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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Maccabees, Chapter 3

ΜΑΚΚΑΒΑΙΩΝ Α' Γ'

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 3 turns from Mattathias's testament to Judas's first public campaigns and to the widening imperial response they provoke.

Translation & textual notes

1 Maccabees 3 turns from Mattathias's testament to Judas's first public campaigns and to the widening imperial response they provoke. The chapter opens with an encomiastic portrait of Judas as successor, protector, lion-like fighter, and lasting blessing to Jacob. It then narrates two early victories, first over Apollonius and then over Seron, stressing both Judas's tactical boldness and his theology of divine deliverance: victory does not come from numerical superiority but from the strength that comes from heaven. The second half of the chapter broadens again to royal scale. Antiochus, pressed by financial strain and rebellion, delegates power to Lysias and orders the suppression and replacement of Judea,

while the people gather at Mizpah in fasting, lament, and prayer before Judas organizes the force and exhorts them for battle. Throughout the chapter martial action is framed as covenant defense, protection of the sanctuary, and resistance to efforts aimed at erasing Israel's memory from its land.

Discourse structure of the chapter

A · 3:1-9	Judas succeeds Mattathias and is praised as Israel's lion-like deliverer Judas rises in his father's place, gathers familial and covenantal support, is celebrated in martial similes, suppresses the lawless, and becomes a blessing to Jacob.
B · 3:10-12	Apollonius attacks and is struck down Apollonius assembles a force against Israel, but Judas goes out to meet him, kills him, routs the survivors, and takes both spoil and the sword that becomes his lasting weapon.
C · 3:13-26	Seron is defeated and Judas's name spreads among the nations Seron seeks glory by crushing Judas, but Judas answers fear with theology, defeats him at Beth-horon, and becomes an object of dread among surrounding peoples.
D · 3:27-37	Antiochus reacts in anger and delegates the campaign to Lysias Alarmed by Judas's advances and squeezed by financial strain, Antiochus assembles forces, opens the treasury, appoints Lysias over western affairs, and authorizes the devastation and replacement of Judea.
E · 3:38-54	Foreign forces gather while Judas and the people lament and pray at Mizpah Royal commanders and traders converge for war and enslavement, while Judas and the people assemble in fasting, mourning, scriptural appeal, and direct prayer for mercy.
F · 3:55-60	Judas orders the camp and exhorts the people for battle Judas appoints officers, dismisses those exempt under the law, and urges the remaining fighters to courageous readiness under the sovereign will of heaven.

1 καὶ ἀνέστη Ἰουδᾶς ὁ καλούμενος Μακκαβαῖος υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And Judas, who was called Maccabeus, his son, arose in his place.

Succession to Mattathias καὶ

The narrative moves directly from the father's death to the son's public emergence. Judas does not appear as an isolated warrior but as Mattathias's named successor, taking his place and inheriting the revolt's mandate.

καὶ

and

C · καί

connective carrying the narrative forward into the succession

καί: connective linking the death of Mattathias to the rise of Judas.

ἀνέστη

arose

VHI AAI3S · ἵστημι + ἀνα

finite verb introducing Judas's emergence as leader

→ constative aorist of decisive emergence

ἀνίστημι: 'arise / stand up'; here it marks the assumption of active leadership.

Ἰουδᾶς

Judas

N1T NSM · Ἰούδας

proper name serving as the subject of ἀνέστη

Ἰούδας: Judas, the son of Mattathias who now comes to the front of the narrative.

ὁ

who was

RA NSM · ὁ

article introducing the attributive participial designation

ὁ: article marking the following participle as an identifying description of Judas.

καλούμενος

called

V2 · πμπνσμ καλέω

attributive participle modifying Ἰουδᾶς

→ present participle of customary designation

καλέω: 'call / name'; the participle introduces Judas's well-known epithet.

Μακκαβαῖος

Maccabeus

N2 NSM · Μακκαβαῖος

predicate title completing the participial designation

Μακκαβαῖος: Maccabeus, the sobriquet by which Judas is memorialized in the revolt tradition.

υἱὸς

son

N2 NSM · υἱός

appositional noun identifying Judas's relation to Mattathias

υἱός: son; the term underscores continuity of family and mission.

αὐτοῦ

of him

RD GSM · αὐτός

genitive pronoun dependent on υἱός

αὐτός: pronoun referring back to Mattathias in the filial identification.

ἀντ'

in place of

P · ἀντί

preposition introducing the succession phrase

ἀντί: preposition of substitution, marking Judas as the one who stands in another's stead.

αὐτοῦ

him

RD GSM · αὐτός

genitive pronoun governed by ἀντί

αὐτός: pronoun referring again to Mattathias as the predecessor whom Judas replaces.

2 καὶ ἐβοήθουν αὐτῷ πάντες οἱ ἀδελφοὶ αὐτοῦ καὶ πάντες ὅσοι ἐκολλήθησαν τῷ πατρὶ αὐτοῦ καὶ ἐπολέμουν τὸν πόλεμον Ἰσραὴλ μετ' εὐφροσύνης

And all his brothers helped him, and all who had attached themselves to his father, and they fought the war of Israel with gladness.

Support gathers around Judas

καὶ

Judas's succession is immediately ratified by a community: his brothers and his father's adherents rally to him. The revolt is thus shown as inherited and corporate, not as the charisma of a lone hero.

καὶ

and

C · καί

connective extending the succession notice into collective response

καί: connective linking Judas's rise to the support that gathers around him.

ἐβοήθουν

helped

V2I IAI3P · βοηθέω

finite verb describing the brothers' ongoing support

→ imperfect of sustained assistance

βοηθέω: 'help / come to aid'; the imperfect portrays continuing support rather than a momentary gesture.

αὐτῷ

him

RD DSM · αὐτός

dative pronoun indicating the person aided

αὐτός: dative pronoun referring to Judas as the beneficiary of their aid.

πάντες

all

A3 NPM · πᾶς

substantival adjective stressing the totality of the group

πᾶς: all; emphasizes unanimity among Judas's brothers.

οἱ

the

RA NPM · ὁ

article introducing the subject phrase

οἱ: article marking the following kinship term as the grammatical subject.

ἀδελφοὶ

brothers

N2 NPM · ἀδελφός

subject noun naming Judas's immediate family support

ἀδελφός: brother; here the familial core of the resistance movement.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying ἀδελφοὶ

αὐτός: possessive pronoun identifying the brothers as Judas's own.

καὶ

and

C · καί

connective adding the wider circle of supporters

καί: connective broadening the coalition beyond blood relations.

πάντες

all

A3 NPM · πᾶς

substantival adjective again stressing comprehensiveness

πᾶς: all; the repetition underscores the full extent of the rallying body.

ὅσοι

as many as

A1 NPM · ὅσος

substantival relative adjective introducing the adherent group

ὅσος: as many as / all who; gathers under one heading those aligned with Mattathias.

ἐκολλήθησαν

had joined themselves

VCI API3P · κολλάω

finite verb describing attachment to Mattathias

→ *constative aorist passive of adhesion*

κολλάω: 'join / cling to'; in passive form it conveys committed attachment to a leader or cause.

τῷ

to the

RA DSM · ὁ

article marking the dative object of attachment

τῷ: article introducing the person to whom loyalty had been attached.

πατρί

father

N3 DSM · πατήρ

dative noun governed by ἐκολλήθησαν

πατήρ: father; here Mattathias is remembered as the original rallying figure.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying πατρί

αὐτός: possessive pronoun identifying Mattathias as Judas's father.

καὶ

and

C · καί

connective linking solidarity to martial action

καί: connective moving from gathered support to active warfare.

ἐπολέμουν

were fighting

V2I IAI3P · πολεμέω

finite verb depicting the group's continuing military action

→ *imperfect of ongoing combat*

πολεμέω: 'make war / fight'; the imperfect presents sustained participation in the struggle.

τὸν

the

RA ASM · ὁ

article introducing the cognate object phrase

τὸν: article marking the direct object paired with the cognate noun.

πόλεμον

war

N2 ASM · πόλεμος

cognate object intensifying ἐπολέμουν

πόλεμος: war; the cognate object sharpens the sense of active campaigning.

Ἰσραηλ

of Israel

N DSM · Ἰσραήλ

indeclinable proper name specifying whose war is being fought

Ἰσραήλ: Israel; the struggle is framed as the people's own covenantal war.

μετ'

with

P · μετά

preposition introducing the manner phrase

μετά: preposition with the genitive marking accompanying disposition or manner.

εὐφροσύνης

gladness

N1 GSF · εὐφροσύνη

genitive noun completing the prepositional phrase of manner

εὐφροσύνη: gladness / rejoicing; the revolt is carried forward not only with zeal but with celebratory confidence.

3 καὶ ἐπλάτυνεν δόξαν τῷ λαῷ αὐτοῦ καὶ ἐνεδύσατο θώρακα ὡς γίγας καὶ συνεζώσατο τὰ σκεύη τὰ πολεμικὰ αὐτοῦ καὶ πολέμους συνεστήσατο σκεπάζων παρεμβολὴν ἐν ῥομφαίᾳ

And he widened glory for his people and put on a breastplate like a giant and girded on his weapons of war and engaged in battles, shielding the camp with a sword.

Heroic portrayal of Judas καὶ

The verse shifts into elevated martial portraiture. Judas is presented both as the one who enlarges his people's honor and as a giant-like warrior whose own arming is inseparable from the protection of the camp.

καὶ
and

C · καί

connective continuing the praise sequence

καί: connective carrying the account from support around Judas to his martial prowess.

ἐπλάτυνεν
widened

V1I IAI3S · πλατύνω

finite verb describing Judas's enlargement of his people's honor

→ *imperfect of characteristic effect*

πλατύνω: 'make broad / enlarge'; here figurative for expanding the renown or standing of the people.

δόξαν
glory

N1S ASF · δόξα

direct object of ἐπλάτυνεν

δόξα: glory / honor; the public esteem restored to Israel through Judas's leadership.

τῷ
for the

RA DSM · ὁ

article introducing the dative beneficiary phrase

τῷ: article marking the people as beneficiaries of the enlarged glory.

λαῶ
people

N2 DSM · λαός

dative noun of advantage

λαός: people; the covenant community whose honor Judas magnifies.

αὐτοῦ
his

RD GSM · αὐτός

genitive pronoun modifying λαῶ

αὐτός: possessive pronoun referring to Judas in relation to the people under his leadership.

καὶ
and

C · καί

connective joining honor to battle-readiness

καί: connective moving from public glory to the warrior's self-arming.

ἐνεδύσατο
put on

VAI AMI3S · δύνω + ἐν

finite middle verb describing Judas's arming himself

→ *constative aorist middle of self-investment*

ἐνδύνω: 'put on / clothe oneself'; the middle voice underscores Judas's personal assumption of battle gear.

θώρακα
a breastplate

N3K ASM · θώραξ

direct object of ἐνεδύσατο

θώραξ: breastplate / cuirass; the iconic armor of the heavily armed warrior.

ὡς
like

C · ὡς

comparative particle introducing the simile

ὡς: as / like; marks the heroic comparison that heightens Judas's stature.

γίγας
a giant

N3 NSM · γίγας

comparative noun completing the simile

γίγας: giant; the comparison casts Judas in superhuman martial terms.

καὶ
and

C · καί

connective continuing the arming sequence

καί: connective linking one piece of armor to the next act of equipment.

συνεζώσατο

girded on

VAI AMI3S · ζώννυμι + συν

finite middle verb describing Judas's equipping himself

→ constative aorist middle of martial preparation

συνζώννυμι: 'gird on / fasten about oneself'; another verb of deliberate preparation for combat.

τὰ

the

RA APN · ὁ

article introducing the object phrase

τὰ: article marking the equipment as a definite set of war gear.

σκεύη

gear

N1 APN · σκευή

direct object of συνεζώσατο

σκευός: equipment / gear; here the implements of war rather than ordinary vessels.

τὰ

the

RA APN · ὁ

article introducing the attributive adjective

τὰ: repeated article marking the attributive description of the gear.

πολεμικά

warlike

A1 APN · πολεμικός

attributive adjective modifying σκεύη

πολεμικός: military / warlike; specifies that the equipment is battle gear.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying σκεύη

αὐτός: possessive pronoun identifying the arms as Judas's own.

καί

and

C · καί

connective moving from equipment to combat action

καί: connective linking arming to actual warfare.

πολέμους

battles

N2 APM · πόλεμος

accusative object paired with συνεστήσατο

πόλεμος: war / battle; plural form stresses repeated engagements.

συνεστήσατο

engaged in

VAI AMI3S · ἵστημι + συν

finite middle verb describing Judas's entering into battles

→ constative aorist middle of undertaking combat

συνίστημι: here in the middle, 'engage in / bring on' battles; it presents Judas as an active campaigner.

σκεπάζων

shielding

V1 · παπνσμι σκεπάζω

circumstantial participle explaining the protective effect of his warfare

→ present participle of attendant protection

σκεπάζω: 'cover / shelter / protect'; Judas's fighting is construed as defensive guardianship.

παρεμβολήν

the camp

N1 ASF · παρεμβολή

direct object of σκεπάζων

παρεμβολή: camp / encampment; the vulnerable military community Judas protects.

ἐν

with

P · ἐν

preposition introducing the instrumental phrase

ἐν: preposition used instrumentally here to indicate the means of protection.

ρόμφαία

a sword

N1A DSF · ρομφαία

dative noun completing the instrumental phrase

ρόμφαία: sword; emblem of force, but here placed in service of shielding the camp.

4 καὶ ὡμοιώθη λέοντι ἐν τοῖς ἔργοις αὐτοῦ καὶ ὡς σκύμνος ἐρευγόμενος εἰς θήραν

And he was like a lion in his deeds and like a lion's cub roaring for prey.

Animal simile intensifies the praise

καὶ

The description moves from armor to animal force. Judas is not merely armed like a giant; he acts like a lion, and the image of the roaring cub conveys aggressive vitality, hunger, and unstoppable momentum.

καὶ

and

C · καί

connective extending the encomium with a fresh image

καί: connective advancing the praise from armor imagery to animal comparison.

ὡμοιώθη

was like

VCI API3S · ὁμοιόω

finite passive verb introducing the comparison

→ **constative aorist passive of resemblance**

ὁμοιόω: 'make like / resemble'; the passive expresses how Judas is characterized in heroic simile.

λέοντι

a lion

N3 DSM · λέων

dative noun completing the comparison

λέων: lion; standard biblical image of kingly ferocity and overpowering strength.

ἐν

in

P · ἐν

preposition introducing the sphere of resemblance

ἐν: preposition marking the respect in which the comparison holds true.

τοῖς the RA DPN · ὁ <i>article introducing the dative phrase</i> τοῖς: article marking the sphere phrase describing Judas's actions.	ἔργοις deeds N2N DPN · ἔργον <i>dative noun naming the sphere in which Judas resembles a lion</i> ἔργον: deed / work; the comparison is grounded in observed acts, not merely appearance.	αὐτοῦ his RD GSM · αὐτός <i>genitive pronoun modifying ἔργοις</i> αὐτός: possessive pronoun pointing to Judas's own actions as the basis of the simile.	καὶ and C · καί <i>connective adding a second, intensified comparison</i> καί: connective joining the lion image to the image of the young roaring predator.
ὥς like C · ὥς <i>comparative particle introducing the second simile</i> ὥς: as / like; again marks figurative comparison.	σκύμνος a lion's cub N2 NSM · σκύμνος <i>comparative noun heading the second simile</i> σκύμνος: young lion / lion's cub; the image adds youthful ferocity and raw energy.	ἔρευγόμενος roaring V1 · πμπνσμ ἐρεύγομαι <i>participle modifying σκύμνος</i> → present participle of vivid ongoing action ἐρεύγομαι: 'roar / bellow'; evokes the audible menace of the predator in motion.	εἰς for P · εἰς <i>preposition introducing the goal of the roaring movement</i> εἰς: preposition marking direction or aim, here toward the hunt.
θήραν prey N1A ASF · θήρα <i>accusative noun completing the prepositional phrase</i> θήρα: hunt / prey; the object of predatory pursuit in the simile.			

5 καὶ ἐδίωξεν ἀνόμους ἐξερευνῶν καὶ τοὺς ταρασσοντας τὸν λαὸν αὐτοῦ ἐφλόγισεν

And he pursued lawless men, tracking them out, and he burned up those who troubled his people.

Judas turns his strength against the lawless καὶ

The leonine portrait is given moral direction. Judas's violence is not random display but targeted opposition to the ἄνομοι and to those who actively unsettle the people.

καὶ
and

C · καί

connective continuing the sequence of praise into punitive action

καί: connective moving from simile to concrete acts against the lawless.

ἐδίωξεν
pursued

VAI AAI3S · διώκω

finite verb describing Judas's active pursuit of offenders

→ *constative aorist of pursuit*

διώκω: 'pursue / hunt down'; presents Judas as relentlessly pressing after the wicked.

ἀνόμους
lawless men

A1B APM · ἄνομος

direct object of ἐδίωξεν

ἄνομος: lawless / rebellious; here a substantive for those outside covenantal fidelity.

ἐξερευνῶν
tracking them out

V3 · παπνησμ ἐρευνάω + ἐκ

circumstantial participle elaborating the manner of pursuit

→ *present participle of searching persistence*

ἐξερευνάω: 'search out / track down thoroughly'; intensifies the thoroughness of Judas's pursuit.

καὶ
and

C · καί

connective linking pursuit to punitive judgment

καί: connective adding a second action against those harming the people.

τοὺς
those who were

RA APM · ὁ

article substantivizing the following participle

τοὺς: article turning the participle into a defined group of offenders.

ταράσσοντας
troubling

V1 · παπαπμ τaráσσω

substantival participle naming the troublemakers

→ *present participle of ongoing disturbance*

τaráσσω: 'trouble / disturb / throw into disorder'; identifies active destabilizers of the community.

τὸν
the

RA ASM · ὁ

article introducing the object of the troubling

τὸν: article marking the people as the direct object of hostile disturbance.

λαὸν
people

N2 ASM · λαός

direct object of ταράσσοντας

λαός: people; the covenant community whose stability Judas defends.

αὐτοῦ
his

RD GSM · αὐτός

genitive pronoun modifying λαὸν

αὐτός: possessive pronoun linking the people to Judas as their champion.

ἐφλόγισεν
burned up

VAI AAI3S · φλογίζω

finite verb describing the consuming judgment on the troublemakers

→ *constative aorist of destructive judgment*

φλογίζω: 'set ablaze / burn up'; the verb conveys fierce, consuming punishment.

6 καὶ συνεστάλησαν ἄνομοι ἀπὸ τοῦ φόβου αὐτοῦ καὶ πάντες οἱ ἐργάται τῆς ἀνομίας συνεταράχθησαν καὶ εὐοδώθη σωτηρία ἐν χειρὶ αὐτοῦ

And lawless men were checked because of fear of him, and all the workers of lawlessness were thrown into confusion, and deliverance prospered in his hand.

The lawless recoil and deliverance advances καὶ

This verse states the effect of Judas's action on both sides of the conflict. Fear and confusion seize the agents of lawlessness, while salvation is said to prosper through Judas's hand, combining divine rescue with human agency.

καὶ

and

C · καί

connective introducing the result of Judas's punitive action

καί: connective moving from Judas's pursuit to its effect on the wicked and on Israel's deliverance.

συνεστάλησαν

were checked

VDI API3P · στέλλω + συν

finite passive verb describing the lawless being driven back or constrained

→ constative aorist passive of being cowed

συστέλλω: 'draw together / contract / restrain'; in context the lawless are forced back in fear.

ἄνομοι

lawless men

A1B NPM · ἄνομος

subject noun of συνεστάλησαν

ἄνομος: lawless / impious; the same group once pursued now recoils.

ἀπὸ

because of

P · ἀπό

preposition introducing the cause phrase

ἀπό: preposition here marking cause or source, namely the fear produced by Judas.

τοῦ

the

RA GSM · ὁ

article introducing the causal genitive phrase

τοῦ: article marking the following fear noun.

φόβου

fear

N2 GSM · φόβος

genitive noun governed by ἀπό

φόβος: fear; the emotional force that restrains the wicked.

αὐτοῦ

of him

RD GSM · αὐτός

genitive pronoun modifying φόβου

αὐτός: pronoun referring to Judas as the source of the fear.

καὶ

and

C · καί

connective adding a parallel statement about evildoers

καί: connective reinforcing the comprehensive collapse of the lawless.

πάντες

all

A3 NPM · πᾶς

substantival adjective stressing totality

πᾶς: all; emphasizes that the whole class of evildoers is affected.

οἱ

the

RA NPM · ὁ

article introducing the subject phrase

οἱ: article marking the defined group characterized by their deeds.

ἐργάται

workers

N1M NPM · ἐργατῆς

subject noun naming the practitioners of lawlessness

ἐργατῆς: worker / doer; stresses active practice rather than mere disposition.

τῆς

of

RA GSF · ὁ

article introducing the defining genitive

τῆς: article marking the abstract noun that defines the workers.

ἀνομίας

lawlessness

N1A GSF · ἀνομία

genitive noun defining what kind of workers these are

ἀνομία: lawlessness / violation of covenant order; the sphere in which these agents labor.

συνεταράχθησαν

were thrown into confusion

VQI API3P · ταραάσσω + συν

finite passive verb describing the destabilization of the evildoers

→ constative aorist passive of collective disarray

συνταράσσω: 'throw into confusion / greatly disturb'; the workers of lawlessness lose coherence under pressure.

καὶ

and

C · καί

connective turning from the defeat of the wicked to the success of salvation

καί: connective linking negative judgment on the wicked to positive deliverance for the people.

εὐδοώθη

prospered

VC API3S · εὐδοόω

finite passive verb describing the successful advance of deliverance

→ constative aorist passive of successful progress

εὐδοόω: 'prosper / make successful'; salvation is said to move forward effectively.

σωτηρία

deliverance

N1A NSF · σωτηρία

subject noun of εὐδοώθη

σωτηρία: salvation / deliverance; the rescue of the people as the positive outcome of Judas's campaign.

ἐν

in

P · ἐν

preposition introducing the agency phrase

ἐν: preposition here marking the instrumental or locative sphere of agency.

χειρὶ

the hand

N3 DSF · χεῖρ

dative noun within the agency phrase

χεῖρ: hand; common biblical idiom for agency, power, or effective instrumentality.

αὐτοῦ

of him

RD GSM · αὐτός

genitive pronoun modifying χειρὶ

αὐτός: pronoun referring to Judas, whose hand becomes the instrument through which deliverance advances.

7 καὶ ἐπίκραναν βασιλεῖς πολλοὺς καὶ εὖφρανεν τὸν Ιακωβ ἐν τοῖς ἔργοις αὐτοῦ καὶ ἕως τοῦ αἰῶνος τὸ μνημόσυνον αὐτοῦ εἰς εὐλογίαν

And he embittered many kings and gladdened Jacob by his deeds, and his memory is for a blessing forever.

The encomium climaxes in lasting public memory καὶ

The praise of Judas now states its double effect: hostile rulers are distressed while Jacob rejoices. The final clause casts Judas into commemorative memory, making his name itself part of Israel's blessing tradition.

