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G R E E K T E X T · T R A N S L A T I O N · I N T E R L I N E A R · D I S C O U R S E S T R U C T U R E

The First Book of Maccabees, Chapter 2

ΜΑΚΚΑΒΑΙΩΝ Α' Β'

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

1 Maccabees 2 is the founding chapter of the revolt. Where chapter 1 narrated catastrophe and desecration on the scale of empire, chapter 2 narrows the lens to Mattathias in Modein and shows how covenantal resistance takes visible form.

Translation & textual notes

1 Maccabees 2 is the founding chapter of the revolt. Where chapter 1 narrated catastrophe and desecration on the scale of empire, chapter 2 narrows the lens to Mattathias in Modein and shows how covenantal resistance takes visible form. The chapter moves from lament over Jerusalem's ruin to public refusal of royal demands, then to violent zeal, wilderness flight, practical legal discernment about Sabbath defense, reforming action among the faithful, and finally Mattathias's testament to his sons. Its theology is explicit. Zeal for the law, fidelity to the covenant, remembrance of the fathers, and readiness for honorable death are all presented as legitimate responses to anti-covenantal coercion. The long

farewell speech matters especially because it interprets the revolt not as political improvisation alone but as continuity with Abraham, Phinehas, Joshua, David, Elijah, Hananiah and his companions, and the wider history of those justified by fidelity under pressure.

Discourse structure of the chapter

A · 2:1-14

Mattathias appears in Modein and laments Israel's humiliation

The priest Mattathias and his sons are introduced, and he mourns the profanation of Jerusalem, the sanctuary, and Israel's honor.

B · 2:15-28

Mattathias rejects the king's demand and ignites the revolt

When royal agents demand apostate sacrifice, Mattathias refuses publicly, kills the compliant Jew and the king's officer, destroys the altar, and summons all zealots for the law to follow him.

C · 2:29-48

The faithful flee, regroup, and begin disciplined resistance

The rebels withdraw to the wilderness, learn from the slaughter of Sabbath-refusers, resolve to fight defensively on the Sabbath, gather Hasideans, and purge lawless conditions among the people.

D · 2:49-70

Mattathias's testament hands zeal, leadership, and memory to the next generation

As he nears death Mattathias exhorts his sons through examples from Israel's history, appoints Judas for war and Simon for counsel, blesses covenantal courage, and dies lamented by all Israel.

1 ἐν ταῖς ἡμέραις ἐκείναις ἀνέστη Ματθαθίας υἱὸς Ἰωαννου τοῦ Συμεων ἱερεὺς τῶν υἱῶν Ἰωαριβ ἀπὸ Ἱερουσαλημ καὶ ἐκάθισεν ἐν Μωδεῖν

In those days Mattathias son of John son of Simeon, a priest of the sons of Joarib, arose from Jerusalem and settled in Modein.

Mattathias is introduced as the human center of the revolt ἐν

The chapter narrows from empire-wide crisis to one priestly household. Mattathias is introduced with genealogy, priestly lineage, and relocation from Jerusalem to Modein, establishing the local setting from which resistance will emerge.

ἐν

in

P · ἐν

preposition governing the following temporal phrase

ἐν: preposition introducing the temporal setting of the narrative transition.

ταῖς

the

RA DPF · ὁ

article marking the associated noun phrase

ταῖς: article introducing ἡμέραις.

ἡμέραις

days

N1A DPF · ἡμέρα

dative noun completing the temporal phrase

ἡμέρα: day; plural temporal phrase meaning 'in those days.'

ἐκείναις

those

RD DPF · ἐκεῖνος

demonstrative modifier qualifying ἡμέραις

ἐκεῖνος: those, pointing back to the period of desecration just narrated.

ἀνέστη

arose

VHI AAI3S · ἵστημι + ἀνα

finite verb advancing the main narrative action

ἀνίστημι: 'arise / stand up'; a narrative verb introducing Mattathias decisively.

Ματθαθίας

Mattathias

N1T NSM · Ματθαθίας

proper name serving as the subject of ἀνέστη

Ματθαθίας: Mattathias, the priestly father whose zeal will ignite the revolt.

υἱὸς

son

N2 NSM · υἱός

appositional noun introducing Mattathias's genealogy

υἱός: son; the term marks genealogical continuity and family legitimacy.

Ἰωαννου

of John

N1S GSM · Ἰωαννης

genitive noun dependent on υἱός

Ἰωάννης: John, Mattathias's father in the genealogical line.

τοῦ of RA GSM · ὁ <i>article marking the following genealogical genitive</i> τοῦ: article introducing the next link in the genealogy.	Συμεων Simeon N GSM · Συμεων <i>proper name completing the extended genealogy</i> Συμεών: Simeon, the grandfather named to deepen family rootedness.	ἱερεὺς priest N3V NSM · ἱερεὺς <i>appositional noun further describing Mattathias</i> ἱερεὺς: priest, establishing Mattathias's cultic office and authority.	τῶν of the RA GPM · ὁ <i>article marking the associated noun phrase</i> τῶν: article introducing the priestly clan phrase.
υἱῶν sons N2 GPM · υἱός <i>genitive noun in the clan designation</i> υἱός: sons; here part of the designation 'sons of Joarib'.	Ἰωαριβ Joarib N GSM · Ἰωαριβ <i>proper name completing the priestly clan designation</i> Ἰωαρίβ: Joarib, the priestly division situating Mattathias in recognized lineage.	ἀπὸ from P · ἀπό <i>preposition governing the following source phrase</i> ἀπό: preposition marking Jerusalem as Mattathias's place of origin.	Ἱερουσαλημ Jerusalem N GSF · Ἱερουσαλήμ <i>proper name completing the source phrase</i> Ἱερουσαλήμ: Jerusalem, the threatened cultic center from which Mattathias departs.
καὶ and C · καί <i>connective linking origin and settlement</i> καί: connective moving from provenance to residence.	ἐκάθισεν settled VAI AAI3S · ἵζω + κατα <i>finite verb advancing the narrative action</i> καθίζω: 'sit / settle / dwell'; here it indicates taking up residence in Modein.	ἐν in P · ἐν <i>preposition governing the following locative phrase</i> ἐν: preposition locating Mattathias in the town from which revolt will break out.	Μωδεῖν Modein N DSF · Μωδεῖν <i>proper name completing the locative phrase</i> Μωδεῖν: Modein, the local setting in which priestly resistance will take visible form.

2 καὶ αὐτῷ υἱοὶ πέντε Ἰωαννης ὁ ἐπικαλούμενος Γαδδι

And he had five sons: John, the one called Gaddi,

Mattathias's sons begin to be named

καὶ

The narrative now names the sons who will carry the revolt forward. John appears first with his byname, beginning the family roll call that frames the movement as a household struggle before it becomes a national one.

καὶ and C · καί <i>connective or particle linking the household notice</i> καί: connective continuing the introduction from father to sons.	αὐτῷ to him RD DSM · αὐτός <i>dative pronoun indicating possession with the implied 'there were'</i> αὐτός: dative pronoun referring to Mattathias, functioning possessively.	υἱοὶ sons N2 NPM · υἱός <i>subject noun of the existential/genealogical clause</i> υἱός: son; the term foregrounds the family line that will become the revolt's leadership.	πέντε five M · πέντε <i>numeral modifier qualifying υἱοὶ</i> πέντε: five, marking the full set of Mattathias's sons.
Ἰωάννης John N1S NSM · Ἰωάννης <i>proper name in apposition within the list of sons</i> Ἰωάννης: John, the first son named in the family list.	ὁ the one RA NSM · ὁ <i>article substantivizing the participle ἐπικαλούμενος</i> ὁ: article forming the descriptive phrase for the byname.	ἐπικαλούμενος called V2 · πμπνσμ καλέω + ἐπι <i>participle modifying Ἰωάννης through the article</i> ἐπικαλέω: 'call / name'; the participle introduces the byname under which he is known.	Γαδδι Gaddi N NSM · Γαδδι <i>proper name completing the epithet phrase</i> Γαδδί: Gaddi, John's distinguishing epithet in the list.

3 Σιμων ὁ καλούμενος Θασσι

| Simon, the one called Thassi,

| **Second son named** ASYNDETON

| The list continues with Simon. The chapter introduces him simply by name and byname here before later assigning him a role of counsel and stability.

Σιμων Simon N3N NSM · Σιμων <i>proper name in the continuing list of sons</i> Σίμων: Simon, another of Mattathias's sons and later a central leader.	ὁ the one RA NSM · ὁ <i>article substantivizing the participle καλούμενος</i> ὁ: article forming the epithet phrase.	καλούμενος called V2 · πμπνσμ καλέω <i>participle modifying Σιμων through the article</i> καλέω: 'call / name'; the participle introduces Simon's byname.	Θασσι Thassi N NSM · Θασσι <i>proper name completing the epithet phrase</i> Θασσί: Thassi, Simon's distinctive epithet in the family list.
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4 Ιουδας ό καλούμενος Μακκαβαῖος

Judas, the one called Maccabaeus,

Judas is named with the title that will dominate the book

ASYNDETON

The list reaches Judas and supplies the epithet by which both he and the movement will be remembered. At this stage he is still presented as one son among five, before the narrative elevates him to military leadership.

Ιουδας

Judas

N1T NSM · 'Ιούδας

proper name in the continuing list of sons

Ἰούδας: Judas, the son who will become the revolt's principal battlefield leader.

ό

the one

RA NSM · ό

article substantivizing the participle καλούμενος

ό: article forming the epithet phrase.

καλούμενος

called

V2 · πμπνσμ καλέω

participle modifying Ιουδας through the article

καλέω: 'call / name'; the participle introduces Judas's decisive byname.

Μακκαβαῖος

Maccabaeus

N2 NSM · Μακκαβαῖος

proper name completing the epithet phrase

Μακκαβαῖος: Maccabaeus, the title that becomes emblematic for Judas and the movement itself.

5 Ελεαζαρ ό καλούμενος Αβαραν Ιωναθης ό καλούμενος Απφους

Eleazar, the one called Avaran, Jonathan, the one called Apphus.

The remaining sons are named

ASYNDETON

The family roll call is completed by naming Eleazar and Jonathan with their bynames. The household is now fully present before the narrative turns from identification to grief and resistance.

Ελεαζαρ

Eleazar

N NSM · Ελεαζαρ

proper noun naming the fourth son in the list

Ελεαζαρ: Eleazar, Mattathias's son named here before later episodes of martyr-like courage.

ό

the one

RA NSM · ό

article introducing the participial byname expression

ό: the article, here substantivizing the following participle into 'the one called...'

καλούμενος

called

V2 · πμπνσμ καλέω

participle qualifying Eleazar with his byname

καλέω: to call or name; the middle/passive participle marks the received byname.

Αβαραν

Avaran

N NSM · Αβαραν

proper byname identifying Eleazar

Αβαραν: Avaran, Eleazar's byname in the Maccabean family list.

Ιωναθης

Jonathan

N1M NSM · Ιωναθης

proper noun naming the fifth son in the list

Ιωναθης: Jonathan, the youngest named son who later becomes a central leader.

ὁ

the one

RA NSM · ὁ

article introducing Jonathan's byname phrase

ὁ: the article, again used with a participle to form a naming formula.

καλούμενος

called

V2 · πιπνσμ καλέω

participle assigning Jonathan his byname

καλέω: to call or name; repeated here to complete the parallel family naming pattern.

Απφους

Apphus

N NSM · Απφους

proper byname identifying Jonathan

Απφους: Apphus, Jonathan's byname in the opening family roster.

6 καὶ εἶδεν τὰς βλασφημίας τὰς γινομένας ἐν Ιουδα καὶ ἐν Ιερουσαλημ

And he saw the blasphemies that were taking place in Judah and in Jerusalem.

Mattathias beholds the covenantal outrage

ASYNDETON

After the sons are named, the narrative pivots to perception. What Mattathias sees in Judah and Jerusalem becomes the emotional and theological trigger for the lament that follows.

καὶ

and

C · καί

connective linking the family roster to Mattathias's response

καί: and; joins the completed household introduction to the father's act of seeing.

εἶδεν

he saw

VBI AAI3S · ὁράω

main verb introducing Mattathias's perception

ὁράω: to see; the aorist marks a decisive apprehension of the crisis.

τὰς

the

RA APF · ὁ

article marking the following noun as the object of seeing

ὁ: the article, here feminine accusative plural with 'blasphemies'.

βλασφημίας

blasphemies

N1A APF · βλασφημία

direct object naming the profanations Mattathias witnesses

βλασφημία: blasphemy, abusive sacrilege, or profanation against what is holy.

τὰς

the

RA APF · ὁ

article introducing the participle that describes the blasphemies

ὁ: the article used with the participle to specify the acts being carried out.

γινομένας

taking place

V1 · πιπαπφ γίγνομαι

participle describing the ongoing occurrence of the profanations

γίγνομαι: to happen, become, or take place; the participle portrays the blasphemies as actively unfolding.

ἐν

in

P · ἐν

preposition introducing the first location

ἐν: in; locates the profanations within the land.

Ιουδα

Judah

N DSM · Ἰουδᾶ

place name naming the wider regional setting

Ιουδα: Judah, the territory of the covenant people under Seleucid pressure.

καὶ
and

C · καί

coordinating conjunction joining region and city

καί: and; pairs the land with its cultic center.

ἐν
in

P · ἐν

preposition introducing the second location

ἐν: in; repeats the locative focus for Jerusalem.

Ιερουσαλημ
Jerusalem

N DSF · Ἱερουσαλήμ

place name naming the holy city as the focal site of outrage

Ιερουσαλημ: Jerusalem, the holy city whose desecration intensifies the coming lament.

7 καὶ εἶπεν οἴμμοι ἵνα τί τοῦτο ἐγεννήθην ἰδεῖν τὸ σύντριμμα τοῦ λαοῦ μου καὶ τὸ σύντριμμα τῆς ἁγίας πόλεως καὶ καθίσαι ἐκεῖ ἐν τῷ δοθῆναι αὐτὴν ἐν χειρὶ ἐχθρῶν τὸ ἅγιασμα ἐν χειρὶ ἀλλοτρίων

And he said, Alas, why was I born to see the ruin of my people and the ruin of the holy city, and to sit there while she is given into the hand of enemies, the sanctuary into the hand of strangers?

Mattathias begins his lament over people, city, and sanctuary

ASYNDETON

Mattathias's grief is framed as a birth-lament: why should he have lived to witness covenant ruin? The complaint binds together people, city, and sanctuary as one wound under foreign domination.

καὶ
and

C · καί

connective introducing Mattathias's spoken lament

καί: and; moves from sight to speech as grief becomes voiced lament.

εἶπεν
he said

VBI AAI3S · εἶπον

main verb introducing the lament speech

εἶπον: to say; the aorist introduces the formal outcry that follows.

οἴμμοι
alas

I · οἴμμοι

interjection expressing grief and anguish

οἴμμοι: alas or woe is me; an exclamation of lament.

ἵνα
why

C · ἵνα

interrogative particle opening the complaint

ἵνα τί: literally 'for what?' functioning idiomatically as 'why?'

τί

what

RI ASN · τίς

interrogative element completing the idiom 'why'

τίς: what? here in the set phrase asking the purpose of his birth.

τοῦτο

for this

RD ASN · οὗτος

demonstrative object pointing to the present catastrophe

οὗτος: this; refers to the dreadful situation he is forced to witness.

ἐγεννήθην

was I born

VCI API1S · γεννάω

main verb of the complaint, stating the fact of his birth

γεννάω: to beget or give birth; in the passive aorist, 'I was born'.

ἰδεῖν

to see

VB AAN · ὁράω

infinitive expressing the bitter purpose or result he laments

ὁράω: to see; the infinitive names what his life has come to witness.

τὸ

the

RA ASN · ὁ

article marking the first object of sight

ὁ: the article, here with 'ruin'.

σύντριμμα

ruin

N3M ASN · σύντριμμα

direct object naming the shattering he sees

σύντριμμα: fracture, crushing, or ruin; a strong term for communal devastation.

τοῦ

of the

RA GSM · ὁ

article introducing the possessor of the ruin

ὁ: the article in the genitive, linking ruin to the people.

λαοῦ

people

N2 GSM · λαός

genitive noun specifying whose ruin is in view

λαός: people, often the covenant people as a corporate body.

μου

my

RP GS · ἐγώ

possessive pronoun personalizing the lament

ἐγώ: I; in the genitive form here, 'of me' or 'my'.

καὶ

and

C · καί

conjunction joining the people and city in one lament

καί: and; binds communal and urban devastation together.

τὸ

the

RA ASN · ὁ

article marking the second object of sight

ὁ: the article, repeated with the second 'ruin'.

σύντριμμα

ruin

N3M ASN · σύντριμμα

second direct object, parallel to the ruin of the people

σύντριμμα: ruin or shattering; the repetition heightens the lament's parallelism.

τῆς

of the

RA GSF · ὁ

article introducing the city's descriptive genitive phrase

ὁ: the article in the genitive, tying the ruin to the city.

ἁγίας

holy

A1A GSF · ἅγιος

genitive term marking possession, source, relation, or description

ἅγιος: 'holy'; used here in its ordinary sense within the 1 Esdras Judah-exile-restoration narrative.

πόλεως

city

N3I GSF · πόλις

genitive noun completing the phrase 'of the holy city'

πόλις: city; here Jerusalem viewed in its consecrated identity.

καὶ

and

C · καί

conjunction adding a further bitter infinitive

καί: and; extends the lament from sight to helpless endurance.

καθίσαι to sit VA AAN · ἵζω + κατα <i>infinitive describing remaining present under catastrophe</i> καθίζω: to sit or remain seated; here it conveys abiding in the scene of disaster.	ἐκεῖ there D · ἐκεῖ <i>adverb locating the sufferer at the devastated place</i> ἐκεῖ: there; points to Jerusalem as the site of helpless witness.	ἐν in P · ἐν <i>preposition introducing the temporal circumstance</i> ἐν: in; with the article and infinitive it forms a temporal construction.	τῷ the RA DSN · ὁ <i>article governing the infinitive clause</i> ὁ: the article used with an infinitive to mark the circumstance 'when being given'.
δοθῆναι being given VC APN · δίδωμι <i>infinitive in a temporal construction describing the city's surrender</i> δίδωμι: to give; in the passive infinitive, 'to be given over'.	αὐτήν her RD ASF · αὐτός <i>pronoun referring back to the holy city</i> αὐτός: she/her; feminine here because it refers to the city.	ἐν into P · ἐν <i>preposition introducing the idiom of hostile control</i> ἐν χειρί: literally 'in hand,' an idiom for being under someone's power.	χειρὶ hand N3 DSF · χεῖρ <i>dative noun within the control idiom</i> χεῖρ: hand; often metaphorical for power or control.
ἐχθρῶν of enemies A1A GPM · ἐχθρός <i>genitive modifier identifying the hostile possessors of power</i> ἐχθρός: enemy or hostile foe; the plural names the foreign oppressors.	τὸ the RA ASN · ὁ <i>article marking the final object in parallel with the city</i> ὁ: the article, here with 'sanctuary'.	ἀγίασμα sanctuary N3M ASN · ἀγίασμα <i>accusative object naming the sacred center now profaned</i> ἀγίασμα: sanctuary or holy place, the consecrated cultic space.	ἐν into P · ἐν <i>preposition repeating the idiom of hostile possession</i> ἐν χειρί: repeated to parallel the city's surrender with the sanctuary's seizure.
χειρὶ hand N3 DSF · χεῖρ <i>dative noun in the second control phrase</i> χεῖρ: hand; again signaling domination rather than literal grasp.	ἀλλοτρίων of strangers A1A GPM · ἀλλότριος <i>genitive modifier naming alien holders of the sanctuary</i> ἀλλότριος: belonging to another, foreign, or alien; here those outside the covenant community.		

8 ἐγένετο ὁ ναὸς αὐτῆς ὡς ἀνὴρ ἄδοξος

Her temple became like a dishonored man.

The lament portrays the temple as stripped of honor

ASYNDETON

The temple is personified through comparison to a disgraced man. Sacred splendor has been turned into public shame, extending the ruin from city and people to the sanctuary itself.

ἐγένετο

became

VBI AMI3S · γίγνομαι

main verb stating the temple's altered condition

γίγνομαι: to become or come to be; here it marks a shocking change in status.

ὁ

the

RA NSM · ὁ

article marking the subject noun

ὁ: the article, here with 'temple'.

ναὸς

temple

N2 NSM · ναός

subject naming the sanctuary in its structural aspect

ναός: temple or shrine, the central sanctuary in Jerusalem.

αὐτῆς

her

RD GSF · αὐτός

genitive pronoun referring back to the city

αὐτός: her; feminine here because the temple belongs to the city personified.

ὡς

like

C · ὡς

comparative marker introducing the image of disgrace

ὡς: as or like; introduces a simile.

ἀνὴρ

a man

N3 NSM · ἀνὴρ

predicate noun in the simile

ἀνὴρ: man, husband, or male person; here part of a shame comparison.

ἄδοξος

dishonored

A1B NSM · ἄδοξος

predicate adjective describing the temple's shameful likeness

ἄδοξος: without honor, inglorious, or disgraced.

9 τὰ σκεύη τῆς δόξης αὐτῆς αἰχμάλωτα ἀπήχθη ἀπεκτάνθη τὰ νήπια αὐτῆς ἐν ταῖς πλατείαις αὐτῆς οἱ νεανίσκοι αὐτῆς ἐν ῥομφαίᾳ ἐχθροῦ

The vessels of her glory were carried off captive; her infants were killed in her streets, her young men by the sword of the enemy.

The lament catalogs the city's losses in temple plunder and slaughter

ASYNDETON

The verse moves from sacred objects to human victims. Temple vessels, infants, and young men are all swept into a single picture of devastation, showing that desecration and bloodshed belong to the same catastrophe.

τὰ

the

RA NPN · ὁ

article marking the subject of the first clause

ὁ: the article, here neuter plural with 'vessels'.

σκεύη

vessels

N1 NPN · σκευή

subject naming the temple implements

σκεῦος: vessel, implement, or equipment; here the sacred furnishings of the sanctuary.

τῆς

of the

RA GSF · ὁ

article introducing the genitive phrase of quality

ὁ: the article in the genitive, linking the vessels to the city's glory.

δόξης

glory

N1S GSF · δόξα

genitive noun describing the honor associated with the vessels

δόξα: glory, splendor, or honor; here the city's cultic magnificence.

αὐτῆς

her

RD GSF · αὐτός

genitive pronoun referring to the city

αὐτός: her; ties the sanctuary furnishings to Jerusalem personified.

αἰχμάλωτα

captive

A1B APN · αἰχμάλωτος

predicate adjective describing the vessels as spoil

αἰχμάλωτος: captive or taken by war; here functioning as a predicate of the seized vessels.

ἀπήχθη

were carried off

VQI API3S · ἄγω + ἀπο

main verb stating the removal of the vessels

ἀπάγω: to lead away or carry off; in the passive it marks forced removal.

ἀπεκτάνθη

were killed

VCI API3S · κτείνω + ἀπο

main verb introducing the slaughter of the city's children

ἀποκτείνω: to kill or slay; the passive emphasizes the inflicted violence.

τὰ

the

RA NPN · ὁ

article marking the next subject phrase

ὁ: the article, here neuter plural with 'infants'.

