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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 8

ΒΑΣΙΛΕΙΩΝ Α' Η'

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 demands a king like the nations, rejecting the Lord's direct reign despite Samuel's warning.

Translation & textual notes

The Greek text of 1 Kingdoms 8 (= 1 Samuel 8 MT) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. 1 Kingdoms 8 is a theologically pivotal chapter in the so-called Antiochene/Old-Greek tradition of Samuel: it narrates the institutional crisis that ends the period of the judges and inaugurates the monarchy. The aging Samuel appoints his sons δικαστάς ('judges') over Israel (v. 1), but they pervert justice for δῶρα ('bribes', v. 3); the elders of Israel respond by demanding κατάστησον ἐφ' ἡμᾶς βασιλέα ('set a king over us', v. 5) καθὰ καὶ τὰ λοιπὰ ἔθνη ('just as also the rest of

the nations'). The chapter's theological centre is the LORD's verdict in v. 7: οὐ σὲ ἐξουθενήκασιν ἀλλ' ἢ ἐμὲ ἐξουδενώκασιν τοῦ μὴ βασιλεύειν ἐπ' αὐτῶν ('it is not you they have rejected, but me they have rejected from reigning over them') — the demand for a human king is framed as a rejection of YHWH's own kingship. The LXX uses two near-synonymous compounds of the same root (ἐξουθενέω / ἐξουδενόω, 'set at naught / despise') in deliberate parallel, calquing the Hebrew דָּנָה. Samuel then sets out the τὸ δικάϊωμα τοῦ βασιλέως ('the manner/ordinance of the king', vv. 9–18), the Greek rendering of the Hebrew מֶלֶךְ הַמָּוֶלֶת: the king will take their sons for his chariotry, their daughters as perfumers and cooks, their best fields, vineyards and olive-groves, a tenth of their seed and flocks, and their servants — until in that day they cry out (βοήσῃσθε, v. 18) and the LORD will not answer. The people refuse to listen (οὐκ ἠβούλετο ὁ λαός, v. 19), insisting on a king to judge them and go out before them to fight their wars; the LORD instructs Samuel to give them a king, and Samuel dismisses the men of Israel each to his own city (v. 22). The repeated verb ἄκουε τῆς φωνῆς ('hearken to the voice', vv. 7, 9, 22) ironically frames divine concession to a request that is itself a refusal to listen.

Discourse structure of the chapter

A · 8:1–5

Samuel's corrupt sons and the elders' demand for a king

The aged Samuel installs his sons Joel and Abia as judges in Beersheba (vv. 1–2), but they turn aside after profit, take bribes, and pervert justice (v. 3). The men of Israel assemble and come to Samuel at Armathaim (v. 4), confronting him with his old age and his sons' corruption, and demand a king to judge them καθὰ καὶ τὰ λοιπὰ ἔθνη ('just as also the rest of the nations', v. 5). The request to be like the nations is the first sounding of the chapter's central tension.

B · 8:6–9

Samuel's prayer and the LORD's verdict: the rejection of YHWH's reign

The demand is πονηρὸν ('evil') in Samuel's eyes, and he prays to the LORD (v. 6). The LORD answers with the chapter's theological hinge (v. 7): Samuel is to hearken to the people's voice, for οὐ σὲ ἐξουθενήκασιν ἀλλ' ἡ ἐμὲ ἐξουδενώκασιν — they have rejected not Samuel but YHWH from reigning over them — a pattern consistent with their idolatry since the Exodus (v. 8). The LORD nevertheless commands Samuel to comply, but first to solemnly warn (διαμαρτυρόμενος διαμαρτύρη) them of τὸ δικαίωμα τοῦ βασιλέως ('the manner of the king', v. 9).

C · 8:10–18

The mishpat hammelek: the manner of the king

Samuel relays the whole word of the LORD to the people (v. 10) and lays out τὸ δικαίωμα τοῦ βασιλέως: the king will take their sons for his chariotry and as officers (vv. 11–12), their daughters as perfumers, cooks and bakers (v. 13), their best fields, vineyards and olive-groves for his servants (v. 14), a tenth of their seed and vineyards for his eunuchs and servants (v. 15), their slaves, cattle and donkeys (v. 16), and a tenth of their flocks — and they themselves will become his slaves (v. 17). In that day they will cry out (βοήσονται) because of the king they chose, and the LORD will not answer them (v. 18).

D · 8:19–22

The people refuse to listen; the LORD grants a king

The people refuse to heed Samuel's warning (v. 19), insisting on a king who will judge them, go out before them, and fight their wars — so that they may be κατὰ πάντα τὰ ἔθνη ('like all the nations', v. 20). Samuel reports all the people's words into the ears of the LORD (v. 21), and the LORD again tells him to hearken to their voice and βασιλεύσον αὐτοῖς βασιλέα ('make a king reign over them', v. 22); Samuel then dismisses the men of Israel, each to his own city.

1 καὶ ἐγένετο ὡς ἐγήρασεν Σαμουηλ καὶ κατέστησεν τοὺς υἱοὺς αὐτοῦ δικαστὰς τῷ Ἰσραηλ

And it came to pass, when Samuel grew old, that he appointed his sons as judges for Israel.

Narrative opening (temporal frame for a new episode)

καὶ ἐγένετο

The chapter opens with the classic LXX narrative formula καὶ ἐγένετο ('and it came to pass'), rendering the Hebrew וַיְהִי, which sets a temporal frame for a new episode. The temporal clause ὡς ἐγήρασεν Σαμουηλ ('when Samuel grew old') establishes the institutional crisis — succession — that drives the whole chapter; Samuel's age recalls the parallel failure of Eli's sons in chs. 2–4, foreshadowing the corruption of his own sons in v. 3.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative-framing formula)

→ verbal action or state

γίνομαι: 'become / come to be / happen'; the impersonal καὶ ἐγένετο renders the Hebrew narrative formula יָהִי, which introduces a temporal setting for a new episode; ubiquitous in LXX historical narrative.

ὥς

when

temporal conjunction (introducing temporal clause)

→ discourse linkage or contrast

ὥς: here temporal, 'when / as'; introduces the circumstantial clause that supplies the occasion for the main action (the appointment of judges).

ἐγήρασεν

grew old

Aor Act Indic 3 Sg · γηράσκω

verb of temporal clause

→ verbal action or state

γηράσκω: 'grow old / age'; renders יָדַע; Samuel's old age is the trigger of the succession crisis, echoing the same motif applied to Joshua (Josh 13:1) and anticipating the elders' explicit appeal to it in v. 5 (σὺ γεγέρakas).

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: transliteration of Hebrew שְׁמוּאֵל ('name of God' / 'heard of God'); indeclinable in the LXX; the last of the judges and the prophet who will anoint Israel's first two kings.

καὶ

and

narrative conjunction (apodosis marker after temporal clause)

→ discourse linkage or contrast

καὶ: here introduces the apodosis after the ὥς-clause, a Hebraizing construction (waw-apodosis) common in LXX narrative.

κατέστησεν

he appointed

Aor Act Indic 3 Sg · καθίστημι

main verb (the act of appointment)

→ verbal action or state

καθίστημι: 'set / appoint / install (in office)'; renders יָדַע / יָשַׁע in administrative contexts; the same verb recurs in the elders' demand κατέστησον ἐφ' ἡμᾶς βασιλέα (v. 5), linking Samuel's flawed appointment of judges to their demand for a king.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱούς

sons

Accusative

direct object of κατέστησεν

→ object specification

υἱός: 'son'; renders יָד; Samuel's sons stand in deliberate parallel to the corrupt sons of Eli (1 Kgdms 2:12–17), a recurring motif of failed hereditary succession that motivates the people's appeal for a different kind of leadership.

αὐτοῦ

his

Genitive

genitive of possession (modifying υἱούς)

→ relational specification

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

δικαστὰς

judges

Accusative

accusative of result / predicate (appointed 'as judges')

→ object specification

δικαστής: 'judge'; renders שֹׁפֵט; the office is that of the judges who led Israel before the monarchy; the irony is sharp — appointed to render δίκη ('justice'), Samuel's sons will pervert δικαιώματα ('judgments', v. 3).

τῷ

for

Dative

article (with dative of advantage)

→ noun-phrase marking

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

Ισραηλ

Israel

dative of advantage (indeclinable: 'for Israel')

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX, here functioning as a dative of advantage governed by the article τῷ; denotes the covenant people as the object of the judicial appointment.

2 καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν αὐτοῦ πρωτότοκος Ιωηλ καὶ ὄνομα τοῦ δευτέρου Αβια δικασταὶ ἐν Βηρσαβεε

And these are the names of his sons: the firstborn Joel, and the name of the second, Abia; judges in Beersheba.

Parentetical naming-formula (genealogical aside) καὶ ταῦτα τὰ ὀνόματα

v. 2 is a verbless naming-formula, καὶ ταῦτα τὰ ὀνόματα ('and these are the names'), a standard LXX genealogical construction rendering שְׁמוֹתָם וְהָאֵלֶּה. It identifies the two sons (Joel and Abia) and locates their judicial seat at Beersheba — the southernmost extremity of Israel, far from Samuel's own circuit (cf. 7:16–17), which may itself hint at their unaccountability.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ταῦτα

these

Nominative

demonstrative pronoun (subject of verbless clause)

→ participant reference

οὗτος: 'this / these'; neuter plural ταῦτα agrees with ὀνόματα; the cataphoric demonstrative ('these are the names') points forward to the list that follows, a fixed LXX naming-formula.

τὰ

the

Nominative

article

→ noun-phrase marking

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

ὀνόματα

names

Nominative

predicate nominative (verbless clause: 'these are the names')

→ participant prominence

ὄνομα: 'name'; renders שֵׁם ; the plural ὀνόματα heads the naming-formula; the verbless construction (no copula) reflects the Hebrew nominal sentence.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of possession (modifying ὀνόματα)

→ relational specification

υἱός: 'son'; genitive plural, 'of his sons'; the named sons are the subject of the corruption-notice that follows in v. 3.

αὐτοῦ

his

Genitive

genitive of possession (modifying υἱῶν)

→ relational specification

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

πρωτότοκος

firstborn

Nominative

predicate / appositional (the firstborn, named Joel)

→ participant prominence

πρωτότοκος: 'firstborn'; renders בְּכוֹר ; here introduces the elder son by rank before naming him, a standard genealogical ordering.

Ιωηλ

Joel

nominative in apposition (indeclinable: name of the firstborn)

→ participant identification

Ιωηλ: transliteration of Hebrew יְהוֹאֵל ('YHWH is God'); indeclinable in the LXX; the name of Samuel's firstborn (cf. 1 Chr 6:33, where his descendant Heman is traced).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject of verbless clause (the name of the second)

→ participant prominence

ὄνομα: 'name'; the construction ὄνομα τοῦ δευτέρου ('the name of the second') is a fixed naming-idiom; cf. ὄνομα τοῦ δευτέρου at Gen 4:19 and elsewhere.

τοῦ

of the

Genitive

article (substantivizing δευτέρου)

→ noun-phrase marking

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

δευτέρου

second

Genitive

substantivized ordinal adjective (genitive: 'of the second')

→ relational specification

δεύτερος: 'second'; ordinal numeral, substantivized with the article ('the second [son]'); renders שני / משנה in birth-order listings.

Αβια

Abia

nominative in apposition (indeclinable: name of the second son)

→ participant identification

Αβια: transliteration of Hebrew אֲבִיָּה ('YHWH is my father'); indeclinable in the LXX; the name of Samuel's second son.

δικαστὰι

judges

Nominative

predicate nominative (both sons functioned as judges)

→ participant prominence

δικαστῆς: 'judge'; nominative plural summarizing the joint office of both sons; resumes δικαστάς of v. 1 and sets up the contrast with their corrupt conduct in v. 3.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

Βηρσαβε

Beersheba

dative object of ἐν (indeclinable place-name: location of office)

→ participant identification

Βηρσαβε: transliteration of Hebrew בְּאֵר שֶׁבַע ('well of seven / of the oath'); indeclinable in the LXX; the southern boundary of Israel ('from Dan to Beersheba'), far from Samuel's northern circuit — the geographic remoteness underscores the sons' lack of oversight.

3 καὶ οὐκ ἐπορεύθησαν οἱ υἱοὶ αὐτοῦ ἐν ὁδῷ αὐτοῦ καὶ ἐξέκλιναν ὀπίσω τῆς συντελείας καὶ ἐλάμβανον δῶρα καὶ ἐξέκλινον δικαιώματα

And his sons did not walk in his way, but turned aside after gain, and were taking bribes and perverting judgments.

Adversative narrative continuation (contrast with the upright father) καὶ οὐκ ἐπορεύθησαν

v. 3 supplies the moral grounds for the elders' demand: the sons διδ not walk ἐν ὁδῷ αὐτοῦ ('in his way'), i.e. Samuel's. The shift from aorist (ἐξέκλιναν, 'turned aside') to imperfects (ἐλάμβανον ... ἐξέκλινον, 'kept taking ... kept perverting') depicts the bribe-taking and perversion of justice as habitual, ongoing practice. The wordplay ἐξέκλιναν ... ἐξέκλινον (turning aside / turning aside justice) frames the moral and the judicial corruption with one verb.

καὶ
and

narrative conjunction (adversative force in context)

→ discourse linkage or contrast

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

οὐκ
not

negative particle (negating ἐπορεύθησαν)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): objective negation of the indicative verb.