καὶ
and

C · καί

connective extending the encomium to its social effects

καί: connective carrying the praise of Judas into the sphere of kingship, communal joy, and remembrance.

ἐπίκραναν
embittered

VBI AAI3S · πικραίνω

finite verb describing Judas's troubling impact on foreign rulers

→ constative aorist of causing grief or vexation

πικραίνω: 'make bitter / embitter / vex'; here it marks the distress Judas brings to hostile kings.

βασιλεῖς
kings

N3V APM · βασιλεύς

direct object of ἐπίκραναν

βασιλεύς: king; the term places Judas's impact on an international political scale.

πολλοὺς
many

A1 APM · πολὺς

attributive adjective modifying βασιλεῖς

πολὺς: many; underscores the breadth of rulers unsettled by Judas.

καὶ
and

C · καί

connective contrasting the response of kings with that of Jacob

καί: connective shifting from the bitterness of enemies to the joy of Israel.

εὖφρανεν
gladdened

VA AAI3S · εὐφραίνω

finite verb describing Judas's joyful effect on his own people

→ constative aorist of causing rejoicing

εὐφραίνω: 'make glad / cheer'; Judas's deeds generate covenantal joy among the people.

τὸν
the

RA ASM · ὁ

article introducing the poetic name for Israel

τὸν: article marking the direct object represented by the patriarchal name.

Ιακωβ
Jacob

N ASM · Ἰακώβ

indeclinable proper name standing for the people of Israel

Ἰακώβ: Jacob; the patriarchal name functions metonymically for the covenant people.

ἐν

by

P · ἐν

preposition introducing the sphere or means of the gladness

ἐν: preposition marking the deeds as the sphere or means by which Jacob rejoices.

τοῖς

the

RA DPN · ὁ

article introducing the dative phrase

τοῖς: article marking the concrete acts that ground Judas's reputation.

ἔργοις

deeds

N2N DPN · ἔργον

dative noun completing the prepositional phrase

ἔργον: deed / work; Judas's glory rests on concrete acts rather than mere acclaim.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying ἔργοις

αὐτός: possessive pronoun referring to Judas's own works.

καὶ

and

C · καί

connective introducing the memorial conclusion

καί: connective drawing the encomium into a statement of enduring remembrance.

ἕως

until

D · ἕως

marker of temporal extent

ἕως: until / as far as; marks the sweep of enduring duration.

τοῦ

the

RA GSM · ὁ

article introducing the temporal genitive

τοῦ: article marking the genitival expression of age or permanence.

αἰῶνος

age

N3W GSM · αἰών

genitive noun expressing continuing duration

αἰών: age / eternity; in context it conveys enduring remembrance.

τὸ

the

RA NSN · ὁ

article introducing the subject noun

τὸ: article marking the memorial itself as the subject of the closing clause.

μνημόσυνον

memory

N2N NSN · μνημόσυνον

subject noun of the implied copular sense

μνημόσυνον: memorial / memory; not merely recollection but honored remembrance.

αὐτοῦ

of him

RD GSM · αὐτός

genitive pronoun modifying μνημόσυνον

αὐτός: pronoun referring to Judas as the one remembered.

εἰς

for

P · εἰς

preposition introducing the result or function phrase

εἰς: preposition marking the memorial's resulting character or purpose.

εὐλογίαν

blessing

N1A ASF · εὐλογία

accusative noun completing the result phrase

εὐλογία: blessing; the memory of Judas belongs among those remembered with honor and gratitude.

8 καὶ διῆλθεν ἐν πόλεσιν Ιουδα καὶ ἐξωλέθρευσεν ἀσεβεῖς ἐξ αὐτῆς καὶ ἀπέστρεψεν ὀργὴν ἀπὸ Ισραηλ

And he went through the cities of Judah and destroyed the ungodly out of it and turned away wrath from Israel.

Judas's campaigns purge Judah internally καὶ

The focus narrows from kings to the land itself. Judas's work is portrayed as internal cleansing; he moves through Judean towns, removes the impious, and thereby diverts wrath from Israel.

καὶ
and

C · καί

connective moving from praise to action within Judah

καί: connective shifting the encomium into territorial and covenantal reform.

διῆλθεν

went through

VBI AAI3S · ἔρχομαι + δια

finite verb describing Judas's circuit through the land

→ constative aorist of movement through multiple locations

διέρχομαι: 'go through / pass through'; Judas actively traverses Judah rather than remaining defensive.

ἐν

through

P · ἐν

preposition introducing the sphere of movement

ἐν: preposition marking the cities as the setting through which Judas moves.

πόλεσιν

cities

N3I DPF · πόλις

dative noun completing the locative phrase

πόλις: city; the struggle extends into local Judean settlements.

Ιουδα

of Judah

N GSM · Ἰουδά

indeclinable proper name specifying the territory

Ἰουδά: Judah; the ancestral land now becomes the field of Judas's purgative campaign.

καὶ

and

C · καί

connective linking movement with judgment

καί: connective tying Judas's circuit to the removal of the impious.

ἐξωλέθρευσεν

destroyed

VAI AAI3S · ὀλεθρεύω + ἐκ

finite verb expressing forceful elimination

→ constative aorist of exterminating judgment

ἐξολεθρεύω: 'destroy utterly / root out'; a strong verb of removing corrupting elements from the land.

ἀσεβεῖς

ungodly men

A3H APM · ἀσεβής

direct object of ἐξωλέθρευσεν

ἀσεβής: ungodly / impious; substantive for those living in contempt of covenant fidelity.

ἐξ out of P · ἐκ <i>preposition introducing the removal phrase</i> ἐκ: preposition of extraction, highlighting removal from within the land.	αὐτῆς it RD GSF · αὐτός <i>genitive pronoun governed by ἐξ</i> αὐτός: pronoun referring back to Judah as the sphere purged.	καὶ and C · καί <i>connective introducing the theological result</i> καί: connective turning from military reform to covenantal consequence.	ἀπέστρεψεν turned away VAI AAI3S · στρέφω + ἀπο <i>finite verb describing the removal of divine wrath</i> → <i>constative aorist of reversal</i> ἀποστρέφω: 'turn away / remove'; Judas's action is depicted as averting judgment.
ὀργήν wrath N1 ASF · ὀργή <i>direct object of ἀπέστρεψεν</i> ὀργή: wrath; the term likely implies divine anger provoked by covenantal corruption.	ἀπὸ from P · ἀπό <i>preposition introducing the people spared from wrath</i> ἀπό: preposition marking separation away from the threatened community.	Ἰσραηλ Israel N GSM · Ἰσραήλ <i>indeclinable proper name completing the prepositional phrase</i> Ἰσραήλ: Israel; the whole covenant people benefit from Judas's cleansing action.	

9 καὶ ὠνομάσθη ἕως ἐσχάτου γῆς καὶ συνήγαγεν ἀπολλυμένους

And he was named to the end of the earth, and he gathered in those who were perishing.

Judas's fame spreads and his work becomes restorative καὶ

The encomium ends by pairing renown with rescue. Judas is not only widely known; he becomes the one who gathers up the endangered remnant rather than allowing it to vanish.

καὶ and C · καί <i>connective carrying the praise toward its final summary</i> καί: connective joining worldwide fame to restorative action.	ὠνομάσθη was named VCI API3S · ὀνομάζω <i>finite passive verb describing public reputation</i> → constative aorist passive of becoming renowned ὀνομάζω: 'name / call'; in passive form it marks the spread of Judas's recognized name.	ἕως as far as D · ἕως <i>marker of spatial extent</i> ἕως: as far as / until; here indicating the far reach of Judas's fame.	ἔσχάτου the end A1 GSM · ἔσχατος <i>substantivized adjective within the extent phrase</i> ἔσχατος: last / outermost; substantivized for the furthest limit.
γῆς of the earth N1 GSF · γῆ <i>genitive noun completing the phrase of extent</i> γῆ: earth / land; universalizing the reach of Judas's reputation.	καὶ and C · καί <i>connective adding Judas's restorative action</i> καί: connective turning from renown to rescue.	συνήγαγεν gathered VBI AAI3S · ἄγω + συν <i>finite verb describing the regathering of the endangered</i> → constative aorist of collection and restoration συνάγω: 'gather together'; a key restoration verb, suggesting protection and renewed cohesion.	ἀπολλυμένους those who were perishing V5 · πιπαπμ ὀλλύω + ἀπο <i>substantival participle functioning as the object of συνήγαγεν</i> → present middle/passive participle of ongoing ruin ἀπόλλυμι: 'destroy / perish'; the participle names those in danger of being lost whom Judas regathers.

10 καὶ συνήγαγεν Ἀπολλώνιος ἔθνη καὶ ἀπὸ Σαμαρείας δύναμιν μεγάλην τοῦ πολεμῆσαι πρὸς τὸν Ἰσραηλ

And Apollonius gathered nations, and from Samaria a great force, to make war against Israel.

The first counterattack against Judas is launched καὶ

The chapter now turns from praise to direct conflict. Apollonius responds to Judas's rise by assembling a mixed hostile force, framing the encounter as a war not merely with Judas but with Israel itself.

καὶ
and

C · καί

connective marking the shift from encomium to opposition

καί: connective introducing the first enemy mobilization against Judas.

συνήγαγεν
gathered

VBI AAI3S · ἄγω + συν

finite verb describing hostile mobilization

→ constative aorist of assembling forces

συνάγω: 'gather together'; the same gathering verb now appears on the enemy side.

Ἀπολλώνιος
Apollonius

N2 NSM · Ἀπολλώνιος

proper name serving as the subject of συνήγαγεν

Ἀπολλώνιος: Apollonius, the first major opponent named against Judas in this chapter.

ἔθνη
nations

N3E APN · ἔθνος

direct object of συνήγαγεν

ἔθνος: nations / Gentile peoples; the hostile force is multi-ethnic rather than local only.

καὶ
and

C · καί

connective adding a second source of military strength

καί: connective broadening the composition of Apollonius's force.

ἀπὸ
from

P · ἀπό

preposition introducing the source phrase

ἀπό: preposition marking the geographic origin of the additional force.

Σαμαρείας
Samaria

N1A GSF · Σαμαρεία

genitive place name governed by ἀπό

Σαμαρεία: Samaria; the neighboring region contributes manpower against Israel.

δύναμιν
force

N3I ASF · δύναμις

accusative object continuing what Apollonius gathered

δύναμις: force / army; military strength mobilized for the campaign.

μεγάλην
great

A1 ASF · μέγας

attributive adjective modifying δύναμιν

μέγας: great / large; emphasizes the intimidating size of the force.

τοῦ
to

RA GSN · ὁ

article introducing the articular infinitive of purpose

τοῦ: article used with the infinitive to express purpose.

πολεμῆσαι
make war

VA AAN · πολεμέω

articular infinitive expressing purpose

→ aorist infinitive of intended campaign

πολεμέω: 'make war / fight'; states the explicit purpose of the mobilization.

πρὸς
against

P · πρὸς

preposition introducing the target of the war

πρὸς: against / toward; here marks hostile orientation.

τὸν
the

RA ASM · ὁ

article introducing the object of opposition

τὸν: article marking the people against whom the force is directed.

Ἰσραηλ
Israel

N ASM · Ἰσραήλ

indeclinable proper name completing the prepositional phrase

Ἰσραήλ: Israel; the conflict is explicitly cast as war against the people as a whole.

11 καὶ ἔγνω Ἰουδᾶς καὶ ἐξῆλθεν εἰς συνάντησιν αὐτῷ καὶ ἐπάταξεν αὐτὸν καὶ ἀπέκτεινεν καὶ ἔπεσον τραυματαῖαι πολλοί καὶ οἱ ἐπίλοιποι ἔφυγον

And Judas learned of it and went out to meet him and struck him and killed him, and many fell wounded, and the rest fled.

Apollonius is decisively defeated καὶ

The response is immediate and aggressive. Judas does not wait behind defenses but goes out to meet the attack, kills Apollonius himself, and turns the encounter into a rout.

καὶ
and

C · καί

connective advancing from enemy mobilization to Judas's response

καί: connective carrying the narrative into the encounter itself.

ἔγνω
learned

VZI AAI3S · γινώσκω

finite verb of perception introducing Judas's reaction

→ ingressive aorist of coming to know

γινώσκω: 'know / learn'; Judas is informed and acts at once.

Ἰουδᾶς
Judas

N1T NSM · Ἰούδας

proper name serving as the subject of the response sequence

Ἰούδας: Judas, now acting as active field commander rather than merely praised hero.

καὶ
and

C · καί

connective linking knowledge to action

καί: connective showing immediate transition from report to counter-move.

ἐξῆλθεν
went out

VBI AAI3S · ἔρχομαι + ἐκ

finite verb describing Judas's movement to engage the enemy

→ constative aorist of decisive advance

ἐξέρχομαι: 'go out'; a battle verb of initiative rather than passive defense.

εἰς
to

P · εἰς

preposition introducing the encounter phrase

εἰς: preposition marking movement toward direct confrontation.

συνάντησιν
meeting

N3I ASF · συνάντησις

accusative noun completing the phrase of hostile encounter

συνάντησις: meeting / encounter; here a military clash rather than peaceful reception.

αὐτῷ
him

RD DSM · αὐτός

dative pronoun referring to Apollonius

αὐτός: pronoun identifying the opponent whom Judas meets.

καὶ
and

C · καί

connective joining encounter to the strike

καί: connective compressing the rapid battle sequence.

ἐπάταξεν
struck

VAI AAI3S · πατάσσω

finite verb describing the blow against Apollonius

→ constative aorist of martial striking

πατάσσω: 'strike / smite'; a common biblical battle verb of decisive contact.

αὐτόν
him

RD ASM · αὐτός

direct object of ἐπάταξεν

αὐτός: pronoun referring to Apollonius as the one personally struck.

καὶ
and

C · καί

connective linking the strike to the kill

καί: connective intensifying the rapid sequence of victory.

ἀπέκτεινεν
killed

VAI AAI3S · κτείνω + ἄπο

finite verb expressing Apollonius's death

→ constative aorist of lethal action

ἀποκτείνω: 'kill / put to death'; the enemy leader is removed outright.

καὶ
and

C · καί

connective widening the effect from leader to troops

καί: connective extending the result from the commander to the army.

ἔπεσον
fell

VBI AAI3P · πίπτω

finite verb describing battlefield collapse

→ constative aorist of falling in combat

πίπτω: 'fall'; battle idiom for being struck down.

τραυματίαι
wounded men

N1T NPM · τραυματίας

subject complement specifying the condition of those who fell

τραυματίας: wounded man / casualty; marks the battle's heavy human cost.

πολλοί
many

A1 NPM · πολὺς

adjectival modifier stressing the extent of casualties

πολύς: many; the losses of Apollonius's side are substantial.

καὶ
and

C · καί

connective adding the final result for the survivors

καί: connective moving from casualties to collapse of the remnant.

οἱ
the

RA NPM · ὁ

article introducing the surviving remnant

οἱ: article marking the group left over after the defeat.

ἐπίλοιποι
rest

A1B NPM · ἐπίλοιπος

substantival adjective naming the survivors

ἐπίλοιπος: remaining / left over; those not killed are reduced to fugitives.

ἔφυγον
fled

VBI AAI3P · φεύγω

finite verb describing the rout

→ constative aorist of flight

φεύγω: 'flee'; marks the complete collapse of enemy resistance.

12 καὶ ἔλαβον τὰ σκῦλα αὐτῶν καὶ τὴν μάχαιραν Ἀπολλωνίου ἔλαβεν Ιουδας καὶ ἦν πολεμῶν ἐν αὐτῇ πάσας τὰς ἡμέρας

And they took their spoils, and Judas took the sword of Apollonius and kept fighting with it all his days.

The victory yields spoil and a symbolic weapon καὶ

The battle's aftermath is narrated economically but memorably. The spoil belongs to the victors, yet special emphasis falls on Apollonius's sword, which becomes a durable emblem of Judas's continuing warfare.

καὶ

and

C · καί

connective introducing the aftermath of victory

καί: connective moving from rout to the taking of spoil.

ἔλαβον

took

VBI AAI3P · λαμβάνω

finite verb describing the victors' seizure of spoils

→ constative aorist of taking possession

λαμβάνω: 'take / seize'; the standard verb for claiming the fruits of victory.

τὰ

the

RA APN · ὁ

article introducing the spoil phrase

τὰ: article marking the objects taken after battle.

σκῦλα

spoils

N2N APN · σκῦλον

direct object of ἔλαβον

σκῦλον: spoil / plunder; the material outcome of a successful engagement.

αὐτῶν

their

RD GPM · αὐτός

genitive pronoun modifying σκῦλα

αὐτός: possessive pronoun referring to the defeated enemy force.

καὶ

and

C · καί

connective singling out a second item of special importance

καί: connective moving from general spoil to the notable trophy.

τὴν

the

RA ASF · ὁ

article introducing the sword phrase

τὴν: article marking the singled-out weapon.

μάχαιραν

sword

N1A ASF · μάχαιρα

direct object of ἔλαβεν

μάχαιρα: sword; close-combat weapon that becomes Judas's personal trophy.

Ἀπολλωνίου

of Apollonius

N2 GSM · Ἀπολλώνιος

genitive proper name modifying μάχαιραν

Ἀπολλώνιος: Apollonius; the defeated commander's weapon becomes Judas's own.

ἔλαβεν

took

VBI AAI3S · λαμβάνω

finite verb describing Judas's personal taking of the sword

→ **constative aorist of appropriation**

λαμβάνω: 'take'; repeated here for Judas's distinctive acquisition.

Ιουδας

Judas

N1T NSM · Ἰούδας

proper name serving as the subject of ἔλαβεν

Ἰούδας: Judas, singled out here from the collective victors.

καὶ

and

C · καί

connective linking the taking of the sword to its lasting use

καί: connective drawing a line from trophy to enduring practice.

ἦν

was

V9 IAI3S · εἰμί

finite verb forming a periphrastic expression with the participle

→ **imperfect of continuing state**

εἰμί: 'be'; here used periphrastically to describe ongoing action.

πολεμῶν

fighting

V1 · παπνsm πολεμέω

present participle completing the periphrastic verbal expression

→ **present participle of sustained warfare**

πολεμέω: 'make war / fight'; the participle presents Judas's continued use of the sword over time.

ἐν

with

P · ἐν

preposition introducing the instrumental phrase

ἐν: preposition used instrumentally for the weapon by which Judas fought.

αὐτῇ

it

RD DSF · αὐτός

dative pronoun referring to the sword

αὐτός: pronoun pointing back to Apollonius's sword as Judas's continuing weapon.

πάσας

all

A1S APF · πᾶς

adjectival modifier of ἡμέρας

πᾶς: all; emphasizes the durability of this remembered detail.

τὰς

the

RA APF · ὁ

article introducing the temporal phrase

τὰς: article marking the phrase of ongoing duration.

ἡμέρας

days

N1A APF · ἡμέρα

accusative of extent of time

ἡμέρα: day; accusative of duration meaning throughout his days.

13 καὶ ἤκουσεν Σήρων ὁ ἄρχων τῆς δυνάμεως Συρίας ὅτι ἤθροισεν Ιουδας ἄθροισμα καὶ ἐκκλησίαν πιστῶν μετ' αὐτοῦ καὶ ἐκπορευομένων εἰς πόλεμον

And Seron, commander of the army of Syria, heard that Judas had gathered with him a company and an assembly of faithful men who were going out to war.

A second enemy commander reacts to Judas's growing movement καὶ

The report reaching Seron is not merely that Judas is alive but that he has become a rallying center. The language of gathering and faithful assembly presents the revolt as organized and ideologically cohesive.

καὶ

and

C · καί

connective introducing the next hostile response

καί: connective linking the defeat of Apollonius to the reaction of another Syrian commander.

ἤκουσεν

heard

VAI AAI3S · ἀκούω

finite verb of report reception

→ constative aorist of hearing a report

ἀκούω: 'hear'; Seron acts on intelligence about Judas's expanding movement.

Σήρων

Seron

N NSM · Σήρων

proper name serving as subject

Σήρων: Seron, the Syrian commander who now enters the narrative as Judas's next opponent.

ὁ

the

RA NSM · ὁ

article introducing the appositional title

ὁ: article marking the following official designation.

ἄρχων

commander

N3 NSM · ἄρχων

appositional noun identifying Seron's office

ἄρχων: ruler / commander; here an official military leader.

τῆς

of the

RA GSF · ὁ

article introducing the genitive description

τῆς: article marking the army to which Seron belongs.

δυνάμεως

army

N3I GSF · δύναμις

genitive noun dependent on ἄρχων

δύναμις: force / army; here the organized military body under Seron's command.

Συρίας

of Syria

N1A GSF · Συρία

genitive proper name modifying δυνάμεως

Συρία: Syria, identifying the Seleucid military apparatus.

ὅτι
that

C · ὅτι

conjunction introducing reported content

ὅτι: conjunction marking the content of what Seron heard.

ἦθροισεν
had gathered

VAI AAI3S · ἄθροίζω

finite verb within the reported clause

→ **constative aorist of assembling supporters**

ἄθροίζω: 'gather together / assemble'; Judas is portrayed as drawing people into ordered formation.

Ιουδας
Judas

N1T NSM · Ἰούδας

subject of ἦθροισεν

Ἰούδας: Judas, now functioning as the center of a gathered movement.

ἄθροισμα
a company

N3T ASN · ἄθροισμα

direct object of ἦθροισεν

ἄθροισμα: gathered body / company; emphasizes the concrete mustering of forces.

καὶ
and

C · καί

connective joining two near-synonymous gathering terms

καί: connective reinforcing the breadth and coherence of Judas's following.

ἐκκλησίαν
assembly

N1A ASF · ἐκκλησία

second object coordinated with ἄθροισμα

ἐκκλησία: assembly / congregation; a term with communal and covenantal resonance, not merely military massing.

πιστῶν
of faithful men

A1 GPM · πιστός

genitive modifier of ἐκκλησίαν

πιστός: faithful / loyal; the gathered body is defined by fidelity rather than opportunism.

μετ'
with

P · μετά

preposition introducing Judas's accompanying followers

μετά: preposition marking association with Judas.

αὐτοῦ
him

RD GSM · αὐτός

genitive pronoun governed by μετ'

αὐτός: pronoun referring to Judas as the one around whom the faithful gather.

καὶ
and

C · καί

connective adding the movement toward battle

καί: connective moving from gathered identity to active mobilization.

ἐκπορευομένων
going out

V1 · πμπγπμ πορεύομαι + ἐκ

genitive participle describing the faithful as mobilized for battle

→ **present participle of ongoing movement**

ἐκπορεύομαι: 'go out / march out'; the participle shows the faithful already in active campaign motion.

εἰς
for

P · εἰς

preposition introducing the purpose or direction phrase

εἰς: preposition marking the goal of the march.

πόλεμον

war

N2 ASM · πόλεμος

accusative noun completing the phrase of martial purpose

πόλεμος: war; the assembly is not merely gathered but gathered for conflict.

14 καὶ εἶπεν ποιήσω ἑμαυτῷ ὄνομα καὶ δοξασθήσομαι ἐν τῇ βασιλείᾳ καὶ πολεμήσω τὸν Ιουδαν καὶ τοὺς σὺν αὐτῷ τοὺς ἐξουδενοῦντας τὸν λόγον τοῦ βασιλέως

And he said, 'I will make a name for myself and be glorified in the kingdom, and I will make war on Judas and those with him who despise the king's word.'