νήπια

infants

A1A NPN · νήπιος

subject naming the youngest victims

νήπιος: infant, little child, or one not yet able to speak.

αὐτῆς

her

RD GSF · αὐτός

genitive pronoun marking the city's children

αὐτός: her; again personifying the city as mother.

ἐν

in

P · ἐν

preposition introducing the place of slaughter

ἐν: in; locates the violence within the city's public spaces.

ταῖς

the

RA DPF · ὁ

article with the noun 'streets'

ὁ: the article, here feminine dative plural.

πλατείας

streets

A3U DPF · πλατύς

dative noun naming the exposed public setting

πλατεῖα: broad street or square, the open spaces of the city.

αὐτῆς

her

RD GSF · αὐτός

genitive pronoun modifying 'streets'

αὐτός: her; the streets belong to the city under lament.

οἱ

the

RA NPM · ὁ

article marking the final subject phrase

ὁ: the article, here masculine plural with 'young men'.

νεανίσκοι

young men

N2 NPM · νεανίσκος

subject naming the city's vigorous defenders or youths

νεανίσκος: young man, youth, or able-bodied male.

αὐτῆς

her

RD GSF · αὐτός

genitive pronoun marking the city's youths

αὐτός: her; keeps the personified-city imagery intact.

ἐν

by

P · ἐν

preposition introducing the instrument of death

ἐν: in or by; here instrumental with 'sword'.

ρόμφαία

the sword

N1A DSF · ρομφαία

dative noun naming the means of slaughter

ρόμφαία: sword, often a large blade associated with lethal force.

ἐχθροῦ

of the enemy

A1A GSM · ἐχθρός

genitive modifier naming the wielder of the sword

ἐχθρός: enemy or foe; singular here as a collective hostile power.

10 ποῖον ἔθνος οὐκ ἐκληρονόμησεν βασίλεια καὶ οὐκ ἐκράτησεν τῶν σκύλων αὐτῆς

What nation has not inherited her kingdoms and not seized her spoils?

The lament universalizes Jerusalem's plundering

ASYNDETON

The complaint turns rhetorical: every nation seems to have taken a share in Jerusalem's overthrow.

The city is imagined as a fallen inheritance parceled out among the nations.

ποῖον

what

A1A NSN · ποῖος

interrogative adjective opening the rhetorical question

ποῖος: what sort of or which? here asking rhetorically for 'what nation?'

ἔθνος

nation

N3E NSN · ἔθνος

subject of the rhetorical question

ἔθνος: nation, people-group, or Gentile polity.

οὐκ

not

D · οὐ

negative particle expecting the answer 'none'

οὐ: not; with the rhetorical question it implies universality of plunder.

ἐκληρονόμησεν

has inherited

VAI AAI3S · κληρονομέω

finite verb describing possession gained from Jerusalem's fall

κληρονομέω: to inherit, receive as a possession, or take as allotment.

βασίλεια

kingdoms

N2N NPN · βασιλείον

object naming the realms or royal holdings taken from her

βασιλείον: kingdom, royal domain, or realm.

καὶ

and

C · καί

conjunction joining the two acts of appropriation

καί: and; pairs inheritance with seizure.

οὐκ

not

D · οὐ

negative particle continuing the rhetorical force

οὐ: not; repeated to intensify the totality of the lament.

ἐκράτησεν

has seized

VAI AAI3S · κρατέω

finite verb describing hostile possession

κρατέω: to rule, seize, or hold fast; here to take firm possession.

τῶν

the

RA GPN · ὁ

article introducing the object 'spoils'

ὁ: the article in the genitive plural with 'spoils'.

σκύλων

spoils

N2N GPN · σκύλον

object naming the plunder taken from the city

σκύλον: spoil, plunder, or war-booty.

αὐτῆς

her

RD GSF · αὐτός

genitive pronoun referring to Jerusalem's property

αὐτός: her; the city remains the feminine referent throughout the lament.

11 πᾶς ὁ κόσμος αὐτῆς ἀφηρεῖθη ἀντὶ ἐλευθέρας ἐγένετο εἰς δούλην

All her adornment was taken away; instead of free she became a slave.

Jerusalem is depicted as reduced from freedom to bondage

ASYNDETON

The lament now summarizes the reversal in social terms. Jerusalem has lost every ornament of dignity and has moved from liberty to servitude, a covenant city recast as a captive woman.

πᾶς

all

A3 NSM · πᾶς

adjective modifying the extent of what was removed

πᾶς: all, every, or the whole.

ὁ

the

RA NSM · ὁ

article marking the subject noun

ὁ: the article, here with 'adornment'.

κόσμος

adornment

N2 NSM · κόσμος

subject naming the city's beauty or honor

κόσμος: order, adornment, or ornament; here the city's outward splendor.

αὐτῆς

her

RD GSF · αὐτός

genitive pronoun identifying whose adornment is lost

αὐτός: her; Jerusalem remains personified as feminine.

ἀφηρεῖθη

was taken away

VCI API3S · αἶρέω + ἀπο

main verb describing removal and deprivation

ἀφαιρέω: to take away, remove, or strip off.

ἀντὶ

instead of

P · ἀντί

preposition marking the contrast of status

ἀντί: instead of, in place of, or in exchange for.

ἐλευθέρας

free

A1A GSF · ἐλεύθερος

genitive adjective naming the former condition

ἐλεύθερος: free, not enslaved, possessing liberty.

ἐγένετο

she became

VBI AMI3S · γίγνομαι

main verb stating the city's transformed condition

γίγνομαι: to become; here it marks the city's fall into servitude.

εἰς

into

P · εἰς

preposition introducing the resulting state

εἰς: into; marks transition into a new condition.

δούλην

slave

N1 ASF · δούλη

predicate accusative naming the resulting state of bondage

δούλη: female slave or bondwoman; the city is figured as reduced to servitude.

12 καὶ ἰδοὺ τὰ ἅγια ἡμῶν καὶ ἡ καλλονὴ ἡμῶν καὶ ἡ δόξα ἡμῶν ἡρημώθη καὶ ἐβεβήλωσαν αὐτὰ τὰ ἔθνη

And behold, our holy things and our beauty and our glory were laid waste, and the nations profaned them.

The lament names the desecration of Israel's sacred inheritance

ASYNDETON

The voice turns from Jerusalem as 'her' to communal 'our.' Sacred things, beauty, and glory are treated as a shared inheritance now devastated and profaned by the nations.

καὶ

and

C · καί

connective advancing the lament to a fresh exclamation

καί: and; carries the lament forward.

ἰδοὺ

behold

I · ἰδοὺ

deictic particle summoning attention to the devastation

ἰδοὺ: behold, look; a marker of vivid presentation.

τὰ

the

RA NPN · ὁ

article introducing the first communal possession

ὁ: the article, here neuter plural with 'holy things'.

ἅγια

holy things

A1A NPN · ἅγιος

subject naming the sacred possessions of the people

ἅγια: holy things or sanctuary-things, often referring to consecrated sacred realities.

ἡμῶν

our

RP GP · ἐγώ

possessive pronoun marking communal ownership

ἐγώ: we/our in the genitive plural form here, identifying the people with the sanctuary.

καὶ

and

C · καί

conjunction joining the triad of losses

καί: and; links the sacred triad.

ἡ

the

RA NSF · ὁ

article introducing 'beauty'

ὁ: the article, feminine singular with 'beauty'.

καλλονή

beauty

N1 NSF · καλλονή

subject item naming the people's loveliness or splendor

καλλονή: beauty, attractiveness, or fair splendor.

ἡμῶν

our

RP GP · ἐγώ

possessive pronoun continuing the communal claim

ἐγώ: our; the first-person plural keeps the lament communal.

καὶ

and

C · καί

conjunction adding the third term in the triad

καί: and; completes the threefold accumulation.

ἡ

the

RA NSF · ὁ

article introducing 'glory'

ὁ: the article, feminine singular with 'glory'.

δόξα

glory

N1S NSF · δόξα

subject item naming Israel's honor

δόξα: glory, honor, or radiance.

ἡμῶν

our

RP GP · ἐγώ

possessive pronoun binding the glory to the people

ἐγώ: our; the lament is voiced from within the wounded community.

ἡρημώθη

was laid waste

VCI API3S · ἐρημόω

main verb summarizing devastation over the whole triad

ἐρημόω: to desolate, lay waste, or make barren.

καὶ

and

C · καί

conjunction introducing the profanation clause

καί: and; joins desolation with desecration.

ἐβεβήλωσαν

profaned

VAI AA13P · βεβηλόω

main verb naming the act of desecration by the nations

βεβηλόω: to profane, defile, or treat as common what is holy.

αὐτὰ

them

RD APN · αὐτός

object pronoun referring back to the sacred things

αὐτός: them; gathers the sacred realities as the object of profanation.

τὰ

the

RA NPN · ὁ

article introducing the profaning subject

ὁ: the article, neuter plural with 'nations'.

ἔθνη

nations

N3E NPN · ἔθνος

subject naming the Gentile profaners

ἔθνος: nation or Gentile people-group.

13 ἵνα τί ἡμῖν ἔτι ζωή

Why then do we still live?

The lament reaches a despairing rhetorical climax

ASYNDETON

The grief narrows into a stark question about the value of continued life. It is not philosophical abstraction but covenant despair in the face of desecration.

ἵνα

why

C · ἵνα

interrogative particle opening the climactic question

ἵνα τί: literally 'for what?' used idiomatically as 'why?'.

τί

then

RI ASN · τίς

interrogative element completing the idiom

τίς: what? here as part of the idiom asking why life remains.

ἡμῖν

to us

RP DP · ἐγώ

dative pronoun marking those whose life is in question

ἐγώ: to us; the dative plural keeps the lament corporate.

ἔτι

still

D · ἔτι

adverb emphasizing the surprising continuation of life

ἔτι: still, yet, or any longer.

ζωή

life

N1 NSF · ζωή

subject naming the remnant existence now questioned

ζωή: life, living existence.

14 καὶ διέρρηξεν Ματθαθίας καὶ οἱ υἱοὶ αὐτοῦ τὰ ἱμάτια αὐτῶν καὶ περιέβαλοντο σάκκους καὶ ἐπένθησαν σφόδρα

And Mattathias and his sons tore their garments, put on sackcloth, and mourned greatly.

Lament becomes embodied in public mourning rites

ASYNDETON

The speech gives way to ritual response. Tearing garments, donning sackcloth, and intense mourning show grief becoming visible and communal within Mattathias's household.

καὶ

and

C · καί

connective moving from lament speech to action

καί: and; links the spoken lament to mourning action.

διέρρηξεν

tore

VAI AAI3S · ῥήγνυμι + δια

main verb describing the ritual act of grief

διαρρήγνυμι: to tear apart; often used of garments in mourning.

Ματθαθίας

Mattathias

N1T NSM · Ματθαθίας

subject naming the father who leads the response

Ματθαθίας: Mattathias, priestly father and initiator of the revolt.

καὶ

and

C · καί

conjunction joining the sons to Mattathias in shared mourning

καί: and; binds father and sons in one response.

οἱ

the

RA NPM · ὁ

article introducing the coordinated subject

ὁ: the article, masculine plural with 'sons'.

υἱοὶ

sons

N2 NPM · υἱός

subject naming the household participants

υἱός: son; here the sons of Mattathias as a unified household.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun identifying whose sons are meant

αὐτός: his; points back to Mattathias.

τὰ

the

RA APN · ὁ

article introducing the direct object 'garments'

ὁ: the article, neuter plural with 'garments'.

ἱμάτια garments N2N APN · ἱμάτιον <i>direct object of the tearing action</i> ἱμάτιον: garment, cloak, or outer clothing.	αὐτῶν their RD GPM · αὐτός <i>genitive pronoun modifying the garments</i> αὐτός: their; the garments belong to the mourners.	καὶ and C · καί <i>conjunction joining successive mourning acts</i> καί: and; adds the next ritual gesture.	περιεβάλοντο put on VBI AMI3P · βάλλω + περι <i>main verb describing the donning of mourning attire</i> περιβάλλω: to clothe, wrap, or put on.
σάκκους sackcloth N2 APM · σάκκος <i>direct object naming the coarse mourning garment</i> σάκκος: 'sackcloth'; renders πψ; coarse mourning-cloth worn next to the skin.	καὶ and C · καί <i>conjunction joining the final mourning action</i> καί: and; introduces the concluding verb of lament.	ἐπένθησαν mourned VAI AAI3P · πενθέω <i>main verb describing the mourners' sustained grief</i> πενθέω: to mourn, grieve, or lament over disaster or death.	σφόδρα greatly D · σφόδρα <i>adverb intensifying the depth of mourning</i> σφόδρα: greatly, exceedingly, or intensely.

15 καὶ ἦλθον οἱ παρὰ τοῦ βασιλέως οἱ καταναγκάζοντες τὴν ἀποστασίαν εἰς Μωδεῖν τὴν πόλιν ἵνα θυσιάσωσιν

And those from the king came to Modein, the city, those enforcing the apostasy, in order that they might sacrifice.

Royal agents arrive to impose the king's cultic policy

ASYNDETON

The narrative shifts from lament to coercive confrontation. The king's representatives arrive in Modein as enforcers of apostasy, bringing imperial pressure directly into Mattathias's town.

καὶ and C · καί <i>connective introducing the arrival scene</i> καί: and; moves the story from mourning to encounter.	ἦλθον came VBI AAI3P · ἔρχομαι <i>main verb describing the agents' arrival</i> ἔρχομαι: to come or go; the aorist marks decisive arrival.	οἱ those RA NPM · ὁ <i>article substantivizing the following prepositional phrase</i> ὁ: the article, here functioning as 'those who are...!'	παρὰ from P · παρὰ <i>preposition marking origin or commission</i> παρὰ: from, beside, or on behalf of; here from the king.
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τοῦ the RA GSM · ὁ <i>article introducing 'king'</i> ὁ: the article in the genitive with 'king'.	βασιλέως king N3V GSM · βασιλεύς <i>genitive noun identifying the sovereign authority behind the envoys</i> βασιλεύς: king, the ruling sovereign whose decree is being enforced.	οἱ those RA NPM · ὁ <i>article introducing the participial description of the agents</i> ὁ: the article, again setting up a descriptive participial phrase.	καταναγκάζοντες enforcing V1 · παπνπμ ἀγκάζω + κατα + ἀνα <i>participle describing the agents as coercive enforcers</i> καταναγκάζω: to compel or force; the participle marks ongoing coercion.
τήν the RA ASF · ὁ <i>article marking the object 'apostasy'</i> ὁ: the article, feminine accusative singular.	ἀποστασίαν apostasy N1A ASF · ἀποστασία <i>object naming the religious rebellion being imposed</i> ἀποστασία: rebellion, defection, or apostasy, especially from covenant fidelity.	εἰς into P · εἰς <i>preposition introducing the destination</i> εἰς: into or to, marking movement toward a place.	Μωδεῖν Modein N ASF · Μωδεῖν <i>place name marking the town where the confrontation occurs</i> Μωδεῖν: Modein, Mattathias's town and the opening site of revolt.
τήν the RA ASF · ὁ <i>article appositionally introducing 'city'</i> ὁ: the article, here appositional with the place name.	πόλιν city N3I ASF · πόλις <i>appositional noun clarifying Modein's civic identity</i> πόλις: city or town.	ἵνα in order that C · ἵνα <i>subordinator introducing purpose</i> ἵνα: in order that, so that; marks intended purpose.	θυσιάσωσιν they might sacrifice VA AAS3P · θυσιάζω <i>purpose verb naming the demanded cultic act</i> θυσιάζω: to sacrifice or offer sacrifice.

16 καὶ πολλοὶ ἀπὸ Ἰσραὴλ πρὸς αὐτοὺς προσῆλθον καὶ Ματθαθίας καὶ οἱ υἱοὶ αὐτοῦ συνήχθησαν

And many from Israel came over to them, and Mattathias and his sons gathered together.

The scene separates collaborators from Mattathias's household

ASYNDETON

The pressure of apostasy immediately exposes division within Israel. Some align with the royal agents, while Mattathias and his sons assemble as a distinct counter-group.

καὶ and C · καί <i>connective continuing the developing confrontation</i> καί: and; links arrival with community response.	πολλοὶ many A1 NPM · πολὺς <i>subject identifying a sizable group within Israel</i> πολὺς: many, numerous, or much.	ἀπὸ from P · ἀπό <i>preposition marking source</i> ἀπό: from, away from, or out of.	Ἰσραὴλ Israel N GSM · Ἰσραήλ <i>proper name identifying the covenant people as the source group</i> Ἰσραήλ: Israel, the covenant people as a collective identity.
πρὸς to P · πρὸς <i>preposition marking movement toward the royal agents</i> πρὸς: toward, to, or with reference to.	αὐτοὺς them RD APM · αὐτός <i>object of the preposition referring to the king's agents</i> αὐτός: them; here the emissaries and their party.	προσῆλθον came over VBI AAI3P · ἔρχομαι + προς <i>main verb describing alignment with the emissaries</i> προσέρχομαι: to come to, approach, or join oneself to.	καὶ and C · καί <i>conjunction contrasting the second gathered party</i> καί: and; sets Mattathias's household beside the collaborators.
Ματθαθίας Mattathias N1T NSM · Ματθαθίας <i>subject naming the leader of the faithful household</i> Ματθαθίας: Mattathias, central priestly figure of the revolt.	καὶ and C · καί <i>conjunction joining the sons to Mattathias</i> καί: and; binds the family together.	οἱ the RA NPM · ὁ <i>article introducing 'sons'</i> ὁ: the article, masculine plural.	υἱοὶ sons N2 NPM · υἱός <i>subject joined with Mattathias in the gathering</i> υἱός: son; the sons participate as a corporate household.
αὐτοῦ his RD GSM · αὐτός <i>genitive pronoun identifying the sons</i> αὐτός: his; refers back to Mattathias.	συνήχθησαν gathered together VQI API3P · ἄγω + συν <i>main verb describing the family's assembly</i> συνάγω: to gather together, assemble, or bring into one place.		

17 καὶ ἀπεκρίθησαν οἱ παρὰ τοῦ βασιλέως καὶ εἶπον τῷ Ματθαθια λέγοντες ἄρχων καὶ ἔνδοξος καὶ μέγας εἶ ἐν τῇ πόλει ταύτῃ καὶ ἐστηρισμένος υἱοῖς καὶ ἀδελφοῖς

And those from the king answered and said to Mattathias, saying, You are a ruler and honored and great in this city, and established by sons and brothers.

The royal envoys begin with flattering persuasion

ASYNDETON

Before demanding compliance, the emissaries flatter Mattathias's status. Their strategy is to enlist his local prestige, family standing, and authority in service of the king's decree.

καὶ

and

C · καί

connective introducing the emissaries' speech

καί: and; carries the scene into dialogue.

ἀπεκρίθησαν

answered

VCI API3P · κρίνω + ἀπο

main verb introducing the reply

ἀποκρίνομαι: to answer or reply.

οἱ

those

RA NPM · ὁ

article substantivizing the following source phrase

ὁ: the article, here functioning as 'those from...!'

παρὰ

from

P · παρά

preposition marking royal commission

παρά: from or on behalf of.

τοῦ

the

RA GSM · ὁ

article introducing 'king'

ὁ: the article in the genitive.

βασιλέως

king

N3V GSM · βασιλεύς

genitive noun naming the commissioning authority

βασιλεύς: king, the sovereign whose policy is at stake.

καὶ

and

C · καί

conjunction joining reply and speech verbs

καί: and; doubles the formal introduction to the speech.

εἶπον

said

VBI AAI3P · εἶπον

speech verb introducing the direct address

εἶπον: to say or speak.

τῷ

to the

RA DSM · ὁ

article marking the indirect object

ὁ: the article in the dative with Mattathias's name.

Ματθαθια

Mattathias

N1T DSM · Ματθαθιας

indirect object receiving the address

Ματθαθιας: Mattathias, addressed personally by the envoys.

λέγοντες

saying

V1 · παπνημ λέγω

participle extending the speech introduction

λέγω: to say; the participle forms the transition into quoted speech.

ἄρχων

a ruler

N3 NSM · ἄρχων

predicate nominative describing Mattathias's rank

ἄρχων: ruler, leader, or magistrate.

καὶ and C · καί conjunction joining titles of honor καί: and; accumulates praise.	ἔνδοξος honored A1B NSM · ἔνδοξος predicate adjective praising Mattathias's reputation ἔνδοξος: honored, renowned, or glorious.	καὶ and C · καί conjunction adding further praise καί: and; continues the flattery.	μέγας great A1P NSM · μέγας predicate adjective magnifying Mattathias's stature μέγας: great, important, or powerful.
εἶ you are V9 PAI2S · εἰμί copula linking the predicates to Mattathias εἰμί: to be.	ἐν in P · ἐν preposition locating Mattathias's standing ἐν: in; marks location or sphere.	τῇ the RA DSF · ὁ article introducing 'city' ὁ: the article in the dative feminine singular.	πόλει city N3I DSF · πόλις dative noun naming the local civic setting πόλις: city or town.
ταύτη this RD DSF · οὗτος demonstrative modifying 'city' οὗτος: this, pointing to the immediate locality.	καὶ and C · καί conjunction adding familial support to civic honor καί: and; extends the compliment.	ἐστηρισμένος established VX · χμπνσμ στηρίζω participle describing Mattathias as firmly supported στηρίζω: to establish, strengthen, or make firm; the participle presents settled standing.	υἱοῖς by sons N2 DPM · υἱός dative expressing the supporting family network υἱός: son; here the sons as pillars of status and support.
καὶ and C · καί conjunction joining the parallel family term καί: and; links sons with brothers.	ἀδελφοίς brothers N2 DPM · ἀδελφός dative expressing broader kinship support ἀδελφός: brother, kinsman, or fellow member of a close kin group.		

18 νῦν πρόσελθε πρῶτος καὶ ποιήσον τὸ πρόσταγμα τοῦ βασιλέως ὡς ἐποίησαν πάντα τὰ ἔθνη καὶ οἱ ἄνδρες Ιουδα καὶ οἱ καταλειφθέντες ἐν Ιερουσαλημ καὶ ἔση σὺ καὶ οἱ υἱοί σου τῶν φίλων τοῦ βασιλέως καὶ σὺ καὶ οἱ υἱοί σου δοξασθήσεσθε ἀργυρίῳ καὶ χρυσίῳ καὶ ἀποστολαῖς πολλαῖς

Now come forward first and carry out the king's command, as all the nations and the men of Judah and those left in Jerusalem have done; and you and your sons shall be among the king's Friends, and you and your sons shall be honored with silver and gold and many gifts.

The envoys press compliance with promises of rank and reward

ASYNDETON

The emissaries move from flattery to direct inducement. Mattathias is urged to lead local compliance, with the promise of royal friendship, honor, and material reward if he performs the commanded sacrifice.

νῦν

now

D · νῦν

adverb marking the urgent moment of decision

νῦν: now, at the present moment.

πρόσελθε

come forward

VB AAD2S · ἔρχομαι + προς

imperative summoning Mattathias to step forward

προσέρχομαι: to come to, approach, or step forward.

πρῶτος

first

A1 NSMS · πρῶτος

predicate adjective indicating priority in compliance

πρῶτος: first, foremost, or primary.