ἐπορεύθησαν
they walked

Aor Pass Indic 3 Pl · πορεύομαι

main verb (the sons' failure to follow Samuel's path)

→ verbal action or state

πορεύομαι: 'go / walk / proceed'; renders ָלָךְ; the deponent aorist passive form is normal; 'to walk in someone's way' (πορεύομαι ἐν ὁδῷ) is a Hebraism for adopting one's manner of life, especially moral and covenantal conduct (cf. Deut 8:6).

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 subject resumes the named sons of v. 2; their failure is the immediate cause of the people's request.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (manner of life)

→ spatial or relational framing

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

ὁδῶ

way

Dative

dative object of ἐν (idiomatic: 'in the way')

→ sphere or reference

ὁδός: 'way / road / manner of life'; renders הַדֶּרֶךְ; in the idiom πορεύομαι ἐν ὁδῶ, 'way' denotes a pattern of conduct; not walking in Samuel's 'way' means departing from his upright judicial integrity.

αὐτοῦ

his

Genitive

genitive of possession (Samuel's way)

→ relational specification

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

καὶ

and / but

coordinate conjunction (adversative in context)

→ discourse linkage or contrast

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

ἐξέκλιναν

they turned aside

Aor Act Indic 3 Pl · ἐκκλίνω

main verb (deviation toward gain)

→ verbal action or state

ἐκκλίνω: 'turn aside / deviate / bend away'; renders הִפְּךָ; the same verb is repeated in ἐξέκλινον δικαιώματα below, framing both their personal corruption and their judicial perversion with one root — they 'turned aside' toward gain and 'turned aside' justice.

ὀπίσω

after

improper preposition + genitive (direction of pursuit)

→ spatial or relational framing

ὀπίσω: 'behind / after'; as improper preposition with genitive renders אַחֲרָי; 'turning aside after' something is a Hebraic idiom for devoted pursuit, often of illicit objects (cf. going 'after' other gods); here the object of pursuit is dishonest gain.

τῆς

the

Genitive

article

→ noun-phrase marking

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

συντελείας

gain / profit

Genitive

genitive object of ὀπίσω (the object of corrupt pursuit)

→ relational specification

συντέλεια: lit. 'completion / fulfilment', but here rendering נַצְּךְ ('unjust gain / profit'); the sons pursued profit rather than justice; the LXX choice is striking, treating illicit gain as the 'end / completion' toward which the corrupt heart bends.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλάμβανον

they were taking

Impf Act Indic 3 Pl · λαμβάνω

main verb (habitual bribe-taking)

→ verbal action or state

λαμβάνω: 'take / receive'; renders תִּקַּח; the shift to the imperfect (from the aorists above) marks the bribe-taking as ongoing, habitual practice rather than a single act; the verb λαμβάνω recurs throughout the king-warning (λήμψεται, vv. 11, 13, 14, 16) — the corruption of the judges anticipates the seizure of the king.

δῶρα

bribes / gifts

Accusative

direct object of ἐλάμβανον

→ object specification

δῶρον: 'gift'; here in the negative sense 'bribe', rendering תְּנִיחַ; taking δῶρα to pervert justice is condemned throughout the Torah (Exod 23:8; Deut 16:19); the term seals the verdict on the sons' corruption.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξέκλινον

they were perverting

Impf Act Indic 3 Pl · ἐκκλίνω

main verb (habitual perversion of justice)

→ verbal action or state

ἐκκλίνω: 'turn aside / pervert'; here transitive with δικαιώματα as object — 'to bend / pervert judgments'; the imperfect marks habitual practice; the same verb described their moral deviation above (ἐξέκλιναν), making the wordplay explicit: those who turned aside themselves now turn justice aside.

δικαιώματα

judgments / ordinances

Accusative

direct object of ἐξέκλινον

→ object specification

δικαίωμα: 'just decree / judgment / ordinance'; renders צְדָקָה; ironic here, since δικαίωμα is the very word used for τὸ δικαίωμα τοῦ βασιλέως ('the manner of the king', vv. 9, 11) — the people's flight from corrupt δικαιώματα leads them to embrace the king's δικαίωμα, which proves more oppressive still.

4 καὶ συναθροίζονται ἄνδρες Ἰσραὴλ καὶ παραγίνονται εἰς Ἀρμαθαὶμ πρὸς Σαμουὴλ

And the men of Israel gathered together and came to Armathaim, to Samuel.

Narrative advance (assembly of the elders before Samuel)

καὶ συναθροίζονται

v. 4 advances the plot with two historic presents (συναθροίζονται ... παραγίνονται), a vivid LXX narrative device rendering Hebrew imperfect-consecutives, which dramatize the collective movement of the assembly. The men of Israel gather and come to Samuel's home town of Armathaim (Ramah; cf. 7:17), the setting for the confrontation to follow.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

συναθροίζονται
they gather together

Pres Mid/Pass Indic 3 Pl · συναθροίζω

main verb (historic present: assembly)

→ verbal action or state

συναθροίζω: 'gather together / assemble'; the compound συν- stresses corporate gathering; renders קָבַץ / גָּבַר; the historic present (where Hebrew has a narrative past) heightens the immediacy of the collective action.

ἄνδρες
men

Nominative

subject

→ participant prominence

ἄνθρωπος: 'man / male / member of a community'; ἄνδρες Ἰσραὴλ ('men of Israel') renders לְאֶזְרָיִל / לְאֶזְרָא; the parallel at v. 4 MT specifies 'all the elders of Israel'; the assembled representatives act for the whole nation.

Ἰσραὴλ
of Israel

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

→ participant identification

Ἰσραὴλ: indeclinable; here functioning as a genitive of relationship with ἄνδρες ('men of Israel'), denoting the corporate body that brings the demand.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

παραγίνονται
they come / arrive

Pres Mid Indic 3 Pl · παραγίνομαι

main verb (historic present: arrival)

→ verbal action or state

παραγίνομαι: 'come / arrive / present oneself'; renders מָבֹא; the second historic present continues the vivid sequence of the assembly's movement toward Samuel.

εἰς
to

preposition + accusative (direction)

→ spatial or relational framing

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

Ἀρμαθαὶμ
Armathaim

accusative object of εἰς (indeclinable place-name: destination)

→ participant identification

Ἀρμαθαὶμ: the LXX form of Hebrew רָמָה / רַמַּת־שְׁמוּאֵל (Ramah/Ramathaim); indeclinable; Samuel's home town and judicial seat (cf. 1:1; 7:17), where he built an altar to the LORD.

πρὸς

to

preposition + accusative (toward a person)

→ spatial or relational framing

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

Σαμουηλ

Samuel

accusative object of πρὸς (indeclinable: the person approached)

→ participant identification

Σαμουηλ: indeclinable; the object of πρὸς, the prophet-judge whom the assembly confronts with their demand.

5 καὶ εἶπαν αὐτῷ ἰδοὺ σὺ γεγήρακας καὶ οἱ υἱοί σου οὐ πορεύονται ἐν τῇ ὁδῷ σου καὶ νῦν κατάστησον ἐφ' ἡμᾶς βασιλέα δικάζειν ἡμᾶς καθὰ καὶ τὰ λοιπὰ ἔθνη

And they said to him, 'Behold, you have grown old, and your sons do not walk in your way; and now appoint over us a king to judge us, just as also the rest of the nations.'

Direct speech: the elders' demand (the chapter's inciting request)

καὶ εἶπαν αὐτῷ

The demand is structured in two halves joined by καὶ νῦν ('and now'), the classic Hebrew rhetorical pivot (תְּהִי) from grounds to request: the grounds are Samuel's age and his sons' corruption (echoing v. 3 verbatim, ἐν τῇ ὁδῷ σου); the request is κατάστησον ... βασιλέα ('appoint a king'). The decisive clause is καθὰ καὶ τὰ λοιπὰ ἔθνη ('just as also the rest of the nations') — the desire to be like the surrounding nations is precisely what makes the request a covenantal problem (cf. Deut 17:14).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: 'say / speak'; the Hellenistic aorist εἶπαν (with -αν ending for classical εἶπον) is standard in the LXX; introduces the elders' direct-speech demand.

αὐτῷ

to him

Dative

indirect object (dative of the addressee)

→ participant reference or interest

αὐτός: the dative αὐτῷ marks Samuel as the recipient of the speech.

ἰδοὺ

behold

presentative interjection (calling attention)

→ clausal contribution

ἰδοὺ: 'behold / look!'; renders תִּבִּי; a presentative particle (frozen aorist imperative of εἶδον) directing attention to the situation that grounds the request.

σύ

you

Nominative

subject (emphatic second-person pronoun)

→ participant reference

σύ: the explicit pronoun is emphatic, foregrounding Samuel personally — 'you yourself have grown old' — and contrasting him with his unworthy sons.

γεγήρακας

you have grown old

Perf Act Indic 2 Sg · γηράσκω

main verb (the first ground of the demand)

→ verbal action or state

γηράσκω: 'grow old'; the perfect γεγήρακας expresses a present, abiding condition resulting from past aging — 'you are now an old man'; it picks up the narrator's ἐγήρασεν of v. 1, turning it into the people's own appeal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject (of πορεύονται)

→ participant prominence

υἱός: 'son'; the people's appeal to the sons' conduct repeats the narrator's verdict of v. 3, now voiced as a grievance.

σου

your

Genitive

genitive of possession (modifying υἱοί)

→ relational specification

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

οὐ

not

negative particle (negating πορεύονται)

→ discourse linkage or contrast

οὐ: objective negation of the indicative.

πορεύονται

they walk

Pres Mid Indic 3 Pl · πορεύομαι

main verb (the second ground of the demand)

→ verbal action or state

πορεύομαι: 'walk / go'; the present tense (vs. the aorist ἐπορεύθησαν of v. 3) presents the sons' deviation as their ongoing, current manner of life; 'to walk in your way' is the Hebraism for following Samuel's moral example.

ἐν

in

preposition + dative (manner of life)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῷ

way

Dative

dative object of ἐν (idiomatic: 'in your way')

→ sphere or reference

ὁδός: 'way / manner of life'; the people quote the very idiom of v. 3 (ἐν ὁδῷ αὐτοῦ), now in the second person ('your way'), making their grievance an echo of the narrator's verdict.

σου

your

Genitive

genitive of possession (Samuel's way)

→ relational specification

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

καὶ
and

coordinate conjunction (with *vūn*: rhetorical pivot)

→ discourse linkage or contrast

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

vūn
now

temporal adverb (logical pivot from grounds to request)

→ adverbial qualification

vūn: 'now'; the phrase καὶ *vūn* renders the Hebrew rhetorical pivot *וְעַתָּה*, which regularly marks the transition from stated grounds to the consequent request or exhortation.

κατάστησον
appoint

Aor Act Impv 2 Sg · καθίστημι

main verb (the imperative demand)

→ verbal action or state

καθίστημι: 'set / appoint / install'; the imperative deliberately echoes κατέστησεν of v. 1 (Samuel appointing judges) — the people now demand that Samuel 'appoint' a king instead, asking him to institute the very office that will displace his own.

ἐφ'
over

preposition + accusative (authority over: elided ἐπὶ)

→ spatial or relational framing

ἐπί + accusative: 'over / upon'; the construction κατάστησον ἐφ' ἡμᾶς βασιλέα ('appoint over us a king') expresses the imposition of royal authority; cf. the king-law of Deut 17:14–15 (τάξεις ἐπὶ σεαυτὸν ἄρχοντα).

ἡμᾶς
us

Accusative

accusative object of ἐφ' (those over whom the king rules)

→ participant reference

ἐγώ (pl.): the first-person plural object marks the people as the subjects-to-be of royal rule.

βασιλέα
a king

Accusative

direct object of κατάστησον

→ object specification

βασιλεύς: 'king'; renders *מֶלֶךְ*; the keyword of the chapter, here voiced for the first time; the demand for a βασιλεύς is the institutional pivot from the era of the judges to the monarchy.

δικάζειν
to judge

Pres Act Infin · δικάζω

infinitive of purpose (the king's intended function)

→ verbal action or state

δικάζω: 'judge / give judgment'; renders *דִּכְאָשׁ*; the purpose infinitive states the king's intended function — to render the justice the corrupt judges failed to give; ironically the king's δικάϊωμα (vv. 9–18) will prove a heavier burden than corrupt judges.

ἡμᾶς
us

Accusative

accusative object of δικάζειν

→ participant reference

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

καθὰ

just as

comparative conjunction (introducing the comparison)

→ discourse linkage or contrast

καθὰ: 'just as / according as'; renders / 𐤒 𐤒𐤕𐤕; introduces the fateful comparison to the nations that defines the request as a covenantal departure.

καὶ

also

adverbial / ascensive (intensifying the comparison)

→ discourse linkage or contrast

καὶ: here adverbial 'also / even', strengthening the comparison: a king 'just as also' the other nations have.

τὰ

the

Nominative

article

→ noun-phrase marking

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

λοιπὰ

rest of / remaining

Nominative

attributive adjective (modifying ἔθνη)

→ participant prominence

λοιπός: 'remaining / rest / other'; τὰ λοιπὰ ἔθνη ('the rest of the nations') frames Israel as wishing to be merely one more nation among the others, surrendering its distinct status as YHWH's covenant people directly ruled by him.

ἔθνη

nations

Nominative

subject of implied verb (the standard of comparison)

→ participant prominence

ἔθνος: 'nation / people / gentiles'; renders יְגָ; the 'nations' are the surrounding peoples whose form of governance Israel wishes to adopt; the desire to be 'like the nations' (cf. v. 20) is the theological heart of the chapter's critique.