Seron reveals his motives and frames the rebels politically

καὶ

Seron's speech is driven by self-exaltation. He interprets the conflict as a chance for personal renown and recasts covenantal resistance as contempt for royal command.

καὶ

and

C · καί

connective introducing direct speech

καί: connective carrying the narrative from report to Seron's own ambition.

εἶπεν

said

VBI AAI3S · εἶπον

finite verb introducing Seron's speech

→ constative aorist of speaking

εἶπον: 'say'; introduces the enemy commander's self-revealing declaration.

ποιήσω

I will make

VF FAI1S · ποιέω

finite future verb expressing Seron's resolve

→ predictive future of personal ambition

ποιέω: 'make / do'; here used in the idiom 'make a name for myself.'

ἑμαυτῷ

for myself

RD DSM · ἑμαυτοῦ

dative reflexive pronoun of advantage

ἑμαυτοῦ: myself; Seron's motive is overtly self-regarding.

ὄνομα

a name

N3M ASN · ὄνομα

direct object of ποιήσω

ὄνομα: name / reputation; Seron seeks fame and standing through victory.

καὶ

and

C · καί

connective joining fame and honor

καί: connective extending the ambition from reputation to public glory.

δοξασθήσομαι

I will be glorified

VS FP11S · δοξάζω

finite future passive verb describing expected exaltation

→ *predictive future passive of public honor*

δοξάζω: 'glorify / honor'; the passive presents Seron as expecting recognition and prestige.

ἐν

in

P · ἐν

preposition introducing the sphere of honor

ἐν: preposition marking the setting in which Seron expects glory.

τῇ

the

RA DSF · ὁ

article introducing the dative sphere phrase

τῇ: article marking the realm in which Seron hopes to be magnified.

βασιλεία

kingdom

N1A DSF · βασιλεία

dative noun completing the sphere phrase

βασιλεία: kingdom / royal realm; Seron imagines prestige within Seleucid political order.

καὶ

and

C · καί

connective joining ambition to action

καί: connective moving from boast to intended campaign.

πολεμήσω

I will make war

VF FA11S · πολεμέω

finite future verb stating intended action

→ *predictive future of hostile intent*

πολεμέω: 'make war / fight'; Seron now states the concrete means by which he will win glory.

τὸν

the

RA ASM · ὁ

article introducing the direct object

τὸν: article marking Judas as the target of Seron's hostility.

Ιουδαν

Judas

N1T ASM · Ἰούδας

direct object of πολεμήσω

Ἰούδας: Judas, singled out as the personal target of Seron's campaign.

καὶ

and

C · καί

connective adding Judas's supporters

καί: connective widening Seron's hostility to the whole movement.

τούς

those

RA APM · ὁ

article introducing the accompanying group

τούς: article marking the people associated with Judas.

σὺν with P · σύν <i>preposition expressing association</i> σύν: with; identifies Judas's companions as co-targets.	αὐτῷ him RD DSM · αὐτός <i>dative pronoun governed by σύν</i> αὐτός: pronoun referring to Judas within the association phrase.	τούς those RA APM · ὁ <i>article substantivizing the following participle</i> τούς: article turning the participle into a defined class.	ἐξουδενοῦντας despising V2 · παπαπμ ἐξουδενέω <i>substantival participle describing Judas's supporters</i> → present participle of ongoing contempt ἐξουδενέω: 'treat as nothing / despise'; Seron interprets resistance as contempt for royal authority.
τὸν the RA ASM · ὁ <i>article introducing the object of contempt</i> τὸν: article marking what is allegedly being despised.	λόγον word N2 ASM · λόγος <i>direct object of ἐξουδενοῦντας</i> λόγος: word / command; here the king's authoritative decree.	τοῦ of the RA GSM · ὁ <i>article introducing the possessive genitive</i> τοῦ: article marking the royal source of the command.	βασιλέως king N3V GSM · βασιλεύς <i>genitive noun modifying λόγον</i> βασιλεύς: king; the conflict is framed by Seron as defiance of sovereign order.

15 καὶ προσέθετο καὶ ἀνέβη μετ' αὐτοῦ παρεμβολὴ ἀσεβῶν ἰσχυρὰ βοηθῆσαι αὐτῷ ποιῆσαι τὴν ἐκδίκησιν ἐν υἱοῖς Ἰσραηλ

And he went on, and with him went up a strong camp of ungodly men to help him carry out vengeance among the sons of Israel.

Seron's boast is matched by a substantial impious force καὶ

The narrative confirms that Seron's confidence is backed by numbers. Yet the force is characterized morally as ἀσεβεῖς, so the coming conflict is again cast as covenantal rather than merely strategic.

καὶ
and

C · καί

connective continuing Seron's campaign movement

καί: connective linking speech to mobilized action.

προσέθετο
went on

VEI AMI3S · τίθημι + προς

finite middle verb expressing continuation

→ *constative aorist middle of further advance*

προστίθημι: in the middle, 'continue / proceed further'; Seron presses on with his plan.

καὶ
and

C · καί

connective joining continuation with ascent

καί: connective advancing the action geographically and militarily.

ἀνέβη
went up

VZI AAI3S · βαίνω + ἀνα

finite verb describing upward military movement

→ *constative aorist of ascent*

ἀναβαίνω: 'go up / ascend'; common travel and campaign verb in hill-country warfare.

μετ'
with

P · μετά

preposition introducing accompanying force

μετά: with; marks the troops moving alongside Seron.

αὐτοῦ
him

RD GSM · αὐτός

genitive pronoun governed by μετ'

αὐτός: pronoun referring to Seron as the force's leader.

παρεμβολή
camp

N1 NSF · παρεμβολή

subject noun of ἀνέβη

παρεμβολή: camp / military host; the organized body accompanying Seron.

ἀσεβῶν
of ungodly men

A3H GPM · ἀσεβής

genitive modifier of παρεμβολή

ἀσεβής: ungodly / impious; the force is morally described, not only militarily sized.

ἰσχυρά
strong

A1A NSF · ἰσχυρός

attributive adjective modifying παρεμβολή

ἰσχυρός: strong / mighty; marks the camp as formidable in apparent strength.

βοηθῆσαι
to help

VA AAN · βοηθέω

infinitive expressing purpose

→ *aorist infinitive of intended support*

βοηθέω: 'help / aid'; the camp accompanies Seron in order to reinforce him.

αὐτῷ
him

RD DSM · αὐτός

dative pronoun complementing βοηθῆσαι

αὐτός: pronoun referring to Seron as the one to be assisted.

ποιῆσαι
to carry out

VA AAN · ποιέω

complementary infinitive further specifying the purpose

→ *aorist infinitive of intended execution*

ποιέω: 'do / carry out'; here it introduces the punitive goal of the campaign.

τὴν
the

RA ASF · ὁ

article introducing the object of ποιῆσαι

τὴν: article marking the vengeance Seron intends to execute.

ἐκδίκησιν
vengeance

N3I ASF · ἐκδίκησις

direct object of ποιῆσαι

ἐκδίκησις: vengeance / punishment; Seron sees the campaign as punitive retribution.

ἐν
among

P · ἐν

preposition introducing the sphere of punitive action

ἐν: preposition marking the people within whom the vengeance will be enacted.

υἱοῖς
sons

N2 DPM · υἱός

dative noun completing the prepositional phrase

υἱός: sons; part of the common covenantal designation 'sons of Israel!'

Ισραηλ

of Israel

N GSM · Ἰσραήλ

indeclinable proper name specifying the people targeted

Ἰσραήλ: Israel; the punitive aim is directed against the covenant people.

16 καὶ ἤγγισεν ἕως ἀναβάσεως Βαιθωρων καὶ ἐξῆλθεν Ιουδας εἰς συνάντησιν αὐτῷ ὀλιγοστός

And he came near as far as the ascent of Beth-horon, and Judas went out to meet him with only a few men.

The armies converge at the Beth-horon ascent καὶ

Topography now matters. The approach to Beth-horon sets the scene for a confrontation in constricted terrain, while Judas's numerical smallness is stated bluntly before his speech answers it theologically.

καὶ

and

C · καί

connective introducing the physical approach to battle

καί: connective shifting from mobilization to the moment of geographic convergence.

ἤγγισεν

came near

VAI AAI3S · ἐγγίζω

finite verb of approach

→ *constative aorist of drawing near*

ἐγγίζω: 'come near / approach'; the enemy force advances into striking distance.

ἕως

as far as

C · ἕως

marker of spatial limit

ἕως: as far as; marks the terminus of the enemy's advance.

ἀναβάσεως

the ascent

N3I GSF · ἀνάβασις

genitive noun within the limit phrase

ἀνάβασις: ascent / uphill pass; a tactically significant topographical feature.

Βαιθωρων of Beth-horon N GS · Βαιθωρων <i>indeclinable place name modifying ἀναβάσεως</i> Βαιθωρών: Beth-horon, the well-known ridge route and battlefield approach.	καὶ and C · καί <i>connective linking enemy approach and Judas's response</i> καί: connective marking Judas's immediate counter-movement.	ἐξῆλθεν went out VBI AAI3S · ἔρχομαι + ἐκ <i>finite verb of counter-advance</i> → <i>constative aorist of decisive movement</i> ἐξέρχομαι: 'go out'; Judas again takes the initiative rather than waiting passively.	Ιουδας Judas N1T NSM · Ἰούδας <i>subject of ἐξῆλθεν</i> Ἰούδας: Judas, once more leading personally from the front.
εἰς to P · εἰς <i>preposition introducing the encounter phrase</i> εἰς: preposition marking movement toward direct engagement.	συνάντησιν meet N3I ASF · συνάντησις <i>accusative noun expressing hostile meeting</i> συνάντησις: encounter / meeting; in battle context, face-to-face collision.	αὐτῷ him RD DSM · αὐτός <i>dative pronoun referring to Seron</i> αὐτός: pronoun identifying Seron as the one met by Judas.	ὀλιγοστός few in number A1 NSM · ὀλιγοστός <i>predicative adjective describing Judas's force</i> ὀλιγοστός: few / scant; the adjective underlines numerical weakness before the speech on divine deliverance.

17 ὥς δὲ εἶδον τὴν παρεμβολὴν ἐρχομένην εἰς συνάντησιν αὐτῶν εἶπον τῷ Ιουδα τί δυνησόμεθα ὀλιγοστοὶ ὄντες πολεμῆσαι πρὸς πλῆθος τοσοῦτο ἰσχυρόν καὶ ἡμεῖς ἐκλελύμεθα ἀσιτοῦντες σήμερον

And when they saw the camp coming to meet them, they said to Judas, 'How shall we, being few, be able to fight against so great and strong a multitude? And we are exhausted, having eaten nothing today.'

Judas's companions voice fear and weakness

ὥς δὲ

The narrative pauses for the perspective of Judas's men. Their objection is realistic: they are outnumbered, the opposing force is strong, and fasting has left them physically drained.

ὡς

when

C · ὡς

subordinating conjunction introducing the temporal clause

ὡς: when / as; marks the moment at which fear becomes verbalized.

δὲ

but

X · δέ

postpositive connective marking development

δέ: mild adversative or developmental particle introducing the men's reaction.

εἶδον

they saw

VBI AAI3P · ὁράω

finite verb of perception in the temporal clause

→ *constative aorist of sight*

ὁράω: 'see'; the visible size of the enemy provokes the objection.

τὴν

the

RA ASF · ὁ

article introducing the object seen

τὴν: article marking the approaching camp as the object of perception.

παρεμβολὴν

camp

N1 ASF · παρεμβολή

direct object of εἶδον

παρεμβολή: camp / host; the enemy's organized military body.

ἐρχομένην

coming

V1 · πιπασφ ἔρχομαι

participle modifying παρεμβολὴν

→ *present participle of visible approach*

ἔρχομαι: 'come'; the participle makes the danger immediate and advancing.

εἰς

to

P · εἰς

preposition introducing the encounter phrase

εἰς: preposition marking movement toward confrontation.

συνάντησιν

meet

N3I ASF · συνάντησις

accusative noun completing the approach phrase

συνάντησις: encounter / meeting; the enemy is advancing into direct clash.

αὐτῶν

them

RD GPM · αὐτός

genitive pronoun governed by the encounter expression

αὐτός: pronoun referring to Judas's side as the ones being approached.

εἶπον

they said

VBI AAI3P · εἶπον

finite verb introducing the direct speech

→ *constative aorist of speaking*

εἶπον: 'say'; the companions now articulate the fear provoked by what they saw.

τῷ

to

RA DSM · ὁ

article introducing the indirect object

τῷ: article marking Judas as the recipient of the complaint.

Ιουδα

Judas

N1T DSM · Ἰούδας

indirect object of εἶπον

Ἰούδας: Judas, addressed as the leader expected to answer the crisis.

τί

how

RI NSN · τίς

interrogative introducing the question

τίς: here idiomatically 'how?' asking about possibility under present conditions.

δυνησόμεθα

shall we be able

VF FMI1P · δύναμαι

main verb of the question

→ future middle of perceived ability

δύναμαι: 'be able / can'; the question centers on practical capacity.

ὀλιγοστοὶ

few in number

A1 NPM · ὀλιγοστός

predicative adjective describing the speakers

ὀλιγοστός: few / scant; the men foreground their small numbers.

ὄντες

being

V9 · παπνπμ εἰμί

circumstantial participle modifying the implied subject

→ present participle of attendant state

εἰμί: 'be'; the participle frames their numerical weakness as the relevant condition.

πολεμῆσαι

to fight

VA AAN · πολεμέω

complementary infinitive with δυνησόμεθα

→ aorist infinitive of contemplated battle action

πολεμέω: 'fight / make war'; the immediate question is whether battle is even possible.

πρὸς

against

P · πρὸς

preposition introducing the opposing force

πρὸς: against; marks the hostile face-off.

πλῆθος

a multitude

N3E ASN · πλῆθος

object of πρὸς

πλῆθος: multitude / mass; the enemy is perceived as overwhelming in numbers.

τοσοῦτο

so great

RD ASN · τοσοῦτος

demonstrative modifier of πλῆθος

τοσοῦτος: so great / so large; intensifies the scale of the threat.

ἰσχυρόν

strong

A1A ASN · ἰσχυρός

attributive adjective modifying πλῆθος

ἰσχυρός: strong / mighty; the enemy is formidable in quality as well as number.

καὶ

and

C · καί

connective adding a second reason for fear

καί: connective moving from numerical disadvantage to physical exhaustion.

ἡμεῖς

we

RP NP · ἐγώ

explicit pronoun emphasizing the speakers' condition

ἐγώ: first-person pronoun used emphatically in contrast to the enemy.

ἐκλελύμεθα

are exhausted

VM XMI1P · λύω + ἐκ

finite verb describing present depleted condition

→ perfect middle/passive of enfeebled state

ἐκλύω: 'loosen utterly / weaken / exhaust'; the perfect stresses their present state of depletion.

ἀσιτοῦντες

having eaten nothing

V2 · παπνπι ἀσιτέω

circumstantial participle explaining the cause of exhaustion

→ present participle of fasting deprivation

ἀσιτέω: 'go without food / fast'; their weakness is tied to lack of nourishment.

σήμερον

today

D · σήμερον

adverb marking the immediate time frame

σήμερον: today; the deprivation is current and acute.

18 καὶ εἶπεν Ἰουδας εὐκόπον ἔστιν συγκλεισθῆναι πολλοὺς ἐν χερσὶν ὀλίγων καὶ οὐκ ἔστιν διαφορὰ ἐναντίον τοῦ οὐρανοῦ σῶζειν ἐν πολλοῖς ἢ ἐν ὀλίγοις

And Judas said, 'It is easy for many to be shut up into the hands of a few, and before heaven there is no difference in saving by many or by few.'

Judas answers fear with theology of divine freedom καὶ

Judas does not deny the numerical disparity; he relativizes it. The argument shifts the frame from human calculation to heaven's unrestricted power to save.

καὶ

and

C · καί

connective introducing Judas's reply

καί: connective moving from the men's fear to Judas's answer.

εἶπεν

said

VBI AAI3S · εἶπον

finite verb introducing direct speech

→ constative aorist of speaking

εἶπον: 'say'; introduces Judas's theological rebuttal.

Ἰουδας

Judas

N1T NSM · Ἰούδας

subject of εἶπεν

Ἰούδας: Judas, answering as leader and interpreter of events.

εὐκόπον

easy

A1B NSN · εὐκοπος

predicate adjective with ἔστιν

εὐκοπος: easy / not difficult; Judas asserts divine possibility where the men see impossibility.

ἐστιν

it is

V9 PAI3S · εἰμί

copular verb linking predicate and infinitive clause

→ present of general truth

εἰμί: 'be'; here introducing a maxim-like assertion.

συγκλεισθῆναι

to be shut up

VC APN · κλείω + συν

complementary infinitive completing εὐκοπὸν ἐστιν

→ aorist passive infinitive of being hemmed in or handed over

συγκλείω: 'shut up / hem in / deliver over'; the many can be confined by divine action into a few hands.

πολλούς

many

A1 APM · πολὺς

accusative subject of the infinitive

πολὺς: many; the numerically superior enemy is the one Judas relativizes.

ἐν

into

P · ἐν

preposition within the idiom of agency or control

ἐν: here functioning idiomatically in the phrase 'in the hands of.'

χερσὶν

hands

N3 DPF · χεῖρ

dative noun in the control/agential phrase

χεῖρ: hand; common biblical idiom for power or agency.

ὀλίγων

of a few

A1 GPM · ὀλίγος

genitive modifier completing the idiom with χερσὶν

ὀλίγος: few; the very condition feared by the men becomes irrelevant in Judas's maxim.

καὶ

and

C · καί

connective adding the explanatory theological principle

καί: connective moving from aphorism to explicit theological rationale.

οὐκ

not

D · οὐ

negative particle with ἔστιν

οὐ: standard negation denying any real distinction.

ἔστιν

there is

V9 PAI3S · εἰμί

finite existential verb

→ present of general theological truth

εἰμί: 'be'; here used existentially in a maxim.

διαφορὰ

difference

N1A NSF · διαφορά

subject noun of ἔστιν

διαφορά: difference / distinction; none exists for heaven between large and small means.

ἐναντίον

before

P · ἐναντίον

preposition introducing the heavenly perspective

ἐναντίον: before / in the sight of; locates the principle in the divine viewpoint.

τοῦ

the

RA GSM · ὁ

article introducing the genitive object of ἐναντίον

τοῦ: article marking the reverential title that follows.

οὐρανοῦ

heaven

N2 GSM · οὐρανός

genitive noun governed by ἐναντίον

οὐρανός: heaven; reverential circumlocution for God and his sovereign power.

σώζειν

to save

V1 PAN · σώζω

infinitive expressing the action under discussion

→ **present infinitive of saving activity**

σώζω: 'save / deliver'; the core theological claim concerns God's power to rescue.

ἐν

by

P · ἐν

preposition introducing means

ἐν: preposition marking the means or instrumentality of deliverance.

πολλοῖς

many

A1 DPM · πολὺς

dative complement after ἐν

πολὺς: many; one possible human means of salvation, but not a necessary one.

ἢ

or

C · ἢ

disjunctive conjunction

ἢ: or; marks the contrast between numerical abundance and scarcity.

ἐν

by

P · ἐν

preposition repeated with the second term

ἐν: repeated to balance the alternatives.

ὀλίγοις

few

A1 DPM · ὀλίγος

dative complement after ἐν

ὀλίγος: few; Judas's own side may be few, yet heaven's saving freedom is unchanged.

19 ὅτι οὐκ ἐν πλήθει δυνάμεως νίκη πολέμου ἐστίν ἀλλ' ἐκ τοῦ οὐρανοῦ ἡ ἰσχὺς

For victory in war is not in the multitude of force, but strength is from heaven.

Ground for Judas's confidence

ὅτι

Judas now states the principle beneath his earlier maxim. Military victory does not arise from numerical mass itself; real effective power comes from heaven.

ὅτι

for

C · ὅτι

conjunction introducing the reason for Judas's claim

ὅτι: for / because; here it grounds Judas's prior assertion about divine deliverance.

οὐκ

not

D · οὐ

negative particle with ἐστίν

οὐ: standard negation denying that victory is rooted in numerical mass.

ἐν

in

P · ἐν

preposition introducing the sphere or source denied

ἐν: preposition marking the sphere in which victory is falsely assumed to reside.

πλήθει

multitude

N3E DSN · πλήθος

dative noun completing the prepositional phrase

πλήθος: multitude / mass; the visible quantity of troops.

δυνάμεως

of force

N3I GSF · δύναμις

genitive noun modifying πλήθει

δύναμις: force / military power; specifies that the multitude is martial strength.

νίκη

victory

N1 NSF · νίκη

subject noun of ἐστίν

νίκη: victory; the desired outcome of battle placed at the center of the claim.

πολέμου

of war

N2 GSM · πόλεμος

genitive noun modifying νίκη

πόλεμος: war; specifies the sphere in which this principle applies.

ἐστίν

is

V9 PAI3S · εἰμί

copular verb

→ present of general truth

εἰμί: be; marks this statement as a standing principle, not a passing slogan.

ἀλλ'

but

C · ἀλλά

strong adversative conjunction

ἀλλά: but / rather; sharply reverses human expectation.

ἐκ

from

P · ἐκ

preposition introducing the true source

ἐκ: from / out of; marks origin in contrast to human calculation.

τοῦ

the

RA GSM · ὁ

article introducing the reverential source phrase

τοῦ: article marking the heavenly source of power.

οὐρανοῦ

heaven

N2 GSM · οὐρανός

genitive noun governed by ἐκ

οὐρανός: heaven; reverential way of speaking of God as the true giver of power.

ἡ

the

RA NSF · ὁ

article introducing the subject of the second clause

ἡ: article marking the true source-power as the subject.

ἰσχύς

strength

N3 NSF · ἰσχύς

subject noun in the implied copular clause

ἰσχύς: strength / might; the effective power that determines the battle's outcome.

20 αὐτοὶ ἔρχονται ἐφ' ἡμᾶς ἐν πλήθει ὕβρεως καὶ ἀνομίας τοῦ ἐξᾶραι ἡμᾶς καὶ τὰς γυναῖκας ἡμῶν καὶ τὰ τέκνα ἡμῶν τοῦ σκυλεῦσαι ἡμᾶς

They are coming against us in a multitude of insolence and lawlessness, to destroy us and our wives and our children, and to plunder us.

Judas defines the enemy's moral character and purpose

ASYNDETON

The enemy is not described neutrally as a larger army. Judas names both their disposition and their goal: arrogant lawlessness aimed at annihilation, family destruction, and plunder.

αὐτοὶ

they

RD NPM · αὐτός

emphatic subject pronoun

αὐτός: they themselves; places the hostile party in sharp contrast with Judas's side.

ἔρχονται

are coming

V1 PMI3P · ἔρχομαι

finite verb describing present hostile advance

→ *progressive present of approach*

ἔρχομαι: 'come'; the danger is immediate and advancing toward them.

ἐφ'

against

P · ἐπί

preposition introducing hostile direction

ἐπί: here with accusative, marking motion against a target.