καὶ

and

C · καί

conjunction joining the commands

καί: and; links the call to approach with the demand to act.

ποιήσον

carry out

VA AAD2S · ποιέω

imperative commanding Mattathias to obey

ποιέω: to do, make, or carry out.

τὸ

the

RA ASN · ὁ

article marking the direct object

ὁ: the article, here neuter accusative singular.

πρόσταγμα

command

N3M ASN · πρόσταγμα

direct object naming the royal decree

πρόσταγμα: command, decree, or authoritative order.

τοῦ

of the

RA GSM · ὁ

article introducing the possessor of the command

ὁ: the article in the genitive with 'king'.

βασιλέως

king

N3V GSM · βασιλεύς

genitive noun identifying the decrees source

βασιλεύς: king, the sovereign issuing the demand.

ὥς

as

C · ὥς

comparative conjunction introducing precedent

ὥς: as, just as, or in the manner that.

ἐποίησαν

have done

VAI AA13P · ποιέω

verb citing the example of others' compliance

ποιέω: to do or perform; here it appeals to precedent.

πάντα

all

A3 NPN · πᾶς

adjective modifying 'nations'

πᾶς: all, every, or the whole.

τὰ

the

RA NPN · ὁ

article introducing 'nations'

ὁ: the article, here neuter plural.

ἔθνη

nations

N3E NPN · ἔθνος

subject naming the broad field of imitators

ἔθνος: nation, Gentile people-group, or polity.

καὶ

and

C · καί

conjunction extending the list of prior compliers

καί: and; broadens the pressure by adding local examples.

οἱ

the

RA NPM · ὁ

article introducing 'men'

ὁ: the article, masculine plural.

ἄνδρες

men

N3 NPM · ἀνὴρ

subject naming Judean participants in compliance

ἀνὴρ: man, adult male, or socially recognized man.

Ιουδα

of Judah

N GSM · Ἰουδᾶ

genitival proper name identifying which men are meant

Ιουδα: Judah, the people or territory of Judea.

καὶ

and

C · καί

conjunction adding a final compliant group

καί: and; continues the cumulative appeal.

οἱ

those

RA NPM · ὁ

article substantivizing the participle that follows

ὁ: the article, here meaning 'those who...!'

καταλειφθέντες

left behind

VV · αππνπμ λείπω + κατα

participle describing the remnant remaining in Jerusalem

καταλείπω: to leave behind or leave remaining; the participle marks those who remain.

ἐν

in

P · ἐν

preposition locating the remnant group

ἐν: in; marks location.

Ιερουσαλημ

Jerusalem

N DSF · Ἱερουσαλήμ

place name identifying the city of the remnant

Ιερουσαλημ: Jerusalem, the cultic center now under pressure.

καὶ

and

C · καί

conjunction introducing the promised result

καί: and; turns from command to reward.

ἔση

you shall be

VF FMI2S · εἰμί

future copula introducing promised status

εἰμί: to be; the future promises a resulting standing.

σύ

you

RP NS · σύ

explicit pronoun highlighting Mattathias personally

σύ: you, second-person singular.

καὶ

and

C · καί

conjunction joining Mattathias with his sons

καί: and; extends the promise to the household.

οἱ

the

RA NPM · ὁ

article introducing 'sons'

ὁ: the article, masculine plural.

υἱοί

sons

N2 NPM · υἱός

subject coordinated with Mattathias in the promised status

υἱός: son; here the family line included in the royal offer.

σου

your

RP GS · σύ

genitive pronoun identifying the sons

σύ: your, the second-person singular genitive form.

τῶν

among the

RA GPM · ὁ

article introducing the honored class of court affiliation

ὁ: the article in the genitive plural.

φίλων

Friends

A1 GPM · φίλος

genitive noun naming the king's favored circle

φίλος: friend; in Hellenistic royal usage often an official court title.

τοῦ

of the

RA GSM · ὁ

article introducing the possessor of the title

ὁ: the article in the genitive with 'king'.

βασιλέως

king

N3V GSM · βασιλεὺς

genitive noun marking whose Friends are in view

βασιλεὺς: king, the royal patron of the courtly rank.

καὶ

and

C · καί

conjunction introducing the material reward clause

καί: and; adds the concrete reward to status.

σύ

you

RP NS · σύ

pronoun repeated for emphasis in the promise

σύ: you, repeated for emphatic address.

καὶ

and

C · καί

conjunction again including the sons

καί: and; repeats the family inclusion.

οἱ

the

RA NPM · ὁ

article introducing 'sons' in the second promise

ὁ: the article, masculine plural.

υἱοί

sons

N2 NPM · υἱός

subject sharing in the promised honors

υἱός: son; the promise extends generationally.

σου

your

RP GS · σύ

genitive pronoun identifying the sons again

σύ: your, second-person singular genitive.

δοξασθήσεσθε

shall be honored

VS FP12P · δοξάζω

future verb promising public honor

δοξάζω: to honor, glorify, or confer distinction.

ἀργυρίῳ

with silver

N2N DSN · ἀργύριον

dative of means naming one material reward

ἀργύριον: silver or money.

καὶ

and

C · καί

conjunction linking forms of reward

καί: and; adds further inducement.

χρυσίῳ

gold

N2N DSN · χρυσίον

dative of means naming a second material reward

χρυσίον: gold or golden wealth.

καὶ

and

C · καί

conjunction adding a final reward term

καί: and; completes the catalogue of rewards.

ἀποστολαῖς

gifts

N1 DPF · ἀποστολή

dative noun naming bestowed benefits or grants

ἀποστολή: a sending, commission, allowance, or bestowed gift; here material benefactions.

πολλαῖς

many

A1 DPF · πολὺς

adjective modifying the abundance of the gifts

πολὺς: many, numerous, or abundant.

19 καὶ ἀπεκρίθη Ματθαθίας καὶ εἶπεν φωνῇ μεγάλῃ εἰ πάντα τὰ ἔθνη τὰ ἐν οἴκῳ τῆς βασιλείας τοῦ βασιλέως ἀκούουσιν αὐτοῦ ἀποστῆναι ἕκαστος ἀπὸ λατρείας πατέρων αὐτοῦ καὶ ἠρετίσαντο ἐν ταῖς ἐντολαῖς αὐτοῦ

And Mattathias answered and said with a loud voice, Even if all the nations in the house of the king's dominion obey him, each to depart from the worship of his fathers, and have chosen his commandments,

Mattathias rejects the appeal by denying the authority of majority compliance

ASYNDETON

Mattathias begins with a hypothetical concession: even universal obedience to the king would not settle the matter. The decisive issue is fidelity to ancestral worship rather than conformity to imperial consensus.

καὶ and C · καί <i>connective introducing Mattathias's reply</i> καί: and; shifts the scene from the envoys' offer to Mattathias's answer.	ἀπεκρίθη answered VCI API3S · κρίνω + ἀπο <i>main verb introducing the formal reply</i> ἀποκρίνομαι: to answer or reply.	Ματθαθίας Mattathias N1T NSM · Ματθαθίας <i>subject naming the speaker of resistance</i> Ματθαθίας: Mattathias, priestly patriarch and spokesman of refusal.	καὶ and C · καί <i>conjunction pairing the reply with the speech act</i> καί: and; links answering with speaking.
εἶπεν said VBI AAI3S · εἶπον <i>speech verb introducing the spoken refusal</i> εἶπον: to say or speak.	φωνῇ with a voice N1 DSF · φωνή <i>dative of manner describing how he speaks</i> φωνή: voice, sound, or utterance.	μεγάλη loud A1 DSF · μέγας <i>adjective modifying 'voice'</i> μέγας: great, large, or loud according to context.	εἰ if C · εἰ <i>conditional conjunction opening the hypothetical concession</i> εἰ: if, introducing a conditional clause.
πάντα all A3 NPN · πᾶς <i>adjective modifying 'nations'</i> πᾶς: all, every, the whole.	τὰ the RA NPN · ὁ <i>article introducing 'nations'</i> ὁ: the article, neuter plural.	ἔθνη nations N3E NPN · ἔθνος <i>subject of the hypothetical concession</i> ἔθνος: nation, people-group, or Gentile polity.	τὰ that are RA NPN · ὁ <i>article introducing the limiting phrase about the king's realm</i> ὁ: the article, here effectively marking the nations as those belonging within the following sphere.
ἐν in P · ἐν <i>preposition locating the nations within the royal domain</i> ἐν: in; marks sphere or location.	οἴκῳ house N2 DSM · οἶκος <i>dative noun used idiomatically for the royal house or domain</i> οἶκος: house, household, dynasty, or domain.	τῆς of the RA GSF · ὁ <i>article introducing 'kingdom'</i> ὁ: the article in the genitive feminine singular.	βασιλείας kingdom N1A GSF · βασιλεία <i>genitive noun describing the realm in view</i> βασιλεία: kingdom, reign, or dominion.

τοῦ of the RA GSM · ὁ <i>article introducing the king as possessor</i> ὁ: the article in the genitive with 'king'.	βασιλέως king N3V GSM · βασιλεύς <i>genitive noun naming the ruler whose domain is being described</i> βασιλεύς: king, sovereign ruler.	ἀκούουσιν obey V1 PAI3P · ἀκούω <i>verb describing their response to the king</i> ἀκούω: to hear or heed; in this context it carries the sense of obeying.	αὐτοῦ him RD GSM · αὐτός <i>genitive pronoun referring to the king</i> αὐτός: him; here the king as the one obeyed.
ἀποστῆναι to depart VH AAN · ἵστημι + ἀπο <i>infinitive expressing the content of the apostasy</i> ἀφίστημι: to depart, withdraw, or stand away from.	ἕκαστος each one A1 NSM · ἕκαστος <i>subject distributed across the nations' response</i> ἕκαστος: each, every individual.	ἀπὸ from P · ἀπό <i>preposition marking separation from ancestral worship</i> ἀπό: from, away from.	λατρείας worship N1A GSF · λατρεία <i>genitive noun naming the cultic service abandoned</i> λατρεία: worship, cultic service, or religious observance.
πατέρων of his fathers N3 GPM · πατήρ <i>genitive noun identifying the ancestral source of worship</i> πατήρ: father; in the plural often the ancestors.	αὐτοῦ his RD GSM · αὐτός <i>genitive pronoun completing the ancestral phrase</i> αὐτός: his; refers distributively to each obedient subject.	καί and C · καί <i>conjunction joining departure and positive choice</i> καί: and; pairs renunciation with adoption.	ἠρετίσαντο have chosen VAI AMI3P · αἵρετιζω <i>verb naming their deliberate selection of the king's commands</i> αἵρετιζω: to choose, adopt, or align oneself with.
ἐν in P · ἐν <i>preposition marking the sphere of chosen allegiance</i> ἐν: in, within, or by.	ταῖς the RA DPF · ὁ <i>article introducing 'commandments'</i> ὁ: the article, dative feminine plural.	ἐντολαῖς commandments N1A DPF · ἐντολή <i>dative noun naming the commands chosen instead of ancestral worship</i> ἐντολή: commandment, order, or directive.	αὐτοῦ his RD GSM · αὐτός <i>genitive pronoun referring to the king</i> αὐτός: his; here belonging to the king.

20 κἀγὼ καὶ οἱ υἱοὶ μου καὶ οἱ ἀδελφοί μου πορευσόμεθα ἐν διαθήκῃ πατέρων ἡμῶν

Yet I and my sons and my brothers will walk in the covenant of our fathers.

Mattathias declares his household's covenantal allegiance

ASYNDETON

Against imperial unanimity, Mattathias sets a contrary household pledge. The line anchors resistance in covenant continuity with the fathers rather than in political calculation.

κἀγὼ

yet I

C+RPNS · καίἐγώ

emphatic compound pronoun marking Mattathias's contrasting stance

κἀγώ: and I, or but I; often strongly emphatic in contrast.

καὶ

and

C · καί

conjunction linking Mattathias with his household

καί: and; joins the family into one declaration.

οἱ

the

RA NPM · ὁ

article introducing 'sons'

ὁ: the article, masculine plural.

υἱοὶ

sons

N2 NPM · υἱός

subject coordinated with Mattathias

υἱός: son; his immediate household heirs.

μου

my

RP GS · ἐγώ

genitive pronoun identifying the sons

ἐγώ: my, first-person singular genitive.

καὶ

and

C · καί

conjunction extending the pledge to broader kin

καί: and; adds the brothers to the vow.

οἱ

the

RA NPM · ὁ

article introducing 'brothers'

ὁ: the article, masculine plural.

ἀδελφοί

brothers

N2 NPM · ἀδελφός

subject coordinated with the household declaration

ἀδελφός: brother, kinsman, or close male relative.

μου

my

RP GS · ἐγώ

genitive pronoun identifying the brothers

ἐγώ: my, first-person singular genitive.

πορευσόμεθα

will walk

VF FMI1P · πορεύομαι

main future verb declaring the household's course

πορεύομαι: to go, proceed, or walk in a course of life.

ἐν

in

P · ἐν

preposition marking the sphere of covenant fidelity

ἐν: in, within, or according to.

διαθήκη

covenant

N1 DSF · διαθήκη

dative noun naming the sphere in which they will walk

διαθήκη: covenant, pact, or solemn binding arrangement; here ancestral covenant fidelity.

πατέρων

of our fathers

N3 GPM · πατήρ

genitive noun identifying the covenant's ancestral origin

πατήρ: father; in the plural, ancestors or forefathers.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun binding the covenant to shared ancestry

ἐγώ: our, first-person plural genitive.

21 ἵλεως ἡμῖν καταλιπεῖν νόμον καὶ δικαιώματα

Far be it from us to abandon law and ordinances.

Mattathias rejects apostasy as an unthinkable betrayal

ASYNDETON

The refusal sharpens from hypothetical contrast into moral impossibility. Abandoning the law is not merely undesirable for Mattathias; it is a profanely impossible act for the covenant community.

ἵλεως

far be it

D · ἵλεως

exclamatory idiom expressing abhorrence and rejection

ἵλεως: gracious or propitious; in idiomatically elliptical usage, 'far be it' or 'may it never be'.

ἡμῖν

from us

RP DP · ἐγώ

dative pronoun marking those from whom the act is repudiated

ἐγώ: us, first-person plural dative.

καταλιπεῖν

to abandon

VB AAN · λείπω + κατα

infinitive naming the rejected action

καταλείπω: to leave behind, forsake, or abandon.

νόμον

law

N2 ASM · νόμος

direct object naming the covenantal law

νόμος: law, custom, or authoritative instruction; here the ancestral Torah.

καὶ

and

C · καί

conjunction joining the paired covenant terms

καί: and; links law with its enacted ordinances.

δικαιώματα

ordinances

N3M APN · δικαίωμα

second direct object naming covenantal requirements

δικαίωμα: ordinance, statute, or prescribed requirement.

22 τῶν λόγων τοῦ βασιλέως οὐκ ἀκουσόμεθα παρελθεῖν τὴν λατρείαν ἡμῶν δεξιὰν ἢ ἀριστεράν

We will not obey the words of the king, so as to turn aside from our worship to the right or to the left.

Mattathias states direct noncompliance with the royal decree

ASYNDETON

The refusal becomes explicit and practical: the king's command will not be obeyed. The right-left idiom frames any deviation from covenant worship, however slight, as unacceptable.

τῶν

the

RA GPM · ὁ

article introducing 'words'

ὁ: the article, genitive plural with 'words'.

λόγων

words

N2 GPM · λόγος

genitive noun identifying what will not be obeyed

λόγος: word, statement, message, or command.

τοῦ

of the

RA GSM · ὁ

article introducing the possessor of the words

ὁ: the article in the genitive with 'king'.

βασιλέως

king

N3V GSM · βασιλεύς

genitive noun identifying the command source

βασιλεύς: king, the imperial authority issuing the demand.

οὐκ

not

D · οὐ

negative particle negating obedience

οὐ: not, the standard negation in indicative statements.

ἀκουσόμεθα

we will obey

VF FMI1P · ἀκούω

main future verb declaring refusal of obedience

ἀκούω: to hear or heed; in context it means to obey.

παρελθεῖν

to turn aside

VB AAN · ἔρχομαι + παρα

infinitive expressing the deviation they refuse to make

παρέρχομαι: to pass by, go aside, or deviate from a course.

τὴν

the

RA ASF · ὁ

article introducing 'worship'

ὁ: the article, feminine accusative singular.

λατρείαν

worship

N1A ASF · λατρεία

direct object naming the worship from which they will not deviate

λατρεία: worship, cultic service, or religious observance.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun binding the worship to the covenant community

ἐγώ: our, first-person plural genitive.

δεξιὰν

to the right

A1A ASF · δεξιός

adverbial accusative in the idiom of directional deviation

δεξιός: right-hand, right side.

ἢ

or

C · ἢ

disjunctive conjunction in the paired directional idiom

ἢ: or.

ἀριστεράν

to the left

A1A ASF · ἀριστερός

adverbial accusative completing the idiom of total non-deviation

ἀριστερός: left-hand, left side.

23 καὶ ὥς ἐπαύσατο λαλῶν τοὺς λόγους τούτους προσῆλθεν ἀνὴρ Ἰουδαῖος ἐν ὀφθαλμοῖς πάντων θυσιάσαι ἐπὶ τοῦ βωμοῦ ἐν Μωδεῖν κατὰ τὸ πρόσταγμα τοῦ βασιλέως

And as soon as he ceased speaking these words, a Jewish man came forward before the eyes of all to sacrifice on the altar in Modein according to the king's command.

A public act of compliance immediately tests Mattathias's refusal

ASYNDETON

The narrative wastes no time between speech and crisis. An Israelite's visible compliance turns the dispute from words into an immediate public challenge in front of the whole community.

καὶ

and

C · καί

connective carrying the narrative from speech to event

καί: and; links Mattathias's declaration to the immediate test that follows.

ὥς

as soon as

C · ὥς

temporal conjunction introducing the next event

ὥς: as, when, or as soon as according to context.

ἐπαύσατο

he ceased

VAI AMI3S · παύω

main verb marking the end of Mattathias's speech

παύω: to stop or cease; in the middle, to cease from an action.

λαλῶν

speaking

V2 · παπνσμ λαλέω

participle specifying the action from which he ceased

λαλέω: to speak, talk, or utter.

τοὺς

the

RA APM · ὁ

article introducing the object of speaking

ὁ: the article, masculine accusative plural.

λόγους

words

N2 APM · λόγος

direct object referring to Mattathias's speech

λόγος: word, saying, or spoken statement.

τούτους

these

RD APM · οὗτος

demonstrative modifying 'words'

οὗτος: this or these, pointing to the just-spoken words.

προσῆλθεν

came forward

VBI AAI3S · ἔρχομαι + προς

main verb describing the volunteer's public approach

προσέρχομαι: to come to, approach, or step forward.

ἄνῆρ a man N3 NSM · ἄνῆρ subject naming the individual who complies ἄνῆρ: man, adult male, or socially recognized man.	Ιουδαῖος Jewish A1 NSM · Ἰουδαῖος adjectival identifier marking him as one of the covenant people Ἰουδαῖος: Jewish, Judean, or belonging to the people of Judah.	ἐν before P · ἐν preposition in an idiom of public visibility ἐν ὀφθαλμοῖς: literally 'in the eyes of,' an idiom meaning 'before' or 'in the sight of'.	ὀφθαλμοῖς the eyes N2 DPM · ὀφθαλμός dative noun in the idiom of public sight ὀφθαλμός: eye; in plural idiomatically the sight or presence of observers.
πάντων of all A3 GPM · πᾶς genitive modifier naming the total public audience πᾶς: all, every, or the whole group.	θυσιάσαι to sacrifice VA AAN · θυσιάζω infinitive expressing the purpose of his approach θυσιάζω: to sacrifice or offer sacrifice.	ἐπὶ on P · ἐπί preposition introducing the altar as location ἐπί: on, upon, or at.	τοῦ the RA GSM · ὁ article introducing 'altar' ὁ: the article in the genitive with 'altar'.
βωμοῦ altar N2 GSM · βωμός genitive noun naming the place of illicit sacrifice βωμός: altar, especially a sacrificial altar.	ἐν in P · ἐν preposition locating the scene ἐν: in; marks location.	Μωδεῖν Modein N DSF · Μωδεῖν place name naming the town of confrontation Μωδεῖν: Modein, the hometown setting of the revolt's outbreak.	κατὰ according to P · κατὰ preposition marking conformity to the decree κατὰ: according to, in conformity with.
τὸ the RA ASN · ὁ article introducing 'command' ὁ: the article, neuter accusative singular.	πρόσταγμα command N3M ASN · πρόσταγμα object of the conformity phrase, naming the decree obeyed πρόσταγμα: command, decree, or authoritative order.	τοῦ of the RA GSM · ὁ article introducing the source of the decree ὁ: the article in the genitive with 'king'.	βασιλέως king N3V GSM · βασιλεύς genitive noun identifying the decree's issuer βασιλεύς: king, the ruling authority behind the apostate act.

24 καὶ εἶδεν Ματθαθίας καὶ ἐζήλωσεν καὶ ἐτρόμησαν οἱ νεφροὶ αὐτοῦ καὶ ἀνήνεγκεν θυμὸν κατὰ τὸ κρίμα καὶ δραμὼν ἔσφαξεν αὐτὸν ἐπὶ τὸν βωμὸν

And Mattathias saw and became zealous, and his inward parts trembled, and he brought up wrath according to the judgment; and running forward, he slaughtered him upon the altar.

Mattathias responds with zealous covenant violence

ASYNDETON

The sight of public apostasy ignites Mattathias's zeal in priestly-judicial terms. His emotional trembling and decisive violence are narrated as covenant judgment rather than impulsive rage.

καὶ

and

C · καί

connective introducing the reaction sequence

καί: and; carries the narrative into Mattathias's response.

εἶδεν

saw

VBI AAI3S · ὁράω

main verb initiating the response to the visible provocation

ὁράω: to see; here the triggering sight of the apostate sacrifice.

Ματθαθίας

Mattathias

N1T NSM · Ματθαθίας

subject naming the avenger

Ματθαθίας: Mattathias, now acting as zealous defender of the covenant.

καὶ

and

C · καί

conjunction joining the sequence of reactions

καί: and; moves from sight to zeal.

ἐζήλωσεν

became zealous

VAI AAI3S · ζηλόω

main verb describing covenant zeal awakened in him

ζηλόω: to be zealous, ardent, or jealous for a cause.

καὶ

and

C · καί

conjunction extending the reaction sequence inwardly

καί: and; adds bodily agitation to zeal.

ἐτρόμησαν

trembled

VAI AAI3S · τρομέω

main verb describing the bodily effect of passion

τρομέω: to tremble or quake.

οἱ

the

RA NPM · ὁ

article introducing the body-part subject

ὁ: the article, masculine plural.