6 καὶ ἦν πονηρὸν τὸ ῥῆμα ἐν ὀφθαλμοῖς Σαμουηλ ὡς εἶπαν δὸς ἡμῖν βασιλέα δικάζειν ἡμᾶς καὶ προσηύξατο Σαμουηλ πρὸς κύριον

And the word was evil in the eyes of Samuel, when they said, 'Give us a king to judge us'; and Samuel prayed to the LORD.

Narrative evaluation + response (Samuel's displeasure and prayer) καὶ ἦν πονηρὸν τὸ ῥῆμα

v. 6 records Samuel's reaction with the idiom ἦν πονηρὸν ... ἐν ὀφθαλμοῖς ('was evil in the eyes of'), the Hebraism יָגַדַּ עַל for displeasure. The people's request is restated in compressed, blunt form (δὸς ἡμῖν βασιλέα, 'give us a king'). Samuel's response is exemplary: rather than reacting against the people, he προσηύξατο πρὸς κύριον ('prayed to the LORD'), redirecting the rejection to the One actually rejected (v. 7).

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

copula (with predicate πονηρόν)

→ participant reference

εἰμί: 'be'; the imperfect ἦν in the construction ἦν πονηρὸν ... ἐν ὀφθαλμοῖς renders יָגַדַּ עַל הָיָה, the standard Hebrew idiom for something being displeasing to someone.

πονηρὸν

evil / displeasing

Nominative

predicate adjective (with ἦν: 'was evil')

→ participant prominence

πονηρός: 'evil / bad / displeasing'; renders עַל; in the idiom 'evil in the eyes of' it means 'displeasing / offensive'; Samuel perceives the request as wrong, though the LORD will reframe the offense as directed against himself, not Samuel.

τὸ
the

Nominative

article

→ noun-phrase marking

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

ῥῆμα

word / matter

Nominative

subject (of ἦν)

→ participant prominence

ῥῆμα: 'word / saying / matter / thing'; renders רָצָה, which (like ῥῆμα here) means both 'word' and 'matter / affair'; the 'word' is the people's request for a king; cf. πᾶν τὸ ῥῆμα κυρίου in v. 10.

ἐν

in

preposition + dative (idiomatic locative)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative object of ἐν (idiomatic: 'in the eyes of')

→ sphere or reference

ὀφθαλμός: 'eye'; the phrase ἐν ὀφθαλμοῖς τινος ('in the eyes of someone') is a Hebraism (עַיִן) for someone's judgment or evaluation; here it marks Samuel's personal assessment of the request.

Σαμουηλ

of Samuel

genitive of possession (indeclinable: 'Samuel's eyes')

→ participant identification

Σαμουηλ: indeclinable; functions as genitive ('in the eyes of Samuel').

ὥς

when

temporal conjunction (introducing temporal clause)

→ discourse linkage or contrast

ὥς: temporal 'when / as'; introduces the moment of the people's speech that displeased Samuel.

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

verb of temporal clause (re-introducing the demand)

→ verbal action or state

λέγω: the same Hellenistic aorist εἶπαν as v. 5; re-cites the demand in compressed form.

δοῦς

give

Aor Act Impv 2 Sg · δίδωμι

main verb of quoted demand (imperative)

→ verbal action or state

δίδωμι: 'give'; the blunt imperative δοῦς ἡμῖν βασιλέα ('give us a king') is a sharper restatement of κατέστησον ... βασιλέα (v. 5); the LORD answers it in v. 22 by telling Samuel to make a king reign over them.

ἡμῖν

to us

Dative

indirect object (dative of advantage)

→ participant reference or interest

ἐγώ (pl.): the dative ἡμῖν marks the people as the intended recipients of the king.

βασιλέα

a king

Accusative

direct object of δός

→ object specification

βασιλεύς: 'king'; the demanded gift, repeated from v. 5; the people treat kingship as a benefit to be given, unaware it is a yoke (vv. 11–18).

δικάζειν

to judge

Pres Act Infin · δικάζω

infinitive of purpose (the king's function)

→ verbal action or state

δικάζω: 'judge'; repeats the purpose infinitive of v. 5; the requested function (judging) is what the king will displace with conscription and taxation.

ἡμᾶς

us

Accusative

accusative object of δικάζειν

→ participant reference

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

καὶ

and

narrative conjunction (resuming main line)

→ discourse linkage or contrast

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

προσηύξατο

prayed

Aor Mid Indic 3 Sg · προσεύχομαι

main verb (Samuel's response)

→ verbal action or state

προσεύχομαι: 'pray'; renders לְהַשְׁתַּחֲוֹת; Samuel's characteristic response (cf. 7:5; 12:23) — rather than rebuking the people, he brings the matter to the LORD; his intercessory role is a hallmark of the chapter and of his prophetic office.

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: indeclinable; the subject of προσηύξατο.

πρὸς

to

preposition + accusative (direction of prayer)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

accusative object of πρὸς (the One addressed in prayer)

→ object specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the accusative κύριον is the object of Samuel's prayer; the LORD is the true sovereign whom the people are in fact rejecting (v. 7).

7 καὶ εἶπεν κύριος πρὸς Σαμουηλ ἄκουε τῆς φωνῆς τοῦ λαοῦ καθὰ ἂν λαλήσωσίν σοι ὅτι οὐ σέ ἐξουθενήκασιν ἀλλ' ἢ ἐμέ ἐξουδενώκασιν τοῦ μὴ βασιλεύειν ἐπ' αὐτῶν

And the LORD said to Samuel, 'Hearken to the voice of the people, according to whatever they say to you; for it is not you they have set at naught, but me they have rejected from reigning over them.'

Divine speech: the LORD's verdict (the theological centre of the chapter)

καὶ εἶπεν κύριος

v. 7 is the theological heart of the chapter. The LORD's command ἄκουε τῆς φωνῆς ('hearken to the voice') concedes the request but the ὅτι-clause reframes it: the people have rejected not Samuel but YHWH himself from reigning (τοῦ μὴ βασιλεύειν ἐπ' αὐτῶν). The LXX uses two near-synonymous compounds, ἐξουθενέω ('set at naught') and ἐξουδενόω ('reduce to nothing'), in deliberate parallel for the single Hebrew root דָּנָה — a stylistic doubling that underscores the gravity of the rejection of divine kingship.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech-introduction)

→ verbal action or state

λέγω: the aorist εἶπεν introduces direct YHWH-speech; the formula εἶπεν κύριος πρὸς Σαμουηλ recurs at v. 22, framing the chapter's divine speeches.

κύριος
the LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the nominative subject marks this as unmediated divine speech in answer to Samuel's prayer.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Σαμουηλ
Samuel

accusative object of πρὸς (indeclinable: addressee)

→ participant identification

Σαμουηλ: indeclinable; the recipient of the divine word.

ἄκουε
hearken

Pres Act Impv 2 Sg · ἀκούω

main verb (divine command to comply)

→ verbal action or state

ἀκούω: 'hear / listen / obey'; with the genitive (τῆς φωνῆς) it means 'heed / obey'; the present imperative directs continual compliance; the same command recurs in vv. 9 and 22, ironically framing divine concession to a people who themselves will not listen (v. 19).

τῆς
the

Genitive

article

→ noun-phrase marking

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

φωνῆς
voice

Genitive

genitive object of ἄκουε (what is to be heeded)

→ relational specification

φωνή: 'voice / sound'; renders לִּקְוֹ; ἀκούειν τῆς φωνῆς ('heed the voice') is the Hebraism לִּקְבַּץ מַצְוָה for obedience; the irony is sharp — Samuel is told to obey the voice of a people who are refusing to obey their God.

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

λαοῦ
people

Genitive

genitive of possession (whose voice)

→ relational specification

λαός: 'people'; the covenant people (rendering אָמָר), here the demanding assembly; their 'voice' is the request for a king.

καθὰ
according as

comparative conjunction (introducing the manner of compliance)

→ discourse linkage or contrast

καθὰ: 'according as / just as'; with ἅν + subjunctive forms a general/indefinite clause ('according to whatever').

ἅν
-ever

modal particle (with subjunctive: indefinite clause)

→ discourse linkage or contrast

ἅν: modal particle marking the indefiniteness of the clause with the subjunctive λαλήσωσιν ('according to whatever they say').

λαλήσωσιν

they may say

Aor Act Subj 3 Pl · λαλέω

verb of indefinite comparative clause

→ verbal action or state

λαλέω: 'speak / say'; the subjunctive with *καθὰ ἄν* gives the clause a general sense — Samuel is to comply with whatever the people demand, a sweeping concession that intensifies the gravity of their choice.

σοι

to you

Dative

indirect object (dative of addressee)

→ participant reference or interest

σύ: the dative σοι marks Samuel as the one addressed by the people's demands.

ὅτι

for

causal conjunction (introducing the divine rationale)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the reason Samuel should not take the request personally — the rejection is aimed at God, not at him.

οὐ

not

negative particle (negating σέ)

→ discourse linkage or contrast

οὐ: the negation is fronted with σέ for emphasis ('not you').

σέ

you

Accusative

direct object (emphatic, fronted: 'not you')

→ participant reference

σύ: the emphatic accusative σέ, fronted before its verb, sets up the antithesis 'not you ... but me'; the LORD identifies himself, not Samuel, as the object of the rejection.

ἐξουθενήκασιν

they have set at naught

Perf Act Indic 3 Pl · ἐξουθενέω

main verb (the rejection, first member of antithesis)

→ verbal action or state

ἐξουθενέω: 'set at naught / despise / reject as worthless'; renders *דָּחַק* ('reject'); the perfect marks a settled act of contempt; paired with the near-synonym ἐξουδενόω below, the LXX renders the single Hebrew verb with two cognate compounds for rhetorical emphasis.

ἀλλ'

but

strong adversative (introducing the antithesis, elided ἀλλά)

→ clausal contribution

ἀλλά: 'but'; the strong adversative sets the true object of rejection (God) against the apparent one (Samuel).

ἢ

rather

particle (reinforcing the antithesis: 'but rather')

→ discourse linkage or contrast

ἢ: here in the combination ἀλλ' ἢ ('but rather / except'), a Hebraizing idiom (rendering *דָּחַק יָדִי*) reinforcing the contrast — 'it is not you, but rather me.'

ἐμέ

me

Accusative

direct object (emphatic, fronted: 'me')

→ participant reference

ἐγώ: the emphatic accusative ἐμέ (vs. enclitic με) is fronted to stress the true object of the rejection — YHWH himself; the divine 'me' is the climax of the antithesis.

ἐξουδενώκασιν

they have rejected

Perf Act Indic 3 Pl · ἐξουδενόω

main verb (the rejection, second member of antithesis)

→ verbal action or state

ἐξουδενόω: 'reduce to nothing / set at naught / despise'; a near-synonym of ἐξουθενέω, both rendering **DNH**; the deliberate variation between the two cognate verbs (one for Samuel, one for God) is a stylistic feature of the Greek Samuel, heightening the rhetorical force of the divine verdict.

τοῦ

the / from

Genitive

article (with articular infinitive of result/separation)

→ noun-phrase marking

the genitive article τοῦ with the infinitive βασιλεύειν forms an articular infinitive expressing the consequence/aim of the rejection — 'so as not to reign / from reigning'.

μή

not

negative particle (negating the infinitive βασιλεύειν)

→ discourse linkage or contrast

μή: the negation proper to infinitives; with τοῦ ... βασιλεύειν it expresses the rejected reality — that YHWH should reign over them.

βασιλεύειν

to reign

Pres Act Infin · βασιλεύω

articular infinitive (of result/separation: 'from reigning')

→ verbal action or state

βασιλεύω: 'reign / be king'; the cognate verb of βασιλεύς — the people's demand for a human βασιλεύς is precisely a rejection of YHWH's own βασιλεύειν over them; the verb anchors the chapter's theology of divine vs. human kingship (cf. v. 9, βασιλεύσει; v. 22, βασιλευσον).

ἐπὶ

over

preposition + genitive (authority over: elided ἐπὶ)

→ spatial or relational framing

ἐπὶ + genitive: 'over'; expresses the sphere of YHWH's rejected kingship — 'over them'.

αὐτῶν

them

Genitive

genitive object of ἐπὶ (those over whom God would reign)

→ relational specification

αὐτός: the genitive plural marks the people as those over whom YHWH would have reigned, had they not rejected his kingship.

8 κατὰ πάντα τὰ ποιήματα ἃ ἐποίησάν μοι ἀφ' ἧς ἡμέρας ἀνήγαγον αὐτοὺς ἐξ Αἰγύπτου ἕως τῆς ἡμέρας ταύτης καὶ ἐγκατέλιπόν με καὶ ἐδούλευον θεοῖς ἑτέροις οὕτως αὐτοὶ ποιοῦσιν καὶ σοί

According to all the deeds that they have done to me from the day I brought them up out of Egypt until this day — they forsook me and served other gods — so they are doing also to you.

Divine speech continued (historical grounds for the verdict) κατὰ πάντα τὰ ποιήματα

v. 8 grounds the verdict of v. 7 in Israel's whole history of apostasy. The κατὰ-phrase ('according to all the deeds') sets the present rejection within a pattern stretching ἀφ' ἧς ἡμέρας ... ἕως τῆς ἡμέρας ταύτης ('from the day ... until this day'). The historical résumé (ἐγκατέλιπόν με ... ἐδούλευον θεοῖς ἑτέροις, 'they forsook me and served other gods') casts the demand for a king as continuous with idolatry; the closing οὕτως ... καὶ σοί ('so also to you') consoles Samuel by aligning his experience with God's own.

