IBH 39.11, Section C, 1 Sam 3.1-10

Translation

1 Now the boy Samuel (was) serving YHWH before Eli. And the word of YHWH was rare in those days; (prophetic) vision was not spreading (about).

Hebrew Text

1וְהַנַּעַר Šmūאֵל מְשָׁרֵת אֶת יְהוָה לִפְנֵי עֵלִי. וּדְבַר יְהוָה הָיָה יָקָר בַּיָּמִים: אֵין חָזוֹן נִפְרָץ.

2 On that day, while Eli was lying down in his place

Hebrew Text

2וַיְהִי בַּיּוֹם הַהוּ אֲנָחָו בִּמְקֹמוֹ. ֹ בֵּרֵים חוֹדוֹא וַעֵלִי שְׁכֵּב בָּמְקָמָו.
(now his eyesight had begun [to be] dim—he was not able to see)

and the lamp of God was not yet going out, while Samuel was lying down in the temple of YHWH which the ark of God was there [= ‘where the ark of God was’],

YHWH called to Samuel, and he said, “Here I am.”

And he ran to Eli and said, “Here I am, for you called me.” And he said, “I did not call. Return; lie down.” So he went and lay down.

8 The form וְעֵינָו is spelled defectively for the normal וְעֵינָיו (f. du. cst of עַיִן ‘eye’ + 3ms sfx + conj ו).
9 Hi pt 3cp ‘to begin’; S = וְעֵינָו ‘his eyes’. The verb חָלֵל has a Hiphil prefix-ו (due to being Hiph pft); the R1 ח is followed by a לו with DF, indicating that this is a geminate verb root. Finally, in the Hi stem, חָלֵל ‘to begin’ is normally followed by an infc. Here, it appears that the infinitive ‘to be’ has been omitted but is implied: ‘his eyes began (to be) dim’. A similar construction occurs in Gen 9:20, “Noah began (to be) a man of the soil.”
10 This is the fp abs form of the adj. כֵּהוֹת ‘colorless, dim, faint’. It is declined like יָפֶה ‘beautiful, handsome’, in that the ms form ends with a historically long vowel having a mater hē, but this is removed when you need to add any of the other adjectival inflectional endings. Note: Do not mistake the form כֵּהוֹת for an infc of a III-he verb (those also end with וי).
11 The Qal impf 3ms ‘to be able’. Note here that since we’re dealing in historical narrative, this impf verb is not future-time, but past-time, ‘he was (not) able’.
12 סְדָר Qal infc + prep לו ‘to see’.
13 Although Ross gives the form טֶ֫רֶם in the vocab list with the sense ‘before’, it also occurs in a number of places with the sense of a negative adverb, ‘not yet’. You should render the occurrences of טֶ֫רֶם that way in this passage.
14 The relative clause modifies the head, חָלֵל, 하ָקַל 되ֵה. Within the relative clause, the head is resumed with the adverb פֶּרֶשׁ functioning as a predicate in a null–copula clause, whose S is אֲרוֹן אֱלֹהִים. So it is rendered: ‘in the temple of YHWH, which the ark of God was there’.
15 אֲשֶׁר – relative clause modifies the head, וְעֵינָו כֵּהוֹת. Note: Do not mistake the form אֶל הַכַּל for an infc of a III-he verb.
16 אֱלֹהִים כֹּבֵה Qal wci 3ms ‘to call, proclaim, read, invite’. S = וְעֵינָו אְלֹהִים.
17 אֱלֹהִים אָמַר Qal wci 3ms ‘to say’. S is null, but the 3ms inflection indicates it’s a “he” (the referent is Samuel).
18 This form consists of אָמַר + 1cs sfx. It is a way of announcing one’s presence: ‘Here I am!’
19 אֵין Qal wci 3ms ‘to run’.
20 אֵין Qal pt 2ms ‘to call, proclaim, read, invite’.
21 אֵין Qal pt 1cs ‘to call, proclaim, read, invite’.
22 אֵין Qal impv 2ms ‘to return’.
23 אֵין Qal impv 2ms ‘to lie down’.
24 אֵין Qal wci 3ms ‘to go, walk’.
25 אֵין Qal wci 3ms ‘to lie down’.

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YHWH called still again, “Samuell!” And Samuel arose and went to Eli and said, “Here I am, for you called me.” And he said, “I did not call, my son. Return; lie down.”

Now Samuel did not yet know YHWH, and the word of YHWH was not yet being revealed to him.

And YHWH again called Samuel for the third time. And he arose and went to Eli and said, “Here I am, for you called me.” Then Eli perceived that YHWH was calling the boy.

And Eli said to Samuel, “Go, lie down, and if He calls to you, you shall/should say, ‘Speak, YHWH, for your servant (is) listening.’” So Samuel went and lay down.

26 ḫםך יִסְפוּ Hi wci 3ms ‘to add to, increase’.
27 קָרַא Qal infc ‘to call’. This infc serves as a complementary infinitive with the main verb יָדַע; ‘and he added to call’ = ‘and he called again’.
28 נִסְפוּ Qal wci 3ms ‘to return, go back’.
29 קָרַא Qal pft 3ms ‘to know’; S = יָדַע. Remember, although Ross gives the form יִסְפוּ in the vocab list as ‘before’, here it occurs with the sense of a negative adverb, ‘not yet’. You should render the occurrences of יִסְפוּ that way in this verse.
30 גָּלַה Ni impf 3ms ‘to be revealed’. S = דְּבַר יְהוָה; the impf is used again here for past-time, customary/habitual action: ‘the word of Y. was not yet being revealed to Samuel’.
31 בִּין Qal wci 3ms ‘to understand, perceive’. S = הָיָה, and the DO is the כִּי -clause (it constitutes what Eli understood).
32 קָרַא Qal ptc ms (abs), ‘to call, proclaim, read, invite’. This ptc is a predicate use: ‘YHWH (was) calling to the boy’.
33 יִסְפוּ Qal impv 2ms ‘to go, walk’.
34 דָּבַר Qal wcp 3ms ‘to be, become’. This is a discourse יִסְפוּ that doesn’t really function as a copula; it simply sets up the setting of the next clause (as being future-time due to the wcp form, and contingent due to the conditional clause). So one need not translate יִסְפוּ: ‘and lie down, and if he calls, you shall/should say….’
35 קָרַא Qal impf 3ms ‘to call, proclaim, read, invite’. This is the first part of a conditional sentence (known as the protasis), introduced by the conditional particle אִם ‘if’.
36 אָמַר Qal wcp 2ms ‘to say’. This is the second part of a conditional sentence (known as the apodosis); it is rarely introduced in Hebrew by a word like ‘then’. It is, however, frequently going to be a clause beginning with a wcp form: ‘if … then you shall/should say’.
37 דָּבַר Pi impv 2ms ‘to speak’.
38 The name יְהוָּה, here is vocative in function. That is, it names the addressee.
And YHWH came and took his stand and called as at other times, “Samuel! Samuel!” And Samuel said, “Speak, for your servant (is) listening.”

39 שמע Qal ptc ms (abs) ‘to hear, listen’. This is a predicate use of the ptc in a null-copula clause (the S is עבדך ‘your servant’): ‘for your servant (is) listening’.

40 בא Qal wci 3ms ‘to come, enter’. S = יוהו.

41 עמד Hithp wci 3ms ‘to stand, take one’s stand, station/set oneself’.

42 The expression כפעמים בפעמים means something like ‘as at other times’.

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