νεφροὶ inward parts N2 NPM · νεφρός <i>subject of trembling, expressing inner emotional agitation</i> νεφρός: kidney; figuratively the inward parts or seat of deep emotion.	αὐτοῦ his RD GSM · αὐτός <i>genitive pronoun identifying whose inward parts are meant</i> αὐτός: his; refers to Mattathias.	καὶ and C · καί <i>conjunction shifting from inner movement to outward action</i> καί: and; moves from emotion to execution.	ἀνήνεγκεν brought up VAI AAI3S · φέρω + ἀνα <i>verb expressing the stirring up or carrying forth of wrath</i> ἀναφέρω: to bring up, carry up, or raise; here of aroused wrath.
θυμόν wrath N2 ASM · θυμός <i>direct object naming the passionate force he raises</i> θυμός: wrath, rage, passion, or fierce indignation.	κατὰ according to P · κατά <i>preposition introducing the norm of his action</i> κατά: according to, in keeping with.	τὸ the RA ASN · ὁ <i>article introducing 'judgment'</i> ὁ: the article, neuter accusative singular.	κρίμα judgment N3M ASN · κρίμα <i>object naming the judicial norm behind his zeal</i> κρίμα: judgment, judicial decision, or act of justice.
καὶ and C · καί <i>conjunction introducing the final violent act</i> καί: and; brings the reaction to its climactic deed.	δραμὼν running forward VB · απνσμ τρέχω <i>participle describing the swift manner of attack</i> τρέχω: to run; the aorist participle marks rapid movement into action.	ἔσφαξεν slaughtered VAI AAI3S · σφάζω <i>main verb naming the killing act</i> σφάζω: to slaughter or slay, often with sacrificial resonance.	αὐτόν him RD ASM · αὐτός <i>direct object referring to the sacrificing man</i> αὐτός: him; the specific offender now targeted.
ἐπὶ upon P · ἐπί <i>preposition marking the location of the killing</i> ἐπί: on, upon, or at.	τὸν the RA ASM · ὁ <i>article introducing 'altar'</i> ὁ: the article, masculine accusative singular.	βωμόν altar N2 ASM · βωμός <i>accusative noun naming the place of execution</i> βωμός: altar, the illicit sacrificial structure destroyed by zeal.	

25 καὶ τὸν ἄνδρα τοῦ βασιλέως τὸν ἀναγκάζοντα θύειν ἀπέκτεινεν ἐν τῷ καιρῷ ἐκείνῳ καὶ τὸν βωμὸν καθεῖλεν

And the king's man, the one compelling sacrifice, he killed at that time, and he tore down the altar.

Mattathias strikes both the enforcer and the illicit cultic site

ASYNDETON

The action widens from the willing apostate to the royal machinery behind him. Mattathias targets both the coercive representative and the altar itself, dismantling the local structure of apostasy.

καὶ

and

C · καί

connective continuing the sequence of zealous acts

καί: and; advances the narrative from one target to the next.

τὸν

the

RA ASM · ὁ

article introducing the first direct object

ὁ: the article, masculine accusative singular.

ἄνδρα

man

N3 ASM · ἀνὴρ

direct object naming the royal representative

ἀνὴρ: man, adult male, or representative figure.

τοῦ

of the

RA GSM · ὁ

article introducing the possessor phrase

ὁ: the article in the genitive with 'king'.

βασιλέως

king

N3V GSM · βασιλεύς

genitive noun identifying whose man he is

βασιλεύς: king, the sovereign whose policy is being enforced.

τὸν

the one

RA ASM · ὁ

article introducing the participial description

ὁ: the article, here substantivizing the participle into 'the one who...!'

ἀναγκάζοντα

compelling

V1 · παπασμ ἀγκάζω + ἀνα

participle describing the royal man's role

ἀναγκάζω: to compel or force; the participle marks coercive enforcement.

θύειν

to sacrifice

V1 PAN · θύω

infinitive completing the coercive action he enforces

θύω: to sacrifice, offer, or slay in cultic context.

ἀπέκτεινεν

he killed

VAI AAI3S · κτείνω + ἀπο

main verb naming the killing of the royal representative

ἀποκτείνω: to kill or put to death.

ἐν

at

P · ἐν

preposition in a temporal phrase

ἐν: in or at; here temporal in force.

τῷ

the

RA DSM · ὁ

article introducing 'time'

ὁ: the article in the dative with 'time'.

καιρῷ

time

N2 DSM · καιρός

dative noun marking the decisive moment

καιρός: appointed time, moment, or critical occasion.

ἐκεῖνῳ

that

RD DSM · ἐκεῖνος

demonstrative modifying 'time'

ἐκεῖνος: that, pointing to a definite moment.

καὶ

and

C · καί

conjunction introducing the second object of destruction

καί: and; joins the killing with the dismantling of the altar.

τὸν

the

RA ASM · ὁ

article introducing 'altar'

ὁ: the article, masculine accusative singular.

βωμὸν

altar

N2 ASM · βωμός

direct object naming the illicit cultic structure

βωμός: altar, especially a sacrificial altar.

καθεῖλεν

tore down

VBI AAI3S · αἵρέω + κατα

main verb naming the destruction of the altar

καθαίρεω: to take down, demolish, or destroy.

26 καὶ ἐζήλωσεν τῷ νόμῳ καθὼς ἐποίησεν Φινεες τῷ Ζαμβρι υἱῷ Σαλωμ

And he was zealous for the law, just as Phinehas acted against Zimri son of Salom.

The narrator interprets Mattathias through the Phinehas precedent

ASYNDETON

The narrator explicitly places Mattathias in the scriptural line of Phinehas. His violence is framed not as lawless reaction but as zealous covenant defense with a canonical precedent.

καὶ

and

C · καί

connective introducing the narrator's interpretation

καί: and; adds interpretive framing after the deed.

ἐζήλωσεν

he was zealous

VAI AAI3S · ζηλόω

main verb summarizing Mattathias's posture

ζηλόω: to be zealous, ardent, or jealous for a cause.

τῷ

for the

RA DSM · ὁ

article introducing the object of zeal

ὁ: the article in the dative with 'law'.

νόμῳ

law

N2 DSM · νόμος

dative noun naming the cause of his zeal

νόμος: law or covenantal instruction; here the Torah as the object of zeal.

καθώς just as D · καθώς <i>comparative marker introducing biblical precedent</i> καθώς: just as, according as.	ἐποίησεν acted VAI AAI3S · ποιέω <i>verb referring to the precedent action of Phinehas</i> ποιέω: to do or act.	Φινεες Phinehas N NSM · Φινεες <i>proper name naming the scriptural exemplar</i> Φινεες: Phinehas, priestly zealot of Numbers 25.	τῷ against RA DSM · ὁ <i>article functioning with the dative name as the target of Phinehas's action</i> ὁ: the article with the dative proper name in the comparison.
Ζαμβρι Zimri N DSM · Ζαμβρι <i>proper name naming Phinehas's target</i> Ζαμβρι: Zimri, the Israelite judged by Phinehas in Numbers 25.	υἱῷ son N2 DSM · υἱός <i>appositional kinship term identifying Zimri's lineage</i> υἱός: son, identifying filial descent.	Σαλωμ of Salom N GSM · Σαλωμ <i>proper name completing the patronymic identification</i> Σαλωμ: Salom (cf. Sallu/Salu traditions), father named in the Phinehas comparison.	

27 καὶ ἀνέκραξεν Ματταθίας ἐν τῇ πόλει φωνῇ μεγάλῃ λέγων πᾶς ὁ ζηλῶν τῷ νόμῳ καὶ ἰστῶν διαθήκην ἐξελθέτω ὀπίσω μου

And Mattathias cried out in the city with a loud voice, saying, Everyone who is zealous for the law and upholds the covenant, let him come out after me.

Mattathias publicly summons a covenantal following

ASYNDETON

The private household stance becomes a public movement. Mattathias calls for followers not on kinship alone but on zeal for the law and fidelity to the covenant.

καὶ and C · καί <i>connective shifting from deed to proclamation</i> καί: and; joins the zealous act to the public call that follows.	ἀνέκραξεν cried out VAI AAI3S · κράζω + ἀνα <i>main verb introducing the public summons</i> ἀνακράζω: to cry out loudly or raise a public shout.	Ματταθίας Mattathias N1T NSM · Ματταθίας <i>subject naming the caller</i> Ματταθίας: Mattathias, now acting as leader of open resistance.	ἐν in P · ἐν <i>preposition locating the cry within the city</i> ἐν: in; marks location or sphere.
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τῇ

the

RA DSF · ὁ

article introducing 'city'

ὁ: the article in the dative feminine singular.

πόλει

city

N3I DSF · πόλις

dative noun naming the public civic setting

πόλις: city or town.

φωνῇ

with a voice

N1 DSF · φωνή

dative of manner describing the cry

φωνή: voice, cry, or utterance.

μεγάλη

loud

A1 DSF · μέγας

adjective modifying 'voice'

μέγας: great or loud according to context.

λέγων

saying

V1 · παπνσμ λέγω

participle introducing the content of the cry

λέγω: to say or speak.

πᾶς

everyone

A3T NSM · πᾶς

substantival adjective naming the class invited to follow

πᾶς: all, every, or everyone.

ὁ

who

RA NSM · ὁ

article introducing the descriptive participles

ὁ: the article, here effectively 'the one who...!'

ζηλῶν

is zealous

V4 · παπνσμ ζηλόω

participle describing the proper follower

ζηλόω: to be zealous, ardent, or jealous for.

τῷ

for the

RA DSM · ὁ

article introducing the object of zeal

ὁ: the article in the dative with 'law'.

νόμῳ

law

N2 DSM · νόμος

dative noun naming the cause of zeal

νόμος: law or covenantal instruction.

καὶ

and

C · καί

conjunction joining the two defining marks of followers

καί: and; pairs zeal with covenant fidelity.

ἱστῶν

upholds

V1 · παπνσμ ἵστημι

participle describing one who stands by or maintains the covenant

ἵστημι: to stand, establish, or uphold; the participle names one who stands with the covenant.

διαθήκην

the covenant

N1 ASF · διαθήκη

direct object of the covenant-upholding participle

διαθήκη: covenant, solemn bond, or ancestral pact.

ἐξελθέτω

let him come out

VB AAD3S · ἔρχομαι + ἐκ

imperative calling for decisive separation and following

ἐξέρχομαι: to come out, go out, or depart from a place.

ὀπίσω

after

D · ὀπίσω

adverb/preposition marking discipleship-like following

ὀπίσω: behind or after.

μου

me

RP GS · ἐγώ

genitive pronoun identifying the leader to be followed

ἐγώ: me, first-person singular genitive.

28 καὶ ἔφυγεν αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ εἰς τὰ ὄρη καὶ ἐγκατέλιπον ὅσα εἶχον ἐν τῇ πόλει

And he and his sons fled into the mountains, and they left behind whatever they had in the city.

The summons is matched by immediate withdrawal from settled life ASYNDETON

Resistance now requires literal separation. Mattathias's household abandons urban possessions and moves into the mountains, exchanging settled security for insurgent fidelity.

καὶ

and

C · καί

connective linking the summons with the flight

καί: and; joins proclamation with enacted departure.

ἔφυγεν

fled

VBI AAI3S · φεύγω

main verb naming the flight of Mattathias

φεύγω: to flee or escape.

αὐτὸς

he

RD NSM · αὐτός

pronoun explicitly naming Mattathias in the flight

αὐτός: he, here referring to Mattathias.

καὶ

and

C · καί

conjunction joining the sons to their father

καί: and; includes the household in the same movement.

οἱ

the

RA NPM · ὁ

article introducing 'sons'

ὁ: the article, masculine plural.

υἱοὶ

sons

N2 NPM · υἱός

subject coordinated with Mattathias in the flight

υἱός: son; here the sons as his household companions.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun identifying whose sons

αὐτός: his; refers to Mattathias.

εἰς

into

P · εἰς

preposition marking destination

εἰς: into, to, toward.

τὰ

the

RA APN · ὁ

article introducing 'mountains'

ὁ: the article, neuter accusative plural.

ὄρη

mountains

N3E APN · ὄρος

destination noun naming the place of refuge

ὄρος: mountain or hill-country refuge.

καὶ

and

C · καί

conjunction introducing what they relinquish

καί: and; adds the cost of departure.

ἐγκατέλιπον

left behind

VBI AAI3P · λείπω + ἐν + κατα

main verb naming the abandonment of possessions

ἐγκαταλείπω: to leave behind, forsake, or abandon.

ὅσα

whatever

A1 APN · ὅσος

substantival adjective naming the totality of possessions

ὅσος: as much as, whatever, or all that.

εἶχον

they had

V1I IAI3P · ἔχω

verb completing the relative phrase about possessions

ἔχω: to have, hold, or possess.

ἐν

in

P · ἐν

preposition locating what was abandoned

ἐν: in; marks location.

τῇ

the

RA DSF · ὁ

article introducing 'city'

ὁ: the article in the dative feminine singular.

πόλει

city

N3I DSF · πόλις

dative noun naming the place they leave behind

πόλις: city or town.

29 τότε κατέβησαν πολλοὶ ζητοῦντες δικαιοσύνην καὶ κρίμα εἰς τὴν ἔρημον καθίσαι ἐκεῖ

Then many went down, seeking righteousness and judgment, into the wilderness to settle there.

Mattathias's revolt draws a larger stream of covenant-seeking refugees ASYNDETON

The resistance widens beyond Mattathias's household. Those who seek righteousness and judgment relocate to the wilderness, presenting exile-like withdrawal as a form of covenant fidelity.

τότε

then

D · τότε

temporal adverb marking the next development

τότε: then, at that time, or next in sequence.

κατέβησαν

went down

VZI AA13P · βαίνω + κατα

main verb describing the movement of the refugees

καταβαίνω: to go down, descend, or move down into a region.

πολλοὶ

many

A1 NPM · πολὺς

subject naming the widening body of followers

πολύς: many, numerous, or much.

ζητοῦντες

seeking

V2 · παπνπμ ζητέω

participle describing the character of those who go down

ζητέω: to seek, pursue, or strive after.

δικαιοσύνην righteousness N1 ASF · δικαιοσύνη <i>direct object naming one object of their quest</i> δικαιοσύνη: righteousness, justice, or covenantal rightness.	καὶ and C · καί <i>conjunction joining the paired ideals</i> καί: and; links righteousness with judgment.	κρίμα judgment N3M ASN · κρίμα <i>second direct object naming the just order they seek</i> κρίμα: judgment, justice, or judicial right.	εἰς into P · εἰς <i>preposition introducing destination</i> εἰς: into, toward, or to.
τὴν the RA ASF · ὁ <i>article introducing 'wilderness'</i> ὁ: the article, feminine accusative singular.	ἔρημον wilderness N2 ASF · ἔρημος <i>destination noun naming the place of withdrawal</i> ἔρημος: wilderness, desert, or uninhabited place.	καθίσαι to settle VA AAN · ἵζω + κατα <i>infinitive expressing the purpose of the move</i> καθίζω: to sit, settle, or take up residence.	ἐκεῖ there D · ἐκεῖ <i>adverb completing the settlement destination</i> ἐκεῖ: there, in that place.

30 αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ κτήνη αὐτῶν ὅτι ἐσκληρύνθη ἐπ' αὐτοὺς τὰ κακά

They themselves and their sons and their wives and their cattle, because the evils had grown hard upon them.

The wilderness refugees are portrayed as whole households under pressure **ASYNDETON**

The movement into the wilderness is not merely a band of fighters. Entire households go, including dependents and livestock, because affliction has become too severe to endure within ordinary settled life.

αὐτοὶ they themselves RD NPM · αὐτός <i>emphatic pronoun naming the refugees themselves</i> αὐτός: they themselves, an emphatic personal pronoun.	καὶ and C · καί <i>conjunction beginning the household catalogue</i> καί: and; extends the list of those included.	οἱ the RA NPM · ὁ <i>article introducing 'sons'</i> ὁ: the article, masculine plural.	υἱοὶ sons N2 NPM · υἱός <i>nominative member of the household list</i> υἱός: son; here the children included in the flight.
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αὐτῶν their RD GPM · αὐτός <i>genitive pronoun identifying the sons</i> αὐτός; their, referring back to the refugees.	καὶ and C · καί <i>conjunction continuing the household list</i> καί; and; adds the next family group.	αἱ the RA NPF · ὁ <i>article introducing 'wives'</i> ὁ; the article, feminine plural.	γυναῖκες wives N3K NPF · γυνή <i>nominative member of the household list</i> γυνή; woman or wife; here spouses within the fleeing households.
αὐτῶν their RD GPM · αὐτός <i>genitive pronoun identifying the wives</i> αὐτός; their, again referring to the refugees.	καὶ and C · καί <i>conjunction adding economic dependents to the list</i> καί; and; extends the catalogue further.	τὰ the RA NPN · ὁ <i>article introducing 'cattle'</i> ὁ; the article, neuter plural.	κτήνη cattle N3E NPN · κτήνος <i>nominative member of the household list naming livestock</i> κτήνος; beast, cattle, or domesticated livestock.
αὐτῶν their RD GPM · αὐτός <i>genitive pronoun identifying the livestock as theirs</i> αὐτός; their.	ὅτι because C · ὅτι <i>conjunction introducing the reason for the flight</i> ὅτι; because, that, introducing cause or explanation.	ἔσκληρύνθη had grown hard VCI API3S · σκληρύνω <i>main verb describing the intensification of suffering</i> σκληρύνω; to harden, make severe, or grow harsh.	ἐπ' upon P · ἐπί <i>preposition marking what the evils press upon</i> ἐπί; on, upon, against.
αὐτοὺς them RD APM · αὐτός <i>object of the preposition referring to the refugee households</i> αὐτός; them; the afflicted community.	τὰ the RA NPN · ὁ <i>article introducing 'evils'</i> ὁ; the article, neuter plural.	κακά evils A1 NPN · κακός <i>subject naming the afflictions that drove them out</i> κακός; evil, bad, harmful, or disastrous. As neuter plural it denotes calamities or afflictions.	

31 καὶ ἀνηγγέλη τοῖς ἀνδράσιν τοῦ βασιλέως καὶ ταῖς δυνάμεσιν αἱ ἦσαν ἐν Ἱερουσαλημ πόλει Δαυιδ ὅτι κατέβησαν ἄνδρες οἵτινες διεσκέδασαν τὴν ἐντολὴν τοῦ βασιλέως εἰς τοὺς κρύφους ἐν τῇ ἐρήμῳ

And it was reported to the king's men and to the forces that were in Jerusalem, the city of David, that men had gone down, men who had scattered from the king's command into the hiding places in the wilderness.

The royal authorities are informed of the wilderness dissenters

ASYNDETON

Withdrawal into the wilderness does not remain hidden. The report carries the matter from local resistance to military attention in Jerusalem, setting up organized pursuit.

καὶ

and

C · καί

connective introducing the report to authorities

καί: and; links the refugees' movement to the state's response.

ἀνηγγέλη

it was reported

VDI API3S · ἀγγέλλω + ἀνα

main impersonal passive verb introducing the report

ἀναγγέλλω: to announce or report; in the passive, 'it was reported'.

τοῖς

to the

RA DPM · ὁ

article introducing the first recipients of the report

ὁ: the article in the dative masculine plural.

ἀνδράσιν

men

N3 DPM · ἀνὴρ

dative noun naming the royal representatives who receive the report

ἀνὴρ: man; here the king's agents or officials.

τοῦ

of the

RA GSM · ὁ

article introducing the possessor phrase

ὁ: the article in the genitive with 'king'.

βασιλέως

king

N3V GSM · βασιλεὺς

genitive noun identifying whose men are meant

βασιλεὺς: king, the ruling authority now alerted to the dissent.

καὶ

and

C · καί

conjunction joining the second recipient group

καί: and; adds the military forces to the report's audience.

ταῖς

to the

RA DPF · ὁ

article introducing 'forces'

ὁ: the article in the dative feminine plural.

δυνάμεσιν

forces

N3I DPF · δύναιμις

dative noun naming the armed forces receiving the report

δύναιμις: force, military power, or armed contingent.

αἷ

which

RR NPF · ὅς

relative pronoun introducing the location of the forces

ὅς: who, which; here relative to the forces.

ἦσαν

were

V9 IAI3P · εἰμί

verb locating the forces in Jerusalem

εἰμί: to be.

ἐν

in

P · ἐν

preposition introducing location

ἐν: in; marks location or sphere.

Ιερουσαλημ

Jerusalem

N DSF · Ἱερουσαλήμ

place name naming the city of military presence

Ιερουσαλημ: Jerusalem, the central city under royal control.

πόλει

city

N3I DSF · πόλις

appositional noun clarifying Jerusalem

πόλις: city or town.

Δαυιδ

of David

N GSM · Δαυίδ

proper name completing the appositional title

Δαυιδ: David; 'city of David' evokes Jerusalem's royal significance.

ὅτι

that

C · ὅτι

conjunction introducing the content of the report

ὅτι: that, because; here introducing reported content.

κατέβησαν

had gone down

VZI AAI3P · βαίνω + κατα

verb reporting the movement of the dissenters

καταβαίνω: to go down, descend, or move into a lower or hidden region.

ἄνδρες

men

N3 NPM · ἀνὴρ

subject naming the reported dissenters

ἀνὴρ: men, adult males, or persons counted as men.

οἵτινες

who

RX NPM · ὅστις

relative pronoun introducing a descriptive clause about the men

ὅστις: whoever or those who, often characterizing a class.

διεσκέδασαν

had scattered from

VAI AAI3P · σκεδάζω + δια

verb describing their break from the royal order

διασκεδάζω: to scatter, disperse, or break away.

τὴν

the

RA ASF · ὁ

article introducing 'command'

ὁ: the article, feminine accusative singular.

ἐντολήν

command

N1 ASF · ἐντολή

object naming what they rejected or broke from

ἐντολή: commandment, order, or directive.

τοῦ

of the

RA GSM · ὁ

article introducing the command's source

ὁ: the article in the genitive with 'king'.

βασιλέως

king

N3V GSM · βασιλεύς

genitive noun naming the issuer of the command

βασιλεύς: king, the sovereign whose order was defied.

εἰς into P · εἰς <i>preposition introducing the place of concealment</i> εἰς: into, toward.	τοὺς the RA APM · ὁ <i>article introducing 'hiding places'</i> ὁ: the article, masculine accusative plural.	κρύφους hiding places N2 APM · κρύφος <i>destination noun naming concealed refuges</i> κρύφος: hidden place, recess, or secret refuge.	ἐν in P · ἐν <i>preposition locating those refuges</i> ἐν: in; marks location.
τῇ the RA DSF · ὁ <i>article introducing 'wilderness'</i> ὁ: the article in the dative feminine singular.	ἐρήμῳ wilderness N2 DSF · ἔρημος <i>dative noun naming the hidden setting</i> ἔρημος: wilderness, desert, or uninhabited region.		

32 καὶ ἔδραμον ὀπίσω αὐτῶν πολλοὶ καὶ κατελάβοντο αὐτοὺς καὶ παρενέβαλον ἐπ' αὐτοὺς καὶ συνεστήσαντο πρὸς αὐτοὺς πόλεμον ἐν τῇ ἡμέρᾳ τῶν σαββάτων

And many ran after them and overtook them and encamped against them and set battle against them on the day of the sabbaths.

Royal pursuit turns the wilderness withdrawal into open confrontation

ASYNDETON

The hidden refugees are quickly hunted down. The report becomes military pursuit, and the confrontation is sharpened by its occurrence on the Sabbath day.