κατὰ

according to

preposition + accusative (standard/conformity)

→ spatial or relational framing

κατά + accusative: 'according to / in conformity with'; introduces the pattern of past conduct to which the present rejection conforms.

πάντα

all

Accusative

attributive adjective (modifying ποιήματα)

→ object specification

πᾶς: 'all / every'; the totalizing πάντα frames Israel's apostasy as a comprehensive, persistent pattern, not isolated lapses.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ποιήματα

deeds

Accusative

accusative object of κατὰ

→ object specification

ποίημα: 'thing done / deed / work'; renders **הַשְׁעָמָה**; the cognate noun anticipates the verb ἐποίησαν ('they have done') and ποιοῦσιν ('they are doing'), tying the present act to the long record of Israel's deeds.

ὃ

which

Accusative

relative pronoun (object of ἐποίησαν)

→ participant reference

ὃς: relative pronoun, neuter accusative plural, agreeing with ποιήματα; introduces the relative clause specifying the deeds.

ἐποίησαν

they have done

Aor Act Indic 3 Pl · ποιέω

verb of relative clause

→ verbal action or state

ποιέω: 'do / make'; the aorist summarizes the entire pattern of Israel's conduct toward God; paired with the present ποιοῦσιν below, it links the past pattern to the present act of rejecting divine kingship.

μοι

to me

Dative

indirect object (dative of disadvantage: 'against me')

→ participant reference or interest

ἐγώ: the dative μοι marks YHWH as the one against whom the deeds were done; the divine first person personalizes Israel's apostasy as an offense against God himself.

ἀφ'

from

preposition + genitive (temporal starting point: elided ἀπό)

→ spatial or relational framing

ἀπό: 'from'; the construction ἀφ' ἧς ἡμέρας ... ἕως τῆς ἡμέρας ταύτης ('from the day ... until this day') is a temporal merism for the whole span of Israel's national history.

ἧς

which

Genitive

relative pronoun (attracted to the case of ἡμέρας)

→ relational specification

ὃς: relative pronoun, genitive feminine singular, in the idiom ἀφ' ἧς ἡμέρας ('from the day on which'); the relative is attracted into the genitive of its antecedent ἡμέρας.

ἡμέρας

day

Genitive

genitive object of ἀφ' (temporal: starting point)

→ relational specification

ἡμέρα: 'day'; the 'day' of the Exodus marks the beginning of the historical span surveyed.

ἀνήγαγον

I brought up

Aor Act Indic 1 Sg · ἀνάγω

verb of temporal relative clause (the Exodus)

→ verbal action or state

ἀνάγω: 'lead up / bring up'; renders הֵצַא; the standard verb for the Exodus deliverance ('brought up out of Egypt'); the first-person ἀνήγαγον recalls YHWH's foundational saving act, against which Israel's apostasy is all the more stark.

αὐτούς

them

Accusative

direct object of ἀνήγαγον

→ participant reference

αὐτός: the people of Israel as the object of the Exodus deliverance.

ἐξ

out of

preposition + genitive (source: elided ἐκ)

→ spatial or relational framing

ἐκ: 'out of / from'; marks Egypt as the place of bondage from which Israel was brought up.

Αἰγύπτου

Egypt

Genitive

genitive object of ἐξ (place of origin)

→ relational specification

Αἴγυπτος: standard LXX form of מִצְרַיִם; the place of bondage; the Exodus is the benchmark of YHWH's kingship that the people now implicitly reject.

ἕως

until

preposition + genitive (temporal end-point)

→ spatial or relational framing

ἕως: 'until / as far as'; closes the temporal merism at the present moment ('until this day').

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive object of ἔως (temporal end-point)

→ relational specification

ἡμέρα: 'day'; 'this day' is the present moment of the demand for a king, the latest instance in the long pattern.

ταύτης

this

Genitive

demonstrative adjective (modifying ἡμέρας)

→ relational specification

οὗτος: 'this'; the deictic ταύτης anchors the merism at the narrative present.

καὶ

and

coordinate conjunction (specifying the deeds)

→ discourse linkage or contrast

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

ἐγκατέλιπόν

they forsook

Aor Act Indic 3 Pl · ἐγκαταλείπω

main verb (specifying the apostasy: abandonment)

→ verbal action or state

ἐγκαταλείπω: 'forsake / abandon / desert'; renders קָטַץ ; the compound intensifies the simple λείπω — a thorough abandonment; the standard verb for covenant apostasy (cf. Deut 28:20; Judg 2:12–13).

με

me

Accusative

direct object (the abandoned LORD)

→ participant reference

ἐγώ: the enclitic accusative με; YHWH is the one forsaken — the demand for a king is the latest form of this abandonment.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐδούλευον

they served

Impf Act Indic 3 Pl · δουλεύω

main verb (the positive side of apostasy: idol-service)

→ verbal action or state

δουλεύω: 'serve / be a slave to'; renders עָבַד ; the imperfect marks the idol-service as habitual; ironically, those who served (ἐδούλευον) other gods will themselves become slaves (δούλοι, v. 17) to the king they demand.

θεοῖς

gods

Dative

dative object of ἐδούλευον (the objects of false service)

→ sphere or reference

θεός: 'god'; the dative with δουλεύω marks the recipients of service; here the false 'other gods'.

ἐτέροις

other

Dative

attributive adjective (modifying θεοῖς)

→ sphere or reference

ἕτερος: 'other / another (of a different kind)'; θεοὶ ἕτεροι renders אֱלֹהִים אֲחֵרִים ('other gods'), the standard Deuteronomic phrase for the forbidden deities (cf. Exod 20:3; Deut 6:14).

οὕτως

so / thus

adverb of manner (drawing the comparison)

→ adverbial qualification

οὕτως: 'thus / so'; correlates the past pattern with the present act — 'so [in just this manner] they are doing also to you.'

αὐτοῖ

they

Nominative

subject (emphatic: 'they themselves')

→ participant prominence

αὐτός: the emphatic nominative ('they themselves') stresses the continuity of the same people in the same pattern of conduct.

ποιοῦσιν

are doing

Pres Act Indic 3 Pl · ποιέω

main verb (the present application of the pattern)

→ verbal action or state

ποιέω: 'do / make'; the present tense brings the historical pattern (ἐποίησαν) into the narrative now — 'so they are doing'; the verb closes the inclusio of ποιήματα ... ἐποίησαν ... ποιοῦσιν within the verse.

καὶ

also

adverbial (ascensive: 'also to you')

→ discourse linkage or contrast

καί: here 'also / even'; aligns Samuel's experience of rejection with God's own — a word of consolation embedded in the verdict.

σοί

to you

Dative

indirect object (dative: Samuel as object of the same conduct)

→ participant reference or interest

σύ: the accented dative σοί (not enclitic σοι) is emphatic, closing the verse with the consoling parallel — what the people do to Samuel they have long done to God.

9 καὶ νῦν ἄκουε τῆς φωνῆς αὐτῶν πλὴν ὅτι διαμαρτυρόμενος διαμαρτύρη αὐτοῖς καὶ ἀπαγγελεῖς αὐτοῖς τὸ δικαίωμα τοῦ βασιλέως ὃς βασιλεύσει ἐπ' αὐτούς

And now hearken to their voice; only you shall solemnly warn them, and shall declare to them the manner of the king who will reign over them.

Divine command (concession with a stipulated warning)

καὶ νῦν ἄκουε

v. 9 repeats καὶ νῦν ἄκουε τῆς φωνῆς (cf. v. 7) and adds the crucial stipulation introduced by πλὴν ('only / except'): before granting the king, Samuel must διαμαρτυρόμενος διαμαρτύρη — a cognate construction (*figura etymologica*) rendering the Hebrew infinitive absolute **טִגַּדְהָ טִגַּדְהָ** ('solemnly testify / warn'). The content of the warning is τὸ δικαίωμα τοῦ βασιλέως, the 'manner / ordinance of the king' (Hebrew **דִּקְיָה הַמֶּלֶךְ** **טִבְשָׁהוּ**), which the rest of the chapter spells out (vv. 11–18).

καὶ

and

coordinate conjunction (with νῦν: resumptive command)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (logical pivot to the command)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν (καὶ νῦν) again marks the pivot from the verdict (vv. 7-8) to the renewed command to comply.

ἄκουε

hearken

Pres Act Impv 2 Sg · ἀκούω

main verb (renewed command to comply)

→ verbal action or state

ἀκούω: 'heed / obey'; with the genitive τῆς φωνῆς, 'obey the voice'; the command repeats v. 7 verbatim, sealing the divine concession before the warning is stipulated.

τῆς

the

Genitive

article

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ἄκουε

→ relational specification

φωνή: 'voice'; the people's demand, which Samuel is to heed.

αὐτῶν

their

Genitive

genitive of possession (whose voice)

→ relational specification

αὐτός: 'their'; the genitive marks the people as the owners of the voice to be heeded.

πλὴν

only / except

adversative/limiting particle (introducing the stipulation)

→ discourse linkage or contrast

πλὴν: 'only / nevertheless / except'; renders ἤ / ὅτι; introduces the limiting condition on the concession — compliance is granted, but solemn warning must accompany it.

ὅτι

that

conjunction (with πλὴν: introducing the stipulated clause)

→ discourse linkage or contrast

ὅτι: here in the combination πλὴν ὅτι ('only that / except that'), introducing the content of the stipulation.

διαμαρτυρόμενος

solemnly testifying

Pres Mid Ptcp Nom Sg Masc · διαμαρτύρομαι

participle in cognate construction (figura etymologica with διαμαρτύρη)

→ verbal action or state

διαμαρτύρομαι: 'solemnly testify / charge / warn'; the participle paired with the finite διαμαρτύρη is the LXX's standard rendering of the Hebrew infinitive absolute construction (טָעַן טָעַן), expressing emphatic certainty — 'you shall surely / solemnly warn'; the compound δια- adds thoroughness.

διαμαρτύρη

you shall warn

Fut Mid Indic 2 Sg · διαμαρτύρομαι

main verb (the solemn warning commanded)

→ verbal action or state

διαμαρτύρομαι: the finite future paired with the cognate participle; the future here has imperatival force (the duty laid on Samuel); the doubled root underscores the seriousness of the testimony Samuel must give before the king is granted.

αὐτοῖς

to them

Dative

indirect object (dative of those warned)

→ participant reference or interest

αὐτοῖς; the dative αὐτοῖς marks the people as the recipients of the solemn warning.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπαγγελεῖς

you shall declare

Fut Act Indic 2 Sg · ἀπαγγέλλω

main verb (the act of declaring the king's manner)

→ verbal action or state

ἀπαγγέλλω: 'report / announce / declare'; renders טִּגַּל / טַגַּל; the future continues the imperatival force; Samuel is to make fully known the practices of monarchy before the people commit themselves.

αὐτοῖς

to them

Dative

indirect object (dative of recipients)

→ participant reference or interest

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

δικαίωμα

manner / ordinance

Accusative

direct object of ἀπαγγελεῖς

→ object specification

δικαίωμα: 'just decree / ordinance / customary right'; here renders טְשֻׁמָּה in the phrase הַמִּשְׁפָּט הַטְשֻׁמָּה ('the manner / customary practice of the king'); it denotes the established mode of operation a king will impose — not 'rights' he is owed but the practices he will exact; ironic echo of the perverted δικαιώματα of v. 3.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of possession/relationship (whose manner)

→ relational specification

βασιλεύς: 'king'; the genitive specifies whose 'manner' is being declared — τὸ δικαίωμα τοῦ βασιλέως is the catchphrase introducing vv. 11–18; cf. its near-verbatim repetition at v. 11.

ὃς

who

Nominative

relative pronoun (subject of βασιλεύσει)

→ participant reference

ὃς: relative pronoun, nominative masculine singular, agreeing with βασιλέως; introduces the relative clause describing the king's rule.

βασιλεύσει

will reign

Fut Act Indic 3 Sg · βασιλεύω

verb of relative clause (the king's future rule)

→ verbal action or state

βασιλεύω: 'reign / be king'; the same verb used of YHWH's rejected reign in v. 7 (βασιλεύειν) is now applied to the human king — the human βασιλεύσει replaces the divine βασιλεύειν; the lexical echo is pointed.

ἐπὶ

over

preposition + accusative (authority over: elided ἐπί)

→ spatial or relational framing

ἐπί + accusative: 'over'; expresses the sphere of the king's coming rule.

αὐτούς

them

Accusative

accusative object of ἐπὶ (those ruled)

→ participant reference

αὐτούς: the people as the subjects of the king's rule.

10 καὶ εἶπεν Σαμουηλ πᾶν τὸ ῥῆμα κυρίου πρὸς τὸν λαὸν τοὺς αἰτοῦντας παρ' αὐτοῦ βασιλέα

And Samuel told all the word of the LORD to the people who were asking from him a king.

Narrative execution (Samuel relays the divine word)

καὶ εἶπεν Σαμουηλ

v. 10 narrates Samuel's faithful execution of the commission of v. 9: he speaks πᾶν τὸ ῥῆμα κυρίου ('all the word of the LORD') — the totalizing πᾶν stresses complete disclosure. The participial phrase τοὺς αἰτοῦντας ... βασιλέα ('the ones asking for a king') re-identifies the addressees by their defining act, framing the king-warning that follows as a direct answer to their request.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

told / said

Aor Act Indic 3 Sg · λέγω

main verb (Samuel relaying the divine word)

→ verbal action or state

λέγω: 'say / tell'; the aorist marks Samuel's faithful transmission of the divine message to the people, fulfilling the command of v. 9.