ἡμᾶς

us

RP AP · ἐγώ

object of ἐφ'

ἐγώ: first-person plural pronoun naming the threatened community.

ἐν

with

P · ἐν

preposition introducing attendant quality

ἐν: preposition marking the manner or character accompanying their advance.

πλήθει

a multitude

N3E DSN · πλήθος

dative noun completing the manner phrase

πλήθος: multitude / abundance; their coming is marked by excess.

ὕβρεως

of insolence

N3I GSF · ὕβρις

genitive noun modifying πλήθει

ὕβρις: insolence / violent arrogance; names the enemy's proud, abusive posture.

καὶ

and

C · καί

connective joining two moral descriptors

καί: connective pairing arrogance with covenantal disorder.

ἀνομίας

lawlessness

N1A GSF · ἀνομία

genitive noun coordinated with ὑβρεως

ἀνομία: lawlessness; the enemy embodies rebellion against divine order.

τοῦ

to

RA GSN · ὁ

article introducing the articular infinitive of purpose

τοῦ: article used with the infinitive to mark purpose.

ἐξᾶραι

destroy

VA AAN · ἀῖρω + ἐκ

articular infinitive expressing purpose

→ aorist infinitive of removal or extermination

ἐξαίρω: 'take away / remove utterly'; here with destructive force against the people.

ἡμᾶς

us

RP AP · ἐγώ

object of ἐξᾶραι

ἐγώ: pronoun naming the primary target of destruction.

καὶ

and

C · καί

connective expanding the list of threatened victims

καί: connective showing that the attack extends beyond the fighters.

τὰς

our

RA APF · ὁ

article introducing the next object phrase

τὰς: article marking the women as direct objects within the destruction scope.

γυναῖκας

wives

N3K APF · γυνή

object coordinated with ἡμᾶς

γυνή: woman / wife; the enemy threatens households, not merely soldiers.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun modifying γυναῖκας

ἐγώ: possessive pronoun stressing communal vulnerability.

καὶ

and

C · καί

connective adding children to the threatened family

καί: connective extending the horror to the next generation.

τὰ

our

RA APN · ὁ

article introducing the next object phrase

τὰ: article marking the children as objects under threat.

τέκνα

children

N2N APN · τέκνον

object coordinated with γυναῖκας

τέκνον: child; the enemy's aim threatens the future of the people.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun modifying τέκνα

ἐγώ: possessive pronoun again emphasizing communal belonging.

τοῦ

to

RA GSN · ὁ

article introducing a second articular infinitive of purpose

τοῦ: article marking the further purpose of the attack.

σκυλεῦσαι

plunder

VA AAN · σκυλεύω

articular infinitive expressing further purpose

→ aorist infinitive of despoiling

σκυλεύω: 'strip / plunder'; the enemy seeks both destruction and spoil.

ἡμᾶς

us

RP AP · ἐγώ

object of σκυλεῦσαι

ἐγώ: pronoun showing that the people themselves are treated as spoilaible victims.

21 ἡμεῖς δὲ πολεμοῦμεν περὶ τῶν ψυχῶν ἡμῶν καὶ τῶν νομίμων ἡμῶν

But we are fighting for our lives and for our laws.

Contrast between enemy aggression and covenant defense δὲ

The contrast is sharp and concise. Unlike the enemy, Judas's side fights not for vanity or plunder but for survival and fidelity to inherited norms.

ἡμεῖς

we

RP NP · ἐγώ

emphatic subject pronoun

ἐγώ: we; emphatic first-person pronoun marking the counter-identity of Judas's side.

δὲ

but

X · δέ

postpositive adversative connective

δέ: but; sharply contrasts their motives with the enemy's.

πολεμοῦμεν

are fighting

V2 PAI1P · πολεμέω

finite verb stating the action of Judas's side

→ *progressive present of ongoing engagement*

πολεμέω: 'fight / make war'; here their warfare is justified and necessary.

περὶ

for

P · περί

preposition introducing what is at stake

περί: concerning / for the sake of; marks the objects over which they contend.

τῶν

our

RA GPF · ὁ

article introducing the first genitive object

τῶν: article marking what they are fighting over.

ψυχῶν

lives

N1 GPF · ψυχή

genitive noun governed by περὶ

ψυχή: life / soul; here the concrete lives of the people themselves.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun modifying ψυχῶν

ἐγώ: possessive pronoun emphasizing personal and communal stake.

καὶ

and

C · καί

connective joining life and law

καί: connective showing that survival and covenant fidelity belong together.

τῶν

our

RA GPM · ὁ

article introducing the second genitive object

τῶν: article marking the inherited norms defended in battle.

νομίμων

laws

A1 GPM · νόμιμος

substantivized adjective governed by περὶ

νόμιμος: lawful things / customs / ordinances; here the inherited covenantal norms and practices under attack.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun modifying νομίμων

ἐγώ: possessive pronoun marking the laws as belonging to the people's inherited way of life.

22 καὶ αὐτὸς συντρίψει αὐτοὺς πρὸ προσώπου ἡμῶν ὑμεῖς δὲ μὴ φοβεῖσθε ἅπ' αὐτῶν

And he himself will crush them before our face; but you, do not fear them.

Judas concludes with assurance and command καὶ ... δὲ

The speech reaches its practical end: God will act, therefore the men must not fear. Divine agency and human courage are bound together without confusion.

καὶ
and

C · καί

connective introducing the promise of divine action

καί: connective drawing the conclusion from Judas's theology to expected outcome.

αὐτὸς

he himself

RD NSM · αὐτός

emphatic subject pronoun

αὐτός: he himself; emphatic reference to heaven's actor, namely God.

συντρίψει

will crush

VF FAI3S · τρίβω + συν

finite future verb of decisive defeat

→ predictive future of crushing victory

συντρίβω: 'crush / shatter'; a strong verb for overwhelming enemy defeat.

αὐτοὺς

them

RD APM · αὐτός

direct object of συντρίψει

αὐτός: pronoun referring to the enemy force.

πρὸ
before

P · πρό

preposition introducing the spatial phrase

πρό: before / in front of; the victory will happen openly in their sight.

προσώπου

the face

N2N GSN · πρόσωπον

genitive noun governed by πρό

πρόσωπον: face / presence; idiom for visible presence.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun modifying προσώπου

ἐγώ: possessive pronoun identifying the witnesses of God's action.

ὕμεῖς

you

RP NP · σύ

emphatic subject pronoun in the exhortation

σύ: you; the pronoun addresses Judas's companions directly and personally.

δὲ
but

X · δέ

adversative connective introducing the command

δέ: but; shifts from divine promise to human response.

μὴ

not

D · μή

negative particle with the imperative

μή: negation used in commands and prohibitions.

φοβεῖσθε

be afraid

V2 PMI2P · φοβέω

present middle/passive imperative prohibiting fear

→ present imperative of ongoing restraint

φοβέω: 'fear / be afraid'; Judas commands them to reject fear as their controlling response.

ἅπ'

of

P · ἀπό

preposition introducing the source of fear

ἀπό: from; marks the people from whom fear would arise.

αὐτῶν

them

RD GPM · αὐτός

genitive pronoun governed by ἀπό

αὐτός: pronoun referring to the enemy
from whom the men must not draw fear.

23 ὥς δὲ ἐπαύσατο λαλῶν ἐνήλατο εἰς αὐτοὺς ἄφνω καὶ συνετρίβη Σήρων καὶ ἡ παρεμβολὴ αὐτοῦ ἐνώπιον αὐτοῦ

And when he stopped speaking, he sprang upon them suddenly, and Seron and his camp were crushed before him.

Narrative fulfillment of Judas's assurance

ὥς δὲ ... καὶ

The story moves immediately from speech to action. Judas's exhortation is vindicated at once as the attack begins and Seron's force collapses.

ὥς

when

C · ὥς

*temporal conjunction introducing the transition
from speech to action*

ὥς: here a temporal conjunction meaning
'when / as soon as,' linking the end of the
speech to the immediate attack.

δὲ

and

X · δέ

connective advancing the narrative

δέ: connective carrying the story forward
to the next event.

ἐπαύσατο

he stopped

VAI AMI3S · παύω

main verb of the temporal clause

→ *ingressive aorist middle marking cessation*

παύω: 'stop / cease'; the middle here marks
Judas bringing his speech to an end.

λαλῶν

speaking

V2 · παπνσμ λαλέω

*circumstantial participle complementing
ἐπαύσατο*

→ *present participle describing the activity
that ceases*

λαλέω: 'speak / talk'; here it refers to
Judas's exhortation to his men.

ἐνήλατο

he sprang

V3I IMI3S · ἀλάομαι + ἐν

main narrative verb of sudden assault

→ *aoistic action of rapid onset*

ἐνάλλομαι / ἐνήλατο: 'spring upon / rush into'; conveys abrupt aggressive movement into combat.

εἰς

upon

P · εἰς

preposition marking the direction of attack

εἰς: into / against; here it marks the enemy force as the target of Judas's charge.

αὐτούς

them

RD APM · αὐτός

object of the preposition εἰς

αὐτός: pronoun referring to Seron and his men as the object of attack.

ἄφνω

suddenly

D · ἄφνω

adverb modifying ἐνήλατο

ἄφνω: 'suddenly / unexpectedly'; highlights the speed and surprise of Judas's move.

καὶ

and

C · καί

connective linking charge and result

καί: joins Judas's attack to the crushing outcome.

συνετρίβη

was crushed

VDI API3S · τρίβω + συν

main passive verb stating the result of the assault

συντρίβω: 'break in pieces / crush'; the passive describes Seron's force collapsing under the attack.

Σήρων

Seron

N NSM · Σήρων

subject of συνετρίβη

Σήρων: Seron, the Seleucid commander opposing Judas in this episode.

καὶ

and

C · καί

connective adding the camp to Seron in the defeat

καί: joins leader and army in shared ruin.

ἡ

the

RA NSF · ὁ

article introducing the coordinated subject

ὁ: article marking the camp as a definite second subject.

παρεμβολή

camp

N1 NSF · παρεμβολή

coordinated subject of συνετρίβη

παρεμβολή: camp / army encampment; by extension the armed force itself.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying παρεμβολή

αὐτός: pronoun referring back to Seron as the commander of the camp.

ἐνώπιον

before

D · ἐνώπιον

preposition-like adverb introducing the sphere of visible defeat

ἐνώπιον: before / in the presence of; underscores that the collapse happened openly before Judas.

αὐτοῦ

him

RD GSM · αὐτός

genitive pronoun governed by ἐνώπιον

αὐτός: pronoun referring most naturally to Judas, before whom Seron's force was broken.

24 καὶ ἐδίωκον αὐτὸν ἐν τῇ καταβάσει Βαιθωρων ἕως τοῦ πεδίου καὶ ἔπεσον ἀπ' αὐτῶν εἰς ἄνδρας
ὀκτακοσίους οἱ δὲ λοιποὶ ἔφυγον εἰς γῆν Φυλιστιιμ

And they pursued him on the descent of Beth-horon as far as the plain, and about eight hundred men of them fell, but the rest fled into the land of the Philistines.

Battle aftermath and casualty report καὶ ... οἱ δὲ

The verse narrates the rout in concrete terms: pursuit down the pass, a measured death toll, and the survivors' flight westward.

καὶ
and

C · καί

connective continuing the report of victory

καί: links the crushing of Seron's force to the ensuing pursuit.

ἐδίωκον
they pursued

V1I IAI3P · διώκω

main verb describing the chase

→ imperfect of continued pursuit

διώκω: 'pursue / chase'; the imperfect portrays ongoing pressure on the retreating enemy.

αὐτὸν
him

RD ASM · αὐτός

direct object of ἐδίωκον

αὐτός: pronoun referring chiefly to Seron as representative of the defeated force.

ἐν
on

P · ἐν

preposition introducing the location of pursuit

ἐν: in / on; here locative with the descent route.

τῇ
the

RA DSF · ὁ

article introducing the dative location

ὁ: article marking the specific descent in view.

καταβάσει
descent

N3I DSF · κατάβασις

dative noun governed by ἐν

κατάβασις: descent / downhill pass; the road down from Beth-horon.

Βαιθωρων
of Beth-horon

N GS · Βαιθωρων

genitival proper name specifying the descent

Βαιθωρων: Beth-horon, the strategic ridge route northwest of Jerusalem.

ἕως
as far as

D · ἕως

marker of spatial limit

ἕως: up to / as far as, marking how long the pursuit continued.

τοῦ

the

RA GSN · ὁ

article introducing the limit phrase

ὁ: article marking the plain as the endpoint of the chase.

πεδίου

plain

N2N GSN · πεδίου

genitive noun governed by ἕως

πεδίου: plain / open field; the lower ground reached after the descent.

καὶ

and

C · καὶ

connective adding the casualty result

καὶ: links the pursuit to its measurable outcome.

ἔπεσον

fell

VBI AAI3P · πίπτω

main verb reporting casualties

→ constative aorist summing the loss

πίπτω: 'fall'; in battle narrative a standard verb for being struck down.

ἀπ'

from

P · ἀπό

preposition marking the group from which the dead are counted

ἀπό: from / out of; here partitive in sense.

αὐτῶν

them

RD GPM · αὐτός

genitive pronoun governed by ἀπό

αὐτός: pronoun referring to the enemy force from whom the casualties came.

εἰς

about

P · εἰς

preposition introducing the numerical total

εἰς: with numerals can mean approximately or up to a total.

ἄνδρας

men

N3 APM · ἀνὴρ

accusative noun in the casualty count

ἀνὴρ: man; here adult fighting men counted among the dead.

ὀκτακοσίους

eight hundred

A1A APM · ὀκτακόσιοι

numeral modifying ἄνδρας

ὀκτακόσιοι: eight hundred, the stated number of enemy losses.

οἱ

the

RA NPM · ὁ

article introducing the contrasting subject

ὁ: article marking the remnant group now contrasted with the fallen.

δὲ

but

X · δέ

adversative connective introducing the remnant

δέ: marks contrast between the slain and the survivors.

λοιποὶ

rest

A1 NPM · λοιπός

substantivized adjective serving as subject

λοιπός: remaining / rest; here the survivors of Seron's force.

ἔφυγον

fled

VBI AAI3P · φεύγω

main verb of the contrasting clause

→ aorist of decisive retreat

φεύγω: 'flee / escape'; the enemy's surviving response is flight.

εἰς

into

P · εἰς

preposition introducing the place of refuge

εἰς: into / to, marking the destination of flight.

γῆν

land

N1 ASF · γῆ

accusative noun governed by εἰς

γῆ: land / territory; the broader region entered by the fugitives.

Φυλιστιμ

of the Philistines

N GPM · Φυλιστιμ

indeclinable proper name specifying γῆν

Φυλιστιμ: Philistines / Philistia, the coastal region to which the survivors retreated.

25 καὶ ἤρξατο ὁ φόβος Ἰουδοῦ καὶ τῶν ἀδελφῶν αὐτοῦ καὶ ἡ πτόη ἐπέπιπτεν ἐπὶ τὰ ἔθνη τὰ κύκλῳ αὐτῶν

And the fear of Judas and of his brothers began, and terror kept falling upon the nations around them.

Spread of Judas's regional reputation καὶ

The narrative steps back from the field itself to show the political and psychological effect of victory on neighboring peoples.

καὶ

and

C · καί

connective introducing the broader consequence

καί: carries the narrative from battlefield result to regional effect.

ἤρξατο

began

VAI AMI3S · ἄρχω

main verb marking the onset of fear

→ ingressive aorist middle

ἄρχω: 'begin'; here the middle marks the commencement of a new state in the surrounding region.

ὁ

the

RA NSM · ὁ

article introducing the subject

ὁ: article marking fear as the subject of the clause.

φόβος

fear

N2 NSM · φόβος

subject of ἤρξατο

φόβος: fear / dread; here the reputation-inspired fear associated with Judas.

Ἰουδοῦ

of Judas

N1T GSM · Ἰούδας

subjective genitive modifying φόβος

Ἰούδας: Judas Maccabeus, whose name now becomes a source of fear.

καὶ

and

C · καί

connective adding Judas's brothers

καί: extends the reputation beyond Judas alone to his fighting household.

τῶν

the

RA GPM · ὁ

article introducing the second genitive phrase

ὁ: article marking the brothers as part of the feared group.

ἀδελφῶν

brothers

N2 GPM · ἀδελφός

genitive noun coordinated with Ἰουδοῦ

ἀδελφός: brothers; here Judas's kin and close comrades in the revolt.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying ἀδελφῶν

αὐτός: pronoun referring back to Judas.

καὶ

and

C · καί

connective adding the parallel image of terror

καί: joins fear's beginning to terror's ongoing spread.

ἡ

the

RA NSF · ὁ

article introducing the second subject

ὁ: article marking πτόη as a distinct though parallel subject.

πτὴ

terror

N1 NSF · πτόη

subject of ἐπέπιπτεν

πτὴ: panic / terror; a stronger sense of alarm spreading outward from Judas's victories.

ἐπέπιπτεν

kept falling

V1I IAI3S · πίπτω + ἐπι

main verb describing repeated or continuing effect

→ imperfect of continuing onset

ἐπιπίπτω: 'fall upon / come upon'; here metaphorically of terror descending on the nations.

ἐπὶ

upon

P · ἐπί

preposition marking the object affected by terror

ἐπί: upon / against, indicating those over whom dread falls.

τὰ

the

RA APN · ὁ

article introducing the affected group

ὁ: article marking the nations as a definite surrounding set.

ἔθνη

nations

N3E APN · ἔθνος

object of ἐπί

ἔθνος: nations / Gentile peoples; here the neighboring non-Jewish groups.

τὰ

the

RA APN · ὁ

article introducing the attributive modifier

ὁ: article used attributively with κύκλῳ to define which nations are meant.

κύκλῳ

around

N2 DSM · κύκλος

adverbial dative functioning attributively with τὰ ἔθνη

κύκλος: circle / surrounding region; in this idiom, the peoples all around them.

αὐτῶν

them

RD GPM · αὐτός

genitive pronoun depending on κύκλῳ

αὐτός: pronoun referring to Judas and his people as the center around which the nations lie.

26 καὶ ἤγγισεν ἕως τοῦ βασιλέως τὸ ὄνομα αὐτοῦ καὶ ὑπὲρ τῶν παρατάξεων Ιουδου ἐξηγεῖτο τὰ ἔθνη

And his name reached as far as the king, and the nations kept telling of the battles of Judas.

Report of fame reaching imperial level

καὶ ... καὶ

What began as local fear now rises to royal awareness. Judas's victories become a topic of international narration.

καὶ
and

C · καί

connective introducing the next stage of spread

καί: continues the progression from local fear to wider fame.

ἤγγισεν
reached

VAI AAI3S · ἐγγίζω

main verb with τὸ ὄνομα as subject

→ aorist of achieved reach

ἐγγίζω: 'draw near / reach'; metaphorically of news or reputation coming to someone.

ἕως
as far as

D · ἕως

marker of extent

ἕως: up to / as far as; marks the surprising distance of Judas's fame.

τοῦ
the

RA GSM · ὁ

article introducing the goal of reach

ὁ: article marking the king as the terminus of the report.

βασιλέως
king

N3V GSM · βασιλεύς

genitive noun governed by ἕως

βασιλεύς: king, here the Seleucid ruler to whom Judas's name has now become known.

τὸ
the

RA NSN · ὁ

article introducing the subject

ὁ: article marking 'name' as the grammatical subject.

ὄνομα
name

N3M NSN · ὄνομα

subject of ἤγγισεν

ὄνομα: name / reputation / renown; here Judas's public fame.

αὐτοῦ
his

RD GSM · αὐτός

genitive pronoun modifying ὄνομα

αὐτός: pronoun referring to Judas, whose reputation is in view.

καὶ
and

C · καί

connective introducing parallel report

καί: joins royal awareness to the nations' repeated retelling.

ὑπὲρ
about

P · ὑπὲρ

preposition introducing the topic of discourse

ὑπὲρ: concerning / about; here it marks what the nations were talking over.

τῶν
the

RA GPM · ὁ

article introducing the topic phrase

ὁ: article marking the battles as a definite body of events.

παράταξων
battles

N3I GPM · παράταξις

genitive noun governed by ὑπὲρ

παράταξις: battle line / engagement / campaign array; here Judas's military encounters.

Ιουδου
of Judas

N1T GSM · Ἰούδας

genitive proper name modifying παρατάξεων

Ἰούδας: Judas, identified as the commander whose battles became widely discussed.

ἐξηγεῖτο
kept telling

V2I IMI3P · ἡγέομαι + ἐκ

main verb with τὰ ἔθνη as subject

→ imperfect of repeated narration

ἐξηγέομαι: 'recount / tell in detail / relate'; suggests the nations were narrating Judas's exploits.

τὰ
the

RA NPN · ὁ

article introducing the subject

ὁ: article marking the nations as the speaking subject.

ἔθνη
nations

N3E NPN · ἔθνος

subject of ἐξηγεῖτο

ἔθνος: nations / peoples; the surrounding Gentile groups now functioning as transmitters of Judas's fame.

27 ὥς δὲ ἤκουσεν ὁ βασιλεὺς Ἀντίοχος τοὺς λόγους τούτους ὠργίσθη θυμῷ καὶ ἀπέστειλεν καὶ συνήγαγεν τὰς δυνάμεις πάσας τῆς βασιλείας αὐτοῦ παρεμβολὴν ἰσχυρὰν σφόδρα

And when King Antiochus heard these reports, he was enraged in fury and sent out and gathered all the forces of his kingdom, a very strong camp.

Royal reaction to Judas's rising fame ὥς δὲ ... καὶ

The scene widens from regional rumor to imperial response. Antiochus hears, grows angry, and mobilizes the kingdom's military resources.

ὥς

when

C · ὥς

temporal conjunction introducing Antiochus's reaction

ὥς: here a temporal conjunction, 'when / as soon as,' moving the narrative from rumor to response.

δὲ

and

X · δέ

connective advancing the story

δέ: connective marking the next development in the sequence.

ἤκουσεν

heard

VAI AAI3S · ἀκούω

main verb of the temporal clause

→ aorist of completed reception

ἀκούω: 'hear / learn'; Antiochus receives the reports about Judas.

ὁ

the

RA NSM · ὁ

article introducing the subject

ὁ: article marking the royal subject.

βασιλεὺς

king

N3V NSM · βασιλεὺς

head noun of the subject

βασιλεὺς: king, the Seleucid monarch in view.

Ἀντίοχος

Antiochus

N2 NSM · Ἀντίοχος

appositional proper name identifying the king

Ἀντίοχος: Antiochus IV Epiphanes, ruler of the Seleucid kingdom.

τοὺς

the

RA APM · ὁ

article introducing the object heard

ὁ: article marking the reports as the content received.

λόγους

reports

N2 APM · λόγος

direct object of ἤκουσεν

λόγος: word / report / account; here the news circulating about Judas.

τούτους

these

RD APM · οὗτος

demonstrative modifier of λόγους

οὗτος; these, pointing to the specific reports just narrated.

ὠργίσθη

was enraged

VSI API3S · ὀργίζω

main verb of emotional response

→ *ingressive aorist passive in sense*

ὀργίζω: 'be angry / be enraged'; expresses Antiochus's hostile reaction to the news.