καὶ and C · καί <i>connective introducing the pursuers' response</i> καί: and; moves from report to action.	ἔδραμον ran VBI AA13P · τρέχω <i>main verb describing the pursuit</i> τρέχω: to run, hasten, or pursue rapidly.	ὀπίσω after D · ὀπίσω <i>adverb/preposition marking pursuit</i> ὀπίσω: behind or after.	αὐτῶν them RD GPM · αὐτός <i>genitive pronoun identifying those pursued</i> αὐτός: them; the wilderness refugees.
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πολλοὶ

many

A1 NPM · πολὺς

subject naming the size of the pursuing force

πολύς: many, numerous, or much.

καὶ

and

C · καί

conjunction continuing the sequence of military actions

καί: and; joins pursuit with seizure.

κατελάβοντο

overtook

VBI AMI3P · λαμβάνω + κατα

main verb describing successful capture or catching up

καταλαμβάνω: to seize, overtake, or catch up with.

αὐτούς

them

RD APM · αὐτός

direct object referring to the refugees

αὐτός: them; those who had fled to the wilderness.

καὶ

and

C · καί

conjunction adding the next military step

καί: and; adds encampment to pursuit.

παρενέβαλον

encamped

VBI AAI3P · βάλλω + παρα + ἐν

main verb describing military positioning

παρεμβάλλω: to encamp or set up camp near or against.

ἐπ'

against

P · ἐπί

preposition marking hostile position

ἐπί: on, against, or upon according to context.

αὐτούς

them

RD APM · αὐτός

object of hostile positioning

αὐτός: them; the group under threat.

καὶ

and

C · καί

conjunction introducing battle formation

καί: and; continues the military escalation.

συνεστήσαντο

set

VAI AMI3P · ἵστημι + συν

main verb describing hostile engagement

συνίστημι: to set together, bring to bear, or engage.

πρὸς

against

P · πρὸς

preposition marking the target of battle

πρὸς: toward or against.

αὐτούς

them

RD APM · αὐτός

object of the hostile engagement

αὐτός: them; the pursued wilderness group.

πόλεμον

battle

N2 ASM · πόλεμος

direct object naming the conflict

πόλεμος: war, battle, or armed conflict.

ἐν

on

P · ἐν

preposition introducing the time of conflict

ἐν: in or on; here temporal.

τῇ

the

RA DSF · ὁ

article introducing 'day'

ὁ: the article in the dative feminine singular.

ἡμέρα

day

N1A DSF · ἡμέρα

dative noun naming the time of attack

ἡμέρα: day.

τῶν

of the

RA GPN · ὁ

article introducing 'sabbaths'

ὁ: the article, genitive neuter plural.

σαββάτων

sabbaths

N2N GPN · σάββατον

genitive noun specifying the sacred time of the attack

σάββατον: sabbath; in plural form often used idiomatically for the sabbath day.

33 καὶ εἶπον πρὸς αὐτοὺς ἕως τοῦ νῦν ἐξελθόντες ποιήσατε κατὰ τὸν λόγον τοῦ βασιλέως καὶ ζήσεσθε

And they said to them, Enough until now; come out and act according to the king's word, and you shall live.

The attackers offer life on condition of immediate compliance

ASYNDETON

The pursuers frame the crisis as a final chance. Submission to the king's word is presented as the price of life, tightening the pressure on the Sabbath fugitives.

καὶ

and

C · καί

connective introducing the ultimatum

καί: and; shifts from military positioning to direct address.

εἶπον

they said

VB1 AA13P · εἶπον

main speech verb introducing the demand

εἶπον: to say or speak.

πρὸς

to

P · πρὸς

preposition marking the addressees

πρὸς: to, toward, or against according to context.

αὐτοὺς

them

RD APM · αὐτός

object of address referring to the refugees

αὐτός: them; the wilderness group under threat.

ἕως

enough

D · ἕως

adverbial expression marking a limit or 'that is enough'

ἕως: until, up to, or in compressed idiom 'enough until now'.

τοῦ

until

RA GSM · ὁ

article in the idiomatic temporal phrase with 'now'

ὁ: the article used within the temporal phrase 'until now'.

νῦν

now

D · νῦν

adverb completing the temporal limit

νῦν: now, at the present time.

ἐξελθόντες

come out

VB · ααπνπι ἔρχομαι + ἐκ

participle used imperatively in the ultimatum

ἐξέρχομαι: to come out, go out, or emerge.

ποιήσατε act VA AAD2P · ποιέω <i>imperative commanding obedience</i> ποιέω: to do, make, or act.	κατὰ according to P · κατά <i>preposition marking conformity</i> κατά: according to, in conformity with.	τὸν the RA ASM · ὁ <i>article introducing 'word'</i> ὁ: the article, masculine accusative singular.	λόγον word N2 ASM · λόγος <i>object naming the demanded royal directive</i> λόγος: word, statement, or command.
τοῦ of the RA GSM · ὁ <i>article introducing the source of the directive</i> ὁ: the article in the genitive with 'king'.	βασιλέως king N3V GSM · βασιλεὺς <i>genitive noun naming the authority behind the demand</i> βασιλεὺς: king, the sovereign whose order governs the ultimatum.	καὶ and C · καί <i>conjunction linking obedience and its promised outcome</i> καί: and; joins command with promise.	ζήσεσθε you shall live VF FMI2P · ζάω <i>future verb promising life in exchange for compliance</i> ζάω: to live or remain alive.

34 καὶ εἶπον οὐκ ἐξελευσόμεθα οὐδὲ ποιήσομεν τὸν λόγον τοῦ βασιλέως βεβηλῶσαι τὴν ἡμέραν τῶν σαββάτων

And they said, We will not come out, nor will we do the king's word, to profane the day of the sabbaths.

The refugees refuse even under threat in order to preserve Sabbath holiness

ASYNDETON

Their answer shows uncompromising Sabbath fidelity. Even with life offered on condition of submission, they refuse to emerge or obey if obedience would profane the sacred day.

καὶ and C · καί <i>connective introducing the refugees' reply</i> καί: and; shifts the dialogue back to the fugitives.	εἶπον they said VBI AAI3P · εἶπον <i>main speech verb introducing the refusal</i> εἶπον: to say or speak.	οὐκ not D · οὐ <i>negative particle negating the first action</i> οὐ: not, standard negation.	ἐξελευσόμεθα we will come out VF FMI1P · ἔρχομαι + ἐκ <i>future verb refusing to emerge</i> ἐξέρχομαι: to come out, go out, or emerge.
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οὐδὲ nor C · οὐδέ <i>negative conjunction adding a second refusal</i> οὐδέ: and not, nor, not even.	ποιήσομεν will we do VF FA1P · ποιέω <i>future verb denying obedience</i> ποιέω: to do, perform, or carry out.	τὸν the RA ASM · ὁ <i>article introducing 'word'</i> ὁ: the article, masculine accusative singular.	λόγον word N2 ASM · λόγος <i>object naming the command they refuse</i> λόγος: word, command, or directive.
τοῦ of the RA GSM · ὁ <i>article introducing the possessor of the command</i> ὁ: the article in the genitive with 'king'.	βασιλέως king N3V GSM · βασιλεὺς <i>genitive noun naming the command source</i> βασιλεὺς: king, the authority whose order they reject.	βεβηλῶσαι to profane VA AAN · βεβηλόω <i>infinitive expressing what obedience would entail</i> βεβηλόω: to profane, desecrate, or treat as common.	τὴν the RA ASF · ὁ <i>article introducing 'day'</i> ὁ: the article, feminine accusative singular.
ἡμέραν day N1A ASF · ἡμέρα <i>object naming the sacred time at issue</i> ἡμέρα: day.	τῶν of the RA GPN · ὁ <i>article introducing 'sabbaths'</i> ὁ: the article, genitive neuter plural.	σαββάτων sabbaths N2N GPN · σάββατον <i>genitive noun specifying the sanctified day</i> σάββατον: sabbath; plural often used idiomatically for the sabbath day.	

35 καὶ ἐτάχυναν ἐπ' αὐτοὺς πόλεμον

And they hastened battle against them.

The attackers press the assault without delay

ASYNDETON

The offer of life is immediately followed by violence. The pursuing forces do not linger in negotiation but accelerate the attack against the Sabbath refugees.

καὶ
and

C · καί

connective linking refusal to assault

| καί: and; moves from dialogue to action.

ἐτάχυναν
they hastened

VAI AAI3P · ταχύνω

main verb describing the accelerated attack

| ταχύνω: to hasten, accelerate, or press quickly.

ἐπ'
against

P · ἐπί

preposition marking hostile direction

| ἐπί: on, against, upon.

αὐτούς
them

RD APM · αὐτός

object of attack referring to the refugees

| αὐτός: them; the wilderness Sabbath group.

πόλεμον
battle

N2 ASM · πόλεμος

object naming the hostile action brought against them

| πόλεμος: war, battle, or armed conflict.

36 καὶ οὐκ ἀπεκρίθησαν αὐτοῖς οὐδὲ λίθον ἐνετίναξαν αὐτοῖς οὐδὲ ἐνέφραξαν τοὺς κρύφους

And they did not answer them, nor did they throw a stone at them, nor did they block up the hiding places.

The refugees refuse defensive action on the Sabbath

ASYNDETON

The text underlines the completeness of their nonresistance. They neither reply, nor fight back, nor even secure their hiding places, showing how strictly they refuse to violate the Sabbath.

καὶ
and

C · καί

connective introducing the refugees' nonresponse

| καί: and; turns from the attackers' action to the victims' restraint.

οὐκ
not

D · οὐ

negative particle negating the first action

| οὐ: not, standard negation.

ἀπεκρίθησαν
did they answer

VCI API3P · κρίνω + ἀπο

main verb denying any verbal reply

| ἀποκρίνομαι: to answer or reply.

αὐτοῖς
them

RD DPM · αὐτός

indirect object referring to the attackers

| αὐτός: them; the hostile forces.

οὐδὲ nor C · οὐδέ <i>negative conjunction adding a second refusal</i> οὐδέ: nor, not even.	λίθον a stone N2 ASM · λίθος <i>direct object in the idiom of throwing a stone</i> λίθος: stone or rock.	ἐνετίναξαν did they throw VAI AAI3P · τινάσσω + ἐν <i>main verb denying even minimal armed resistance</i> ἐντινάσσω: to hurl, shake loose, or throw against.	αὐτοῖς at them RD DPM · αὐτός <i>dative object naming the target of thrown stones</i> αὐτός: them; the attacking forces.
οὐδὲ nor C · οὐδέ <i>negative conjunction adding the final omission</i> οὐδέ: nor, not even.	ἐνέφραξαν did they block up VAI AAI3P · φράσσω + ἐν <i>main verb denying protective closure of the refuges</i> ἐμφράσσω: to stop up, block, or close off.	τούς the RA APM · ὁ <i>article introducing 'hiding places'</i> ὁ: the article, masculine accusative plural.	κρύφους hiding places N2 APM · κρύφος <i>direct object naming the refuges left unsealed</i> κρύφος: hidden place, recess, or place of concealment.

37 λέγοντες ἀποθάνωμεν πάντες ἐν τῇ ἀπλότητι ἡμῶν μαρτυρεῖ ἐφ' ἡμᾶς ὁ οὐρανὸς καὶ ἡ γῆ ὅτι ἀκρίτως ἀπόλλυτε ἡμᾶς

saying, Let us all die in our innocence; heaven and earth testify for us that you are destroying us unjustly.

The refugees voice an innocent protest before death λέγοντες

Their final words frame their nonresistance as blameless fidelity. By calling heaven and earth as witnesses, they cast the attackers as guilty of unjust bloodshed.

λέγοντες saying V1 · παπνπι λέγω <i>participle introducing the content of their protest</i> λέγω: to say, to speak.	ἀποθάνωμεν let us die VAI AAS1P · θνήσκω + ἀπο <i>hortatory subjunctive expressing willingness to die</i> ἀποθνήσκω: to die.	πάντες all A3 NPM · πᾶς <i>nominative adjective intensifying the group's totality</i> πᾶς: all, every.	ἐν in P · ἐν <i>preposition marking the sphere of their innocence</i> ἐν: in, within.
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τῇ

the

RA DSF · ὁ

article introducing 'innocence'

ὁ: the article in the dative feminine singular.

ἀπλότητι

innocence

N3 DSF · ἀπλότης

dative noun naming the simplicity or innocence of their stance

ἀπλότης: simplicity, sincerity, innocence.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun modifying 'innocence'

ἐγώ: I, we.

μαρτυρεῖ

testifies

V2 PAI3S · μαρτυρέω

main verb calling cosmic witnesses to testify

μαρτυρέω: to bear witness, to testify.

ἐφ'

for

P · ἐπί

preposition expressing witness on behalf of them

ἐπί: on, upon, against, for.

ἡμᾶς

us

RP AP · ἐγώ

object of testimony on whose behalf witness is borne

ἐγώ: I, we.

ὁ

the

RA NSM · ὁ

article introducing 'heaven'

ὁ: the article in the nominative masculine singular.

οὐρανός

heaven

N2 NSM · οὐρανός

first subject joined as witness

οὐρανός: heaven, sky.

καὶ

and

C · καί

coordinator joining the paired witnesses

καί: and, also, even.

ἡ

the

RA NSF · ὁ

article introducing 'earth'

ὁ: the article in the nominative feminine singular.

γῇ

earth

N1 NSF · γῇ

second subject joined as witness

γῇ: earth, land.

ὅτι

that

C · ὅτι

conjunction introducing the content of the testimony

ὅτι: that, because.

ἀκρίτως

unjustly

D · ἀκρίτως

adverb qualifying the manner of destruction

ἀκρίτως: without proper judgment, unjustly.

ἀπόλλυτε

you are destroying

V5 PAI2P · ὀλλύω + ἀπο

finite verb accusing the attackers directly

ἀπόλλυμι: to destroy, to kill, to ruin.

ἡμᾶς

us

RP AP · ἐγώ

direct object of the destructive action

ἐγώ: I, we.

38 καὶ ἀνέστησαν ἐπ' αὐτοὺς ἐν πολέμῳ τοῖς σάββασιν καὶ ἀπέθανον αὐτοὶ καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ τὰ κτήνη αὐτῶν ἕως χιλίων ψυχῶν ἀνθρώπων

And they rose against them in battle on the Sabbath, and they died, they and their wives and their children and their livestock, about a thousand human lives.

The narrative records the massacre that follows the protest καὶ

The verse compresses the entire slaughter into a grim summary. The Sabbath scruple that stopped resistance leads to the deaths of whole households and their animals.

καὶ
and

C · καί

connective advancing the attack narrative

καί: and, also, even.

ἀνέστησαν
they rose up

VHI AAI3P · ἵστημι + ἀνα

main verb describing the assailants' attack

ἀνίστημι: to rise up, to stand up, to attack.

ἐπ'
against

P · ἐπί

preposition marking hostile movement toward the victims

ἐπί: on, upon, against.

αὐτοὺς
them

RD APM · αὐτός

object of the hostile advance

αὐτός: he, she, it; same.

ἐν
in

P · ἐν

preposition introducing the sphere of combat

ἐν: in, within.

πολέμῳ
battle

N2 DSM · πόλεμος

dative noun naming the act of war

πόλεμος: war, battle.

τοῖς
the

RA DPN · ὁ

article introducing 'Sabbaths'

ὁ: the article in the dative plural neuter.

σάββασιν
Sabbath

N DPN · σάββατα

dative temporal term marking when the battle happened

σάββατα: Sabbath, sabbath day.

καὶ
and

C · καί

connective moving from attack to outcome

καί: and, also, even.

ἀπέθανον
they died

VBI AAI3P · θνήσκω + ἀπο

main verb summarizing the victims' death

ἀποθνήσκω: to die.

αὐτοὶ
they

RD NPM · αὐτός

emphatic nominative naming the men themselves

αὐτός: he, she, it; same.

καὶ
and

C · καί

coordinator adding family members to the death toll

καί: and, also, even.

αἱ their RA NPF · ὁ <i>article introducing 'wives'</i> ὁ: the article in the nominative feminine plural.	γυναῖκες wives N3K NPF · γυνή <i>nominative noun extending the list of the dead</i> γυνή: woman, wife.	αὐτῶν their RD GPM · αὐτός <i>genitive pronoun modifying 'wives'</i> αὐτός: he, she, it; same.	καὶ and C · καί <i>coordinator adding children to the list</i> καί: and, also, even.
τὰ their RA NPN · ὁ <i>article introducing 'children'</i> ὁ: the article in the nominative neuter plural.	τέκνα children N2N NPN · τέκνον <i>nominative noun extending the list of the dead</i> τέκνον: child.	αὐτῶν their RD GPM · αὐτός <i>genitive pronoun modifying 'children'</i> αὐτός: he, she, it; same.	καὶ and C · καί <i>coordinator adding livestock to the devastation</i> καί: and, also, even.
τὰ their RA NPN · ὁ <i>article introducing 'livestock'</i> ὁ: the article in the nominative neuter plural.	κτῆνη livestock N3E NPN · κτῆνος <i>nominative noun completing the list of losses</i> κτῆνος: beast, livestock.	αὐτῶν their RD GPM · αὐτός <i>genitive pronoun modifying 'livestock'</i> αὐτός: he, she, it; same.	ἕως about D · ἕως <i>adverbial marker introducing the extent of the death toll</i> ἕως: until, as far as, up to.
χιλίων a thousand A1A GPF · χίλιοι <i>genitive numeral quantifying the lives lost</i> χίλιοι: a thousand.	ψυχῶν lives N1 GPF · ψυχή <i>genitive noun counting living persons</i> ψυχή: soul, life, person.	ἀνθρώπων of people N2 GPM · ἄνθρωπος <i>genitive noun clarifying the counted lives are human</i> ἄνθρωπος: human being, person.	

39 καὶ ἔγνω Ματθαθίας καὶ οἱ φίλοι αὐτοῦ καὶ ἐπένθησαν ἐπ' αὐτοὺς σφόδρα

And Mattathias and his friends learned of it and mourned for them deeply.

Mattathias and his companions react with grief to the massacre καὶ

The narrative pauses after the slaughter to register communal mourning. Mattathias receives the news not as a strategic datum alone but as a tragedy requiring lament.

καὶ
and

C · καί

connective advancing from the massacre to its reception

καί: and, also, even.

ἔγνω
learned

VZI AAI3S · γινώσκω

main verb describing Mattathias receiving the report

γινώσκω: to know, to learn, to recognize.

Ματθαθίας
Mattathias

N1T NSM · Ματθαθίας

first named subject of the clause

Ματθαθίας: Mattathias.

καὶ
and

C · καί

coordinator joining Mattathias with his companions

καί: and, also, even.

οἱ
the

RA NPM · ὁ

article introducing 'friends'

ὁ: the article in the nominative masculine plural.

φίλοι
friends

A1 NPM · φίλος

second subject joined with Mattathias

φίλος: friend, companion.

αὐτοῦ
his

RD GSM · αὐτός

genitive pronoun modifying 'friends'

αὐτός: he, she, it; same.

καὶ
and

C · καί

connective shifting from hearing to mourning

καί: and, also, even.

ἐπένθησαν
they mourned

VAI AAI3P · πενθέω

main verb describing communal lament

πενθέω: to mourn, to lament.

ἐπ'
for

P · ἐπί

preposition marking the persons mourned over

ἐπί: on, over, for.

αὐτούς
them

RD APM · αὐτός

object of lament referring to the slain refugees

αὐτός: he, she, it; same.

σφόδρα
deeply

D · σφόδρα

adverb intensifying the mourning

σφόδρα: exceedingly, greatly.

40 καὶ εἶπεν ἀνὴρ τῷ πλησίον αὐτοῦ ἐὰν πάντες ποιήσωμεν ὡς οἱ ἀδελφοὶ ἡμῶν ἐποίησαν καὶ μὴ πολεμήσωμεν πρὸς τὰ ἔθνη ὑπὲρ τῆς ψυχῆς ἡμῶν καὶ τῶν δικαιωμάτων ἡμῶν νῦν τάχιον ὀλεθρεύουσιν ἡμᾶς ἀπὸ τῆς γῆς

And one man said to his neighbor, If we all do as our brothers did and do not fight against the nations for our life and our ordinances, they will now quickly destroy us from the earth.

The survivors reason toward a change in Sabbath practice καὶ

A representative voice turns grief into practical deliberation. The argument is stark: preserving life and the covenantal ordinances now requires resisting attackers even on the Sabbath.

καὶ
and

C · καί

connective introducing the deliberative response

καί: and, also, even.

εἶπεν

said

VBI AAI3S · εἶπον

main verb introducing the speaker's argument

εἶπον: to say, to speak.

ἀνὴρ

a man

N3 NSM · ἀνὴρ

nominative subject representing one speaker in the group

ἀνὴρ: man, husband.

τῷ

to the

RA DSM · ὁ

article introducing 'neighbor'

ὁ: the article in the dative masculine singular.

πλησίον
neighbor

D · πλησίον

substantival adverb functioning as the indirect object

πλησίον: near; neighbor.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying 'neighbor'

αὐτός: he, she, it; same.

ἐὰν

if

D · ἐάν

conditional particle introducing the protasis

ἐάν: if, whenever.

πάντες

all

A3 NPM · πᾶς

nominative adjective describing the whole group

πᾶς: all, every.

ποιήσωμεν

we do

VA AAS1P · ποιέω

subjunctive verb in the conditional clause

ποιέω: to do, to make.

ὡς

as

C · ὡς

comparative conjunction introducing the example

ὡς: as, like, that.

οἱ

the

RA NPM · ὁ

article introducing 'brothers'

ὁ: the article in the nominative masculine plural.

ἀδελφοὶ

brothers

N2 NPM · ἀδελφός

nominative subject within the comparison

ἀδελφός: brother.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun modifying 'brothers'

ἐγώ: I, we.

ἐποίησαν

did

VAI AAI3P · ποιέω

finite verb completing the comparative example

ποιέω: to do, to make.

καὶ

and

C · καί

coordinator extending the condition

καί: and, also, even.

μὴ

not

D · μή

negative particle with the subjunctive

μή: not.

πολεμήσωμεν

we fight

VA AAS1P · πολεμέω

subjunctive verb naming the action under debate

πολεμέω: to wage war, to fight.

πρὸς

against

P · πρὸς

preposition marking the hostile target

πρὸς: to, toward, against.

τὰ

the

RA APN · ὁ

article introducing 'nations'

ὁ: the article in the accusative neuter plural.

ἔθνη

nations

N3E APN · ἔθνος

object of the proposed fighting

ἔθνος: nation, Gentile people.

ὑπὲρ

for

P · ὑπὲρ

preposition expressing what is being defended

ὑπὲρ: for, on behalf of.

τῆς

the

RA GSF · ὁ

article introducing 'life'

ὁ: the article in the genitive feminine singular.

ψυχῆς

life

N1 GSF · ψυχή

genitive noun naming what must be preserved

ψυχή: soul, life.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun modifying 'life'

ἐγώ: I, we.

καὶ

and

C · καί

coordinator adding the covenantal concern

καί: and, also, even.

τῶν

the

RA GPN · ὁ

article introducing 'ordinances'

ὁ: the article in the genitive neuter plural.

δικαιωμάτων

ordinances

N3M GPN · δικαίωμα

genitive noun naming the covenantal statutes at stake

δικαίωμα: ordinance, requirement, righteous statute.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun modifying 'ordinances'

ἐγώ: I, we.