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: indeclinable; the prophet faithfully conveys what the LORD has told him.

πᾶν

all

Accusative

attributive adjective (modifying ῥῆμα)

→ object specification

πᾶς: 'all / every'; πᾶν τὸ ῥῆμα ('all the word') emphasizes that Samuel held nothing back — the full divine message, including the warning, is delivered.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα

word

Accusative

direct object of εἶπεν

→ object specification

ῥῆμα: 'word / saying / matter'; renders רֵבֶד; 'the word of the LORD' is the content of vv. 7–9 that Samuel now relays; cf. τὸ ῥῆμα of v. 6.

κυρίου

of the LORD

Genitive

genitive of source (whose word)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the genitive marks the divine origin and authority of the word Samuel transmits.

πρὸς

to

preposition + accusative (direction of address)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαὸν

people

Accusative

accusative object of *πρός* (the addressees)

→ object specification

λαός: 'people'; the covenant people, here the assembly demanding a king; the recipients of Samuel's report.

τοὺς

the

Accusative

article (substantivizing the participle)

→ noun-phrase marking

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

αἰτοῦντας

asking

Pres Act Ptcp Acc Pl Masc · αἰτέω

attributive participle (modifying *λαὸν*: 'who were asking')

→ verbal action or state

αἰτέω: 'ask / request / demand'; the articular participle *τοὺς αἰτοῦντας* identifies the people by their characteristic act — they are 'the askers for a king'; the present aspect presents the demand as their persistent, defining posture.

παρ

from

preposition + genitive (source of the request: elided *παρά*)

→ spatial or relational framing

παρά + genitive: 'from (the side of)'; marks Samuel as the one from whom the king is requested.

αὐτοῦ

him

Genitive

genitive object of *παρ* (Samuel, from whom they ask)

→ relational specification

αὐτός: refers to Samuel — the people ask the king 'from him', i.e. through his agency as the LORD's prophet.

βασιλέα

a king

Accusative

direct object of *αἰτοῦντας*

→ object specification

βασιλεύς: 'king'; the object of the people's request, repeated from vv. 5–6; the keyword that the king-warning of vv. 11–18 now unpacks.

11 καὶ εἶπεν τοῦτο ἔσται τὸ δικαίωμα τοῦ βασιλέως ὃς βασιλεύσει ἐφ' ὑμᾶς τοὺς υἱοὺς ὑμῶν λήμψεται καὶ θήσεται αὐτοὺς ἐν ἅρμασιν αὐτοῦ καὶ ἰππεῦσιν αὐτοῦ καὶ προτρέχοντας τῶν ἁρμάτων αὐτοῦ

And he said, 'This will be the manner of the king who will reign over you: he will take your sons and set them in his chariots and among his horsemen, and as runners before his chariots.'

Direct speech: the king-warning begins (the conscription of sons) καὶ εἶπεν τοῦτο ἔσται

v. 11 opens the body of the mishpat hammelek with the cataphoric τοῦτο ἔσται τὸ δικαίωμα ('this will be the manner'), pointing forward to the catalogue of royal exactions. The first item is the conscription of sons — λήμψεται ('he will take') is the leitmotif verb (vv. 11, 13, 14, 16) of the warning. The military uses (chariots, horsemen, runners) depict a standing army that consumes Israel's young men, the opposite of the protection the people sought.

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-speech declaration of the king's manner; subject (Samuel) carried over from v. 10.

τοῦτο
this

Nominative

demonstrative pronoun (subject, cataphoric)

→ participant reference

οὗτος: 'this'; the cataphoric τοῦτο points forward to the catalogue of exactions, a standard way of opening a formal pronouncement.

ἔσται
will be

Fut Mid Indic 3 Sg · εἰμί

copula (with predicate τὸ δικαίωμα)

→ verbal action or state

εἰμί: 'be'; the future ἔσται introduces the predicted reality of royal practice; renders the Hebrew הָיָה.

τὸ
the

Nominative

article

→ noun-phrase marking

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

δικαίωμα
manner / ordinance

Nominative

predicate nominative (with ἔσται)

→ participant prominence

δικαίωμα: 'customary practice / ordinance'; resumes the catchphrase of v. 9 (τὸ δικαίωμα τοῦ βασιλέως = מִלְכָּה וְשִׁבְחָה); here it heads the actual catalogue of what the king will do.

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

βασιλέως
king

Genitive

genitive of possession/relationship

→ relational specification

βασιλεύς: 'king'; whose manner is described; the phrase repeats v. 9 almost verbatim, forming a frame around Samuel's relaying of the word.

ὅς

who

Nominative

relative pronoun (subject of βασιλεύσει)

→ participant reference

ὅς: relative pronoun agreeing with βασιλέως; introduces the relative clause as in v. 9.

βασιλεύσει

will reign

Fut Act Indic 3 Sg · βασιλεύω

verb of relative clause

→ verbal action or state

βασιλεύω: 'reign'; repeats v. 9; the human reign that displaces YHWH's (v. 7).

ἐφ'

over

preposition + accusative (authority over: elided ἐπί)

→ spatial or relational framing

ἐπί + accusative: 'over'; the shift to second person ('over you', ἐφ' ὑμᾶς) makes the warning directly confrontational.

ὑμᾶς

you

Accusative

accusative object of ἐφ' (those ruled)

→ participant reference

σύ (pl.): the second-person plural directly addresses the demanding people as the future subjects of the king.

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 λήμψεται (fronted for emphasis)

→ object specification

υἱός: 'son'; the king's first exaction is the people's sons — fronted before its verb for emphasis; the conscription of sons heads the list of losses.

ὑμῶν

your

Genitive

genitive of possession (modifying υἱοὺς)

→ relational specification

σύ (pl.): 'your'; the repeated ὑμῶν throughout vv. 11–17 hammers home that everything taken belongs to the people.

λήμψεται

he will take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (the king's act of seizure)

→ verbal action or state

λαμβάνω: 'take / seize'; the Hellenistic future λήμψεται; this is the leitmotif verb of the king-warning (repeated vv. 13, 14, 16) — the king is characterized above all as one who 'takes'; it deliberately echoes the corrupt judges who 'were taking' (ἐλάμβανον) bribes (v. 3).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θήσεται

he will set / appoint

Fut Mid Indic 3 Sg · τίθημι

main verb (assigning the conscripts)

→ verbal action or state

τίθημι (mid.): 'set / place / appoint'; renders τίθημι; the middle voice ('he will set for himself') stresses the king's self-interested disposal of the conscripted sons into military service.

αὐτοὺς

them

Accusative

direct object of θήσεται (the sons)

→ participant reference

αὐτός: the conscripted sons as the object of the king's assignment.

ἐν

in / among

preposition + dative (sphere of service)

→ spatial or relational framing

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

ἄρμασιν

chariots

Dative

dative object of ἐν (sphere of military assignment)

→ sphere or reference

ἄρμα: 'chariot'; renders מֶרְכָבָה / מֶרְכָב; the chariotry is the elite, expensive arm of an ancient army; conscription into it removes sons permanently from family agriculture into royal warfare.

αὐτοῦ

his

Genitive

genitive of possession (the king's chariots)

→ relational specification

αὐτός: 'his'; the repeated αὐτοῦ throughout vv. 11–17 stresses that all the produce of the people's loss accrues to the king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἵππεῦσιν

horsemen

Dative

dative object of ἐν (second sphere of service)

→ sphere or reference

ἵππεύς: 'horseman / cavalryman'; renders שָׂרָף; the second military category; chariotry and cavalry together evoke the full apparatus of a professional army built from conscripted Israelite youth.

αὐτοῦ

his

Genitive

genitive of possession (the king's horsemen)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προτρέχοντας

running before

Pres Act Ptcp Acc Pl Masc · προτρέχω

participle in predicate (a third use of the sons: as runners)

→ verbal action or state

προτρέχω: 'run before / run ahead'; the participle describes the sons set 'as runners before his chariots' — royal outrunners/heralds (cf. 2 Kgdms 15:1; 3 Kgdms 1:5, the practice of Absalom and Adonijah); a demeaning, dangerous service in the king's retinue.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἁρμάτων

chariots

Genitive

genitive (before which they run)

→ relational specification

ἄρμα: 'chariot'; the genitive τῶν ἁρμάτων marks what the runners precede; resumes ἄρμασιν above, framing the sons' service entirely around the king's chariotry.

αὐτοῦ

his

Genitive

genitive of possession (the king's chariots)

→ relational specification

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

12 καὶ θέσθαι αὐτοὺς ἑαυτῷ χιλιάρχους καὶ ἑκατοντάρχους καὶ θερίζειν θερισμὸν αὐτοῦ καὶ τρυγᾶν τρυγητὸν αὐτοῦ καὶ ποιεῖν σκεύη πολεμικὰ αὐτοῦ καὶ σκεύη ἁρμάτων αὐτοῦ

And he will make them for himself commanders of thousands and commanders of hundreds, and to reap his harvest and gather his vintage, and to make his weapons of war and the equipment of his chariots.

Direct speech continued (further forced uses of the sons)

καὶ θέσθαι αὐτοὺς

v. 12 continues the catalogue with a string of infinitives (θέσθαι ... θερίζειν ... τρυγᾶν ... ποιεῖν) dependent on the sense of the foregoing — the king will appoint the sons as military officers and conscript their labor for his harvests, vineyards, and armaments. The sweep from military command to agricultural drudgery to weapons-manufacture shows the king commandeering the full productive capacity of the people's young men for his own household and war-machine.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

θέσθαι

to make / appoint

Aor Mid Infin · τίθημι

infinitive (continuing the king's actions: 'and to appoint')

→ verbal action or state

τίθημι (aor. mid.): 'set / appoint / make'; the middle infinitive θέσθαι ... ἑαυτῷ ('to appoint for himself') continues θήσεται of v. 11; the infinitive string of v. 12 hangs loosely on the future-sense of the warning, a Hebraizing paratactic construction.

αὐτοὺς

them

Accusative

accusative subject/object of the infinitive (the sons)

→ participant reference

αὐτός: the conscripted sons, now appointed as officers.

ἑαυτῷ

for himself

Dative

reflexive dative of advantage (to the king's own benefit)

→ sphere or reference

ἑαυτοῦ: reflexive pronoun; ἑαυτῷ ('for himself') stresses that the king's appointments serve his own interest, not the people's — a recurring note in the warning.

χιλιάρχους

commanders of thousands

Accusative

predicate accusative (the office to which sons are appointed)

→ object specification

χιλιάρχος: 'commander of a thousand / chiliarch'; renders חִלְיָרַשׁ; a high military rank; the king draws his officer corps from the people's own sons.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκατοντάρχους

commanders of hundreds

Accusative

predicate accusative (parallel military office)

→ object specification

ἐκατόνταρχος: 'commander of a hundred / centurion'; renders מְאֹתָ / מְשִׁמָּה; paired with χιλιάρχος, the two ranks evoke the full military hierarchy the king will staff from conscripted Israelites.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θερίζειν

to reap

Pres Act Infin · θερίζω

infinitive (a further forced use: agricultural labor)

→ verbal action or state

θερίζω: 'reap / harvest'; renders תִּצֹק; the king conscripts the sons for his own harvest-labor; with its cognate object θερισμόν it forms a figura etymologica ('to reap his reaping').

θερισμόν

harvest

Accusative

cognate accusative (object of θερίζειν)

→ object specification

θερισμός: 'harvest / reaping'; the cognate object of θερίζειν; renders תְּבִצָּה; underscores that the king takes the labor as well as its produce.

αὐτοῦ

his

Genitive

genitive of possession (the king's harvest)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τρυγᾶν

to gather (the vintage)

Pres Act Infin · τρυγάω

infinitive (a further forced use: vintage labor)

→ verbal action or state

τρυγάω: 'gather ripe fruit / harvest the vintage'; renders תִּבְצֹר; with its cognate object τρυγητόν it forms another figura etymologica ('to vintage his vintage'), paralleling θερίζειν θερισμόν.

τρυγητόν

vintage

Accusative

cognate accusative (object of τρυγᾶν)

→ object specification

τρυγητός: 'vintage / grape-harvest'; the cognate object of τρυγᾶν; the grape harvest joins the grain harvest as labor commandeered by the king.

αὐτοῦ

his

Genitive

genitive of possession (the king's vintage)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιεῖν

to make

Pres Act Infin · ποιέω

infinitive (a further forced use: weapons-manufacture)

→ verbal action or state

ποιέω: 'make / manufacture'; the king conscripts the sons as armorers and chariot-wrights; the catalogue moves from fighting and farming to the manufacture of war-materiel.

σκεύη

implements / weapons

Accusative

direct object of ποιεῖν

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement / equipment'; renders יָצָר; with πολεμικά it means 'weapons of war' / military hardware.

πολεμικά

of war

Accusative

attributive adjective (modifying σκεύη)

→ object specification

πολεμικός: 'of war / warlike'; σκεύη πολεμικά = 'weapons of war'; the king's war-machine is built by the labor of the people's sons.

αὐτοῦ

his

Genitive

genitive of possession (the king's weapons)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σκεύη

equipment

Accusative

direct object of ποιεῖν (second object: chariot-gear)

→ object specification

σκεῦος (pl. σκεύη): here 'equipment / gear'; σκεύη ἄρμάτων = 'the gear / fittings of the chariots'; the manufacture of chariot-equipment rounds out the war-materiel the sons must produce.

ἄρμάτων

of chariots

Genitive

genitive of relationship (modifying σκεύη)

→ relational specification

ἄρμα: 'chariot'; the genitive plural specifies the equipment as chariot-gear; resumes the chariot-motif of v. 11.