θυμῷ

with fury

N2 DSM · θυμός

dative of manner or accompanying passion

θυμός; wrath / fury / passionate anger; intensifies the king's emotional state.

καὶ

and

C · καί

connective joining anger to action

καί: moves from inward rage to outward mobilization.

ἀπέστειλεν

sent out

VAI AAI3S · στέλλω + ἀπο

first main verb of royal response

→ *aorist of decisive command*

ἀποστέλλω: 'send out / dispatch'; likely refers to issuing orders or sending agents to muster forces.

καὶ

and

C · καί

connective linking the two royal actions

καί: coordinates dispatch and gathering as parts of one response.

συνήγαγεν

gathered

VBI AAI3S · ἄγω + συν

second main verb of military mobilization

→ *aorist of effective mustering*

συνάγω: 'gather together / muster'; used here of assembling troops from across the realm.

τὰς

the

RA APF · ὁ

article introducing the object gathered

ὁ: article marking the armed forces as the definite object.

δυνάμεις

forces

N3I APF · δύναμις

direct object of συνήγαγεν

δύναμις: forces / military power / troops; here the kingdom's armed resources.

πάσας

all

A1S APF · πᾶς

adjective modifying δυνάμεις

πᾶς: all / entire, stressing the breadth of the mobilization.

τῆς

the

RA GSF · ὁ

article introducing the genitive of source or possession

ὁ: article marking the kingdom as the sphere from which the forces are drawn.

βασιλείας

kingdom

N1A GSF · βασιλεία

genitive dependent on δυνάμεις

βασιλεία: kingdom / realm / royal dominion; the Seleucid state as military reservoir.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying βασιλείας

αὐτός; pronoun referring to Antiochus as ruler of the kingdom.

παρεμβολὴν

camp

N1 ASF · παρεμβολή

accusative in apposition summarizing the mustered force

παρεμβολή: camp / encamped army; here the assembled military host.

ἰσχυράν

strong

A1A ASF · ἰσχυρός

adjective modifying παρεμβολὴν

ἰσχυρός: strong / powerful / formidable; describes the quality of the assembled army.

σφόδρα

very

D · σφόδρα

adverb intensifying ἰσχυράν

σφόδρα: very / exceedingly; heightens the scale of the military response.

28 καὶ ἤνοιξεν τὸ γαζοφυλάκιον αὐτοῦ καὶ ἔδωκεν ὀψώνια ταῖς δυνάμεσιν εἰς ἔνιαυτὸν καὶ ἐνετείλατο αὐτοῖς εἶναι ἐτοιμοὺς εἰς πᾶσαν χρεῖαν

And he opened his treasury and gave wages to the forces for a year, and he ordered them to be ready for every need.

Initial financing and preparation of the royal campaign

καὶ ... καὶ ... καὶ

Antiochus's anger takes administrative form: he funds the army and orders general readiness. The verse presents the material infrastructure of the coming campaign.

καὶ
and

C · καί

connective continuing the royal preparations

καί: links this logistical step to the prior gathering of forces.

ἤνοιξεν
opened

VAI AAI3S · οἶγω + ἀνα

main verb introducing financial action

→ aorist of decisive administrative action

ἀνοίγω: 'open'; here of opening access to the royal treasury for campaign funding.

τὸ
the

RA ASN · ὁ

article introducing the object opened

ὁ: article marking the treasury as a definite royal institution.

γαζοφυλάκιον
treasury

N2N ASN · γαζοφυλάκιον

direct object of ἤνοιξεν

γαζοφυλάκιον: treasury / treasure-house, the royal store of money and valuables.

αὐτοῦ
his

RD GSM · αὐτός

genitive pronoun modifying γαζοφυλάκιον

αὐτός: pronoun referring to Antiochus as owner of the treasury.

καὶ
and

C · καί

connective linking treasury access to disbursement

καί: joins opening the treasury to paying the troops.

ἔδωκεν
gave

VAI AAI3S · δίδωμι

main verb of disbursement

→ aorist of completed grant

δίδωμι: 'give / provide'; here it refers to issuing military pay or provisions.

ὀψώνια
wages

N2N APN · ὀψώνιον

direct object of ἔδωκεν

ὀψώνιον: wages / pay / rations for soldiers; here the material support issued to the army.

ταῖς

the

RA DPF · ὁ

article introducing the indirect object

ὁ: article marking the forces as the recipients of payment.

δυνάμεσιν

forces

N3I DPF · δύναμις

dative indirect object of ἔδωκεν

δύναμις: force / military power; in the plural, the troops or military units being funded.

εἰς

for

P · εἰς

preposition marking duration or allocation

εἰς: here 'for' in the sense of provision extending over a stated period.

ἐνιαυτὸν

a year

N2 ASM · ἐνιαυτός

accusative of duration with εἰς

ἐνιαυτός: year; the verse specifies one year's support for the troops.

καὶ

and

C · καί

connective introducing the command

καί: links financial provision to military instruction.

ἐνετείλατο

ordered

VAI AMI3S · τέλλομαι + ἐν

main verb of command

→ aorist middle of authoritative instruction

ἐντέλλομαι: 'order / command / instruct'; royal directive given to the forces.

αὐτοῖς

them

RD DPM · αὐτός

dative indirect object of ἐνετείλατο

αὐτός: pronoun referring to the forces receiving the command.

εἶναι

to be

V9 PAN · εἶμι

complementary infinitive completing ἐνετείλατο

εἶμι: infinitive used to express the commanded state.

ἐτοίμους

ready

A1 APM · ἔτοιμος

predicate adjective with εἶναι

ἔτοιμος: ready / prepared, describing the standing posture expected of the army.

εἰς

for

P · εἰς

preposition introducing the scope of readiness

εἰς: for / toward, marking what they are to be prepared for.

πᾶσαν

every

A1S ASF · πᾶς

adjective modifying χρεῖαν

πᾶς: every / all, stressing total preparedness.

χρεῖαν

need

N1A ASF · χρεία

object of εἰς

χρεία: need / requirement / occasion, here any contingency of campaign service.

29 καὶ εἶδεν ὅτι ἐξέλιπεν τὸ ἀργύριον ἐκ τῶν θησαυρῶν καὶ οἱ φόροι τῆς χώρας ὀλίγοι χάριν τῆς διχοστασίας καὶ πληγῆς ἧς κατεσκεύασεν ἐν τῇ γῇ τοῦ ἄραι τὰ νόμιμα ἃ ἦσαν ἀφ' ἡμερῶν τῶν πρώτων

And he saw that the silver had run out from the treasuries and that the revenues of the land were small because of the dissension and the blow that he had brought upon the land by abolishing the customs that had existed from the earliest days.

Explanation of the kingdom's financial shortfall

καὶ ... καὶ

The narrative now diagnoses the strain behind Antiochus's mobilization. The treasury is depleted, and the land's income has been reduced by the very disruptions his policies created.

καὶ

and

C · καί

connective introducing further explanation

καί: carries the narrative from action to diagnosis.

εἶδεν

he saw

VBI AAI3S · ὁράω

main verb of perception

→ aorist of recognition

ὁράω: 'see / perceive / realize'; here it signals Antiochus's recognition of the financial situation.

ὅτι

that

C · ὅτι

conjunction introducing reported content

ὅτι: introduces the content of what was perceived.

ἐξέλιπεν

had run out

VBI AAI3S · λείπω + ἐκ

verb of shortage in the content clause

→ aorist of completed depletion

ἐκλείπω: 'fail / run out / be exhausted'; the treasury funds have been drained.

τὸ

the

RA ASN · ὁ

article introducing the thing depleted

ὁ: article marking the silver as a definite fiscal resource.

ἀργύριον

silver

N2N ASN · ἀργύριον

subject-like accusative in the ὅτι clause after ἐξέλιπεν

ἀργύριον: silver / money; here liquid wealth or cash reserves.

ἐκ

from

P · ἐκ

preposition introducing the source depleted

ἐκ: from / out of, marking the reservoirs from which the money has been exhausted.

τῶν

the

RA GPM · ὁ

article introducing the genitive source phrase

ὁ: article marking the treasuries as the defined source.

θησαυρῶν

treasuries

N2 GPM · θησαυρός

genitive object of ἐκ

θησαυρός: treasure / treasury store; here the royal repositories of wealth.

καὶ

and

C · καί

connective joining two aspects of the shortage

καί: pairs empty reserves with weak revenues.

οἱ

the

RA NPM · ὁ

article introducing the second subject

ὁ: article marking the revenues as the next item assessed.

φόροι

revenues

N2 NPM · φόρος

subject of the implied copular idea with ὀλίγοι

φόρος: tribute / tax revenue; here the income stream coming from the land.

τῆς

the

RA GSF · ὁ

article introducing the source territory

ὁ: article marking the land whose revenues are in view.

χώρας

land

N1A GSF · χώρα

genitive modifying φόροι

χώρα: land / territory / region; the governed land producing tax income.

ὀλίγοι

small

A1 NPM · ὀλίγος

predicate adjective describing φόροι

ὀλίγος: few / small / meager; here the revenues are insufficient.

χάριν

because of

N3 ASF · χάρις

improper preposition introducing cause

χάριν: on account of / because of, used postpositively with a genitive idea of cause.

τῆς

the

RA GSF · ὁ

article introducing the first causal noun

ὁ: article marking the stated cause.

διχοστασίας

dissension

N1A GSF · διχοστασία

genitive object with χάριν

διχοστασία: division / dissension / internal strife; social fracture that weakens revenue.

καὶ

and

C · καί

connective joining the paired causes

καί: adds a second source of damage.

πληγῆς

blow

N1 GSF · πληγή

second genitive with χάριν

πληγή: blow / stroke / calamity; here the damaging strike inflicted on the land.

ἧς

which

RR GSF · ὅς

relative pronoun linking πληγῆς to its description

ὅς: relative pronoun introducing the clause that identifies the blow.

κατεσκεύασεν

he brought about

VAI AAI3S · σκευάζω + κατά

main verb of the relative clause

κατασκευάζω: 'bring about / inflict / produce'; here of a harmful condition imposed on the land.

ἐν

in

P · ἐν

preposition introducing the sphere affected

ἐν: in / within, marking the land as the place where the damage was done.

τῇ

the

RA DSF · ὁ

article introducing the affected sphere

ὁ: article marking the land as a definite entity.

γῆ

land

N1 DSF · γῆ

dative object of ἐν

γῆ: land / country, the realm destabilized by royal policy.

τοῦ

by

RA GSN · ὁ

article with infinitive introducing means or result

the article with infinitive marks the action by which the damage was done.

ἄραι

removing

VA AAN · αἶρω

articular infinitive explaining the means of harm

αἶρω: 'take away / remove / abolish'; here of abolishing established customs.

τὰ

the

RA APN · ὁ

article introducing the customs removed

ὁ: article marking the customs as a known inherited body.

νόμιμα

customs

A1 APN · νόμιμος

direct object of ἄραι

νόμιμα: lawful customs / ancestral ordinances; here the long-standing practices Antiochus had tried to suppress.

ἃ

which

RR APN · ὅς

relative pronoun introducing a description of νόμιμα

ὅς: relative pronoun pointing back to the abolished customs.

ἦσαν

were

V9 IAI3P · εἰμί

verb of the relative clause

→ imperfect of continuing existence in past time

εἰμί: 'be / exist'; the customs had long been in place.

ἀφ'

from

P · ἀπό

preposition introducing temporal starting point

ἀπό: from / since, here marking antiquity.

ἡμερῶν

days

N1A GPF · ἡμέρα

genitive object of ἀπό

ἡμέρα: day; in this idiom, the earliest period of remembered tradition.

τῶν

the

RA GPF · ὁ

article introducing the modifier

ὁ: article marking the superlative temporal phrase.

πρώτων

first

A1 GPFS · πρῶτος

adjective modifying ἡμερῶν

πρῶτος: first / earliest; emphasizes the antiquity of the ancestral customs.

30 καὶ εὐλαβήθη μὴ οὐκ ἔχη ὥς ἅπαξ καὶ δις εἰς τὰς δαπάνας καὶ τὰ δόματα ἃ ἐδίδου ἔμπροσθεν δαψιλῇ
χειρὶ καὶ ἐπερίσσευσεν ὑπὲρ τοὺς βασιλεῖς τοὺς ἔμπροσθεν

And he became afraid lest he should not have, as once and twice before, enough for the expenses and the gifts that he formerly used to give with a lavish hand and in greater measure than the kings before him.

Antiochus fears he cannot sustain prior royal largesse

καὶ

The fiscal pressure becomes personal and dynastic. Antiochus fears he can no longer maintain the expenses and benefactions that had marked his rule and even exceeded earlier kings.

καὶ

and

C · καί

connective adding emotional consequence

καί: continues the financial explanation into personal fear.

εὐλαβήθη

became afraid

VC API3S · εὐλαβέομαι

main verb of anxious reaction

→ aorist of entering a state of fear

εὐλαβέομαι: fear / be apprehensive / be concerned; here fiscal anxiety grips the king.

μὴ

lest

D · μή

particle introducing feared content

μή: used to introduce the content of fear or apprehension.

οὐκ

not

D · οὐ

negative particle within the feared clause

οὐ: objective negation within the statement feared.

ἔχη

he might have

V1 PAS3S · ἔχω

verb of feared insufficiency

→ subjunctive after μὴ of feared possibility

ἔχω: have / possess / be able to supply; here the worry is about having sufficient means.

ὥς

as

C · ὥς

comparative marker

ὥς: as / as before, marking comparison with prior practice.

ἅπαξ

once

D · ἅπαξ

adverb paired with δις in comparative expression

ἅπαξ: once; together with δις it means 'time after time / repeatedly before'.

καὶ

and

C · καί

connective joining the paired adverbs

καί: links the repeated points of comparison.

δὶς

twice

D · δὶς

adverb paired with ἅπαξ

δὶς: twice; with ἅπαξ, a formula for prior repeated occasions.

εἰς

for

P · εἰς

preposition introducing the uses requiring funds

εἰς: for / toward, marking the purposes for which money is needed.

τὰς

the

RA APF · ὁ

article introducing the first expenditure noun

ὁ: article marking the expenses as definite budget items.

δαπάνας

expenses

N1 APF · δαπάνη

object of εἰς

δαπάνη: expense / expenditure / cost, the outlays required of kingship and campaign.

καὶ

and

C · καί

connective joining expenses and gifts

καί: adds benefactions to regular expenditures.

τὰ

the

RA APN · ὁ

article introducing the second expenditure noun

ὁ: article marking the gifts as another recognized category.

δόματα

gifts

N3M APN · δόμα

second object of εἰς

δόμα: gift / grant / present; here royal benefactions distributed from the court.

ἃ

which

RR APN · ὅς

relative pronoun introducing the description of the gifts and expenses

ὅς: relative pronoun pointing back to the items formerly supplied.

ἐδίδου

he used to give

V8I IMI3S · δίδωμι

verb of customary past action

→ *imperfect of repeated prior practice*

δίδωμι: 'give'; the imperfect portrays Antiochus's previous habit of lavish giving.

ἔμπροσθεν

formerly

D · ἔμπροσθεν

adverb modifying ἐδίδου

ἔμπροσθεν: before / formerly, referring to earlier periods of his reign.

δαψιλῇ

lavish

A3H DSF · δαψιλής

adjective modifying χειρὶ in instrumental phrase

δαψιλής: abundant / lavish / generous, characterizing the scale of giving.

χειρὶ

hand

N3 DSF · χεῖρ

dative of manner in the idiom δαψιλῇ χειρὶ

χεῖρ: hand; in this idiom, a lavish hand means open-handed generosity.

καὶ

and

C · καί

connective introducing comparison with prior kings

καί: adds a claim about surpassing earlier rulers.

ἐπερίσσευσεν

he exceeded

VAI AA13S · περισσεύω

main verb of comparison

→ *aorist summarizing Antiochus's former excess*

περισσεύω: abound / exceed / surpass; here he went beyond previous royal patterns.

ὕπέρ

beyond

P · ὑπέρ

preposition marking comparison

ὕπέρ: above / beyond, introducing those surpassed.

τοὺς

the

RA APM · ὁ

article introducing the comparison group

ὁ: article marking the earlier kings as a defined class.

βασιλεῖς

kings

N3V APM · βασιλεύς

object of ὑπέρ

βασιλεύς: kings, namely earlier rulers used as the standard of comparison.

τοὺς

the

RA APM · ὁ

article introducing the temporal qualifier

ὁ: article marking the earlier period in an attributive phrase.

ἔμπροσθεν

before him

D · ἔμπροσθεν

adverb functioning attributively with βασιλεῖς

ἔμπροσθεν: before / earlier, identifying the previous kings.

31 καὶ ἠπορεῖτο τῇ ψυχῇ αὐτοῦ σφόδρα καὶ ἐβουλεύσατο τοῦ πορευθῆναι εἰς τὴν Περσίδα καὶ λαβεῖν τοὺς φόρους τῶν χωρῶν καὶ συναγαγεῖν ἀργύριον πολὺ

And he was greatly troubled in his soul, and he decided to go into Persia and take the revenues of the provinces and gather much silver.

Resolution to solve the fiscal crisis by eastern collection

καὶ ... καὶ

Antiochus turns anxiety into policy. His answer to financial weakness is an eastern expedition to collect provincial revenue and replenish cash reserves.

καὶ

and

C · καί

connective advancing from fear to deliberation

καί: carries the account from anxious concern to concrete decision.

ἠπορεῖτο

was troubled

V2I IMI3S · ἀπορέω

main verb of inner distress

→ imperfect of continuing perplexity

ἀπορέω: be at a loss / be troubled / be perplexed; indicates sustained inward difficulty.

τῇ

in the

RA DSF · ὁ

article introducing the sphere of distress

ὁ: article marking the inward sphere in which the trouble is felt.

ψυχῇ

soul

N1 DSF · ψυχή

dative of sphere with ἠπορεῖτο

ψυχή: soul / inner self / life; here the seat of Antiochus's anxiety.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying ψυχῇ

αὐτός: pronoun referring to Antiochus's own inner state.

σφόδρα

greatly

D · σφόδρα

adverb intensifying ἡπορεῖτο

σφόδρα: very / exceedingly, heightening the degree of distress.

καὶ

and

C · καί

connective linking distress and plan

καί: joins inward trouble to outward resolution.

ἐβουλεύσατο

decided

VAI AMI3S · βουλεύω

main verb of deliberative resolution

→ aorist middle of forming a plan

βουλεύω: deliberate / resolve / decide; here the king settles on a course of action.

τοῦ

to

RA GSN · ὁ

article with infinitive introducing the content of the decision

the article with infinitive packages the intended action as the object of decision.

πορευθῆναι

go

VC APN · πορεύομαι

articular infinitive expressing the planned action

πορεύομαι: go / travel / proceed; here the king's intended expedition eastward.

εἰς

into

P · εἰς

preposition marking destination

εἰς: into / to, introducing the region of travel.

τὴν

the

RA ASF · ὁ

article introducing the destination

ὁ: article marking the named region.

Περσίδα

Persia

N3D ASF · Περσίς

object of εἰς

Περσίς: Persia, the eastern region from which Antiochus hopes to replenish funds.

καὶ

and

C · καί

connective linking travel with fiscal objectives

καί: adds the financial purposes of the journey.

λαβεῖν

take

VB AAN · λαμβάνω

infinitive coordinated with πορευθῆναι

λαμβάνω: take / collect / receive; here collect revenues.

τοὺς

the

RA APM · ὁ

article introducing the revenues collected

ὁ: article marking the taxes as a definite fiscal stream.

φόρους

revenues

N2 APM · φόρος

direct object of λαβεῖν

φόρος: tribute / tax revenue, the money Antiochus intends to collect from the provinces.

τῶν

the

RA GPF · ὁ

article introducing the source provinces

ὁ: article marking the provinces as the source of revenue.

χωρῶν

provinces

N1A GPF · χώρα

genitive modifying φόρους

χώρα: lands / regions / provinces, the territories from which tribute is drawn.

καὶ

and

C · καί

connective joining the two fiscal aims

καί: links collection of taxes with accumulation of silver.

συναγαγεῖν

gather

VB AAN · ἄγω + συν

infinitive coordinated with λαβεῖν

συνάγω: gather together / accumulate;
here it refers to assembling cash reserves.

ἀργύριον

silver

N2N ASN · ἀργύριον

direct object of συναγαγεῖν

ἀργύριον: silver / money, the tangible
wealth the king seeks to amass.

πολύ

much

A1P ASN · πολὺς

adjective modifying ἀργύριον

πολὺς: much / abundant; the aim is a large
replenishment of silver.

32 καὶ κατέλιπεν Λυσίαν ἄνθρωπον ἔνδοξον καὶ ἀπὸ γένους τῆς βασιλείας ἐπὶ τῶν πραγμάτων τοῦ βασιλέως ἀπὸ τοῦ ποταμοῦ Εὐφράτου καὶ ἕως ὁρίων Αἰγύπτου

And he left Lysias, an honorable man and of royal lineage, over the king's affairs from the river Euphrates as far as the borders of Egypt.

event ASYNDETON

The narrator explains Antiochus's administrative arrangement by appointing Lysias over the western portion of the kingdom.

καὶ

and

C · καί

conjunction advancing the narrative to Antiochus's appointment

καί: and, also, even.

κατέλιπεν

left

VBI AAI3S · λείπω + κατα

main verb describing the king's act of appointing a regent

καταλείπω: leave behind, appoint, entrust.

Λυσίαν

Lysias

N1T ASM · Λυσίας

direct object naming the official appointed

Λυσίας: Lysias, Seleucid official and regent.

ἄνθρωπον

a man

N2 ASM · ἄνθρωπος

appositional accusative further identifying Lysias

ἄνθρωπος: man, person.

ἔνδοξον

distinguished

A1B ASM · ἔνδοξος

adjectival modifier praising Lysias's standing

ἔνδοξος: glorious, distinguished, honored.

καὶ

and

C · καί

conjunction linking Lysias's social standing with his lineage

καί: and, also, even.

ἀπὸ

from

P · ἀπό

preposition introducing lineage or origin

ἀπό: from, away from.

γένους

lineage

N3E GSN · γένος

genitive noun describing family stock

γένος: race, family, lineage, stock.

τῆς of the RA GSF · ὁ <i>article introducing the royal house</i> ὁ: the definite article.	βασιλείας kingdom N1A GSF · βασιλεία <i>genitive noun specifying that the lineage is royal</i> βασιλεία: kingdom, royal rule, kingship.	ἐπὶ over P · ἐπί <i>preposition introducing the sphere of responsibility</i> ἐπί: on, over, upon.	τῶν the RA GPN · ὁ <i>article introducing the matters administered</i> ὁ: the definite article.
πραγμάτων affairs N3M GPN · πράγμα <i>genitive noun denoting the business placed under Lysias's oversight</i> πράγμα: deed, matter, affair, business.	τοῦ of the RA GSM · ὁ <i>article introducing the king whose affairs are in view</i> ὁ: the definite article.	βασιλέως king N3V GSM · βασιλεύς <i>genitive noun specifying the owner of the affairs</i> βασιλεύς: king.	ἀπὸ from P · ἀπό <i>preposition beginning the territorial range of Lysias's authority</i> ἀπό: from, away from.
τοῦ the RA GSM · ὁ <i>article introducing the river boundary</i> ὁ: the definite article.	ποταμοῦ river N2 GSM · ποταμός <i>genitive noun naming the geographic landmark</i> ποταμός: river.	Εὐφράτου Euphrates N1M GSM · Εὐφράτης <i>proper name specifying which river marks the eastern boundary</i> Εὐφράτης: Euphrates.	καὶ and C · καί <i>conjunction linking the beginning and end of the territorial span</i> καί: and, also, even.
ἕως as far as D · ἕως <i>adverbial marker introducing the western limit of the jurisdiction</i> ἕως: until, as far as.	ὁρίων borders N2N GPN · ὅριον <i>genitive noun naming the limiting frontier</i> ὅριον: boundary, border, territory.	Αἰγύπτου of Egypt N2 GSF · Αἴγυπτος <i>genitive proper noun specifying the frontier reached</i> Αἴγυπτος: Egypt.	