νῦν now D · νῦν <i>temporal adverb stressing the imminent danger</i> νῦν: now.	τάχιον quickly D · τάχιον <i>adverb intensifying the speed of destruction</i> τάχιον: more quickly, quickly.	ὀλεθρεύουσιν they will destroy VF FAI3P · ὀλεθρεύω <i>future verb stating the feared consequence</i> ὀλεθρεύω: to destroy utterly, to exterminate.	ἡμᾶς us RP AP · ἐγώ <i>direct object of the threatened destruction</i> ἐγώ: I, we.
ἀπὸ from P · ἀπὸ <i>preposition marking removal from the land</i> ἀπὸ: from, away from.	τῆς the RA GSF · ὁ <i>article introducing 'earth/land'</i> ὁ: the article in the genitive feminine singular.	γῆς earth N1 GSF · γῆ <i>genitive noun naming the place from which they would be wiped out</i> γῆ: earth, land.	

41 καὶ ἐβουλευσάντο τῇ ἡμέρᾳ ἐκείνῃ λέγοντες πᾶς ἄνθρωπος ὃς ἔαν ἔλθῃ ἐφ' ἡμᾶς εἰς πόλεμον τῇ ἡμέρᾳ τῶν σαββάτων πολεμήσωμεν κατέναντι αὐτοῦ καὶ οὐ μὴ ἀποθάνωμεν πάντες καθὼς ἀπέθανον οἱ ἀδελφοὶ ἡμῶν ἐν τοῖς κρύφοις

And on that day they took counsel, saying, If any man comes against us for battle on the Sabbath day, let us fight against him, so that we may not all die as our brothers died in the hiding places.

The group adopts a new Sabbath-defense policy καὶ

The massacre produces a formal decision. The community resolves that defensive fighting on the Sabbath is necessary so that fidelity does not become self-destruction.

καὶ
and

C · καί

connective introducing the communal decision

| καί: and, also, even.

ἐβουλεύσαντο
they took counsel

VAI AMI3P · βουλεύω

main verb describing their deliberation

| βουλεύω: to deliberate, to take counsel.

τῇ
that

RA DSF · ὅ

article introducing the time phrase

| ὅ: the article in the dative feminine singular.

ἡμέρα
day

N1A DSF · ἡμέρα

dative noun marking when the decision was made

| ἡμέρα: day.

ἐκείνη
that

RD DSF · ἐκεῖνος

demonstrative modifying 'day'

| ἐκεῖνος: that.

λέγοντες
saying

V1 · παπνπμ λέγω

participle introducing the substance of the resolution

| λέγω: to say, to speak.

πᾶς
any

A3T NSM · πᾶς

adjective qualifying the hypothetical attacker

| πᾶς: all, every, any.

ἄνθρωπος
man

N2 NSM · ἄνθρωπος

subject of the hypothetical clause

| ἄνθρωπος: human being, man.

ὃς
who

RR NSM · ὃς

relative pronoun introducing the conditional description

| ὃς: who, which.

ἐάν
if

C · ἐάν

particle marking the open condition

| ἐάν: if, whenever.

ἔλθῃ
comes

VB AAS3S · ἔρχομαι

subjunctive verb in the conditional clause

| ἔρχομαι: to come, to go.

ἐφ'
against

P · ἐπί

preposition marking hostile approach

| ἐπί: on, upon, against.

ἡμᾶς
us

RP AP · ἐγώ

object of the hostile approach

| ἐγώ: I, we.

εἰς
for

P · εἰς

preposition introducing the purpose of attack

| εἰς: into, for, toward.

πόλεμον
battle

N2 ASM · πόλεμος

accusative noun naming the hostile purpose

| πόλεμος: war, battle.

τῇ
the

RA DSF · ὅ

article introducing 'day'

| ὅ: the article in the dative feminine singular.

ἡμέρα

day

N1A DSF · ἡμέρα

dative noun marking the time of the attack

ἡμέρα: day.

τῶν

of the

RA GPN · ὁ

article introducing 'Sabbaths'

ὁ: the article in the genitive plural neuter.

σαββάτων

Sabbath

N2N GPN · σάββατον

genitive noun completing the Sabbath-day phrase

σάββατον: Sabbath, sabbath day.

πολεμήσωμεν

let us fight

VA AAS1P · πολεμέω

hortatory subjunctive stating the community's policy

πολεμέω: to wage war, to fight.

κατέναντι

against

D · κατέναντι

adverbial preposition marking opposition face to face

κατέναντι: opposite, in front of, against.

αὐτοῦ

him

RD GSM · αὐτός

object governed by 'against'

αὐτός: he, she, it; same.

καὶ

and

C · καί

coordinator linking the policy with its intended result

καί: and, also, even.

οὐ

not

D · οὐ

first element of emphatic negation

οὐ: not.

μή

certainly

D · μή

second element of emphatic negation with the subjunctive

μή: not.

ἀποθάνωμεν

may we die

VB AAS1P · θνήσκω + ἀπο

subjunctive verb expressing the prevented outcome

ἀποθνήσκω: to die.

πάντες

all

A3 NPM · πᾶς

nominative adjective stressing the total loss to be avoided

πᾶς: all, every.

καθώς

as

D · καθώς

comparative particle introducing the precedent

καθώς: as, just as.

ἀπέθανον

died

VBI AAI3P · θνήσκω + ἀπο

verb recalling the earlier massacre

ἀποθνήσκω: to die.

οἱ

the

RA NPM · ὁ

article introducing 'brothers'

ὁ: the article in the nominative masculine plural.

ἀδελφοὶ

brothers

N2 NPM · ἀδελφός

subject of the comparison

ἀδελφός: brother.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun modifying 'brothers'

ἐγώ: I, we.

ἐν
in
P · ἐν
preposition introducing the place of death
ἐν: in, within.

τοῖς
the
RA DPM · ὁ
article introducing 'hiding places'
ὁ: the article in the dative masculine plural.

κρύφοις
hiding places
N2 DPM · κρύφος
dative noun naming where the brothers perished
κρύφος: hidden place, hiding place.

42 τότε συνήχθησαν πρὸς αὐτοὺς συναγωγή Ασιδαίων ἰσχυροὶ δυνάμει ἀπὸ Ἰσραηλ πᾶς ὁ ἐκουσιαζόμενος τῷ νόμῳ

Then a company of Hasideans, mighty warriors from Israel, everyone who willingly devoted himself to the law, gathered to them.

The new policy draws zealous allies to Mattathias

τότε

After the Sabbath decision, the movement gains organized support. The Hasideans are introduced as voluntary, law-devoted warriors who strengthen the revolt's covenantal character.

τότε
then
D · τότε
temporal adverb marking the next stage of the movement
τότε: then, at that time.

συνήχθησαν
gathered
VQI API3P · ἄγω + συν
main verb describing allies assembling themselves
συνάγω: to gather together, to assemble.

πρὸς
to
P · πρὸς
preposition marking movement toward Mattathias's group
πρὸς: to, toward, with.

αὐτοὺς
them
RD APM · αὐτός
object of the movement toward the group
αὐτός: he, she, it; same.

συναγωγή
company
N1 NSF · συναγωγή
nominative subject naming the gathered body
συναγωγή: gathering, assembly, company.

Ασιδαίων
of Hasideans
A1 GPM · Ασιδαῖος
genitive identifying the character of the company
Ασιδαῖος: Hasidean, one of the pious.

ἰσχυροὶ
mighty
A1A NPM · ἰσχυρός
nominative adjective describing the warriors' strength
ἰσχυρός: strong, mighty.

δυνάμει
in strength
N3I DSF · δύναμις
dative noun specifying the sphere of their might
δύναμις: power, strength, might.

ἀπὸ from P · ἀπό <i>preposition marking origin</i> ἀπό: from, away from.	Ἰσραὴλ Israel N GSM · Ἰσραήλ <i>proper name identifying their source among the covenant people</i> Ἰσραήλ: Israel.	πᾶς everyone A3 NSM · πᾶς <i>substantival adjective summarizing the participants comprehensively</i> πᾶς: all, every.	ὁ who RA NSM · ὁ <i>article substantivizing the following participle</i> ὁ: the article in the nominative masculine singular.
ἐκουσιαζόμενος devoted himself willingly V1 · πμπνσμ ἐκουσιάζομαι <i>participle describing voluntary dedication</i> ἐκουσιάζομαι: to act willingly, to volunteer oneself.	τῷ to the RA DSM · ὁ <i>article introducing 'law'</i> ὁ: the article in the dative masculine singular.	νόμῳ law N2 DSM · νόμος <i>dative noun marking the object of their devotion</i> νόμος: law.	

43 καὶ πάντες οἱ φυγαδεύοντες ἀπὸ τῶν κακῶν προσετέθησαν αὐτοῖς καὶ ἐγένοντο αὐτοῖς εἰς στήριγμα

And all who were fleeing from the evils joined them and became a support for them.

Further refugees swell the movement and strengthen it

καὶ

The revolt becomes a refuge for those escaping persecution. Their arrival is framed not merely as numerical growth but as reinforcement for the cause.

καὶ and C · καί <i>connective adding another stream of supporters</i> καί: and, also, even.	πάντες all A3 NPM · πᾶς <i>nominative adjective indicating the full group of refugees</i> πᾶς: all, every.	οἱ who RA NPM · ὁ <i>article substantivizing the following participle</i> ὁ: the article in the nominative masculine plural.	φυγαδεύοντες were fleeing V1 · παπνπμ φυγαδεύω <i>participle describing those driven into flight</i> φυγαδεύω: to flee, to live as a fugitive.
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ἀπὸ from P · ἀπό <i>preposition marking separation from the troubles</i> ἀπό: from, away from.	τῶν the RA GPN · ὁ <i>article introducing 'evils'</i> ὁ: the article in the genitive plural neuter.	κακῶν evils A1 GPN · κακός <i>substantival adjective naming the oppressions they fled</i> κακός: evil, harm, trouble.	προσετέθησαν joined VCI API3P · τίθημι + προς <i>main verb describing their attachment to the group</i> προστίθημι: to add, to join.
αὐτοῖς them RD DPM · αὐτός <i>dative pronoun marking the group joined</i> αὐτός: he, she, it; same.	καὶ and C · καί <i>connective moving from joining to strengthening</i> καί: and, also, even.	ἐγένοντο became VBI AMI3P · γίγνομαι <i>main verb expressing what the refugees became for the group</i> γίγνομαι: to become, to come to be.	αὐτοῖς for them RD DPM · αὐτός <i>dative pronoun marking those benefited by the support</i> αὐτός: he, she, it; same.
εἰς as P · εἰς <i>preposition introducing the resulting role</i> εἰς: into, as, for.	στήριγμα support N3T ASN · στήριγμα <i>predicate accusative naming the strength they provided</i> στήριγμα: support, reinforcement, firm support.		

44 καὶ συνεστήσαντο δύναμιν καὶ ἐπάταξαν ἁμαρτωλοὺς ἐν ὀργῇ αὐτῶν καὶ ἄνδρας ἀνόμους ἐν θυμῷ αὐτῶν καὶ οἱ λοιποὶ ἔφυγον εἰς τὰ ἔθνη σωθῆναι

And they organized a force and struck sinners in their anger and lawless men in their wrath, and the rest fled to the nations to escape.

The enlarged movement turns from gathering to armed action καὶ

The narrative now shows the revolt acting offensively against covenant breakers and lawless collaborators. The pressure is strong enough that the remaining opponents scatter among the nations.

καὶ
and

C · καί

connective moving from gathering to action

| καί: and, also, even.

συνεστήσαντο
organized

VAI AMI3P · ἵστημι + συν

main verb describing the formation of a fighting force

| συνίστημι: to set together, to organize, to establish.

δύναμιν
a force

N3I ASF · δύναμις

direct object naming the organized military strength

| δύναμις: power, force, army.

καὶ
and

C · καί

coordinator linking organization with attack

| καί: and, also, even.

ἐπάταξαν
struck

VAI AAI3P · πατάσσω

main verb describing their punitive blow

| πατάσσω: to strike, to smite.

ἁμαρτωλοὺς
sinners

A1B APM · ἁμαρτωλός

first object naming those targeted

| ἁμαρτωλός: sinful person, sinner.

ἐν
in

P · ἐν

preposition marking the sphere of their anger

| ἐν: in, within.

ὀργῇ
anger

N1 DSF · ὀργή

dative noun expressing the passion driving the strike

| ὀργή: anger, wrath.

αὐτῶν
their

RD GPM · αὐτός

genitive pronoun modifying 'anger'

| αὐτός: he, she, it; same.

καὶ
and

C · καί

coordinator adding a second target group

| καί: and, also, even.

ἄνδρας
men

N3 APM · ἀνὴρ

noun introducing the second object phrase

| ἀνὴρ: man.

ἀνόμους
lawless

A1B APM · ἄνομος

adjective characterizing the men as covenant breakers

| ἄνομος: lawless, without law.

ἐν
in

P · ἐν

preposition marking the sphere of wrath

| ἐν: in, within.

θυμῷ
wrath

N2 DSM · θυμός

dative noun naming the intensity of their passion

| θυμός: anger, wrath, fury.

αὐτῶν
their

RD GPM · αὐτός

genitive pronoun modifying 'wrath'

| αὐτός: he, she, it; same.

καὶ
and

C · καί

connective introducing the opponents' response

| καί: and, also, even.

οἱ the RA NPM · ὁ article introducing 'rest' ὁ: the article in the nominative masculine plural.	λοιποὶ rest A1 NPM · λοιπός subject naming the survivors who escape λοιπός: remaining, rest.	ἔφυγον fled VBI AAI3P · φεύγω main verb describing the survivors' retreat φεύγω: to flee.	εἰς to P · εἰς preposition marking destination εἰς: into, to, toward.
τὰ the RA APN · ὁ article introducing 'nations' ὁ: the article in the accusative neuter plural.	ἔθνη nations N3E APN · ἔθνος accusative noun naming where they fled ἔθνος: nation, Gentile people.	σωθῆναι to escape VC APN · σώζω infinitive expressing the purpose of flight σώζω: to save, to preserve, to escape.	

45 καὶ ἐκύκλωσεν Ματθαθίας καὶ οἱ φίλοι αὐτοῦ καὶ καθεῖλον τοὺς βωμοὺς

And Mattathias and his friends went around and tore down the altars.

Mattathias's band actively dismantles unlawful worship sites

καὶ

The revolt is not merely defensive. Mattathias and his companions move through the land taking direct action against pagan altars.

καὶ and C · καί connective advancing the campaign καί: and, also, even.	ἐκύκλωσεν went around VAI AAI3S · κυκλόω main verb describing their circuit through the region κυκλόω: to go around, to encircle.	Ματθαθίας Mattathias N1T NSM · Ματθαθίας first named subject of the action Ματθαθίας: Mattathias.	καὶ and C · καί coordinator joining his companions to him καί: and, also, even.
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οἱ the RA NPM · ὁ <i>article introducing 'friends'</i> ὁ: the article in the nominative masculine plural.	φίλοι friends A1 NPM · φίλος <i>second subject joined with Mattathias</i> φίλος: friend, companion.	αὐτοῦ his RD GSM · αὐτός <i>genitive pronoun modifying 'friends'</i> αὐτός: he, she, it; same.	καὶ and C · καί <i>connective moving from movement to demolition</i> καί: and, also, even.
καθεῖλον tore down VBI AAI3P · αἰρέω + κατα <i>main verb describing the destruction of cultic sites</i> καθαίρω: to tear down, to destroy.	τούς the RA APM · ὁ <i>article introducing 'altars'</i> ὁ: the article in the accusative masculine plural.	βωμοὺς altars N2 APM · βωμός <i>direct object naming the pagan altars demolished</i> βωμός: altar, especially a non-Israelite sacrificial altar.	

46 καὶ περιέτεμον τὰ παιδάρια τὰ ἀπερίτμητα ὅσα εὔρον ἐν ὁρίοις Ἰσραὴλ ἐν ἰσχύι

And they circumcised the uncircumcised boys, as many as they found within the borders of Israel, by force.

The movement forcibly restores covenantal markers καὶ

The revolt's zeal is shown in direct action to reverse apostasy. Circumcision is reimposed upon uncircumcised boys throughout Israel's territory, and the final phrase underscores the coercive strength behind the act.

καὶ and C · καί <i>connective advancing the restoration campaign</i> καί: and, also, even.	περιέτεμον they circumcised VBI AAI3P · τέμνω + περι <i>main verb describing covenantal restoration by circumcision</i> περιτέμνω: to circumcise.	τὰ the RA APN · ὁ <i>article introducing 'boys'</i> ὁ: the article in the accusative neuter plural.	παιδάρια boys N2N APN · παιδάριον <i>direct object naming the children circumcised</i> παιδάριον: child, little boy.
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τὰ the RA APN · ὁ <i>article introducing the participial description</i> ὁ: the article in the accusative neuter plural.	ἀπερίτμητα uncircumcised A1B APN · ἀπερίτμητος <i>adjective characterizing the boys' prior condition</i> ἀπερίτμητος: uncircumcised.	ὅσα as many as A1 APN · ὅσος <i>relative quantifier defining the extent of the action</i> ὅσος: as many as, as much as.	εὑρον they found VB AAI3P · εὕρισκω <i>verb completing the relative clause</i> εὕρισκω: to find.
ἐν within P · ἐν <i>preposition marking the area searched</i> ἐν: in, within.	ὁρίοις borders N2N DPN · ὅριον <i>dative noun naming the territorial bounds</i> ὅριον: boundary, border, territory.	Ἰσραηλ of Israel N GSM · Ἰσραήλ <i>proper name identifying the territory</i> Ἰσραήλ: Israel.	ἐν by P · ἐν <i>preposition marking the manner of the action</i> ἐν: in, by, with.
ἰσχύι force N3U DSF · ἰσχύς <i>dative noun indicating the strength or compulsion employed</i> ἰσχύς: strength, force, might.			

47 καὶ ἐδίωξαν τοὺς υἱοὺς τῆς ὑπερηφανίας καὶ κατευοδώθη τὸ ἔργον ἐν χειρὶ αὐτῶν

And they pursued the sons of arrogance, and the work prospered in their hand.

The campaign presses its opponents and succeeds καὶ

The opponents are cast as the offspring of pride, while the rebels' undertaking is said to prosper under their hand. The verse sums up both pressure on the enemy and divine or practical success in the movement's work.

καὶ
and

C · καί

connective continuing the sequence of actions

καί: and, also, even.

ἐδίωξαν
they pursued

VAI AAI3P · διώκω

main verb describing pursuit of their adversaries

διώκω: to pursue, to chase.

τοὺς
the

RA APM · ὁ

article introducing the object phrase

ὁ: the article in the accusative masculine plural.

υἱοὺς
sons

N2 APM · υἱός

object noun in the idiomatic expression

υἱός: son.

τῆς
of

RA GSF · ὁ

article introducing 'arrogance'

ὁ: the article in the genitive feminine singular.

ὑπερηφανίας
arrogance

N1A GSF · ὑπερηφανία

genitive of quality characterizing those pursued

ὑπερηφανία: pride, arrogance.

καὶ
and

C · καί

connective linking pursuit with success

καί: and, also, even.

κατευοδώθη
prospered

VC API3S · εὐοδῶ + κατα

main verb describing the success of the undertaking

κατευοδῶ: to prosper, to bring to success.

τὸ
the

RA NSN · ὁ

article introducing 'work'

ὁ: the article in the nominative neuter singular.

ἔργον
work

N2N NSN · ἔργον

subject of the prospering clause

ἔργον: work, deed, undertaking.

ἐν
in

P · ἐν

preposition introducing the sphere of agency

ἐν: in, within, by.

χειρὶ
hand

N3 DSF · χεῖρ

dative noun in the idiom 'in the hand'

χεῖρ: hand.

αὐτῶν
their

RD GPM · αὐτός

genitive pronoun modifying 'hand'

αὐτός: he, she, it; same.

48 καὶ ἀντελάβοντο τοῦ νόμου ἐκ χειρὸς τῶν ἐθνῶν καὶ τῶν βασιλέων καὶ οὐκ ἔδωκαν κέρας τῷ ἁμαρτωλῷ

And they took hold of the law out of the hand of the nations and of the kings, and they did not give the sinner a horn.

The campaign is summed up as a rescue of the law and a check on the wicked

καὶ

This verse gives a compressed theological reading of the revolt's success. The law is portrayed as snatched back from Gentile and royal control, while the sinner is denied the power symbolized by a raised horn.

καὶ

and

C · καί

connective introducing the summary result

καί: and, also, even.

ἀντελάβοντο

they took hold

VBI AMI3P · λαμβάνω + ἀντι

main verb describing seizing or reclaiming the law

ἀντιλαμβάνομαι: to take hold of, to help, to reclaim.

τοῦ

of the

RA GSM · ὁ

article introducing 'law'

ὁ: the article in the genitive masculine singular.

νόμου

law

N2 GSM · νόμος

genitive object governed by the compound verb

νόμος: law.

ἐκ

out of

P · ἐκ

preposition marking rescue from hostile control

ἐκ: out of, from.

χειρὸς

the hand

N3 GSF · χεῖρ

genitive noun in the idiom of power or control

χεῖρ: hand.

τῶν

of the

RA GPN · ὁ

article introducing 'nations'

ὁ: the article in the genitive plural neuter.

ἐθνῶν

nations

N3E GPN · ἔθνος

genitive noun naming the first oppressive power

ἔθνος: nation, Gentile people.

καὶ

and

C · καί

coordinator adding royal power to Gentile power

καί: and, also, even.

τῶν

of the

RA GPM · ὁ

article introducing 'kings'

ὁ: the article in the genitive masculine plural.

βασιλέων

kings

N3V GPM · βασιλεύς

genitive noun naming the second oppressive power

βασιλεύς: king.

καὶ

and

C · καί

connective moving from rescue to restraint

καί: and, also, even.

οὐκ

not

D · οὐ

negative particle with the main verb

οὐ: not.

ἔδωκαν

they gave

VAI AAI3P · δίδωμι

main verb in the idiom of denying power

δίδωμι: to give.

κέρας

horn

N3T NSN · κέρας

accusative-like object in the idiom of strength or exaltation

κέρας: horn; symbol of power or exaltation.

τῷ

to the

RA DSM · ὁ

article introducing 'sinner'

ὁ: the article in the dative masculine singular.

ἁμαρτωλῷ

sinner

A1B DSM · ἁμαρτωλός

dative recipient denied power or prestige

ἁμαρτωλός: sinner, sinful person.

49 καὶ ἤγγισαν αἱ ἡμέραι Ματθαθίου ἀποθανεῖν καὶ εἶπεν τοῖς υἱοῖς αὐτοῦ νῦν ἐστηρίσθη ὑπερηφανία καὶ ἐλεγμὸς καὶ καιρὸς καταστροφῆς καὶ ὀργὴ θυμοῦ

And the days drew near for Mattathias to die, and he said to his sons, Now arrogance has been established, and rebuke, and a time of overthrow, and furious wrath.

The narrative turns from campaign summary to Mattathias's final speech καὶ

The military summary gives way to testamentary warning. Mattathias frames the present age as one in which insolence and judgment have hardened into a crisis demanding steadfast response.

καὶ

and

C · καί

connective marking the transition to Mattathias's death

καί: and, also, even.

ἤγγισαν

drew near

VAI AAI3P · ἐγγίζω

main verb describing the approach of his final days

ἐγγίζω: to draw near, to approach.