αὐτοῦ

his

Genitive

genitive of possession (the king's chariots)

→ relational specification

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

13 καὶ τὰς θυγατέρας ὑμῶν λήμψεται εἰς μυρεψοὺς καὶ εἰς μαγειρίσσας καὶ εἰς πεσσοῦσας

And he will take your daughters as perfumers and as cooks and as bakers.

Direct speech continued (the conscription of daughters) καὶ τὰς θυγατέρας ὑμῶν λήμψεται

v. 13 turns from sons to daughters, again with the leitmotif λήμψεται ('he will take'), the object τὰς θυγατέρας fronted in parallel to τοὺς υἱούς (v. 11). The three εἰς-phrases (μυρεψοὺς, μαγειρίσσας, πεσσοῦσας) name domestic-service roles — perfumers, cooks, bakers — for the royal household; the king's appetite reaches into every Israelite family's women as well as men.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς
the

Accusative

article

→ noun-phrase marking

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

θυγατέρας
daughters

Accusative

direct object of λήμψεται (fronted in parallel to υἱούς of v. 11)

→ object specification

θυγάτηρ: 'daughter'; renders תַּבּ; the daughters are taken in parallel to the sons of v. 11 — the king's exactions spare neither gender; the fronting mirrors τοὺς υἱούς.

ὑμῶν
your

Genitive

genitive of possession (modifying θυγατέρας)

→ relational specification

σύ (pl.): 'your'; the repeated ὑμῶν continues to mark each thing taken as the people's own.

λήμψεται
he will take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (the king's seizure of daughters)

→ verbal action or state

λαμβάνω: 'take / seize'; the leitmotif verb repeated from v. 11; here applied to the daughters.

εἰς
as / for

preposition + accusative (purpose/role: 'as')

→ spatial or relational framing

εἰς + accusative: here of result/role ('to be / as'), a Hebraizing use (לְ) marking the function into which the daughters are pressed.

μυρεψούς
perfumers

Accusative

accusative of role (object of εἰς)

→ object specification

μυρεψός: 'perfumer / maker of ointments'; renders מְרִיחֵי; one who compounds perfumed oils — a luxury craft for the royal court; the king's daughters-servants supply his cosmetic luxuries.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς
as / for

preposition + accusative (purpose/role)

→ spatial or relational framing

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

μαγειρίσας
cooks

Accusative

accusative of role (object of εἰς)

→ object specification

μαγείρισσα: 'female cook'; the feminine of μάγειρος; renders מְבַשֵּׁל; the daughters are taken to prepare the king's food.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς
as / for

preposition + accusative (purpose/role)

→ spatial or relational framing

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

πεσσοῦσας

bakers (lit. women baking)

Pres Act Ptcp Acc Pl Fem · πέσσω

substantivized participle (accusative of role: object of εἰς)

→ verbal action or state

πέσσω: 'cook / bake'; the feminine participle τὰς πεσσοῦσας ('the women who bake') functions substantivally as a third domestic role ('bakers'); renders תַּבָּח; the triad perfumers/cooks/bakers covers the king's culinary and cosmetic household needs.

14 καὶ τοὺς ἀγροὺς ὑμῶν καὶ τοὺς ἀμπελῶνας ὑμῶν καὶ τοὺς ἐλαιῶνας ὑμῶν τοὺς ἀγαθοὺς λήμψεται καὶ δώσει τοῖς δούλοις αὐτοῦ

And he will take your fields and your vineyards and your good olive-groves, and give them to his servants.

Direct speech continued (the seizure of land)

καὶ τοὺς ἀγροὺς ὑμῶν

v. 14 moves from persons to property: the king will take the people's best fields, vineyards, and olive-groves (the three staples of the Israelite agrarian economy — grain, wine, oil) and redistribute them to his courtiers (δώσει τοῖς δούλοις αὐτοῦ). The pairing λήμψεται ... δώσει ('he will take ... and give') exposes the redistributive injustice — what is seized from the many is handed to the king's retainers.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς
the

Accusative

article

→ noun-phrase marking

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

ἀγρούς
fields

Accusative

direct object of λήμψεται (first of three)

→ object specification

ἀγρός: 'field / farmland'; renders תָּבַשׁ; the grain-fields, the first of the three agrarian staples the king will seize; land was the inalienable patrimony of Israelite families (cf. the Naboth episode, 3 Kgdms 21).

ὕμων
your

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς
the

Accusative

article

→ noun-phrase marking

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

ἀμπελῶνας
vineyards

Accusative

direct object of λήμψεται (second of three)

→ object specification

ἀμπελῶν: 'vineyard'; renders תִּבְנִי; the second staple (wine); cf. v. 15, where the vineyards' yield is also tithed.

ὕμων
your

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς
the

Accusative

article

→ noun-phrase marking

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

ἐλαιῶνας
olive-groves

Accusative

direct object of λήμψεται (third of three)

→ object specification

ἐλαιῶν: 'olive-orchard / olive-grove'; renders תִּבְנִי (collective); the third staple (oil); fields, vineyards, and olive-groves together comprise the threefold produce (grain, wine, oil) basic to Israelite life (cf. Deut 7:13).

ὕμων
your

Genitive

genitive of possession

→ relational specification

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

τοὺς

the

Accusative

article (with attributive ἀγαθούς)

→ noun-phrase marking

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

ἀγαθούς

good / best

Accusative

attributive adjective (modifying the seized properties)

→ object specification

ἀγαθός: 'good'; in second-attributive position (τοὺς ... τοὺς ἀγαθούς), modifying the whole triad — the king takes the best of the lands; renders כִּטּוּ; he seizes not marginal plots but the choicest holdings.

λήμψεται

he will take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (the king's seizure of land)

→ verbal action or state

λαμβάνω: 'take / seize'; the leitmotif verb again, now of landed property; the verb stands after its three fronted objects, gathering them all under the single act of royal expropriation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσει

he will give

Fut Act Indic 3 Sg · δίδωμι

main verb (the king's redistribution)

→ verbal action or state

δίδωμι: 'give'; the pairing λήμψεται ... δώσει ('take ... give') exposes the redistributive injustice — the king takes from the people and gives to his own retainers; renders יִתֶּן.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

δούλοις

servants / slaves

Dative

indirect object of δώσει (the beneficiaries)

→ sphere or reference

δοῦλος: 'slave / servant'; here the king's officials/retainers (rendering טָבָן); ironic in light of v. 17, where the people themselves become δοῦλοι — the king enriches his slaves at the cost of enslaving the free.

αὐτοῦ

his

Genitive

genitive of possession (the king's servants)

→ relational specification

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

15 καὶ τὰ σπέρματα ὑμῶν καὶ τοὺς ἀμπελῶνας ὑμῶν ἀποδεκατώσει καὶ δώσει τοῖς εὐνούχοις αὐτοῦ καὶ τοῖς δούλοις αὐτοῦ

And he will take a tithe of your seed and your vineyards, and give it to his eunuchs and to his servants.

Direct speech continued (the royal tithe) καὶ τὰ σπέρματα ὑμῶν

v. 15 introduces the verb ἀποδεκατώσει ('he will take a tenth'), the royal tithe on seed and vineyards. The king's 10% claim on agricultural yield parallels — and competes with — the tithe owed to the LORD and the Levites (Num 18; Deut 14): the people will now owe a second tithe to a human master. The beneficiaries are the king's εὐνούχοι (court officials) and δούλοι.

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.

σπέρματα

seed / grain

Accusative

direct object of ἀποδεκατώσει (fronted)

→ object specification

σπέρμα: 'seed / sown grain / produce of the field'; renders σπρ; the grain-yield, on which the king levies a tithe; the plural denotes the various sown crops.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἀμπελῶνας

vineyards

Accusative

direct object of ἀποδεκατώσει (second item tithed)

→ object specification

ἀμπελών: 'vineyard'; the vineyards, already liable to seizure (v. 14), are also subject to the tithe — a double burden on the same holdings.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

ἀποδεκατώσει

he will take a tithe of

Fut Act Indic 3 Sg · ἀποδεκατώω

main verb (the royal tithe)

→ verbal action or state

ἀποδεκατώω: 'take/exact a tenth, tithe'; renders רָשַׁע (Piel); the king's 10% levy directly parallels the tithe owed to the LORD (Lev 27:30; Num 18:21) — the people will pay a second, royal tithe; the verb recurs in vv. 16–17.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσει

he will give

Fut Act Indic 3 Sg · δίδωμι

main verb (redistribution of the tithe)

→ verbal action or state

δίδωμι: 'give'; again the take-and-give pattern (cf. v. 14): the tithe extracted from the people is bestowed on the king's court.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

εὐνοῦχοις

eunuchs / officials

Dative

indirect object of δώσει (the beneficiaries)

→ sphere or reference

εὐνοῦχος: 'eunuch / court official'; renders סִרְיָא, which denotes a court officer (often, but not always, a literal eunuch); these are the king's high functionaries who profit from the people's tithe.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

to the

Dative

article

→ noun-phrase marking

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

δούλοις

servants

Dative

indirect object of δώσει (second group of beneficiaries)

→ sphere or reference

δούλος: 'servant / slave'; the king's retainers, joined with the εὐνοῦχοι as recipients of the tithe; cf. v. 14.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

16 καὶ τοὺς δούλους ὑμῶν καὶ τὰς δούλας ὑμῶν καὶ τὰ βουκόλια ὑμῶν τὰ ἀγαθὰ καὶ τοὺς ὄνους ὑμῶν λήμψεται καὶ ἀποδεκατώσει εἰς τὰ ἔργα αὐτοῦ

And he will take your menservants and your maidservants and your best herds and your donkeys,
and will tithe them for his works.

Direct speech continued (the seizure of slaves and livestock) καὶ τοὺς δούλους ὑμῶν

v. 16 extends the seizures to the people's own slaves (male and female), their best cattle, and their donkeys — the working capital of the household economy. The two leitmotif verbs converge here: λήμψεται ('he will take') and ἀποδεκατώσει ('he will tithe'), the latter now applied to laborers and beasts pressed εἰς τὰ ἔργα αὐτοῦ ('for his works' — royal building projects and corvée labor).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς
the

Accusative

article

→ noun-phrase marking

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

δούλους
menservants

Accusative

direct object of λήμψεται (first item)

→ object specification

δούλος: 'male slave / servant'; renders טַבָּל; the king takes even the people's own slaves — the household labor force is requisitioned; the irony deepens toward v. 17, where the free people become slaves themselves.

ὑμῶν
your

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς
the

Accusative

article

→ noun-phrase marking

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

δούλας
maidservants

Accusative

direct object of λήμψεται (second item)

→ object specification

δούλη: 'female slave / maidservant'; renders הַנְּשִׂאָה; the female counterpart to δούλος; the king's seizure spares neither the people's male nor female slaves.

ὑμῶν
your

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ
the

Accusative

article

→ noun-phrase marking

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

βουκόλια
herds / cattle

Accusative

direct object of λήμψεται (third item)

→ object specification

βουκόλιον: 'herd of cattle'; renders רֶקֶב; the cattle-herds, draft and food animals essential to the agrarian economy; the king takes the best of them (τὰ ἀγαθὰ).

ὁμῶν
your

Genitive

genitive of possession

→ relational specification

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

τὰ
the

Accusative

article (with attributive ἀγαθὰ)

→ noun-phrase marking

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

ἀγαθὰ
best / good

Accusative

attributive adjective (modifying βουκόλια)

→ object specification

ἀγαθός: 'good / best'; as with the lands of v. 14, the king takes the choicest of the herds, not the inferior stock.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς
the

Accusative

article

→ noun-phrase marking

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

ὄνους
donkeys

Accusative

direct object of λήμψεται (fourth item)

→ object specification

ὄνος: 'donkey / ass'; renders רֹמֶשׂ; the donkeys, the basic beasts of burden and transport; their loss cripples the household's ability to work and trade.

ὁμῶν
your

Genitive

genitive of possession

→ relational specification

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

λήμψεται
he will take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (the king's seizure)

→ verbal action or state

λαμβάνω: 'take / seize'; the leitmotif verb, standing after its four fronted objects, gathering slaves, cattle, and donkeys under one act of seizure.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποδεκατώσει

he will tithe

Fut Act Indic 3 Sg · ἀποδεκατώω

main verb (the tithe of labor/livestock)

→ verbal action or state

ἀποδεκατώω: 'take a tenth / tithe'; repeats v. 15; here the tithe falls on the seized workforce and beasts, pressed into the king's projects.

εἰς

for

preposition + accusative (purpose: 'for his works')

→ spatial or relational framing

εἰς + accusative: 'for / unto'; expresses the purpose to which the tithed labor and livestock are put — the king's projects.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἔργα

works

Accusative

accusative object of εἰς (the king's labor-projects)

→ object specification

ἔργον: 'work / labor / project'; renders חֲבִלָּה; 'his works' are the king's building and labor undertakings — the corvée that consumes the people's resources; cf. the slave-labor motif of v. 17.

αὐτοῦ

his

Genitive

genitive of possession (the king's works)

→ relational specification

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

17 καὶ τὰ ποίμνια ὑμῶν ἀποδεκατώσει καὶ ὑμεῖς ἔσεσθε αὐτῷ δοῦλοι

And he will tithe your flocks; and you yourselves will be slaves to him.