33 καὶ τρέφειν Ἀντίοχον τὸν υἱὸν αὐτοῦ ἕως τοῦ ἐπιστρέψαι αὐτόν

and to rear Antiochus his son until he should return.

event ASYNDETON

The appointment also includes responsibility for the young Antiochus until the king's return.

καὶ

and

C · καί

conjunction adding a further charge given to Lysias

καί: and, also, even.

τρέφειν

to rear

V1 PAN · τρέφω

complementary infinitive expressing Lysias's assigned responsibility

τρέφω: nourish, rear, bring up.

Ἀντίοχον

Antiochus

N2 ASM · Ἀντίοχος

direct object naming the child entrusted to Lysias

Ἀντίοχος: Antiochus.

τὸν

the

RA ASM · ὁ

article introducing the appositional filial description

ὁ: the definite article.

υἱὸν

son

N2 ASM · υἱός

appositional noun identifying Antiochus as the king's son

υἱός: son.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun qualifying the son as belonging to the king

αὐτός: he, she, it; self, same.

ἕως

until

D · ἕως

marker introducing the temporal endpoint of the guardianship

ἕως: until, as far as.

τοῦ

the

RA GSN · ὁ

article introducing the infinitival temporal clause

ὁ: the definite article.

ἐπιστρέψαι

return

VA AAN · στρέφω + ἐπι

articular infinitive expressing the king's eventual return

ἐπιστρέφω: return, turn back.

αὐτόν

him

RD ASM · αὐτός

accusative subject of the infinitive referring to the returning king

αὐτός: he, she, it; self, same.

34 καὶ παρέδωκεν αὐτῷ τὰς ἡμίσεις τῶν δυνάμεων καὶ τοὺς ἐλέφαντας καὶ ἐνετείλατο αὐτῷ περὶ πάντων ὧν ἠβούλετο καὶ περὶ τῶν κατοικούντων τὴν Ιουδαίαν καὶ Ιερουσαλημ

And he handed over to him half the forces and the elephants, and gave him orders concerning everything that he intended and concerning the inhabitants of Judea and Jerusalem.

event ASYNDETON

Antiochus equips Lysias with military resources and detailed instructions regarding the western territories, especially Judea and Jerusalem.

καὶ

and

C · καί

conjunction continuing the account of what Antiochus entrusted to Lysias

καί: and, also, even.

παρέδωκεν

handed over

VAI AAI3S · δίδωμι + παρα

main verb describing the transfer of troops and elephants

παραδίδωμι: hand over, entrust, deliver.

αὐτῷ

to him

RD DSM · αὐτός

dative indirect object referring to Lysias as recipient

αὐτός: he, she, it; self, same.

τὰς

the

RA APF · ὁ

article introducing the portion of the forces transferred

ὁ: the definite article.

ἡμίσεις

halves

A3U APF · ἥμισυς

accusative adjective used substantively for the divided portion

ἥμισυς: half.

τῶν

of the

RA GPF · ὁ

article introducing the army being partitioned

ὁ: the definite article.

δυνάμεων

forces

N3I GPF · δύναμις

genitive noun specifying the troops of which half is given

δύναμις: power, force, army.

καὶ

and

C · καί

conjunction adding an additional military asset

καί: and, also, even.

τοὺς

the

RA APM · ὁ

article introducing the elephants as a separate object

ὁ: the definite article.

ἐλέφαντας

elephants

N3T APM · ἐλέφας

direct object naming the war elephants entrusted to Lysias

ἐλέφας: elephant.

καὶ

and

C · καί

conjunction linking material resources with verbal instructions

καί: and, also, even.

ἐνετείλατο

gave orders

VAI AMI3S · τέλλομαι + ἐν

main verb reporting the king's detailed command

ἐντέλλομαι: command, instruct, order.

αὐτῷ to him RD DSM · αὐτός <i>dative indirect object referring again to Lysias</i> αὐτός: he, she, it; self, same.	περὶ concerning P · περί <i>preposition introducing the scope of the instructions</i> περί: concerning, about.	πάντων all things A3 GPM · πᾶς <i>genitive substantive summarizing the full range of matters intended</i> πᾶς: all, every, whole.	ᾧ which RR GPM · ὅς <i>relative pronoun introducing the content clause tied to the king's intention</i> ὅς: who, which, that.
ἠβούλετο he intended V1I IMI3S · βούλομαι <i>imperfect middle verb describing the king's settled purpose</i> βούλομαι: will, intend, desire.	καὶ and C · καί <i>conjunction adding a specific concern to the general instructions</i> καί: and, also, even.	περὶ concerning P · περί <i>preposition introducing the regional object of concern</i> περί: concerning, about.	τῶν the RA GPM · ὁ <i>article substantivizing the participle for the population group</i> ὁ: the definite article.
κατοικούντων those dwelling in V2 · παγῆμ οἰκέω + κατα <i>substantival participle naming the inhabitants under discussion</i> κατοικέω: dwell, inhabit, reside.	τὴν the RA ASF · ὁ <i>article introducing the first place inhabited</i> ὁ: the definite article.	Ιουδαίαν Judea N1A ASF · Ἰουδαία <i>direct object of the participle naming the region inhabited</i> Ἰουδαία: Judea.	καὶ and C · καί <i>conjunction linking the region with its chief city</i> καί: and, also, even.
Ιερουσαλημ Jerusalem N ASF · Ἱερουσαλήμ <i>second place name completing the population under discussion</i> Ἱερουσαλήμ: Jerusalem.			

35 ἀποστεῖλαι ἐπ' αὐτοὺς δύναμιν τοῦ ἐκτρίψαι καὶ ἐξᾶραι τὴν ἰσχὺν Ἰσραηλ καὶ τὸ κατάλειμμα
Ιερουσαλημ καὶ ἄραι τὸ μνημόσυνον αὐτῶν ἀπὸ τοῦ τόπου

to send a force against them to wipe out and remove the strength of Israel and the remnant of Jerusalem, and to take away their memory from the place,

Statement of the campaign's annihilating purpose asyndetic infinitive sequence

The verse continues the royal commission by spelling out its aims in a chain of infinitives: military assault, destruction of Israel's strength, elimination of Jerusalem's remnant, and erasure of communal memory.

ἀποστεῖλαι

to send

VA AAN · στέλλω + ἀπο

infinitive continuing the content of Lysias's commission

ἀποστέλλω: to send out or dispatch; here of ordering a military expedition against Judea.

ἐπ'

against

P · ἐπί

preposition marking the target of the force

ἐπί with the accusative commonly marks hostile direction or movement against someone.

αὐτοὺς

them

RD APM · αὐτός

object of ἐπί

αὐτός: pronoun referring to the Jews just named in the surrounding commission.

δύναμιν

a force

N3I ASF · δύναμις

accusative object with ἀποστεῖλαι

δύναμις: force, military strength, or body of troops; here an armed detachment.

τοῦ

to

RA GSN · ὁ

article with infinitive introducing purpose

the article with infinitive packages the intended result or purpose of the mission.

ἐκτρίψαι

wipe out

VA AAN · τρίβω + ἐκ

articular infinitive expressing destructive purpose

ἐκτρίβω: to rub out, wipe out, or exterminate; a strong verb for eradication.

καὶ

and

C · καί

connective joining the purpose infinitives

καί coordinates the successive aims of the campaign.

ἐξᾶραι

remove

VA AAN · αἶρω + ἐκ

coordinated infinitive of destructive purpose

ἐξαίρω: to lift out, remove, or eliminate; here it describes stripping away Israel's strength.

τὴν

the

RA ASF · ὁ

article introducing the object removed

ὁ marks the following noun as the definite object of attack.

ἰσχὺν

strength

N3 ASF · ἰσχύς

direct object of ἐξῆραι

ἰσχύς: strength, power, or fighting capability; here Israel's collective ability to resist.

Ἰσραὴλ

of Israel

N GSM · Ἰσραήλ

genitive proper name modifying ἰσχὺν

Ἰσραήλ: Israel, the covenant people viewed as the object of royal suppression.

καὶ

and

C · καί

connective extending the object list

καί adds Jerusalem's remnant to Israel's strength as another target.

τὸ

the

RA ASN · ὁ

article introducing the next object

ὁ marks the remnant as a definite object within the extermination plan.

κατάλειμμα

remnant

N3M ASN · καταλείμμα

coordinated object with ἰσχὺν

κατάλειμμα: remnant or surviving residue; here the remaining population of Jerusalem.

Ἱερουσαλὴμ

of Jerusalem

N GSF · Ἱερουσαλήμ

genitive proper name modifying κατάλειμμα

Ἱερουσαλήμ: Jerusalem, the holy city whose remaining inhabitants are in view.

καὶ

and

C · καί

connective introducing the final infinitive

καί carries the purpose sequence to its climactic goal.

ἄραι

to take away

VA AAN · αἴρω

coordinated infinitive of purpose

αἴρω: to lift up, take away, or remove; here of erasing what remains of a people.

τὸ

the

RA ASN · ὁ

article introducing the object erased

ὁ marks the memorial as the specific thing to be removed.

μνημόσυνον

memory

N2N ASN · μνημόσυνον

direct object of ἄραι

μνημόσυνον: memorial, remembrance, or memory preserved in communal existence.

αὐτῶν

of them

RD GPM · αὐτός

genitive pronoun modifying μνημόσυνον

αὐτός: pronoun referring to the Jews whose memory is to be erased.

ἀπὸ

from

P · ἀπό

preposition marking removal from a place

ἀπό marks separation or removal away from a location.

τοῦ

the

RA GSM · ὁ

article introducing the place of removal

ὁ marks the place as a concrete, identifiable location.

τόπου

place

N2 GSM · τόπος

object of ἀπό

τόπος: place, site, or locality; here the land from which Israel's memory is to be expunged.

36 καὶ κατοικίσαι υἱοὺς ἀλλογενεῖς ἐν πᾶσιν τοῖς ὀρίοις αὐτῶν καὶ κατακληροδοτῆσαι τὴν γῆν αὐτῶν

and to settle foreigners in all their territories and to divide up their land by lot.

Colonizing sequel to the extermination program

καὶ ... καὶ

The policy does not end with destruction. The verse adds replacement and redistribution: outsiders are to inhabit the territory, and the land is to be reassigned.

καὶ

and

C · καί

connective continuing the commission's aims

καὶ links colonization to the prior goals of destruction and erasure.

κατοικίσαι

to settle

VA AAN · οἰκίζω + κατα

infinitive of further intended action

κατοικίζω: to settle or establish inhabitants in a place; here of forced resettlement by outsiders.

υἱοὺς

sons

N2 APM · υἱός

object of κατοικίσαι within a stock expression

υἱοί in such phrases can denote people or descendants as a social group.

ἀλλογενεῖς

foreigners

A3H APM · ἀλλογενής

predicate-like adjective modifying υἱοὺς

ἀλλογενής: foreign-born, alien, or belonging to another people; here non-Israelite settlers.

ἐν

in

P · ἐν

preposition marking the territory of settlement

ἐν marks the sphere or location where settlement occurs.

πᾶσιν

all

A3 DPN · πᾶς

adjective modifying ὀρίοις

πᾶς: all, every, the full extent of the territory.

τοῖς

the

RA DPN · ὁ

article introducing the territorial phrase

ὁ marks the boundaries or districts as definite holdings.

ὀρίοις

territories

N2N DPN · ὄριον

object of ἐν

ὄριον: boundary, district, or territory; here the whole landed extent belonging to the displaced people.

αὐτῶν

their

RD GPM · αὐτός

genitive pronoun modifying ὀρίοις

αὐτός: pronoun referring to the Jews whose territories are to be repopulated.

καὶ

and

C · καί

connective adding redistribution of land

καὶ moves from settlement to allotment.

κατακληροδοτῆσαι

to divide by lot

VA AAN · κληροδοτέω + κατα

coordinated infinitive of policy action

κατακληροδοτέω: to apportion or assign by lot as an inheritance or holding.

τὴν

the

RA ASF · ὁ

article introducing the land redistributed

ὁ marks the land as the definite object of redistribution.

γῆν

land

N1 ASF · γῆ

direct object of κατακληροδοτῆσαι

γῆ: land or territory, here the ancestral land being reassigned.

αὐτῶν

their

RD GPM · αὐτός

genitive pronoun modifying γῆν

αὐτός: pronoun referring to the dispossessed Judean population.

37 καὶ ὁ βασιλεὺς παρέλαβεν τὰς ἡμίσεις τῶν δυνάμεων τὰς καταλειφθείσας καὶ ἀπῆρεν ἀπὸ Ἀντιοχείας ἀπὸ πόλεως βασιλείας αὐτοῦ ἔτους ἐβδόμου καὶ τεσσαρακοστοῦ καὶ ἑκατοστοῦ καὶ διεπέρασεν τὸν Εὐφράτην ποταμὸν καὶ διεπορεύετο τὰς ἐπάνω χώρας

And the king took the half of the forces that had been left behind and departed from Antioch, from the city of his kingdom, in the one hundred forty-seventh year, and he crossed the river Euphrates and traveled through the upper provinces.

Execution of the eastern departure plan

καὶ ... καὶ ... καὶ

After delegating the Judean campaign, Antiochus himself sets out eastward with half the army. The verse records departure point, date, crossing, and direction of travel.

καὶ

and

C · καί

connective moving from commission to royal movement

καί links the stated policy to Antiochus's own departure.

ὁ

the

RA NSM · ὁ

article introducing the subject

ὁ marks the king as the subject of the clause.

βασιλεὺς

king

N3V NSM · βασιλεὺς

subject of the main verbs

βασιλεὺς: king, here Antiochus as acting ruler.

παρέλαβεν

took

VBI AAI3S · λαμβάνω + παρα

main verb introducing what Antiochus took with him

παραλαμβάνω: to take along or receive to oneself; here he takes part of the army.

τὰς

the

RA APF · ὁ

article introducing the direct object

ὁ marks the following proportion as a definite part of the forces.

ἡμίσεις

half

A3U APF · ἡμισυς

substantivized adjective as object of παρέλαβεν

ἡμισυς; half; here one half of the available forces.

τῶν

of the

RA GPF · ὁ

article introducing the whole of which the half is taken

ὁ marks the total body from which the portion comes.

δυνάμεων

forces

N3I GPF · δύναμις

partitive genitive depending on ἡμίσεις

δύναμις; forces or troops, the royal military contingent.

τὰς

that had been

RA APF · ὁ

article introducing the attributive participle

the repeated article helps form an attributive participial phrase.

καταλειφθείσας

left behind

VV · αππαπφ λείπω + κατα

attributive participle modifying ἡμίσεις

→ perfective participial idea of having been left

καταλείπω: to leave behind or reserve; the phrase identifies the half remaining available to take.

καί

and

C · καί

connective moving to departure

καί joins the taking of troops to the departure itself.

ἀπῆρεν

departed

VAI AAI3S · αἶρω + ἀπο

main verb of departure

ἀπαίρω: to depart or set out from a place; here Antiochus leaves his capital region.

ἀπὸ

from

P · ἀπό

preposition marking point of departure

ἀπό marks movement away from a source location.

Ἀντιοχείας

Antioch

N1A GSF · Ἀντιόχεια

object of ἀπό

Ἀντιόχεια: Antioch, the Seleucid capital city from which the king departs.

ἀπὸ

from

P · ἀπό

repeated preposition specifying Antioch further

the repeated ἀπό expands the departure phrase appositionally.

πόλεως

city

N3I GSF · πόλις

object of the second ἀπό

πόλις; city, here identifying Antioch as the royal city.

βασιλείας

of the kingdom

N1A GSF · βασιλεία

genitive modifying πόλεως

βασιλεία: kingdom or royal realm, defining Antioch as the city's political center.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying βασιλείας

αὐτός; pronoun referring to Antiochus as ruler of the kingdom.

ἔτους

year

N3E GSN · ἔτος

genitive of date

ἔτος; year, used here to date the departure.

ἑβδόμου

seventh

A1 GSN · ἑβδομος

ordinal modifying ἔτους within the date formula

ἑβδομος; seventh.

καὶ
and

C · καί

connective within the date formula

καί links the components of the Seleucid year numbering.

τεσσαρακοστὺ
fortieth

A1 GSN · τεσσαρακοστός

ordinal within the date formula

τεσσαρακοστός; fortieth.

καὶ
and

C · καί

connective within the date formula

καί links the final numeral component.

ἐκατοστοῦ
hundredth

A1 GSN · ἐκατοστός

ordinal within the date formula

ἐκατοστός; hundredth; together the sequence yields year 147.

καὶ
and

C · καί

connective moving from departure to river crossing

καί continues the itinerary.

διεπέρασεν
crossed

VAI AAI3S · περᾶω + δια

main verb of crossing

διαπερᾶω: to cross through or over; here of crossing the Euphrates.

τὸν
the

RA ASM · ὁ

article introducing the river crossed

ὁ marks the named river as the object crossed.

Εὐφράτην
Euphrates

N1M ASM · Εὐφράτης

direct object of διεπέρασεν

Εὐφράτης; the Euphrates River, major eastern boundary and route marker.

ποταμὸν
river

N2 ASM · ποταμός

appositional noun further identifying Εὐφράτην

ποταμός; river, appositionally clarifying the proper name.

καὶ
and

C · καί

connective introducing onward travel

καί links the crossing to the continuing march.

διεπορεύετο
traveled through

V1I IMI3S · πορεύομαι + δια

main verb of continued movement

→ *imperfect of ongoing travel*

διαπορεύομαι: to travel through or move across; the imperfect shows continued progress.

τὰς
the

RA APF · ὁ

article introducing the regions traversed

ὁ marks the regions as a known geographic set.

ἐπάνω
upper

D · ἐπάνω

adverb functioning attributively with χώρας

ἐπάνω: above or upper; here the upper inland provinces east of the Euphrates.

χώρας
provinces

N1A APF · χώρα

object of διεπορεύετο

χώρα: land, region, or province; here the upper provinces through which Antiochus traveled.

38 καὶ ἐπέλεξεν Λυσίας Πτολεμαῖον τὸν Δορυμένους καὶ Νικάνορα καὶ Γοργίαν ἄνδρας δυνατοὺς τῶν φίλων τοῦ βασιλέως

And Lysias chose Ptolemy son of Dorymenes, and Nicanor, and Gorgias, mighty men from the king's friends,

Lysias appoints senior commanders for the Judean campaign

καὶ

With Antiochus gone east, Lysias organizes the western response by selecting a trusted group of high-ranking royal associates to lead the operation.

καὶ

and

C · καί

connective advancing the narrative to Lysias's arrangements

καί links the king's departure to Lysias's immediate administrative action.

ἐπέλεξεν

chose

VAI AAI3S · λέγω + ἐπι

main verb of appointment

ἐπιλέγω: to choose or select, here of appointing commanders for a mission.

Λυσίας

Lysias

N1T NSM · Λυσίας

subject of ἐπέλεξεν

Λυσίας: Lysias, the royal official left in charge of the western provinces.

Πτολεμαῖον

Ptolemy

N2 ASM · Πτολεμαῖος

first direct object of ἐπέλεξεν

Πτολεμαῖος: Ptolemy, one of the commanders selected by Lysias.

τὸν

the son of

RA ASM · ὁ

article introducing an appositional patronymic

the article begins the identifying phrase attached to Ptolemy.

Δορυμένους

Dorymenes

N1S GSM · Δορυμένης

genitive proper name dependent on implied υἱόν

Δορυμένης: Dorymenes; the genitive identifies Ptolemy by patronymic, 'son of Dorymenes.'

καὶ

and

C · καί

connective joining the named commanders

καί coordinates the list of selected officers.

Νικάνορα

Nicanor

N3R ASM · Νικάνωρ

second direct object of ἐπέλεξεν

Νικάνωρ: Nicanor, a prominent Seleucid commander.

καὶ and C · καί <i>connective joining the final name</i> καί continues the list.	Γοργίαν Gorgias N1S ASM · Γοργίας <i>third direct object of ἐπέλεξεν</i> Γοργίας: Gorgias, another commander named for the campaign.	ἄνδρας men N3 APM · ἀνήρ <i>accusative in apposition to the selected commanders</i> ἀνήρ: man, here emphasizing them as capable adult leaders.	δυνατούς mighty A1 APM · δυνατός <i>adjective modifying ἄνδρας</i> δυνατός: powerful, capable, or strong; characterizes these officers as proven men of force.
τῶν from the RA GPM · ὁ <i>article introducing the source group</i> ὁ marks the circle from which these men are drawn.	φίλων friends A1 GPM · φίλος <i>substantivized adjective governed by partitive/source genitive</i> φίλος in Hellenistic court language often denotes royal companions or trusted associates.	τοῦ of the RA GSM · ὁ <i>article introducing the possessor</i> ὁ marks the royal possessor of this courtly group.	βασιλέως king N3V GSM · βασιλεύς <i>genitive modifying φίλων</i> βασιλεύς: king, here Antiochus as head of the court.

39 καὶ ἀπέστειλεν μετ' αὐτῶν τεσσαράκοντα χιλιάδας ἀνδρῶν καὶ ἑπτακισχιλίαν ἵππον τοῦ ἐλθεῖν εἰς γῆν Ιουδα καὶ καταφθεῖραι αὐτὴν κατὰ τὸν λόγον τοῦ βασιλέως

and he sent with them forty thousand men and seven thousand cavalry to come into the land of Judah and destroy it according to the king's word.

Lysias supplies the expedition with a massive force and explicit mandate καὶ

The appointment is matched by a large army and a clear purpose clause: the force is sent into Judah under direct royal authorization to devastate the land.

καὶ
and

C · καί

connective advancing from selection to deployment

καί links the appointment of commanders to the force assigned them.

ἀπέστειλεν
sent

VAI AAI3S · στέλλω + ἀπο

main verb of military dispatch

ἀποστέλλω: to send out or dispatch, especially on an official mission.

μετ'
with

P · μετά

preposition marking accompaniment

μετά with the genitive indicates accompanying persons.

αὐτῶν
them

RD GPM · αὐτός

object of μετά

αὐτός: pronoun referring to the commanders just named.

τεσσαράκοντα
forty

M · τεσσαράκοντα

numeral modifying χιλιάδας

τεσσαράκοντα: forty.

χιλιάδας
thousand

N3D APF · χιλίας

accusative object of ἀπέστειλεν in numerical expression

χιλιάς: thousand, here in counting troops.