αἱ

the

RA NPF · ὁ

article introducing 'days'

ὁ: the article in the nominative feminine plural.

ἡμέραι

days

N1A NPF · ἡμέρα

subject of the clause

ἡμέρα: day.

Ματθαίου

of Mattathias

N1T GSM · Ματθαίας

genitive identifying whose days are in view

Ματθαίας: Mattathias.

ἀποθανεῖν

to die

VB AAN · θνήσκω + ἀπο

infinitive expressing what those days are approaching

ἀποθνήσκω: to die.

καὶ

and

C · καί

connective moving from narration to speech

καί: and, also, even.

εἶπεν

he said

VB1 AA13S · εἶπον

main verb introducing the final exhortation

εἶπον: to say, to speak.

τοῖς

to the

RA DPM · ὁ

article introducing 'sons'

ὁ: the article in the dative masculine plural.

υἱοῖς

sons

N2 DPM · υἱός

indirect object of the speech

υἱός: son.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying 'sons'

αὐτός: he, she, it; same.

νῦν

now

D · νῦν

temporal adverb introducing Mattathias's diagnosis

νῦν: now.

ἐστηρίσθη

has been established

VC1 API3S · στηρίζω

main verb describing the settled condition of the crisis

στηρίζω: to establish, to strengthen, to make firm.

ὕπερηφανία

arrogance

N1A NSF · ὑπερηφανία

first nominative subject naming the evil of the age

ὕπερηφανία: pride, arrogance.

καὶ

and

C · καί

coordinator extending the diagnosis

καί: and, also, even.

ἐλεγμός

rebuke

N2 NSM · ἐλεγμός

second nominative term in the list of present realities

ἐλεγμός: rebuke, reproach, censure.

καὶ

and

C · καί

coordinator linking the next item

καί: and, also, even.

καιρός

a time

N2 NSM · καιρός

third nominative term introducing the season of calamity

καιρός: appointed time, season.

καταστροφῆς

of overthrow

N1 GSF · καταστροφή

genitive complement specifying the kind of time

καταστροφή: overthrow, ruin, destruction.

καὶ

and

C · καί

coordinator linking the final item

καί: and, also, even.

ὀργή
wrath
N1 NSF · ὀργή
fourth nominative term describing the present atmosphere
| ὀργή: anger, wrath.

θυμοῦ
of fury
N2 GSM · θυμός
genitive intensifier completing the phrase
| θυμός: fury, passion, anger.

50 νῦν τέκνα ζηλώσατε τῷ νόμῳ καὶ δότε τὰς ψυχὰς ὑμῶν ὑπὲρ διαθήκης πατέρων ἡμῶν

Now, children, be zealous for the law and give your lives for the covenant of our fathers.

Mattathias begins his charge with a call to covenantal zeal νῦν

The first imperative of the speech names the heart of the family's vocation: zeal for the law unto self-sacrifice. Fidelity to the ancestral covenant is set above personal safety.

νῦν
now
D · νῦν
temporal adverb launching the exhortation
| νῦν: now.

τέκνα
children
N2N VPN · τέκνον
vocative address to his sons
| τέκνον: child.

ζηλώσατε
be zealous
VA AAD2P · ζηλώω
imperative commanding fervent commitment
| ζηλώω: to be zealous, to be eager, to burn with zeal.

τῷ
for the
RA DSM · ὁ
article introducing 'law'
| ὁ: the article in the dative masculine singular.

νόμῳ
law
N2 DSM · νόμος
dative noun marking the sphere of zeal
| νόμος: law.

καὶ
and
C · καί
coordinator linking zeal with sacrifice
| καί: and, also, even.

δότε
give
VO AAD2P · δίδωμι
imperative commanding self-offering
| δίδωμι: to give.

τὰς
your
RA APF · ὁ
article introducing 'lives'
| ὁ: the article in the accusative feminine plural.

ψυχὰς

lives

N1 APF · ψυχή

direct object of the imperative 'give'

ψυχή: soul, life.

ὕμῶν

your

RP GP · σύ

genitive pronoun modifying 'lives'

σύ: you.

ὕπέρ

for

P · ὑπέρ

preposition marking what their lives are to be given for

ὕπέρ: for, on behalf of.

διαθήκης

the covenant

N1 GSF · διαθήκη

genitive noun governed by 'for'

διαθήκη: covenant.

πατέρων

of the fathers

N3 GPM · πατήρ

genitive noun completing the covenant phrase

πατήρ: father.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun modifying 'fathers'

ἐγώ: I, we.

51 καὶ μνήσθητε τὰ ἔργα τῶν πατέρων ἃ ἐποίησαν ἐν ταῖς γενεαῖς αὐτῶν καὶ δέξασθε δόξαν μεγάλην καὶ ὄνομα αἰώνιον

And remember the deeds of the fathers, which they did in their generations, and receive great glory and an everlasting name.

Mattathias urges his sons to imitate ancestral examples for lasting honor καὶ

The appeal now turns from zeal in principle to remembrance of concrete models. The fathers' deeds across the generations become the pattern through which the sons may inherit glory and an enduring name.

καὶ

and

C · καί

connective adding a second imperative to the charge

καί: and, also, even.

μνήσθητε

remember

VS APS2P · μιμνήσκω

imperative commanding recollection of ancestral examples

μιμνήσκω: to remember, to call to mind.

τὰ

the

RA APN · ὁ

article introducing 'deeds'

ὁ: the article in the accusative neuter plural.

ἔργα

deeds

N2N APN · ἔργον

direct object of the command to remember

ἔργον: work, deed, act.

τῶν of the RA GPM · ὁ article introducing 'fathers' ὁ: the article in the genitive masculine plural.	πατέρων fathers N3 GPM · πατήρ genitive noun identifying whose deeds are remembered πατήρ: father.	ἃ which RR APN · ὅς relative pronoun referring back to the deeds ὅς: who, which.	ἐποίησαν they did VAI AAI3P · ποιέω verb heading the relative clause ποιέω: to do, to make.
ἐν in P · ἐν preposition marking the historical setting ἐν: in, within.	ταῖς the RA DPF · ὁ article introducing 'generations' ὁ: the article in the dative feminine plural.	γενεαῖς generations N1A DPF · γενεά dative noun naming the successive ages in which the deeds occurred γενεά: generation.	αὐτῶν their RD GPM · αὐτός genitive pronoun modifying 'generations' αὐτός: he, she, it; same.
καὶ and C · καί coordinator linking remembrance with promised reception καί: and, also, even.	δέξασθε receive VD AAD2P · δέχομαι imperative promising reception through imitation δέχομαι: to receive, to accept.	δόξαν glory N1S ASF · δόξα first direct object of 'receive' δόξα: glory, honor.	μεγάλην great A1 ASF · μέγας adjective modifying 'glory' μέγας: great.
καὶ and C · καί coordinator adding the second reward καί: and, also, even.	ὄνομα name N3M ASN · ὄνομα second direct object of 'receive' ὄνομα: name, reputation.	αἰώνιον everlasting A1B ASN · αἰώνιος adjective modifying 'name' αἰώνιος: everlasting, eternal.	

52 Αβρααμ οὐχὶ ἐν πειρασμῷ εὐρέθη πιστός καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην

Was not Abraham found faithful in testing, and it was reckoned to him as righteousness?

Mattathias begins the ancestral examples with Abraham's tested faith

ASYNDETON

The exhortation now turns to scriptural exempla. Abraham's faith under trial is presented as the paradigm of covenant fidelity that receives divine approval as righteousness.

Αβρααμ

Abraham

N NSM · Ἀβραάμ

proper name introducing the first ancestral example

Ἀβραάμ: Abraham.

οὐχὶ

was not

D · οὐ

interrogative negative particle opening a rhetorical question

οὐχί: not? surely not? introducing a rhetorical question.

ἐν

in

P · ἐν

preposition marking the setting of trial

ἐν: in, within.

πειρασμῷ

testing

N2 DSM · πειρασμός

dative noun naming the trial in which Abraham was proved

πειρασμός: trial, testing, temptation.

εὐρέθη

was found

VC API3S · εὐρίσκω

main verb stating the verdict upon Abraham

εὐρίσκω: to find.

πιστός

faithful

A1 NSM · πιστός

predicate adjective describing Abraham's proven character

πιστός: faithful, trustworthy.

καὶ

and

C · καί

connective linking the test with its divine reckoning

καί: and, also, even.

ἐλογίσθη

it was reckoned

VSI API3S · λογίζομαι

main verb describing divine accounting

λογίζομαι: to reckon, to count, to credit.

αὐτῷ

to him

RD DSM · αὐτός

dative pronoun marking Abraham as recipient of the reckoning

αὐτός: he, she, it; same.

εἰς

as

P · εἰς

preposition introducing the result of the reckoning

εἰς: into, as, for.

δικαιοσύνην

righteousness

N1 ASF · δικαιοσύνη

accusative noun naming what was credited to Abraham

δικαιοσύνη: righteousness, justice.

53 Ἰωσηφ ἐν καιρῷ στενοχωρίας αὐτοῦ ἐφύλαξεν ἐντολὴν καὶ ἐγένετο κύριος Αἰγύπτου

Joseph, in the time of his distress, kept the commandment and became lord of Egypt.

Joseph is cited as a model of obedience rewarded with exaltation

ASYNDETON

Mattathias moves from Abraham's testing to Joseph's obedience under pressure. Fidelity in affliction is presented as the path by which God raises the faithful to honor.

Ἰωσηφ

Joseph

N NSM · Ἰωσηφ

proper name introducing the next ancestral example

Ἰωσηφ: Joseph.

ἐν

in

P · ἐν

preposition marking the time of distress

ἐν: in, within.

καιρῷ

the time

N2 DSM · καιρός

dative noun introducing the season of testing

καιρός: appointed time, season.

στενοχωρίας

of distress

N1A GSF · στενοχωρία

genitive noun specifying the nature of the time

στενοχωρία: distress, affliction, hardship.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying 'distress'

αὐτός: he, she, it; same.

ἐφύλαξεν

kept

VAI AAI3S · φυλάσσω

main verb describing Joseph's obedience

φυλάσσω: to keep, to guard, to observe.

ἐντολὴν

the commandment

N1 ASF · ἐντολή

direct object of the obedience verb

ἐντολή: commandment, command.

καὶ

and

C · καί

connective linking obedience with exaltation

καί: and, also, even.

ἐγένετο

became

VBI AMI3S · γίγνομαι

main verb describing the resulting elevation

γίγνομαι: to become, to come to be.

κύριος

lord

N2 NSM · κύριος

predicate nominative naming Joseph's elevated status

κύριος: lord, master, ruler.

Αἰγύπτου

of Egypt

N2 GSF · Αἴγυπτος

genitive noun specifying the realm he came to rule

Αἴγυπτος: Egypt.

54 Φινεες ὁ πατὴρ ἡμῶν ἐν τῷ ζηλωσάι ζῆλον ἔλαβεν διαθήκην ἱερωσύνης αἰωνίας

Phinehas, our father, in showing zeal, received the covenant of an everlasting priesthood.

Phinehas is presented as the archetype of zeal rewarded with covenant privilege

ASYNDETON

This example is especially pointed for Mattathias's sons. Phinehas's zealous action secures an everlasting priestly covenant, making holy zeal the decisive virtue in the family's own crisis.

ΦΙΝΕΕΣ

Phinehas

N NSM · Φινεες

proper name introducing the zeal exemplar

Φινεες: Phinehas.

ὁ

the

RA NSM · ὁ

article introducing 'father'

ὁ: the article in the nominative masculine singular.

πατὴρ

father

N3 NSM · πατήρ

appositional noun identifying Phinehas as an ancestral father

πατήρ: father.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun modifying 'father'

ἐγώ: I, we.

ἐν

in

P · ἐν

preposition introducing the circumstance of zeal

ἐν: in, within.

τῷ

the

RA DSN · ὁ

article with the infinitive construction

ὁ: the article in the dative neuter singular.

ζηλωσάι

showing zeal

VA AAN · ζηλόω

articular infinitive expressing the act by which he was rewarded

ζηλόω: to be zealous, to act zealously.

ζῆλον

zeal

N2 ASM · ζῆλος

cognate object intensifying the infinitive

ζῆλος: zeal, ardor.

ἔλαβεν

received

VBI AAI3S · λαμβάνω

main verb stating the reward

λαμβάνω: to receive, to take.

διαθήκην

the covenant

N1 ASF · διαθήκη

direct object of 'received'

διαθήκη: covenant.

ἱερωσύνης

of priesthood

N1 GSF · ἱερωσύνη

genitive noun specifying the covenant's content

ἱερωσύνη: priesthood.

αἰωνίας

everlasting

A1A GSF · αἰώνιος

adjective modifying 'priesthood'

αἰώνιος: everlasting, eternal.

55 Ἰησοῦς ἐν τῷ πληρῶσαι λόγον ἐγένετο κριτῆς ἐν Ἰσραηλ

Joshua, in fulfilling the word, became a judge in Israel.

Joshua is cited as a model of faithful fulfillment leading to leadership

ASYNDETON

The sequence moves from priestly zeal to obedient fulfillment. Joshua's rise to leadership is grounded not in ambition but in carrying out the divine word.

Ἰησοῦς

Joshua

N NSM · Ἰησοῦς

proper name introducing the next example

Ἰησοῦς: Joshua.

ἐν

in

P · ἐν

preposition introducing the circumstance of fulfillment

ἐν: in, within.

τῷ

the

RA DSN · ὁ

article with the infinitive construction

ὁ: the article in the dative neuter singular.

πληρῶσαι

fulfilling

VA AAN · πληρῶ

articular infinitive expressing the action that led to office

πληρῶ: to fulfill, to complete.

λόγον

the word

N2 ASM · λόγος

direct object of the infinitive 'fulfilling'

λόγος: word, command, matter.

ἐγένετο

became

VBI AMI3S · γίγνομαι

main verb describing Joshua's resulting office

γίγνομαι: to become, to come to be.

κριτῆς

judge

N1M NSM · κριτής

predicate nominative naming the office Joshua received

κριτής: judge, ruler.

ἐν

in

P · ἐν

preposition introducing the sphere of leadership

ἐν: in, within.

Ἰσραηλ

Israel

N GSM · Ἰσραήλ

proper name identifying the people among whom he judged

Ἰσραήλ: Israel.

56 Χαλεβ ἐν τῷ μαρτύρασθαι ἐν τῇ ἐκκλησίᾳ ἔλαβεν γῆς κληρονομίαν

Caleb, in bearing witness in the assembly, received an inheritance of land.

Caleb is cited as a model of faithful testimony rewarded with inheritance

ASYNDETON

The sequence continues with Caleb, whose faithful witness before the congregation led to a tangible inheritance. Mattathias presents public testimony under pressure as a path to covenant reward.

Χαλεβ

Caleb

N NSM · Χαλεβ

proper name introducing the next ancestral example

Χαλεβ: Caleb.

ἐν

in

P · ἐν

preposition introducing the circumstance of testimony

ἐν: in, within.

τῷ

the

RA DSN · ὁ

article with the infinitive construction

ὁ: the article in the dative neuter singular.

μαρτύρασθαι

bearing witness

VC APN · μαρτυρέω

articular infinitive expressing Caleb's faithful act

μαρτυρέω: to bear witness, to testify.

ἐν

in

P · ἐν

preposition introducing the public setting

ἐν: in, within.

τῇ

the

RA DSF · ὁ

article introducing 'assembly'

ὁ: the article in the dative feminine singular.

ἐκκλησία

assembly

N1A DSF · ἐκκλησία

dative noun naming the congregation before which he testified

ἐκκλησία: assembly, congregation.

ἔλαβεν

received

VBI AAI3S · λαμβάνω

main verb stating Caleb's reward

λαμβάνω: to receive, to take.

γῆς

of land

N1 GSF · γῆ

genitive noun specifying the content of the inheritance

γῆ: land, earth.

κληρονομίαν

an inheritance

N1A ASF · κληρονομία

direct object naming what Caleb received

κληρονομία: inheritance, allotted possession.

57 Δαυιδ ἐν τῷ ἐλέει αὐτοῦ ἐκληρονόμησεν θρόνον βασιλείας εἰς αἰῶνας

David, in his mercy, inherited the throne of the kingdom forever.

David is cited as a model whose merciful fidelity leads to enduring kingship

ASYNDETON

Mattathias now turns to David as an example of covenantal character rewarded with perpetual rule.

The emphasis on mercy links royal authority to righteousness rather than mere force.

Δαυιδ

David

N NSM · Δαυίδ

proper name introducing the royal exemplar

Δαυίδ: David.

ἐν

in

P · ἐν

preposition introducing the sphere of David's character

ἐν: in, within.

τῷ

the

RA DSN · ὁ

article introducing 'mercy'

ὁ: the article in the dative neuter singular.

ἐλέει

mercy

N3E DSN · ἔλεος

dative noun naming the quality associated with David

ἔλεος: mercy, steadfast kindness.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying 'mercy'

αὐτός: he, she, it; same.

ἐκληρονόμησεν

inherited

VAI AAI3S · κληρονομέω

main verb describing the royal inheritance

κληρονομέω: to inherit, to receive as a possession.

θρόνον

the throne

N2 ASM · θρόνος

direct object of the inheritance verb

θρόνος: throne.

βασιλείας

of the kingdom

N1A GSF · βασιλεία

genitive noun specifying what kind of throne is meant

βασιλεία: kingdom, kingship.

εἰς

for

P · εἰς

preposition introducing the duration of the reign

εἰς: into, for, unto.

αἰῶνας

ages

N3W APM · αἰών

accusative noun expressing enduring duration

αἰών: age, forever.

58 Ηλίας ἐν τῷ ζηλωσῶναι ζῆλον νόμου ἀνελήμφθη εἰς τὸν οὐρανόν

Elijah, in showing zeal for the law, was taken up into heaven.

Elijah is presented as the prophetic exemplar of zeal for the law

ASYNDETON

The chain of examples now reaches Elijah, whose zeal for the law is linked to his extraordinary exaltation. Mattathias reinforces that burning fidelity to the covenant is honored by God himself.

Ἡλίας

Elijah

N NSM · Ἡλίας

proper name introducing the prophetic exemplar

Ἡλίας: Elijah.

ἐν

in

P · ἐν

preposition introducing the circumstance of zeal

ἐν: in, within.

τῷ

the

RA DSN · ὁ

article with the infinitive construction

ὁ: the article in the dative neuter singular.

ζηλωσῶναι

showing zeal

VA AAN · ζηλώω

articular infinitive expressing Elijah's defining act

ζηλώω: to be zealous, to act zealously.

ζῆλον

zeal

N2 ASM · ζῆλος

cognate object intensifying the infinitive

ζῆλος: zeal, ardor.

νόμου

for the law

N2 GSM · νόμος

genitive noun specifying the object of zeal

νόμος: law.

ἀνελήμφθη

was taken up

VVI API3S · λαμβάνω + ἀνα

main verb describing Elijah's translation

ἀναλαμβάνω: to take up, to carry away upward.

εἰς

into

P · εἰς

preposition marking destination

εἰς: into, to, toward.

τὸν

the

RA ASM · ὁ

article introducing 'heaven'

ὁ: the article in the accusative masculine singular.

οὐρανόν

heaven

N2 ASM · οὐρανός

accusative noun naming where Elijah was taken

οὐρανός: heaven, sky.

59 Ανανίας Αζαριαν Μισαηλ πιστεύσαντες ἐσώθησαν ἐκ φλογός

Hananiah, Azariah, and Mishael, because they believed, were saved from the flame.

The faithful youths are cited as examples of trust rewarded with deliverance ASYNDETON

Mattathias gathers the three companions into a single witness. Their faith under royal pressure leads not to destruction but to miraculous rescue from fire.

Ανανίας

Hananiah

N NSM · Ανανίας

first proper name in the triad of faithful youths

Ανανίας: Hananiah.

Αζαριαν

Azariah

N NSM · Αζαριαν

second proper name in the triad

Αζαριαν: Azariah.

Μισαηλ

Mishael

N NSM · Μισαηλ

third proper name in the triad

Μισαηλ: Mishael.

πιστεύσαντες

having believed

VA · απαυπμ πιστεύω

participle expressing the ground of their deliverance

πιστεύω: to believe, to trust.

ἐσώθησαν

were saved

VCI API3P · σώζω

main verb describing their rescue

σώζω: to save, to rescue.

ἐκ

from

P · ἐκ

preposition marking deliverance out of danger

ἐκ: out of, from.

φλογός

the flame

N3G GSF · φλόξ

genitive noun naming the source of danger

φλόξ: flame, blaze.

60 Δανιηλ ἐν τῇ ἀπλότητι αὐτοῦ ἐρρύσθη ἐκ στόματος λεόντων

Daniel, in his innocence, was rescued from the mouth of lions.

Daniel is cited as a model of innocent fidelity delivered from mortal danger ASYNDETON

The final narrative exemplar in this chain underscores blameless steadfastness. Daniel's innocence does not spare him trial, but it does become the context for divine rescue.

Δανιηλ Daniel N NSM · Δανιηλ <i>proper name introducing the final exemplar</i> Δανιηλ: Daniel.	ἐν in P · ἐν <i>preposition introducing the sphere of his innocence</i> ἐν: in, within.	τῇ the RA DSF · ὁ <i>article introducing 'innocence'</i> ὁ: the article in the dative feminine singular.	ἀπλότητι innocence N3T DSF · ἀπλότης <i>dative noun naming Daniel's blameless simplicity</i> ἀπλότης: simplicity, sincerity, innocence.
αὐτοῦ his RD GSM · αὐτός <i>genitive pronoun modifying 'innocence'</i> αὐτός: he, she, it; same.	ἐρρύσθη was rescued VC API3S · ἐρύω <i>main verb describing divine deliverance</i> ρύομαι: to rescue, to deliver.	ἐκ from P · ἐκ <i>preposition marking the source of danger</i> ἐκ: out of, from.	στόματος the mouth N3M GSN · στόμα <i>genitive noun in the idiom 'mouth of lions'</i> στόμα: mouth.
λεόντων of lions N3 GPM · λέων <i>genitive noun completing the image of danger</i> λέων: lion.			

61 καὶ οὕτως ἐννοήθητε κατὰ γενεὰν καὶ γενεάν ὅτι πάντες οἱ ἐλπίζοντες ἐπ' αὐτὸν οὐκ ἀσθενήσουσιν

And so understand, generation by generation, that all who hope in him will not grow weak.

Mattathias draws the general lesson from the chain of exempla καὶ οὕτως

After rehearsing the fathers' stories, Mattathias states the principle they teach. Trust in God is presented as the enduring source of strength across every generation.