Direct speech: climax of the warning (the people themselves enslaved) καὶ τὰ ποίμνια ὑμῶν

v. 17 climaxes the catalogue: after the final tithe (on the flocks) comes the devastating summary — καὶ ὑμεῖς ἔσεσθε αὐτῷ δοῦλοι ('and you yourselves will be slaves to him'). The emphatic ὑμεῖς and the predicate δοῦλοι deliver the verdict the whole warning has built toward: a people who refused YHWH's reign to be 'like the nations' will end as the slaves of their own king — the very condition (Egyptian slavery) from which YHWH had redeemed them (v. 8).

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.

ποίμνια
flocks

Accusative

direct object of ἀποδεκατώσει (fronted)

→ object specification

ποίμνιον: 'flock (of sheep/goats)'; renders ἰκλ; the small livestock, completing the tally of seized property; the king's tithe now reaches the last category of wealth.

ὕμῶν
your

Genitive

genitive of possession

→ relational specification

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

ἀποδεκατώσει
he will tithe

Fut Act Indic 3 Sg · ἀποδεκατόω

main verb (the final tithe)

→ verbal action or state

ἀποδεκατόω: 'take a tenth / tithe'; the third occurrence (cf. vv. 15, 16); the tithe of the flocks closes the list of exactions before the summary verdict of enslavement.

καὶ
and

coordinate conjunction (introducing the climactic summary)

→ discourse linkage or contrast

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

ὕμεῖς
you yourselves

Nominative

subject (emphatic personal pronoun)

→ participant reference

σύ (pl.): the explicit, emphatic ὕμεῖς ('you yourselves') is climactic — after all the property, the people themselves are the final 'possession' the king reduces; the pronoun makes the verdict unmistakably personal.

ἔσεσθε
will be

Fut Mid Indic 2 Pl · εἰμί

copula (with predicate δοῦλοι)

→ verbal action or state

εἰμί: 'be'; the future ἔσεσθε δοῦλοι ('you will be slaves') is the summary verdict of the whole warning; renders Hebrew עֲבַדְתֶּם ... עַבְדֵּי יְהוָה.

αὐτῷ

to him

Dative

dative of relation (slaves to him: the king)

→ participant reference or interest

αὐτός: the dative αὐτῷ marks the king as the master to whom the people will be enslaved.

δοῦλοι

slaves

Nominative

predicate nominative (with ἔσεσθε)

→ participant prominence

δοῦλος: 'slave / servant'; the climactic predicate — those who served (ἐδούλευον, v. 8) other gods and demanded a king to be free 'like the nations' will themselves become δοῦλοι; the same word used of the king's retainers (vv. 14, 16) now describes the whole nation, completing the reversal from the Exodus freedom of v. 8.

18 καὶ βοήσεσθε ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ προσώπου βασιλέως ὑμῶν οὗ ἐξελέξασθε ἑαυτοῖς καὶ οὐκ ἔπακούσεται κύριος ὑμῶν ἐν ταῖς ἡμέραις ἐκείναις ὅτι ὑμεῖς ἐξελέξασθε ἑαυτοῖς βασιλέα

And you will cry out in that day because of your king whom you chose for yourselves, and the LORD will not answer you in those days, because you yourselves chose for yourselves a king.

Direct speech: the warning's consequence (unanswered cry) καὶ βοήσεσθε

v. 18 closes the king-warning with its dire consequence: βοήσεσθε ('you will cry out') ἐν τῇ ἡμέρᾳ ἐκείνῃ ('in that day'). The verb βοάω is the very cry of distress that, in Exodus, brought YHWH's saving response (Exod 2:23; 3:7); here, by contrast, οὐκ ἔπακούσεται κύριος ('the LORD will not answer'). The reason is stated twice with the verb ἐξελέξασθε ('you chose'): the king is their own free choice (οὗ ἐξελέξασθε ἑαυτοῖς ... ὑμεῖς ἐξελέξασθε ἑαυτοῖς), so they must bear its consequences.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

βοήσεθε
you will cry out

Fut Mid Indic 2 Pl · βοάω

main verb (the future cry of distress)

→ verbal action or state

βοάω: 'cry out / shout (in distress)'; renders בָּנִי / בָּנִי; the same cry that in the Exodus moved YHWH to deliver (Exod 2:23–25; 3:7–9) here goes unanswered — a deliberate, tragic inversion: the people's self-chosen oppression will not call forth deliverance as Egypt's imposed oppression did.

ἐν
in

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ
the

Dative

article

→ noun-phrase marking

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

ἡμέρα
day

Dative

dative of time (when the cry will come)

→ sphere or reference

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('in that day') points to the future time of royal oppression when the cry will arise.

ἐκείνη
that

Dative

demonstrative adjective (modifying ἡμέρα)

→ sphere or reference

ἐκεῖνος: 'that'; the distal demonstrative points to the coming day of regret under the king.

ἐκ
because of / from

preposition + genitive (cause: 'because of')

→ spatial or relational framing

ἐκ + genitive: here causal, 'because of / on account of'; the idiom ἐκ προσώπου ('from the face of') is a Hebraism (עַל־פְּנֵי) meaning 'because of / before' the oppressive king.

προσώπου
face / presence

Genitive

genitive object of ἐκ (idiomatic: 'because of')

→ relational specification

πρόσωπον: 'face / presence'; in ἐκ προσώπου (עַל־פְּנֵי) the noun is bleached to a causal preposition — the people cry out 'because of' the king who oppresses them.

βασιλέως

king

Genitive

genitive of relationship (whose presence/oppression)

→ relational specification

βασιλεύς: 'king'; the king is now the cause of the people's distress — the gift they demanded becomes the oppressor they flee.

ὁμων

your

Genitive

genitive of possession (modifying βασιλέως)

→ relational specification

σύ (pl.): 'your king' — the possessive underscores that this oppressor is of their own choosing.

οὗ

whom

Accusative

relative pronoun (object of ἐξελέξαθε)

→ participant reference

ὅς: relative pronoun; though formally genitive in spelling, here it functions as the object of ἐξελέξαθε ('whom you chose'); refers to the king.

ἐξελέξασθε

you chose

Aor Mid Indic 2 Pl · ἐκλέγομαι

verb of relative clause (the people's choice)

→ verbal action or state

ἐκλέγομαι: 'choose / select'; renders קָנָה; striking, since ἐκλέγομαι usually describes YHWH's election of Israel — here the people usurp the role of chooser, electing a king for themselves; the middle voice (ἐαυτοῖς) stresses their self-interested choice.

ἐαυτοῖς

for yourselves

Dative

reflexive dative of advantage

→ sphere or reference

ἐαυτοῦ: reflexive pronoun; ἐαυτοῖς ('for yourselves') stresses that the king is their own self-chosen project — the responsibility, and the consequences, are theirs.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (negating ἐπακούσεται)

→ discourse linkage or contrast

οὐ: objective negation of the future indicative — the divine non-response is stated as certain.

ἐπακούσεται

will answer / heed

Fut Mid Indic 3 Sg · ἐπακούω

main verb (the divine non-response)

→ verbal action or state

ἐπακούω: 'listen to / answer / heed (a prayer)'; the compound ἐπ- denotes favorable response to a cry; renders קָנָה; the divine refusal to ἐπακούσεται answers the people's refusal to ἀκούειν Samuel (v. 19) — they will not listen, so in that day they will not be heard.

κύριος

the LORD

Nominative

subject (of ἐπακούσεται)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD who answered Israel's cry in Egypt will not answer their cry under the king they preferred to him.

ὁμων

you

Genitive

objective genitive (whom he will not answer)

→ relational specification

σύ (pl.): the genitive marks the people as the ones whose cry will go unanswered; ἐπακούω with the genitive of the person heard.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time (when God will not answer)

→ sphere or reference

ἡμέρα: 'day'; ἐν ταῖς ἡμέραις ἐκείναις ('in those days') resumes ἐν τῇ ἡμέρᾳ ἐκείνῃ, framing the whole period of royal oppression as one of unanswered prayer.

ἐκείναις

those

Dative

demonstrative adjective (modifying ἡμέραις)

→ sphere or reference

ἐκεῖνος: 'those'; the distal demonstrative, resuming ἐκείνῃ above.

ὅτι

because

causal conjunction (giving the reason for non-response)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the ground of the divine refusal — the people's own choice of a king.

ὕμεῖς

you yourselves

Nominative

subject (emphatic; stressing their responsibility)

→ participant reference

σύ (pl.): the emphatic ὕμεῖς underscores the people's culpability — 'you yourselves' chose this; the responsibility cannot be displaced onto God or Samuel.

ἐξελέξασθε

chose

Aor Mid Indic 2 Pl · ἐκλέγομαι

main verb of causal clause (the people's choice)

→ verbal action or state

ἐκλέγομαι: 'choose'; the repetition of ἐξελέξασθε ἑαυτοῖς (cf. earlier in the verse) hammers home the point — the king is wholly their own self-chosen decision; the twofold statement frames the verse with the motif of culpable choice.

ἑαυτοῖς

for yourselves

Dative

reflexive dative of advantage

→ sphere or reference

ἑαυτοῦ: 'for yourselves'; repeats the reflexive of the earlier clause, sealing the people's self-implication.

βασιλέα

a king

Accusative

direct object of ἐξελέξασθε

→ object specification

βασιλεύς: 'king'; the object of their choice, closing the king-warning on the keyword that opened it (vv. 5–6).

19 καὶ οὐκ ἠβούλετο ὁ λαὸς ἀκοῦσαι τοῦ Σαμουὴλ καὶ εἶπαν αὐτῷ οὐχὶ ἀλλ' ἢ βασιλεὺς ἔσται ἐφ' ἡμᾶς

But the people would not listen to Samuel; and they said to him, 'No! But rather a king shall be over us.'

Narrative turn: the people's refusal (rejecting the warning)

καὶ οὐκ ἠβούλετο ὁ λαός

v. 19 marks the decisive narrative turn: despite the full warning, οὐκ ἠβούλετο ὁ λαὸς ἀκοῦσαι ('the people would not listen'). Their refusal to ἀκοῦσαι Samuel ironically mirrors the LORD's command that Samuel ἄκουε their voice (vv. 7, 9, 22) — they demand to be heard but will not hear. Their blunt οὐχὶ ἀλλ' ἢ ('No, but rather') uses the same adversative construction (ἀλλ' ἢ) the LORD used in v. 7, now in the people's own defiant mouth.

καὶ

but / and

narrative conjunction (adversative in context)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (negating ἠβούλετο)

→ discourse linkage or contrast

οὐ: objective negation of the indicative.

ἠβούλετο

was willing

Impf Mid Indic 3 Sg · βούλομαι

main verb (the people's refusal of will)

→ verbal action or state

βούλομαι: 'will / wish / be willing'; the imperfect (with augment ἡ-) marks a sustained unwillingness; renders 𐤀𐤁𐤏𐤃; οὐκ ἠβούλετο ἀκοῦσαι ('refused to listen') is a stock Hebraism for obstinate refusal (cf. Deut 1:26).

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαὸς

people

Nominative

subject (of ἠβούλετο)

→ participant prominence

λαός: 'people'; the covenant people, here in their collective refusal; the singular verb with the collective noun is normal.

ἀκοῦσαι

to listen / heed

Aor Act Infin · ἀκούω

complementary infinitive (object of ἠβούλετο)

→ verbal action or state

ἀκούω: 'hear / heed / obey'; with the genitive (τοῦ Σαμουηλ) it means 'obey'; the people's refusal to ἀκοῦσαι Samuel ironically inverts the LORD's threefold command that Samuel ἄκουε their voice (vv. 7, 9, 22).

τοῦ

the

Genitive

article (with the genitive of the person heeded)

→ noun-phrase marking

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

Σαμουηλ

Samuel

genitive object of ἀκοῦσαι (indeclinable: the one not heeded)

→ participant identification

Σαμουηλ: indeclinable; here governed by the genitive article τοῦ as the person whom the people refuse to heed.

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 (the people's defiant reply)

→ verbal action or state

λέγω: the Hellenistic aorist εἶπαν; introduces the people's emphatic insistence on a king.

αὐτῷ

to him

Dative

indirect object (dative of the addressee: Samuel)

→ participant reference or interest

αὐτός: the dative marks Samuel as the addressee of their refusal.

οὐχί

no!

emphatic negative (rejecting Samuel's counsel)

→ clausal contribution

οὐχί: emphatic form of οὐ, 'no indeed / by no means'; renders 𐤀𐤁𐤏𐤃; the blunt refusal of the warning, setting up the adversative 'but rather'.

ἀλλ

but

strong adversative (elided ἀλλά)

→ clausal contribution

ἀλλά: 'but'; in the combination ἀλλ ἤ ('but rather'), the same emphatic construction the LORD used in v. 7 — now turned by the people against the divine warning.

ἢ

rather

particle (reinforcing the adversative: 'but rather')

→ discourse linkage or contrast

ἢ: in ἀλλ ἢ ('but rather / except'), a Hebraizing idiom (אִם יֵשׁ) intensifying the contrast — the people will have nothing but a king.

βασιλεὺς

a king

Nominative

subject (predicate of ἔσται)

→ participant prominence

βασιλεὺς: 'king'; the people's fixed demand; the keyword, now in the nominative as the subject of 'shall be over us'.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (the demanded reality)

→ verbal action or state

εἰμί: 'be'; the future ἔσται with quasi-volitive force expresses the people's determination — 'a king there shall be over us'; renders הָיָה.

ἐφ'

over

preposition + accusative (authority over: elided ἐπὶ)

→ spatial or relational framing

ἐπί + accusative: 'over'; the people themselves now use the language of v. 5 (ἐφ' ἡμᾶς), demanding the very rule whose burdens Samuel has described.