ἀνδρῶν
men

N3 GPM · ἀνήρ

partitive genitive with χιλιάδας

ἀνήρ: men, here foot soldiers.

καὶ
and

C · καί

connective joining infantry and cavalry totals

καί adds the cavalry contingent.

ἐπτακισχίλιαν
seven thousand

A1A ASF · ἐπτακισχίλιος

numerical adjective used substantively

ἐπτακισχίλιος: seven thousand.

ἵππον
cavalry

N2 ASF · ἵππος

accusative complement completing the cavalry count

ἵππος can stand metonymically for cavalry or horsemen in military contexts.

τοῦ
to

RA GSN · ὁ

article with infinitive introducing purpose

the article with infinitive marks the expedition's intended purpose.

ἐλθεῖν
come

VB AAN · ἔρχομαι

purpose infinitive coordinated with καταφθεῖραι

ἔρχομαι: to come or go, here as military advance into Judah.

εἰς
into

P · εἰς

preposition marking destination

εἰς indicates movement into a place.

γῆν
land

N1 ASF · γῆ

object of εἰς

γῆ: land or territory.

Ιουδα
of Judah

N GSM · Ἰουδά

genitive proper name modifying γῆν

Ἰουδά: Judah, here the Judean territory targeted by the invasion.

καὶ
and

C · καί

connective joining the purpose infinitives

καί coordinates entry and destruction.

καταφθεῖραι

destroy

VA AAN · φθείρω + κατα

coordinated purpose infinitive

καταφθεῖρω: to destroy utterly, ruin, or devastate.

αὐτήν

it

RD ASF · αὐτός

direct object of καταφθεῖραι

αὐτός: pronoun referring back to the land of Judah.

κατὰ

according to

P · κατά

preposition marking conformity

κατά with the accusative can mean according to or in line with.

τὸν

the

RA ASM · ὁ

article introducing the standard of conformity

ὁ marks the royal word as the governing standard.

λόγον

word

N2 ASM · λόγος

object of κατά

λόγος: word, command, or decree; here the king's expressed order.

τοῦ

of the

RA GSM · ὁ

article introducing the possessor

ὁ marks the possessor of the command.

βασιλέως

king

N3V GSM · βασιλεύς

genitive modifying λόγον

βασιλεύς: king, namely Antiochus whose order governs the campaign.

40 καὶ ἀπῆρεν σὺν πάσῃ τῇ δυνάμει αὐτῶν καὶ ἦλθον καὶ παρενέβαλον πλησίον Αμμαους ἐν τῇ γῇ τῇ πεδινῇ

And he departed with all their force, and they came and encamped near Emmaus in the plain country.

The expedition marches and establishes its camp

καὶ ... καὶ ... καὶ

The appointed force now becomes geographically real. The army moves out and takes a strategic camp near Emmaus in the lowland plain.

καὶ

and

C · καί

connective moving from authorization to movement

καί advances the expedition from planning to march.

ἀπῆρεν

departed

VAI AAI3S · αἶρω + ἀπο

main verb of departure

ἀπαίρω: to depart or set out from a place.

σὺν

with

P · σὺν

preposition marking accompaniment

σὺν with the dative denotes accompaniment.

πάσῃ

all

A1S DSF · πᾶς

adjective modifying δυνάμει

πᾶς: all, the whole of the force at hand.

τῇ the RA DSF · ὁ <i>article introducing the accompanying force</i> ὁ marks the force as definite.	δυνάμει force N3I DSF · δύναμις <i>object of σύν</i> δύναμις; force or army.	αὐτῶν their RD GPM · αὐτός <i>genitive pronoun modifying δυνάμει</i> αὐτός; pronoun referring to the commanders and their expeditionary host.	καὶ and C · καί <i>connective continuing the march sequence</i> καί links departure to arrival.
ἦλθον they came VBI AAI3P · ἔρχομαι <i>main verb of arrival</i> ἔρχομαι; to come or arrive.	καὶ and C · καί <i>connective linking arrival and encampment</i> καί joins successive field actions.	παρενέβαλον encamped VBI AAI3P · βάλλω + παρα + ἐν <i>main verb of camp establishment</i> παρεμβάλλω; to encamp or pitch camp near a place.	πλησίον near D · πλησίον <i>adverb/preposition marking proximity</i> πλησίον; near or close by.
Αμμαους Emmaus N ASM · Αμμαους <i>place name governed by πλησίον</i> Αμμαους; Emmaus, the site near which the Seleucid camp was set.	ἐν in P · ἐν <i>preposition introducing broader location</i> ἐν indicates location within a region.	τῇ the RA DSF · ὁ <i>article introducing the location phrase</i> ὁ marks the region as definite.	γῇ land N1 DSF · γῇ <i>object of ἐν</i> γῇ; land or district.
τῇ the RA DSF · ὁ <i>article introducing the attributive adjective</i> the repeated article forms the attributive expression with πεδινῇ.	πεδινῇ plain A1 DSF · πεδεινός <i>adjective modifying γῇ</i> πεδινός; level, plain, or lowland; here the plain country west of the Judean hills.		

41 καὶ ἤκουσαν οἱ ἔμποροι τῆς χώρας τὸ ὄνομα αὐτῶν καὶ ἔλαβον ἀργύριον καὶ χρυσίον πολὺ σφόδρα καὶ πέδας καὶ ἦλθον εἰς τὴν παρεμβολὴν τοῦ λαβεῖν τοὺς υἱοὺς Ἰσραὴλ εἰς παῖδας καὶ προσετέθησαν πρὸς αὐτοὺς δύναμις Συρίας καὶ γῆς ἄλλοφύλων

And when the merchants of the region heard their reputation, they took very much silver and gold and shackles, and they came into the camp to take the sons of Israel as slaves; and a force from Syria and from the land of foreigners was added to them.

Commercial and military opportunists gather around the campaign

καὶ ... καὶ ... καὶ

The expected defeat of Judea is treated as a market event. Slave traders arrive equipped for purchase and transport, while additional non-Judean forces join the invasion.

καὶ
and

C · καί

connective introducing a new consequence of the campaign

καί moves the scene from troop movement to wider opportunistic response.

ἤκουσαν
heard

VAI AAI3P · ἀκούω

main verb of reception of news

ἀκούω: to hear or learn.

οἱ
the

RA NPM · ὁ

article introducing the subject

ὁ marks the following group as the subject.

ἔμποροι
merchants

N2 NPM · ἔμπορος

subject of ἤκουσαν

ἔμπορος: merchant or trader, here those anticipating profit from war captives.

τῆς
of the

RA GSF · ὁ

article introducing the regional genitive

ὁ marks the region from which the merchants come.

χώρας
region

N1A GSF · χώρα

genitive modifying ἔμποροι

χώρα: land, district, or region.

τὸ
the

RA ASN · ὁ

article introducing the thing heard

ὁ marks the report as a definite item.

ὄνομα
name

N3M ASN · ὄνομα

direct object of ἤκουσαν

ὄνομα: name, reputation, or report; here the renown and expectation surrounding the invading force.

αὐτῶν

of them

RD GPM · αὐτός

genitive pronoun modifying ὄνομα

αὐτός; pronoun referring to the commanders and their army.

καὶ

and

C · καί

connective linking news to preparation

καί joins hearing the report to preparing for profit.

ἔλαβον

took

VBI AAI3P · λαμβάνω

main verb of preparation

λαμβάνω: to take or bring along.

ἄργύριον

silver

N2N ASN · ἄργύριον

first object of ἔλαβον

ἄργύριον: silver or money.

καὶ

and

C · καί

connective joining precious metals

καί adds gold to silver.

χρυσίον

gold

N2N ASN · χρυσίον

second object of ἔλαβον

χρυσίον: gold.

πολύ

much

A1P ASN · πολὺς

adjective modifying χρυσίον by attraction to the broader haul

πολὺς: much, abundant.

σφόδρα

very

D · σφόδρα

adverb intensifying the abundance

σφόδρα: very or exceedingly.

καὶ

and

C · καί

connective adding equipment for captives

καί adds the implements of enslavement.

πέδας

shackles

N1 APF · πέδη

additional object of ἔλαβον

πέδη: fetter, shackle, or chain for binding captives.

καὶ

and

C · καί

connective moving to their arrival

καί joins preparation to movement.

ἦλθον

came

VBI AAI3P · ἔρχομαι

main verb of arrival

ἔρχομαι: to come or arrive.

εἰς

into

P · εἰς

preposition marking destination

εἰς indicates movement into a place.

τὴν

the

RA ASF · ὁ

article introducing the destination

ὁ marks the camp as a definite destination.

παρεμβολὴν

camp

N1 ASF · παρεμβολή

object of εἰς

παρεμβολή: camp or encamped army.

τοῦ

to

RA GSN · ὁ

article with infinitive introducing purpose

the article with infinitive expresses the purpose of their arrival.

λαβεῖν

take

VB AAN · λαμβάνω

purpose infinitive

λαμβάνω: to take or seize.

τοὺς

the

RA APM · ὁ

article introducing the people to be seized

ὁ marks the object group.

υἱοὺς

sons

N2 APM · υἱός

direct object of λαβεῖν

υἱοί can denote the people or descendants of a nation.

Ἰσραὴλ

of Israel

N GSM · Ἰσραήλ

genitive proper name modifying υἱοὺς

Ἰσραήλ: Israel, the covenant people now threatened with enslavement.

εἰς

as

P · εἰς

preposition marking resulting status

εἰς can mark a change into a new condition or role.

παῖδας

slaves

N3D APM · παῖς

predicate accusative of resulting condition

παῖς can mean servant or slave; here the sense is clearly enslavement.

καὶ

and

C · καί

connective adding further reinforcement

καί joins the arrival of traders to the accession of more forces.

προσετέθησαν

were added

VCI API3P · τίθημι + προς

main verb of reinforcement

προστίθημι in the passive means to be added or joined to an existing group.

πρὸς

to

P · πρὸς

preposition marking attachment to the main force

πρὸς here indicates joining oneself to a group.

αὐτοὺς

them

RD APM · αὐτός

object of πρὸς

αὐτός: pronoun referring to the invading commanders and their host.

δύναμις

a force

N3I NSF · δύναμις

subject of προσετέθησαν

δύναμις: force, detachment, or military contingent.

Συρίας

from Syria

N1A GSF · Συρία

genitive of source modifying δύναμις

Συρία: Syria, the Seleucid heartland furnishing reinforcements.

καὶ

and

C · καί

connective joining two source regions

καί adds a second origin for the reinforcements.

γῆς

from the land

N1 GSF · γῆ

genitive of source coordinated with Συρίας

γῆ: land or territory.

ἀλλοφύλων

of foreigners

A1B GPM · ἀλλόφυλος

genitive modifier of γῆς

ἀλλόφυλος: belonging to another people, foreign; here non-Judean peoples allied with the campaign.

42 καὶ εἶδεν Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ ὅτι ἐπληθύνθη τὰ κακὰ καὶ αἱ δυνάμεις παρεμβάλλουσιν ἐν τοῖς ὁρίοις αὐτῶν καὶ ἐπέγνωσαν τοὺς λόγους τοῦ βασιλέως οὗς ἐνετείλατο ποιῆσαι τῷ λαῷ εἰς ἀπώλειαν καὶ συντέλειαν

And Judas and his brothers saw that the evils had multiplied and that the forces were encamping within their borders, and they understood the king's orders that he had commanded to be carried out against the people for destruction and utter ruin.

Judas recognizes the scale and intent of the crisis

ASYNDETON

The narrative shifts from the enemy camp to Judas's perception. The brothers grasp both the material threat of the armies and the exterminating purpose behind the royal decree.

καὶ
and

C · καί

connective linking the previous report to Judas's response

καί: connective advancing the narrative from enemy preparation to Israel's recognition of danger.

εἶδεν

saw

VBI AAI3S · ὁράω

main verb introducing Judas's perception

ὁράω: 'see / perceive'; here it marks informed recognition rather than mere sight.

Ιουδας

Judas

N1T NSM · Ἰούδας

proper noun serving as the first subject

Ἰούδας: Judas Maccabaeus, now acting as the perceiving and responding leader.

καὶ
and

C · καί

connective joining Judas with his brothers

καί: connective expanding the subject from Judas alone to the fraternal leadership.

οἱ

the

RA NPM · ὁ

article marking the coordinated subject

ὁ: article introducing the defined group of brothers.

ἀδελφοὶ

brothers

N2 NPM · ἀδελφός

noun completing the coordinated subject

ἀδελφός: brothers; the familial core of the Hasmonean leadership.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying 'brothers'

αὐτός: possessive pronoun referring to Judas.

ὅτι

that

C · ὅτι

conjunction introducing the content of what was perceived

ὅτι: conjunction introducing the recognized state of affairs.

ἐπληθύνθη

had multiplied

VCI API3S · πληθύνω

verb heading the first content clause

πληθύνω: 'multiply / increase'; the passive highlights the swelling scale of disaster.

τὰ

the

RA NPN · ὁ

article marking the neuter plural subject

ὁ: article specifying the evils now in view.

κακὰ

evils

A1 NPN · κακός

substantivized adjective functioning as subject

κακός: evil things / calamities; the accumulated harms pressing upon the people.

καὶ

and

C · καί

connective joining the two recognized facts

καί: connective coordinating the increase of troubles with the enemy's military presence.

αἱ

the

RA NPF · ὁ

article marking the second clause subject

ὁ: article introducing the military forces as a definite threat.

δυνάμεις

forces

N3I NPF · δύναμις

noun serving as subject of the second content clause

δύναμις: force / army; here organized military units threatening Judea.

παρεμβάλλουσιν

are encamping

V1 PAI3P · βάλλω + παρα + ἐν

finite verb describing hostile military positioning

παρεβάλλω: 'encamp / pitch camp'; a military verb for taking up an armed position.

ἐν

within

P · ἐν

preposition introducing the place of encampment

ἐν: preposition locating the armies within Israel's territorial bounds.

τοῖς

the

RA DPN · ὁ

article marking the dative object of place

ὁ: article specifying the borders under threat.

ὁρίοις

borders

N2N DPN · ὅριον

dative noun complementing the preposition

ὅριον: border / boundary; the territorial limits now penetrated by hostile camps.

αὐτῶν

their

RD GPM · αὐτός

genitive pronoun modifying 'borders'

αὐτός: possessive pronoun referring to Judas's people and their land.

καὶ

and

C · καί

connective moving from perception of facts to understanding intent

καί: connective adding the discernment of the king's purpose.

ἐπέγνωσαν

understood

VZI AAI3P · γινώσκω + ἐπι

main verb of deeper recognition

ἐπιγινώσκω: 'understand fully / recognize'; it signals discernment of the decree's meaning.

τοὺς

the

RA APM · ὁ

article marking the direct object

ὁ: article introducing the king's spoken orders.

λόγους

orders

N2 APM · λόγος

direct object of 'understood'

λόγος: word / statement / order; here the concrete directives issued by the king.

τοῦ

of the

RA GSM · ὁ

article introducing the royal genitive

ὁ: article marking the possessor of the orders.

βασιλέως

king

N3V GSM · βασιλεύς

genitive noun depending on 'orders'

βασιλεύς; king; the Seleucid ruler whose commands frame the crisis.

οὗς

which

RR APM · ὅς

relative pronoun resuming 'orders'

ὅς; relative pronoun linking the orders to the command clause that explains them.

ἐνετείλατο

had commanded

VAI AMI3S · τέλλομαι + ἐν

verb governing the infinitive of execution

ἐντέλλομαι: 'command / charge'; the middle underscores royal authorization.

ποιῆσαι

to carry out

VA AAN · ποιέω

complementary infinitive expressing what was commanded

ποιέω: 'do / carry out'; here execute the king's policy in practice.

τῷ

against the

RA DSM · ὁ

article marking the affected people

ὁ: article introducing the dative object affected by the command.

λαῷ

people

N2 DSM · λαός

dative noun denoting the people targeted by the order

λαός; people; Israel as the community endangered by the decree.

εἰς

for

P · εἰς

preposition introducing intended result

εἰς; preposition marking destructive purpose or outcome.

ἀπώλειαν

destruction

N1A ASF · ἀπώλεια

object of the result preposition

ἀπώλεια: destruction / ruin; the first term naming the decree's lethal intent.

καὶ

and

C · καί

connective pairing the two ruin terms

καί: connective intensifying the purpose by adding a second destructive noun.

συντέλειαν

utter ruin

N1A ASF · συντέλεια

second accusative complement after 'for'

συντέλεια: complete end / full destruction; it intensifies the totalizing scope of the threat.

43 καὶ εἶπαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ ἀναστήσωμεν τὴν καθαίρεσιν τοῦ λαοῦ ἡμῶν καὶ πολεμήσωμεν περὶ τοῦ λαοῦ ἡμῶν καὶ τῶν ἁγίων

And each one said to his neighbor, 'Let us raise up the fallen state of our people, and let us fight for our people and for the holy things.'

Communal resolve to restore and defend Israel **ASYNDETON**

Recognition becomes exhortation. The people's answer to ruin is both restorative and martial: to lift up what has been cast down and to fight for people and sanctuary together.

καὶ

and

C · καί

connective introducing the community's response

καί: connective moving from perception of danger to spoken resolve.

εἶπαν

said

VAI AAI3P · εἶπον

main verb introducing direct speech

εἶπον: 'say / speak'; the aorist gathers the people's words into a decisive utterance.

ἕκαστος

each one

A1 NSM · ἕκαστος

distributed subject of the speaking verb

ἕκαστος: each one; stresses personal participation within the corporate response.

πρὸς

to

P · πρὸς

preposition introducing the interlocutor

πρὸς: preposition marking address or orientation toward another.

τὸν

the

RA ASM · ὁ

article marking the object of the preposition

ὁ: article introducing the neighboring fellow-Israelite.

πλησίον

neighbor

D · πλησίον

substantive used after the preposition

πλησίον: neighbor / companion; the near fellow member of the community.

αὐτοῦ

his

RD GSM · αὐτός

genitive pronoun modifying 'neighbor'

αὐτός: possessive pronoun referring back distributively to each speaker.

ἀναστήσωμεν

let us raise up

VA AAS1P · ἵστημι + ἀνα

hortatory subjunctive opening the exhortation

ἀνίστημι: 'raise up / restore'; the hortatory form calls for active restoration.

τὴν

the

RA ASF · ὁ

article marking the direct object

ὁ: article introducing the condition to be remedied.

καθαίρεσιν

fallen state

N3I ASF · καθαίρεις

direct object of the hortatory verb

καθαίρεις: downfall / ruin / demolition; here the collapsed condition of the people.

τοῦ

of the

RA GSM · ὁ

article introducing the dependent genitive

ὁ: article marking the people as those whose ruin is in view.

λαοῦ

people

N2 GSM · λαός

genitive noun depending on 'fallen state'

λαός: people; Israel conceived as the endangered covenant community.

ἡμῶν our RP GP · ἐγώ <i>possessive genitive modifying 'people'</i> ἐγώ: first-person plural pronoun marking shared identity and obligation.	καὶ and C · καί <i>connective joining restoration with combat</i> καί: connective showing that rebuilding and fighting belong together.	πολεμήσωμεν let us fight VA AAS1P · πολεμέω <i>second hortatory subjunctive</i> πολεμέω: 'fight / wage war'; here a deliberate call to armed defense.	περὶ for P · περί <i>preposition expressing concern or defense</i> περί: with the genitive, 'for / on behalf of'; marks the object of defense.
τοῦ the RA GSM · ὁ <i>article marking the first object of defense</i> ὁ: article introducing the people as the beneficiaries of the struggle.	λαοῦ people N2 GSM · λαός <i>genitive object after the preposition</i> λαός: people; Israel as the body to be defended.	ἡμῶν our RP GP · ἐγώ <i>possessive modifier of 'people'</i> ἐγώ: pronoun emphasizing common ownership and solidarity.	καὶ and C · καί <i>connective adding the second object of defense</i> καί: connective extending the cause from the people to the holy things.
τῶν the RA GPM · ὁ <i>article marking the sacred objects</i> ὁ: article introducing the holy realities bound up with Israel's worship.	ἁγίων holy things A1A GPM · ἅγιος <i>substantivized adjective as second object after the preposition</i> ἅγιος: holy things / sacred matters; likely the sanctuary and its consecrated order.		

44 καὶ ἡθροίσθη ἡ συναγωγή τοῦ εἶναι ἐτοίμους εἰς πόλεμον καὶ τοῦ προσεύξασθαι καὶ αἰτῆσαι ἔλεος καὶ οἰκτιρμοὺς

And the assembly gathered in order to be ready for war and to pray and ask for mercy and compassions.

The people gather for both battle-readiness and supplication

ASYNDETON

The response is corporately embodied. Preparation for war is not separated from prayer; readiness and petition belong to the same covenantal act.

καὶ
and

C · καί

connective introducing the next communal action

καί: connective moving from exhortation to organized assembly.

ἠθροίσθη
gathered

VCI API3S · ἠθροίζω

main verb describing the assembly's formation

ἠθροίζω: 'gather together'; the passive presents the community as coming together as one body.

ἡ
the

RA NSF · ὁ

article marking the subject

ὁ: article introducing the corporate body now assembled.

συναγωγή
assembly

N1 NSF · συναγωγή

subject of the gathering verb

συναγωγή: assembly / gathered community; the people convened for common action.

τοῦ
to

RA GSN · ὁ

article with infinitive expressing purpose

ὁ: article forming the genitive articular infinitive of purpose.

εἶναι
be

V9 PAN · εἶμι

infinitive expressing intended state

εἶμι: 'be'; within the articular infinitive it expresses the condition to be attained.

ἑτοίμους
ready

A1 APM · ἑτοιμος

predicate adjective with the infinitive

ἑτοιμος: ready / prepared; fit for the action about to follow.

εἰς
for

P · εἰς

preposition introducing the sphere of readiness

εἰς: preposition marking orientation toward battle.

πόλεμον
war

N2 ASM · πόλεμος

object of the preposition

πόλεμος: war / battle; the conflict for which the assembly prepares.

καὶ
and

C · καί

connective linking military preparation with prayer

καί: connective showing that supplication accompanies readiness for war.

τοῦ
to

RA GSN · ὁ

article with infinitive expressing parallel purpose

ὁ: article forming a second articular infinitive of purpose.

προσεύξασθαι
pray

VA AMN · εὐχομαι + προς

middle infinitive expressing supplication

προσεύχομαι: 'pray'; the communal act of turning to God in petition.

καὶ
and

C · καί

connective linking two prayer actions

καί: connective adding explicit request to general prayer.

αἰτῆσαι
ask for

VA AAN · αἰτέω

infinitive complement specifying petition

αἰτέω: 'ask / request'; emphasizes concrete petition within prayer.

ἔλεος
mercy

N3E ASN · ἔλεος

first object of the petition

ἔλεος: mercy; divine favor shown to the afflicted.

καὶ
and

C · καί

connective pairing the requested mercies

καί: connective joining mercy with compassionate pity.

οἰκτιρμούς

compassions

N2 APM · οἰκτιρμός

second object of the petition

οἰκτιρμός: compassion / pity; the tender mercies sought from God.