καὶ and C · καί <i>connective linking the examples to their conclusion</i> καί: and, also, even.	οὕτως thus D · οὕτως <i>adverb introducing the inferred lesson</i> οὕτως: thus, in this way.	ἐννοήθητε understand VC APS2P · νοέω + ἐν <i>imperative calling the hearers to grasp the lesson</i> ἐννοέω: to understand, to consider, to perceive.	κατὰ through P · κατὰ <i>preposition introducing repeated succession</i> κατά: according to, by, through.
γενεάν generation N1A ASF · γενεά <i>first accusative in the distributive phrase</i> γενεά: generation.	καί and C · καί <i>coordinator completing the distributive expression</i> καί: and, also, even.	γενεάν generation N1A ASF · γενεά <i>second accusative in the distributive phrase</i> γενεά: generation.	ὅτι that C · ὅτι <i>conjunction introducing the content of the lesson</i> ὅτι: that, because.
πάντες all A3 NPM · πᾶς <i>nominative adjective describing the whole class of the faithful</i> πᾶς: all, every.	οἱ who RA NPM · ὁ <i>article substantivizing the following participle</i> ὁ: the article in the nominative masculine plural.	ἐλπίζοντες hope V1 · παπνπμ ἐλπίζω <i>participle describing those placing their confidence in God</i> ἐλπίζω: to hope, to trust.	ἐπ' in P · ἐπί <i>preposition marking the object of hope</i> ἐπί: on, upon, in.
αὐτόν him RD ASM · αὐτός <i>object of the hope placed in God</i> αὐτός: he, she, it; same.	οὐκ not D · οὐ <i>negative particle with the future verb</i> οὐ: not.	ἀσθενήσουσιν will grow weak VF FAI3P · ἀσθενέω <i>future verb stating the promised result</i> ἀσθενέω: to be weak, to fail, to lose strength.	

62 καὶ ἀπὸ λόγων ἀνδρὸς ἀμαρτωλοῦ μὴ φοβηθῆτε ὅτι ἡ δόξα αὐτοῦ εἰς κόπρια καὶ εἰς σκώληκας

And do not fear the words of a sinful man, because his glory ends in dung and in worms.

Mattathias warns his sons not to be intimidated by wicked men καὶ

The exhortation turns from exempla to practical courage. The wicked man's present splendor is unmasked as perishable and shameful, so his threats deserve no lasting fear.

καὶ

and

C · καί

connective continuing the exhortation

καί: and, also, even.

ἀπὸ

from

P · ἀπό

preposition marking the source of intimidation

ἀπό: from, away from.

λόγων

the words

N2 GPM · λόγος

genitive noun governed by the preposition

λόγος: word, speech, saying.

ἀνδρὸς

of a man

N3 GSM · ἀνὴρ

genitive noun specifying whose words are meant

ἀνὴρ: man.

ἀμαρτωλοῦ

sinful

A1B GSM · ἀμαρτωλός

adjective characterizing the man as wicked

ἀμαρτωλός: sinner, sinful person.

μὴ

do not

D · μή

negative particle with the imperative

μή: not.

φοβηθῆτε

be afraid

VC APS2P · φοβέω

imperative forbidding fear

φοβέω: to fear, to be afraid.

ὅτι

because

C · ὅτι

conjunction introducing the reason for fearlessness

ὅτι: that, because.

ἡ

the

RA NSF · ὁ

article introducing 'glory'

ὁ: the article in the nominative feminine singular.

δόξα

glory

N1S NSF · δόξα

subject of the explanatory clause

δόξα: glory, splendor, honor.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying 'glory'

αὐτός: he, she, it; same.

εἰς

into

P · εἰς

preposition marking the end state of corruption

εἰς: into, to, toward.

κόπρια dung N2N APN · κόπριον <i>accusative noun naming the first image of decay</i> κόπριον: dung, manure.	καὶ and C · καί <i>coordinator adding the second image of corruption</i> καί: and, also, even.	εἰς into P · εἰς <i>preposition repeated for the second end state</i> εἰς: into, to, toward.	σκώληκας worms N3K APM · σκώληξ <i>accusative noun naming the second image of decay</i> σκώληξ: worm, maggot.
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63 σήμερον ἐπαρθήσεται καὶ αὔριον οὐ μὴ εὔρεθῃ ὅτι ἐπέστρεψεν εἰς τὸν χοῦν αὐτοῦ καὶ ὁ διαλογισμὸς αὐτοῦ ἀπολεῖται

Today he will be lifted up, and tomorrow he will certainly not be found, because he has returned to his dust and his thought will perish.

Mattathias explains how quickly wicked glory vanishes

ASYNDETON

The warning is sharpened by mortality. The sinner may seem elevated for a moment, but he soon returns to dust, and even his schemes dissolve with him.

σήμερον today D · σήμερον <i>temporal adverb marking the brief present prominence of the wicked</i> σήμερον: today.	ἐπαρθήσεται he will be lifted up VC FPI3S · αἴρω + ἐπι <i>main verb describing temporary exaltation</i> ἐπαίρω: to lift up, to exalt.	καὶ and C · καί <i>coordinator contrasting present elevation with imminent disappearance</i> καί: and, also, even.	αὔριον tomorrow D · αὔριον <i>temporal adverb marking the swiftness of reversal</i> αὔριον: tomorrow.
οὐ not D · οὐ <i>first element of emphatic negation</i> οὐ: not.	μὴ certainly D · μὴ <i>second element of emphatic negation</i> μή: not.	εὔρεθῃ be found VC APS3S · εὕρισκω <i>verb declaring the wicked man's disappearance</i> εὕρισκω: to find.	ὅτι because C · ὅτι <i>conjunction introducing the explanation</i> ὅτι: that, because.

ἐπέστρεψεν he returned VAI AAI3S · στρέφω + ἐπι <i>main verb of the explanatory clause</i> ἐπιστρέφω: to return, to turn back.	εἰς to P · εἰς <i>preposition marking return to origin</i> εἰς: into, to, toward.	τὸν the RA ASM · ὁ <i>article introducing 'dust'</i> ὁ: the article in the accusative masculine singular.	χοῦν dust N3 ASM · χοῦς <i>accusative noun naming mortal origin and end</i> χοῦς: dust, earth.
αὐτοῦ his RD GSM · αὐτός <i>genitive pronoun modifying 'dust'</i> αὐτός: he, she, it; same.	καὶ and C · καί <i>coordinator adding the fate of his plans</i> καί: and, also, even.	ὁ the RA NSM · ὁ <i>article introducing 'thought'</i> ὁ: the article in the nominative masculine singular.	διαλογισμός thought N2 NSM · διαλογισμός <i>subject of the final clause</i> διαλογισμός: thought, scheme, reasoning.
αὐτοῦ his RD GSM · αὐτός <i>genitive pronoun modifying 'thought'</i> αὐτός: he, she, it; same.	ἀπολεῖται will perish VF2 FMI3S · ὀλλύω + ἀπο <i>future verb declaring the end of his designs</i> ἀπόλλυμι: to perish, to be destroyed.		

64 τέκνα ἀνδρίζεσθε καὶ ἰσχύσατε ἐν τῷ νόμῳ ὅτι ἐν αὐτῷ δοξασθήσεσθε

Children, be courageous and be strong in the law, because in it you will be glorified.

Mattathias issues his direct charge for courageous fidelity to the law

ASYNDETON

The exhortation culminates in a straightforward command. Strength is not abstract or merely martial; it is located in the law itself, where enduring honor will be found.

τέκνα children N2N VPN · τέκνον vocative address to Mattathias's sons τέκνον: child.	ἀνδρίζεσθε be courageous V1 PMD2P · ἀνδρίζομαι imperative commanding courage ἀνδρίζομαι: to act courageously, to be brave.	καὶ and C · καί coordinator linking the paired imperatives καί: and, also, even.	ἰσχύσατε be strong VA AAD2P · ἰσχύω imperative commanding strength ἰσχύω: to be strong, to prevail.
ἐν in P · ἐν preposition locating the sphere of strength ἐν: in, within.	τῷ the RA DSM · ὁ article introducing 'law' ὁ: the article in the dative masculine singular.	νόμῳ law N2 DSM · νόμος dative noun marking the sphere in which they are to be strong νόμος: law.	ὅτι because C · ὅτι conjunction introducing the reason for the command ὅτι: that, because.
ἐν in P · ἐν preposition marking the sphere of future glory ἐν: in, within.	αὐτῷ it RD DSM · αὐτός pronoun referring back to the law αὐτός: he, she, it; same.	δοξασθήσεσθε you will be glorified VS FPI2P · δοξάζω future verb stating the promised result δοξάζω: to glorify, to honor.	

65 καὶ ἰδοὺ Συμεων ὁ ἀδελφὸς ὑμῶν οἶδα ὅτι ἀνὴρ βουλῆς ἐστὶν αὐτοῦ ἀκούετε πάσας τὰς ἡμέρας αὐτὸς ἔσται ὑμῶν πατήρ

And behold, Simon your brother, I know that he is a man of counsel; listen to him all your days; he shall be a father to you.

Mattathias appoints Simon as the wise paternal guide for the brothers

καὶ ἰδοὺ

The speech turns from general exhortation to household order. Simon is singled out not primarily for martial strength but for prudent counsel and paternal steadiness.

καὶ
and

C · καί

connective introducing the succession instruction

καί: and, also, even.

ἰδοὺ
behold

I · ἰδοὺ

attention-getting particle marking an important appointment

ἰδοὺ: behold, look.

Συμεων
Simon

N NSM · Συμεων

proper name identifying the appointed counselor

Συμεων: Simon.

ὁ
the

RA NSM · ὁ

article introducing 'brother'

ὁ: the article in the nominative masculine singular.

ἀδελφός
brother

N2 NSM · ἀδελφός

appositional noun identifying Simon's relation to the hearers

ἀδελφός: brother.

ὁ
your

RP GP · σύ

genitive pronoun modifying 'brother'

σύ: you.

οἶδα
I know

VX XAI1S · οἶδα

main verb introducing Mattathias's judgment

οἶδα: to know.

ὅτι
that

C · ὅτι

conjunction introducing the content of his judgment

ὅτι: that, because.

άνήρ
a man

N3 NSM · άνήρ

predicate nominative introducing Simon's character

άνήρ: man.

βουλῆς
of counsel

N1 GSF · βουλή

genitive of quality describing wisdom in counsel

βουλή: counsel, deliberation.

ἐστιν
he is

V9 PAI3S · εἰμί

copulative verb completing the description

εἰμί: to be.

αὐτοῦ
him

RD GSM · αὐτός

object of implied listening or reference within the clause as transmitted

αὐτός: he, she, it; same.

ἀκούετε
listen to

V1 PAI2P · ἀκούω

imperative directing the brothers to heed Simon

ἀκούω: to hear, to listen to.

πάσας
all

A1S APF · πᾶς

adjective modifying 'days'

πᾶς: all, every.

τὰς
the

RA APF · ὁ

article introducing 'days'

ὁ: the article in the accusative feminine plural.

ἡμέρας
days

N1A APF · ἡμέρα

accusative of extent of time

ἡμέρα: day.

αὐτός he RD NSM · αὐτός <i>emphatic pronoun resuming Simon as subject</i> αὐτός: he, she, it; same.	ἔσται will be VF FM13S · εἰμί <i>future verb describing Simon's role</i> εἰμί: to be.	ὕμῶν to you RP GP · σύ <i>genitive pronoun linked with the paternal role in the transmitted phrasing</i> σύ: you.	πατήρ a father N3 NSM · πατήρ <i>predicate nominative naming Simon's guiding role</i> πατήρ: father.
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66 καὶ Ἰουδας Μακκαβαῖος ἰσχυρὸς δυνάμει ἐκ νεότητος αὐτοῦ αὐτὸς ἔσται ὑμῖν ἄρχων στρατιᾶς καὶ πολεμήσει πόλεμον λαῶν

And Judas Maccabaeus, mighty in strength from his youth, shall be your commander of the army and shall fight the battle of the peoples.

Mattathias appoints Judas as military leader for the struggle ahead καὶ

After giving Simon the role of counselor, Mattathias names Judas as the war leader. The verse highlights Judas's strength from youth and frames the coming conflict as a struggle against the nations.

καὶ and C · καί <i>connective introducing the military appointment</i> καί: and, also, even.	Ἰουδας Judas N1T NSM · Ἰούδας <i>proper name identifying the appointed leader</i> Ἰούδας: Judas.	Μακκαβαῖος Maccabaeus N2 NSM · Μακκαβαῖος <i>appositional title identifying Judas by his epithet</i> Μακκαβαῖος: Maccabaeus.	ἰσχυρὸς mighty A1A NSM · ἰσχυρός <i>predicate adjective describing Judas's strength</i> ἰσχυρός: strong, mighty.
δυνάμει in strength N3I DSF · δύναμις <i>dative noun specifying the sphere of his might</i> δύναμις: power, strength, might.	ἐκ from P · ἐκ <i>preposition marking the starting point in time</i> ἐκ: out of, from.	νεότητος youth N3T GSF · νεότης <i>genitive noun marking the time from which his strength is evident</i> νεότης: youth.	αὐτοῦ his RD GSM · αὐτός <i>genitive pronoun modifying 'youth'</i> αὐτός: he, she, it; same.

αὐτός he RD NSM · αὐτός <i>emphatic pronoun resuming Judas as subject</i> αὐτός: he, she, it; same.	ἔσται shall be VF FM13S · εἰμί <i>future verb describing Judas's appointed role</i> εἰμί: to be.	ὕμῃν for you RP DP · σύ <i>dative pronoun marking those served by his leadership</i> σύ: you.	ἄρχων commander N3 NSM · ἄρχων <i>predicate nominative naming Judas's office</i> ἄρχων: ruler, leader, commander.
στρατιᾶς of the army N1A GSF · στρατία <i>genitive noun specifying what he commands</i> στρατία: army, host.	καὶ and C · καί <i>coordinator linking office with action</i> καί: and, also, even.	πολεμήσει he will fight VF FA13S · πολεμέω <i>future verb describing Judas's military task</i> πολεμέω: to wage war, to fight.	πόλεμον the battle N2 ASM · πόλεμος <i>direct object of the fighting verb</i> πόλεμος: war, battle.
λαῶν of the peoples N2 GPM · λαός <i>genitive noun specifying the opposing peoples involved</i> λαός: people, peoples.			

67 καὶ ὑμεῖς προσάξετε πρὸς ὑμᾶς πάντας τοὺς ποιητὰς τοῦ νόμου καὶ ἐκδικήσατε ἐκδίκησιν τοῦ λαοῦ ὑμῶν

| And you, bring to yourselves all who practice the law, and exact vengeance for your people.

| **command** ASYNDETON

| Mattathias turns from naming leaders to charging the broader faithful community to gather the law-observant and pursue the people's vindication.

καὶ
and

C · καί

coordinating conjunction linking this charge to the preceding succession instructions

καί: and, also, even.

ὕμεῖς
you

RP NP · σύ

explicit nominative subject emphasizing the addressees who must carry out the charge

σύ: you (second-person pronoun).

προσάξετε
bring near

VF FAI2P · ἄγω + προς

future imperative-like main verb commanding them to gather allies to themselves

προσάγω: bring to, draw near, gather to.

πρὸς
to

P · πρὸς

preposition introducing the goal of the gathering

πρὸς: to, toward, with.

ὕμᾱς
yourselves

RP AP · σύ

object of the preposition marking the group to whom the faithful are to be attached

σύ: you (second-person pronoun).

πάντας
all

A3 APM · πᾶς

attributive adjective comprehensively qualifying those to be gathered

πᾶς: all, every, whole.

τούς
the ones

RA APM · ὁ

article substantivizing the following noun into a class of people

ὁ: the definite article.

ποιητάς
doers

N1M APM · ποιητής

substantival noun naming those who actively carry out the law

ποιητής: doer, maker, practitioner.

τοῦ
of the

RA GSM · ὁ

genitive article introducing the standard or content practiced

ὁ: the definite article.

νόμου
law

N2 GSM · νόμος

genitive noun specifying what these men practice

νόμος: law, custom, instruction.

καὶ
and

C · καί

conjunction linking the gathering command with the retaliatory command

καί: and, also, even.

ἐκδικήσατε
exact justice

VA AAD2P · δικάω + ἐκ

aorist imperative main verb calling for decisive vindication

ἐκδικέω: avenge, exact justice, vindicate.

ἐκδίκησιν
vengeance

N3I ASF · ἐκδικήσις

cognate accusative intensifying the act of vindication

ἐκδίκησις: vengeance, vindication, avenging.

τοῦ
for the

RA GSM · ὁ

genitive article introducing the people on whose behalf vengeance is sought

ὁ: the definite article.

λαοῦ
people

N2 GSM · λαός

genitive noun marking the community whose cause is to be vindicated

λαός: people, nation, covenant people.

ὕμῶν
your

RP GP · σύ

genitive pronoun qualifying the people as belonging to the addressees' own community

σύ: you (second-person pronoun).

68 ἀνταπόδοτε ἀνταπόδομα τοῖς ἔθνεσιν καὶ προσέχετε εἰς πρόσταγμα τοῦ νόμου

Repay the nations with repayment, and give heed to the ordinance of the law.

command

ASYNDETON

The final exhortation pairs retributive justice against the nations with careful loyalty to the law's command.

ἀνταπόδοτε

repay

VO AAD2P · δίδωμι + ἀντι ἀπο

aorist imperative main verb demanding decisive recompense

ἀνταποδίδωμι: repay, give back in return, recompense.

ἀνταπόδομα

repayment

N3T APN · ἀνταπόδομα

cognate accusative specifying the recompense to be rendered

ἀνταπόδομα: repayment, requital, recompense.

τοῖς

to the

RA DPN · ὁ

dative article introducing the indirect object receiving repayment

ὁ: the definite article.

ἔθνεσιν

nations

N3E DPN · ἔθνος

dative noun naming the hostile peoples against whom requital is directed

ἔθνος: nation, gentile people, peoples.

καὶ

and

C · καί

conjunction linking the call for requital with the call for careful obedience

καί: and, also, even.

προσέχετε

give heed

V1 PAI2P · ἔχω + προς

present imperative main verb calling for sustained attention and obedience

προσέχω: pay attention to, take heed, be devoted to.

εἰς

to

P · εἰς

preposition introducing the object toward which attention is directed

εἰς: into, to, toward.

πρόσταγμα

ordinance

N3M ASN · πρόσταγμα

object of the preposition naming the directive to which heed must be given

πρόσταγμα: ordinance, command, decree.

τοῦ

of the

RA GSM · ὁ

genitive article introducing the source of the ordinance

ὁ: the definite article.

νόμου

law

N2 GSM · νόμος

genitive noun specifying that the ordinance belongs to the law

νόμος: law, custom, instruction.

69 καὶ εὐλόγησεν αὐτούς καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ

And he blessed them and was gathered to his fathers.

event ASYNDETON

After the farewell charge, Mattathias blesses his sons and the narrative marks his death with the patriarchal formula of being gathered to his fathers.

καὶ

and

C · καί

conjunction advancing the narrative from final commands to final actions

καί: and, also, even.

εὐλόγησεν

blessed

VA AAI3S · εὐλογέω

main verb describing Mattathias's final act toward his sons

εὐλογέω: bless, speak well of, bestow blessing.

αὐτούς

them

RD APM · αὐτός

direct object receiving the patriarchal blessing

αὐτός: he, she, it; self, same.

καὶ

and

C · καί

conjunction joining the blessing with the report of death

καί: and, also, even.

προσετέθη

was gathered

VCI API3S · τίθημι + προς

main verb using the customary death formula for joining one's ancestors

προστίθημι: be added, be gathered, join.

πρὸς

to

P · πρὸς

preposition introducing the company to which he is gathered

πρὸς: to, toward, with.

τοὺς

the

RA APM · ὁ

article marking the ancestral group

ὁ: the definite article.

πατέρας

fathers

N3 APM · πατήρ

accusative noun naming the ancestors joined in death

πατήρ: father, ancestor.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun qualifying the fathers as his own ancestors

αὐτός: he, she, it; self, same.

70 καὶ ἀπέθανεν ἐν τῷ ἑκτῷ καὶ τεσσαρακοστῷ καὶ ἑκατοστῷ ἔτει καὶ ἐτάφη ἐν τάφοις πατέρων αὐτοῦ ἐν Μωδεῖν καὶ ἐκόψαντο αὐτὸν πᾶς Ἰσραὴλ κοπετὸν μέγαν

And he died in the one hundred forty-sixth year and was buried in the tombs of his fathers in Modein, and all Israel mourned for him with great lamentation.

event ASYNDETON

The narrator dates Mattathias's death, records his burial at Modein among his ancestors, and closes the chapter with Israel's public mourning.

καὶ

and

C · καί

conjunction continuing the death report

καί: and, also, even.

ἀπέθανεν

died

VBI AAI3S · θνήσκω + ἀπο

main verb reporting the death of Mattathias

ἀποθνήσκω: die.

ἐν

in

P · ἐν

preposition introducing the dating expression

ἐν: in, on, among.

τῷ

the

RA DSN · ὁ

article beginning the calendrical phrase

ὁ: the definite article.

ἑκτῷ

sixth

A1 DSN · ἕκτος

ordinal adjective contributing to the compound year number

ἕκτος: sixth.

καὶ

and

C · καί

conjunction linking the ordinal elements of the date

καί: and, also, even.

τεσσαρακοστῷ

fortieth

A1 DSN · τεσσαρακοστός

ordinal adjective contributing to the compound year number

τεσσαρακοστός: fortieth.

καὶ

and

C · καί

conjunction linking the final ordinal component in the dating formula

καί: and, also, even.

ἑκατοστῷ

hundredth

A1 DSN · ἑκατοστός

ordinal adjective contributing the century element of the year number

ἑκατοστός: hundredth.

ἔτει

year

N3E DSN · ἔτος

dative noun completing the chronological expression

ἔτος: year.

καὶ

and

C · καί

conjunction moving from death to burial

καί: and, also, even.

ἐτάφη

was buried

VDI API3S · θάπτω

main verb reporting his burial

θάπτω: bury, inter.

ἐν in P · ἐν <i>preposition introducing the burial location</i> ἐν: in, on, among.	τάφοις tombs N2 DPM · τάφος <i>dative noun naming the burial place</i> τάφος: tomb, grave, burial place.	πατέρων of the fathers N3 GPM · πατήρ <i>genitive noun specifying ancestral possession of the tombs</i> πατήρ: father, ancestor.	αὐτοῦ his RD GSM · αὐτός <i>genitive pronoun qualifying the fathers as his own line</i> αὐτός: he, she, it; self, same.
ἐν in P · ἐν <i>preposition introducing the town of burial</i> ἐν: in, on, among.	Μωδεῖν Modein N DSF · Μωδεῖν <i>place name specifying the burial town</i> Μωδεῖν: Modein, the hometown of Mattathias and his family.	καὶ and C · καί <i>conjunction linking burial with national mourning</i> καί: and, also, even.	ἐκόψαντο mourned VAI AMI3P · κόπτω <i>main verb describing the public lament for Mattathias</i> κόπτω: cut, strike; in the middle voice, mourn with lamentation.
αὐτὸν for him RD ASM · αὐτός <i>direct object referring to the deceased as the object of mourning</i> αὐτός: he, she, it; self, same.	πᾶς all A3 NSM · πᾶς <i>adjective functioning substantively with Israel to indicate the whole nation</i> πᾶς: all, every, whole.	Ἰσραηλ Israel N NSM · Ἰσραήλ <i>proper name serving as the subject of the mourning verb</i> Ἰσραήλ: Israel.	κοπετὸν lamentation N2 ASM · κοπετός <i>cognate accusative expressing the mourning performed</i> κοπετός: mourning, lamentation.
μέγαν great A1P ASM · μέγας <i>adjective intensifying the lamentation</i> μέγας: great, large, mighty.			

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.