ἡμᾶς

us

Accusative

accusative object of ἐφ' (those to be ruled)

→ participant reference

ἐγώ (pl.): the people willingly place themselves under royal rule, sealing their choice despite the warning.

20 καὶ ἐσόμεθα καὶ ἡμεῖς κατὰ πάντα τὰ ἔθνη καὶ δικάσει ἡμᾶς βασιλεὺς ἡμῶν καὶ ἐξελεύσεται ἔμπροσθεν ἡμῶν καὶ πολεμήσει τὸν πόλεμον ἡμῶν

'And we ourselves also will be like all the nations, and our king will judge us and will go out before us and fight our wars.'

Direct speech continued (the people's rationale for kingship) καὶ ἐσόμεθα καὶ ἡμεῖς

v. 20 gives the people's full rationale, restating the fatal aspiration of v. 5 — κατὰ πάντα τὰ ἔθνη ('like all the nations'). The three desired royal functions (δικάσει ... ἐξελεύσεται ... πολεμήσει: 'judge ... go out before ... fight our wars') reveal what they want from a king: judicial leadership and, above all, military command (ἐξελεύσεται ἔμπροσθεν is the idiom for leading an army into battle). They want a warrior-king like the nations' — the role YHWH himself had filled (cf. 7:10).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐσόμεθα
we will be

Fut Mid Indic 1 Pl · εἰμί

copula (the people's aspiration)

→ verbal action or state

εἰμί: 'be'; ἐσόμεθα ... κατὰ πάντα τὰ ἔθνη ('we will be like all the nations') restates the aspiration of v. 5; the desire to be like the nations is the theological crux the LORD condemned in v. 7.

καὶ
also

adverbial (ascensive: 'we also')

→ discourse linkage or contrast

καί: here 'also / too', emphasizing that Israel too wants to join the ranks of the nations.

ἡμεῖς
we ourselves

Nominative

subject (emphatic personal pronoun)

→ participant reference

ἐγώ (pl.): the emphatic ἡμεῖς ('we ourselves') stresses Israel's deliberate self-identification with the surrounding nations, abandoning its distinct status as YHWH's directly-ruled people.

κατὰ
like / according to

preposition + accusative (standard of comparison)

→ spatial or relational framing

κατὰ + accusative: 'according to / like'; κατὰ πάντα τὰ ἔθνη ('like all the nations') is the comparative formula of the demand, echoing καθὰ ... τὰ λοιπὰ ἔθνη of v. 5.

πάντα
all

Accusative

attributive adjective (modifying ἔθνη)

→ object specification

πᾶς: 'all'; the totalizing πάντα τὰ ἔθνη ('all the nations') universalizes the comparison — Israel wants to be like every other nation.

τὰ
the

Accusative

article

→ noun-phrase marking

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

ἔθνη
nations

Accusative

accusative object of κατὰ (the standard of comparison)

→ object specification

ἔθνος: 'nation / gentile people'; renders ἡ; the nations whose mode of governance Israel covets; the wish to be 'like the nations' is the antithesis of Israel's vocation to be a distinct, holy people (Exod 19:5–6).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

δικάσει
will judge

Fut Act Indic 3 Sg · δικάζω

main verb (the first desired royal function)

→ verbal action or state

δικάζω: 'judge'; the first function the people want from the king (cf. δικάζειν, vv. 5–6); the judicial role that Samuel's corrupt sons failed to fulfill (v. 3).

ἡμᾶς
us

Accusative

direct object of δικάσει

→ participant reference

ἐγώ (pl.): the people as the objects of the king's judging.

βασιλεὺς
king

Nominative

subject (of δικάσει and following verbs)

→ participant prominence

βασιλεὺς: 'king'; the subject of the three desired functions; the keyword once more, now as the agent of judging and war.

ἡμῶν

our

Genitive

genitive of possession (modifying βασιλεύς)

→ relational specification

ἐγώ (pl.): 'our king' — the people claim the king as their own, the very possessive that will recur in 'our wars'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξελεύσεται

will go out

Fut Mid Indic 3 Sg · ἐξέρχομαι

main verb (the second desired royal function: military leadership)

→ verbal action or state

ἐξέρχομαι: 'go out / come out'; ἐξελεύσεται ἔμπροσθεν ἡμῶν ('he will go out before us') is the military idiom (יֵצֵא לְפָנָיו) for a leader heading an army into battle; the people want a warrior-king who marches at their head.

ἔμπροσθεν

before

improper preposition + genitive (position: 'before us')

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; with the genitive; in the military idiom 'go out before' the army, it denotes leadership in the vanguard of battle.

ἡμῶν

us

Genitive

genitive object of ἔμπροσθεν (the army he leads)

→ relational specification

ἐγώ (pl.): the people as the army the king will lead.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πολεμήσει

will fight

Fut Act Indic 3 Sg · πολεμέω

main verb (the third desired royal function: warfare)

→ verbal action or state

πολεμέω: 'wage war / fight'; with its cognate object τὸν πόλεμον it forms a figura etymologica ('fight our war'); the people's deepest desire is a king to fight their battles — the role YHWH himself had just performed in routing the Philistines (7:10).

τὸν

the

Accusative

article

→ noun-phrase marking

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

πόλεμον

war

Accusative

cognate accusative (object of πολεμήσει)

→ object specification

πόλεμος: 'war / battle'; the cognate object of πολεμήσει; renders *מִלְחָמָה*; 'fight our wars' names the military deliverance the people crave — forgetting that YHWH was their warrior (Exod 15:3; 1 Kgdms 7:10).

ἡμῶν

our

Genitive

genitive of possession (modifying πόλεμον)

→ relational specification

ἐγὼ (pl.): 'our wars'; the closing possessive frames the people's whole rationale around their own security and identity among the nations.

21 καὶ ἤκουσεν Σαμουηλ πάντας τοὺς λόγους τοῦ λαοῦ καὶ ἐλάλησεν αὐτοὺς εἰς τὰ ὦτα κυρίου

And Samuel heard all the words of the people, and spoke them into the ears of the LORD.

Narrative: Samuel reports to the LORD (intercessory mediation) καὶ ἤκουσεν Σαμουηλ

v. 21 portrays Samuel as the faithful mediator: he ἤκουσεν ('heard') all the people's words and ἐλάλησεν αὐτοὺς εἰς τὰ ὦτα κυρίου ('spoke them into the ears of the LORD'). The anthropomorphic idiom εἰς τὰ ὦτα ('into the ears') is the same Hebraism for intimate communication seen elsewhere in the LXX; Samuel does not decide on his own authority but brings the matter back to God, as in v. 6.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb (Samuel's hearing of the people)

→ verbal action or state

ἀκούω: 'hear / listen'; here with the accusative (πάντας τοὺς λόγους) it means simply 'hear / take in' the words; Samuel, unlike the people (v. 19), does listen — and conveys what he hears to God.

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: indeclinable; the faithful mediator between people and God.

πάντας

all

Accusative

attributive adjective (modifying λόγους)

→ object specification

πᾶς: 'all'; πάντας τοὺς λόγους ('all the words') stresses that Samuel reports the people's demand in full, holding nothing back from the LORD.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of ἤκουσεν

→ object specification

λόγος: 'word / saying'; renders רַב־דָּבָר; the people's demand of vv. 19–20, which Samuel relays to the LORD.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of possession (whose words)

→ relational specification

λαός: 'people'; the covenant people whose insistent words Samuel carries to God.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (Samuel reporting to the LORD)

→ verbal action or state

λαλέω: 'speak'; the act of relaying the people's words to God; Samuel's mediation mirrors his prayer in v. 6 — he consistently refers the decision to the LORD.

αὐτούς

them

Accusative

direct object of ἐλάλησεν (the words)

→ participant reference

αὐτός: refers to τοὺς λόγους — the people's words, which Samuel reports verbatim to God.

εἰς

into

preposition + accusative (idiomatic direction)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ᾠτα

ears

Accusative

accusative object of εἰς (idiomatic: 'into the ears')

→ object specification

οὖς (pl. ᾠτα): 'ear'; the idiom λαλέω εἰς τὰ ᾠτα ('speak into the ears') renders the Hebraism יְהוָה רַב־דָּבָר for intimate, direct communication; applied here anthropomorphically to the LORD, it vividly depicts Samuel's report as a confidential address to God.

κυρίου

of the LORD

Genitive

genitive of possession (whose ears)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the genitive 'of the LORD' completes the anthropomorphic idiom; Samuel brings the people's demand to the true King they are rejecting.

22 καὶ εἶπεν κύριος πρὸς Σαμουηλ ἄκουε τῆς φωνῆς αὐτῶν καὶ βασίλευσον αὐτοῖς βασιλέα καὶ εἶπεν Σαμουηλ πρὸς ἄνδρας Ἰσραὴλ ἀποτρεχέτω ἕκαστος εἰς τὴν πόλιν αὐτοῦ

And the LORD said to Samuel, 'Hearken to their voice, and make a king reign over them.' And Samuel said to the men of Israel, 'Let each man go back to his own city.'

Divine resolution + narrative close (the concession granted, the assembly dismissed)

καὶ εἶπεν κύριος πρὸς Σαμουηλ

v. 22 closes the chapter with the LORD's final word, framing it with v. 7's formula (εἶπεν κύριος πρὸς Σαμουηλ ... ἄκουε τῆς φωνῆς). The concession is now explicit: βασίλευσον αὐτοῖς βασιλέα ('make a king reign over them'), the cognate construction (βασίλευσον ... βασιλέα) sealing the institution of monarchy. Samuel then dismisses the assembly (ἀποτρεχέτω ἕκαστος εἰς τὴν πόλιν αὐτοῦ, 'let each go to his own city'), an open-ended close that holds the actual choice of a king (Saul) in suspense until ch. 9.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech-introduction)

→ verbal action or state

λέγω: introduces the LORD's final word; the formula εἶπεν κύριος πρὸς Σαμουηλ closes the inclusio with v. 7.

κύριος
the LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD gives the decisive verdict granting the people's request.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Σαμουηλ

Samuel

accusative object of πρὸς (indeclinable: addressee)

→ participant identification

Σαμουηλ: indeclinable; the recipient of the LORD's final command.

ἄκουε

hearken

Pres Act Impv 2 Sg · ἀκούω

main verb (the renewed command to comply)

→ verbal action or state

ἀκούω: 'heed / obey'; the third occurrence of ἄκουε τῆς φωνῆς (cf. vv. 7, 9); the threefold command frames the chapter — the LORD insists Samuel grant the request, even as it constitutes a rejection of God.

τῆς

the

Genitive

article

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ἄκουε

→ relational specification

φωνή: 'voice'; the people's demand, which Samuel is finally to grant.

αὐτῶν

their

Genitive

genitive of possession (whose voice)

→ relational specification

αὐτός: 'their'; the people's voice that the LORD concedes to.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βασίλευσον

make a king reign / set a king

Aor Act Impv 2 Sg · βασιλεύω

main verb (the command to institute monarchy)

→ verbal action or state

βασιλεύω: here causative/transitive in the aorist imperative, 'cause to reign / install as king'; with its cognate object βασιλέα it forms a figura etymologica ('king a king for them'); the same verb used for YHWH's rejected reign (v. 7) and the king's coming reign (vv. 9, 11) now becomes Samuel's commission — the divine concession is sealed.

αὐτοῖς

for them

Dative

dative of advantage (for the people)

→ participant reference or interest

αὐτός: the dative marks the people as those for whom the king is installed.

βασιλέα

a king

Accusative

cognate/direct object of βασίλευσον

→ object specification

βασιλεύς: 'king'; the cognate object of βασίλευσον; the keyword reaches its resolution — the king the people demanded (vv. 5–6) is now to be granted.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Samuel's closing word)

→ verbal action or state

λέγω: introduces Samuel's dismissal of the assembly; the second εἶπεν of the verse, now with Samuel as subject.

Σαμουηλ

Samuel

subject (indeclinable proper noun)

→ participant identification

Σαμουηλ: indeclinable; the prophet who, having received the LORD's word, dismisses the people.

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).

ἄνδρας

men

Accusative

accusative object of πρὸς (the assembled men)

→ object specification

άνήρ: 'man'; ἄνδρας Ἰσραηλ resumes the ἄνδρες Ἰσραηλ of v. 4, framing the episode — the men who came to demand a king are now dismissed to await it.

Ἰσραηλ

of Israel

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

→ participant identification

Ἰσραηλ: indeclinable; functions as a genitive of relationship with ἄνδρας ('men of Israel').

ἀποτρεχέτω

let him go back

Pres Act Impv 3 Sg · ἀποτρέχω

main verb (third-person imperative of dismissal)

→ verbal action or state

ἀποτρέχω: 'run off / go away / depart'; the third-person imperative (distributive with ἕκαστος) dismisses the assembly; the colloquial 'run along home' tone closes the confrontation on a deliberately anticlimactic note, deferring the actual king-making to ch. 9.

ἕκαστος

each one

Nominative

subject (distributive: 'each man')

→ participant prominence

ἕκαστος: 'each / every one'; the distributive subject — every man returns individually to his own city; the same distributive idiom (ἕκαστος εἰς) closes many LXX assembly scenes.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς (destination)

→ object specification

πόλις: 'city / town'; renders יָיָ; each man's home town, to which he is sent back to await the king; the dispersal closes the chapter in narrative suspension.

αὐτοῦ

his

Genitive

genitive of possession (each man's own city)

→ relational specification

αὐτός: 'his own'; closes the chapter on the note of dispersal, each to his own place, the demand granted but the king not yet named.

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.