's home base at Ramah

ἡ δὲ ἀποστροφή αὐτοῦ

The chapter ends at Samuel's home. The δέ marks the contrast between the circuit and the fixed point of return; the threefold ἐκεῖ ('there') anchors Ramah as home, judgment-seat, and altar-site. The building of an altar (ὠκοδόμησεν ... θυσιαστήριον τῷ κυρίῳ) fittingly closes a chapter framed by sacrifice and the LORD's help.

ἡ

the

Nominative

article

→ noun-phrase marking

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

δὲ

but / and

mild adversative/continuative (post-positive)

→ discourse linkage or contrast

δέ; post-positive particle; marks the contrast between the circuit-journey and the fixed point of return to Ramah.

ἀποστροφή

return

Nominative

subject (of an implied verb 'was')

→ participant prominence

ἀποστροφή; 'turning back / return / place of return'; renders הָשֹׁבֵת; here Samuel's habitual point of return — his home base.

αὐτοῦ

his

Genitive

possessive genitive (pronoun)

→ relational specification

αὐτός; 'his', referring to Samuel.

εἰς

to

preposition + accusative (direction of return; verbless clause)

→ spatial or relational framing

εἰς: 'to'; the clause is verbless ('his return [was] to Ramah'), a Hebraizing nominal sentence.

Αρμαθαιμ

Ramah / Armathaim

object of εἰς (indeclinable place-name)

→ participant identification

Αρμαθαιμ: transliteration of Hebrew רָמָה / רַמְתַּיִם (Ramah/Ramathaim); indeclinable in the LXX; Samuel's home town (cf. 1 Kgdms 1:1, 19).

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the reason Ramah was his place of return.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; the first of three anchoring ἐκεῖ marking Ramah as Samuel's home.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb of causal clause

→ participant reference

εἰμί: 'be'; the imperfect marks Ramah as Samuel's established residence.

ὁ

the

Nominative

article

→ noun-phrase marking

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

οἶκος

house

Nominative

subject of ἦν

→ participant prominence

οἶκος: 'house / home'; Samuel's dwelling at Ramah.

αὐτοῦ

his

Genitive

possessive genitive (pronoun)

→ relational specification

αὐτός: 'his', referring to Samuel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐδίκαζεν

he judged

Impf Act Indic 3 Sg · δικάζω

main verb (iterative imperfect)

→ verbal action or state

δικάζω: 'act as judge'; the leitmotif verb closes the sequence, marking Ramah too as a seat of judgment.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; second anchoring 'there' — Ramah as judgment-seat.

τὸν

the

Accusative

article (with the indeclinable name)

→ noun-phrase marking

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

Ισραηλ Israel <i>direct object of ἐδίκαζεν (indeclinable name)</i> → participant identification Ισραηλ: indeclinable; those judged.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ὠκοδόμησεν he built Aor Act Indic 3 Sg · οἰκοδομέω <i>main verb (building of the altar)</i> → verbal action or state οἰκοδομέω: 'build / construct'; renders ἱλῆ; Samuel builds an altar at his home, marking Ramah as a place of worship as well as judgment.	ἐκεῖ there <i>adverb of place</i> → adverbial qualification ἐκεῖ: 'there'; the third anchoring 'there' — Ramah as altar-site.
θυσιαστήριον altar Accusative <i>direct object of ὠκοδόμησεν</i> → object specification θυσιαστήριον: 'altar (of sacrifice)'; the LXX's distinctive term for a legitimate altar of the LORD (as opposed to βωμός, often used of pagan altars); renders ἱλῆ.	τῷ to the Dative <i>article (dative of recipient)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	κυρίῳ the LORD Dative <i>dative of recipient (to whom the altar is built)</i> → sphere or reference κύριος: the Tetragrammaton; the altar is built to the LORD, fittingly closing a chapter of deliverance and thanksgiving.	

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.