45 καὶ Ἱερουσαλημ ἦν ἀοίκητος ὡς ἔρημος οὐκ ἦν ὁ εἰσπορευόμενος καὶ ἐκπορευόμενος ἐκ τῶν γεννημάτων αὐτῆς καὶ τὸ ἀγίασμα καταπατούμενον καὶ υἱοὶ ἀλλογενῶν ἐν τῇ ἄκρᾳ κατάλυμα τοῖς ἔθνεσιν καὶ ἐξήρθη τέρψις ἐξ Ἰακωβ καὶ ἐξέλιπεν αὐλὸς καὶ κινύρα

And Jerusalem was uninhabited like a wilderness; there was no one going in and coming out from her produce, and the sanctuary was being trampled, and sons of foreigners were in the citadel, a lodging place for the nations, and delight was removed from Jacob, and flute and harp failed.

Lament over Jerusalem's desolation and cultic humiliation

ASYNDETON

The gathering is grounded in a survey of devastation: empty city, profaned sanctuary, foreign occupation, and the silencing of Israel's ordinary joy.

καὶ
and

C · καί

connective introducing the lament description

καί: connective carrying the narrative into a depiction of Jerusalem's desolation.

Ἱερουσαλημ
Jerusalem

N NSF · Ἱερουσαλήμ

proper noun functioning as subject

Ἱερουσαλήμ: Jerusalem, the city whose ruin symbolizes the nation's distress.

ἦν
was

V9 IAI3S · εἰμί

copulative verb introducing the city's condition

εἰμί: 'be'; here describing the settled state of the city.

ἀοίκητος
uninhabited

A1B NSM · ἀοίκητος

predicate adjective describing Jerusalem

ἀοίκητος: uninhabited / without dwellers; a term of civic abandonment.

ὥς

like

C · ὥς

comparative conjunction introducing the simile

ὥς: as / like; marks the comparison that intensifies the desolation.

ἔρημος

a wilderness

N2 NSF · ἔρημος

predicate term completing the comparison

ἔρημος: wilderness / deserted place; the image for a depopulated Jerusalem.

οὐκ

not

D · οὐ

negator for the following clause

οὐ: simple negation denying normal traffic and life.

ἦν

was

V9 IAI3S · εἰμί

verb of existence in the negative clause

εἰμί: 'be / exist'; here in a clause denying the presence of anyone.

ὁ

one

RA NSM · ὁ

article substantivizing the participles

ὁ: article turning the participial pair into a substantive expression.

εἰσπορευόμενος

going in

V1 · πμπνσμ πορεύομαι + εἰς

substantival participle paired with the following participle

εἰσπορεύομαι: 'go in / enter'; part of a stock expression for ordinary civic movement.

καὶ

and

C · καί

connective joining the participial pair

καί: connective joining entry and exit as signs of normal life.

ἐκπορευόμενος

coming out

V1 · πμπνσμ πορεύομαι + ἐκ

second substantival participle in the pair

ἐκπορεύομαι: 'go out / come out'; together with the previous participle it marks everyday circulation.

ἐκ

from

P · ἐκ

preposition introducing source or sphere

ἐκ: preposition marking what the movement is associated with or proceeds from.

τῶν

the

RA GPN · ὁ

article marking the genitive complement

ὁ: article introducing the city's produce.

γενημάτων

produce

N3M GPN · γένημα

genitive noun after the preposition

γένημα: produce / yield; the city's ordinary agricultural or economic output.

αὐτῆς

her

RD GSF · αὐτός

genitive pronoun modifying 'produce'

αὐτός: possessive pronoun referring to Jerusalem.

καὶ

and

C · καί

connective adding the sanctuary's fate

καί: connective moving from civic emptiness to cultic profanation.

τὸ

the

RA NSN · ὁ

article marking the next subject

ὁ: article introducing the sanctuary as a focal object of lament.

ἀγίασμα

sanctuary

N3M NSN · ἀγίασμα

subject of the participial predication

ἀγίασμα: sanctuary / holy place; the consecrated cultic center.

καταπατούμενον

being trampled

V2 · πππνσν πατέω + κατα

participle describing the sanctuary's desecration

καταπατέω: 'trample down'; a vivid term for profanation by force.

καὶ
and

C · καί

connective adding the foreign presence

καί: connective extending the lament to occupation of the citadel.

υἱοὶ
sons

N2 NPM · υἱός

noun heading the subject phrase

υἱός: sons; a common Semitic-style expression for members of a group.

ἀλλογενῶν
of foreigners

A3H GPM · ἀλλογενής

genitive modifier of 'sons'

ἀλλογενής: foreign / of another race; outsiders occupying sacred-political space.

ἐν
in

P · ἐν

preposition introducing location

ἐν: preposition locating the foreigners in the citadel.

τῇ
the

RA DSF · ὁ

article marking the location noun

ὁ: article introducing the citadel.

ἄκρα
citadel

N1A DSF · ἄκρα

dative object of the preposition

ἄκρα: citadel / fortress; the fortified height held by hostile occupants.

κατάλυμα
a lodging place

N3M ASN · κατάλυμα

appositional accusative describing the citadel's role

κατάλυμα: lodging place / quarters; here the fortress becomes a base for foreign peoples.

τοῖς
for the

RA DPN · ὁ

article marking the beneficiaries of the lodging place

ὁ: article introducing the nations who occupy the space.

ἔθνεσιν
nations

N3E DPN · ἔθνος

dative complement with 'lodging place'

ἔθνος: nations / Gentiles; non-Israelite peoples now resident in the stronghold.

καὶ
and

C · καί

connective adding the emotional effect on Israel

καί: connective carrying the lament from occupation to the removal of joy.

ἐξήρθη
was removed

VCI API3S · αἶρω + ἐκ

main verb of the final lament clause

ἐξαίρω: 'take away / remove'; the passive depicts joy as taken from the people.

τέρψις
delight

N3I NSF · τέρψις

subject of the removal clause

τέρψις: delight / pleasure; the ordinary gladness of communal life.

ἐξ
from

P · ἐκ

preposition introducing the sphere deprived of joy

ἐκ: preposition marking separation from Jacob.

Ιακωβ
Jacob

N GSM · Ἰακώβ

proper name used collectively for Israel

Ἰακώβ: Jacob; the patriarchal name standing for the covenant people.

καὶ
and

C · καί

connective adding the silence of music

καί: connective extending the lament to the disappearance of festal sound.

ἐξέλιπεν
failed

VBI AAI3S · λείπω + ἐκ

verb describing cessation

ἐκλείπω: 'fail / cease / disappear'; used of something that has come to an end.

αὐλός

flute

N2 NSM · αὐλός

first subject of the cessation clause

αὐλός: flute / pipe; a sign of festal or celebratory music.

καὶ

and

C · καί

connective joining the instruments

καί: connective pairing two familiar instruments of joy.

κινύρα

harp

N1A NSF · κινύρα

second subject of the cessation clause

κινύρα: harp / lyre; another emblem of Israel's vanished rejoicing.

46 καὶ συνήχθησαν καὶ ἦλθοσαν εἰς Μασσηφα κατέναντι Ἱερουσαλημ ὅτι τόπος προσευχῆς ἦν ἐν Μασσηφα τὸ πρότερον τῷ Ἰσραηλ

And they assembled and came to Mizpah opposite Jerusalem, because Mizpah had formerly been a place of prayer for Israel.

The community gathers at a historically significant prayer site

ASYNDETON

The move to Mizpah is not merely tactical. The narrator explains it by memory and precedent: this was once a recognized place of prayer for Israel.

καὶ

and

C · καί

connective introducing the movement to Mizpah

καί: connective linking the lament over Jerusalem to the community's chosen place of gathering.

συνήχθησαν

assembled

VQI API3P · ἄγω + συν

first main verb describing collective action

συνάγω: 'gather together'; the passive again stresses the people as a unified body.

καὶ

and

C · καί

connective linking gathering with arrival

καί: connective joining assembly and movement.

ἦλθοσαν

came

VBI AAI3P · ἔρχομαι

second main verb describing arrival

ἔρχομαι: 'come / go'; here the people's movement toward the chosen site.

εἰς

to

P · εἰς

preposition introducing destination

εἰς: preposition marking the destination of the movement.

Μασσηφα

Mizpah

N AS · Μασσηφα

proper noun as destination

Μασσηφα: Mizpah, the site selected for assembly and prayer.

κατέναντι

opposite

D · κατέναντι

adverbial term expressing spatial relation

κατέναντι: opposite / facing; it situates Mizpah in relation to Jerusalem.

Ἱερουσαλημ

Jerusalem

N GSF · Ἱερουσαλήμ

proper noun complementing the spatial term

Ἱερουσαλήμ: Jerusalem, the cultic center now inaccessible and profaned.

ὅτι because C · ὅτι <i>conjunction introducing the explanatory clause</i> ὅτι: conjunction giving the narrator's reason for the choice of site.	τόπος a place N2 NSM · τόπος <i>predicate noun in the explanatory clause</i> τόπος: place / site; a location with recognized significance.	προσευχῆς of prayer N1 GSF · προσευχή <i>genitive modifier of 'place'</i> προσευχῆ: prayer; the defining activity associated with Mizpah.	ἦν had been V9 IAI3S · εἰμί <i>copulative verb in the explanatory clause</i> εἰμί: 'be'; here describing an earlier established status.
ἐν in P · ἐν <i>preposition marking location</i> ἐν: preposition locating the prayer-place at Mizpah.	Μασσηφα Mizpah N DS · Μασσηφα <i>proper noun as locative complement</i> Μασσηφα: Mizpah, remembered here as a traditional prayer site.	τὸ in RA ASN · ὁ <i>article with adverbial accusative</i> ὁ: article used with the accusative to form an adverbial temporal phrase.	πρότερον former times A1 ASN · πρότερος <i>adverbial accusative of time</i> πρότερος: former / earlier; in the accusative it means 'formerly' or 'in earlier times.'
τῷ for RA DSM · ὁ <i>article marking the dative beneficiary</i> ὁ: article introducing the community for whom the place held significance.	Ισραηλ Israel N DSM · Ἰσραήλ <i>proper name in the dative of reference</i> Ἰσραήλ: Israel, the covenant people for whom Mizpah served as a place of prayer.		

47 καὶ ἐνήστευσαν τῇ ἡμέρᾳ ἐκείνῃ καὶ περιεβάλοντο σάκκους καὶ σποδὸν ἐπὶ τὴν κεφαλὴν αὐτῶν καὶ διέρρηξαν τὰ ἱμάτια αὐτῶν

And on that day they fasted and put on sackcloth and put ashes upon their heads and tore their garments.

The assembly enacts ritual signs of mourning and repentance

ASYNDETON

The people respond not only with strategy but with embodied lament. Fasting, sackcloth, ashes, and torn garments place the coming conflict within penitential prayer.

καὶ
and

C · καί

connective introducing ritual action

καί: connective moving from the choice of place to the actions performed there.

ἐνήστευσαν
fasted

VAI AAI3P · νηστεύω

first main verb of ritual mourning

νηστεύω: 'fast'; abstain from food as a sign of humility, grief, and petition.

τῇ
on that

RA DSF · ὅ

article within the temporal dative phrase

ὁ: article marking the specified day of the communal rites.

ἡμέρα
day

N1A DSF · ἡμέρα

dative noun expressing time

ἡμέρα: day; the temporal setting of the assembly's penitential acts.

ἐκείνη
that

RD DSF · ἐκεῖνος

demonstrative modifying 'day'

ἐκεῖνος; that; points to the particular day now emphasized in the narrative.

καὶ
and

C · καί

connective joining ritual acts

καί: connective linking fasting with further mourning gestures.

περιεβάλλοντο
put on

VBI AMI3P · βάλλω + περι

middle verb describing clothing oneself

περιβάλλω: 'put on / clothe oneself with'; here take on mourning attire.

σάκκους
sackcloth

N2 ASM · σάκκος

direct object of the clothing verb

σάκκος: sackcloth; coarse garment worn in grief, penitence, or supplication.

καὶ
and

C · καί

connective adding another mourning sign

καί: connective extending the sequence of ritual gestures.

σποδὸν
ashes

N2 ASM · σποδός

accusative object placed upon the head

σποδός: ashes; a classic token of humiliation, grief, and repentance.

ἐπὶ
upon

P · ἐπί

preposition introducing the place where ashes are set

ἐπί: preposition marking placement upon the head.

τὴν
their

RA ASF · ὅ

article within the prepositional phrase

ὁ: article introducing the body part used in the mourning gesture.

κεφαλὴν
head

N1 ASF · κεφαλή

object of the preposition

κεφαλή: head; the bodily locus of ashes in rites of lament.

αὐτῶν
their

RD GPM · αὐτός

genitive pronoun modifying 'head'

αὐτός: possessive pronoun referring to the assembled people.

καὶ
and

C · καί

connective adding the final act

καί: connective joining the last sign of mourning to the sequence.

διέρρηξαν
tore

VAI AAI3P · ῥήγνυμι + δια

main verb of the final ritual gesture

διαρρήγνυμι: 'tear apart'; used of rending garments in grief or supplication.

τὰ

their

RA APN · ὁ

article marking the direct object

ὁ: article introducing the garments torn in mourning.

ἱμάτια

garments

N2N APN · ἱμάτιον

direct object of 'tore'

ἱμάτιον: garment / outer clothing; torn as a conventional sign of distress.

αὐτῶν

their

RD GPM · αὐτός

genitive pronoun modifying 'garments'

αὐτός: possessive pronoun referring to the mourners' own clothing.

48 καὶ ἐξεπέτασαν τὸ βιβλίον τοῦ νόμου περὶ ὧν ἐξηρεῦνων τὰ ἔθνη τὰ ὁμοιώματα τῶν εἰδώλων αὐτῶν

And they spread open the book of the law concerning those matters about which the nations were searching among the likenesses of their idols.

Israel consults the law in contrast to pagan idol-inquiry

ASYNDETON

The assembly turns to Torah for guidance. The contrast is pointed: whereas the nations seek direction through idol-images, Israel opens the book of the law.

καὶ

and

C · καί

connective introducing the next liturgical action

καί: connective moving from mourning rites to scriptural consultation.

ἐξεπέτασαν

spread open

VA · απασαν ἐτάζω + ἐκ + ἐπι

main verb describing the opening of the scroll or book

ἐκπετάννυμι / ἐκπετάζω: 'spread out / unfold'; here of opening the law-book for consultation.

τὸ

the

RA ASN · ὁ

article marking the direct object

ὁ: article introducing the book that is opened.

βιβλίον

book

N2N ASN · βιβλίον

direct object of 'spread open'

βιβλίον: book / scroll; here the written book of the law.

τοῦ

of the

RA GSM · ὁ

article introducing the dependent genitive

ὁ: article marking the law as the book's defining content.

νόμου

law

N2 GSM · νόμος

genitive noun depending on 'book'

νόμος: law; the authoritative Torah to which the community appeals.

περὶ

concerning

P · περί

preposition introducing the matter under consideration

περί: preposition marking the subject or matter at issue.

ὧν

which

RR GPM · ὅς

relative pronoun governed by the preposition

ὅς: relative pronoun linking the law-book to the matters for which guidance is sought.

ἐξηρεύνων were searching V3I IAI3P · ἐρευνάω + ἐκ <i>verb of inquiry within the relative clause</i> ἐξερευνάω: 'search out / inquire into'; here of the nations' quest for guidance.	τὰ the RA NPN · ὁ <i>article marking the subject of the relative clause</i> ὁ: article introducing the nations as the agents of the comparison.	ἔθνη nations N3E NPN · ἔθνος <i>subject of 'were searching'</i> ἔθνος: nations / Gentiles; the surrounding peoples contrasted with Israel.	τὰ the RA APN · ὁ <i>article marking the object sought among</i> ὁ: article introducing the idol-likenesses.
ὁμοιώματα likenesses N3M APN · ὁμοίωμα <i>accusative object associated with the nations' search</i> ὁμοίωμα: likeness / image-form; a fashioned representation used in idol practice.	τῶν of the RA GPN · ὁ <i>article introducing the dependent genitive</i> ὁ: article linking the likenesses to the idols they represent.	εἰδώλων idols N2N GPN · εἶδωλον <i>genitive modifier of 'likenesses'</i> εἶδωλον: idol / image; the false cultic object set against Torah.	αὐτῶν their RD GPM · αὐτός <i>genitive pronoun modifying 'idols'</i> αὐτός: possessive pronoun referring to the nations.

49 καὶ ἤνεγκαν τὰ ἱμάτια τῆς ἱερwsύνης καὶ τὰ πρωτογενήματα καὶ τὰς δεκάτας καὶ ἤγειραν τοὺς ναζιραίους οἱ ἐπλήρωσαν τὰς ἡμέρας

And they brought the priestly garments and the firstfruits and the tithes, and they brought forward the Nazirites who had fulfilled their days.

Cultic obligations are gathered before God amid crisis

ASYNDETON

The prayer scene is framed by concrete cultic realities: vestments, offerings, and Nazirites whose vows have reached completion. The community lays before God what cannot be properly resolved under present defilement.

καὶ
and

C · καί

connective introducing the presentation of cultic items

καί: connective moving from consultation of the law to the bringing forward of sacred obligations.

ἤνεγκαν
brought

VAI AAI3P · φέρω

main verb governing the series of direct objects

φέρω: 'bring / carry'; here of presenting items before God and the gathered assembly.

τὰ
the

RA APN · ὁ

article marking the first object

ὁ: article introducing the priestly garments.

ἱμάτια
garments

N2N APN · ἱμάτιον

first direct object of 'brought'

ἱμάτιον: garment / clothing; here specifically priestly vestments.

τῆς
of the

RA GSF · ὁ

article introducing the dependent genitive

ὁ: article marking the priesthood as the garments' cultic sphere.

ἱερωσύνης
priesthood

N1 GSF · ἱερωσύνη

genitive modifier of 'garments'

ἱερωσύνη: priesthood / priestly office; the cultic order represented by the vestments.

καὶ
and

C · καί

connective joining the listed offerings

καί: connective extending the list of sacred items.

τὰ
the

RA APN · ὁ

article marking the second object

ὁ: article introducing the firstfruits.

πρωτογενήματα
firstfruits

N3M APN · πρωτογένημα

second direct object in the list

πρωτογένημα: firstfruits / first produce; offerings dedicated from the earliest yield.

καὶ
and

C · καί

connective linking another listed item

καί: connective continuing the sequence of offerings.

τὰς
the

RA APF · ὁ

article marking the third object

ὁ: article introducing the tithes.

δεκάτας
tithes

A1 APF · δέκατος

third direct object in the list

δέκατη: tithe; the tenth portion set apart in covenantal practice.

καὶ
and

C · καί

connective introducing a further action

καί: connective moving from objects brought to persons presented.

ἤγειραν
brought forward

VAI AAI3P · ἀγείρω

second main verb governing the Nazirites

ἀγείρω: 'raise / bring forward'; here likely present or set before the assembly.

τοὺς
the

RA APM · ὁ

article marking the direct object

ὁ: article introducing the Nazirites as a defined group.

ναζιραίους
Nazirites

A1A APM · ναζιραῖος

direct object of 'brought forward'

ναζιραῖος: Nazirite; one bound by a special consecratory vow.

οἱ

who

RR NPM · ὅς

relative pronoun introducing the qualifying clause

ὅς: relative pronoun linking the Nazirites to the completion of their vow period.

ἐπλήρωσαν

had fulfilled

VAI AAI3P · πληρόω

verb of the relative clause

πληρόω: 'fulfill / complete'; here complete the required term of a vow.

τὰς

the

RA APF · ὁ

article marking the direct object

ὁ: article introducing the counted days of the vow.

ἡμέρας

days

N1A APF · ἡμέρα

direct object of 'had fulfilled'

ἡμέρα: day; the prescribed period of Nazirite consecration.

50 καὶ ἐβόησαν φωνῇ εἰς τὸν οὐρανὸν λέγοντες τί ποιήσωμεν τούτοις καὶ ποῦ αὐτοὺς ἀπαγάγωμεν

And they cried out with a voice to heaven, saying, 'What shall we do with these, and where shall we take them?'

The cultic impasse becomes an explicit cry to God

ASYNDETON

The community's uncertainty is voiced directly to heaven. The question arises from disrupted worship: sacred persons and sacred things remain, but the proper place and means of completion are blocked.

καὶ

and

C · καί

connective introducing direct supplication

καί: connective moving from presented cultic items to spoken appeal.

ἐβόησαν

cried out

VAI AAI3P · βοάω

main verb describing the communal appeal

βοάω: 'cry out / call loudly'; a forceful prayer verb in distress.

φωνῇ

with a voice

N1 DSF · φωνή

dative of manner or instrument with the verb

φωνή: voice / cry; here the audible expression of collective petition.

εἰς

to

P · εἰς

preposition expressing direction

εἰς: preposition marking the upward direction of prayer.

τὸν

the

RA ASM · ὁ

article marking the object of direction

ὁ: article introducing heaven as the prayer's destination.

οὐρανὸν

heaven

N2 ASM · οὐρανός

object of the preposition

οὐρανός: heaven; reverent circumlocution for God's dwelling and hearing.

λέγοντες

saying

V1 · παπνπμ λέγω

participle introducing the content of the cry

λέγω: 'say'; the participle opens the direct speech of petition.

τί

what

RI ASN · τίς

interrogative object in the first question

τίς: what? interrogative seeking guidance in a practical impasse.

ποιήσωμεν

shall we do

VF FAI1P · ποιέω

verb of the first deliberative question

ποιέω: 'do / make'; in deliberative form, 'what are we to do?'

τούτοις

with these

RD DPM · οὗτος

dative complement of the question

οὗτος: these; probably the sacred items and persons just presented.

καὶ

and

C · καί

connective joining the second question

καί: connective adding a second dimension to the plea.

ποῦ

where

D · ποῦ

interrogative adverb of place

ποῦ: where? asks for the proper destination or placement.

αὐτούς

them

RD APM · αὐτός

direct object of the second question's verb

αὐτός: pronoun referring back to the sacred persons or objects under discussion.

ἀπαγάγωμεν

shall we take away

VB AAS1P · ἄγω + ἀπο

verb of the second deliberative question

ἀπάγω: 'lead away / take away'; here move or bring to a proper place.

51 καὶ τὰ ἁγία σου καταπεπάτηνται καὶ βεβήλωνται καὶ οἱ ἱερεῖς σου ἐν πένθει καὶ ταπεινώσει

And your holy things have been trampled down and profaned, and your priests are in mourning and humiliation.

The prayer names the desecration of sacred things and ministers ASYNDETON

The petition now addresses God directly. What has been lost is not merely political stability but the sanctity of worship and the dignity of those appointed to serve within it.

καὶ

and

C · καί

connective continuing the direct prayer

καί: connective linking the practical question to the theological complaint.

τὰ

the

RA NPN · ὁ

article marking the subject

ὁ: article introducing the sacred things under lament.

ἁγία

holy things

A1A NPN · ἅγιος

substantivized adjective as subject

ἅγιος: holy things / sancta; the consecrated realities belonging to God.

σου

your

RP GS · σύ

genitive pronoun modifying 'holy things'

σύ: second-person pronoun marking the holy things as God's own.

καταπεπάτηνται have been trampled down VM XMI3P · πατέω + κατα <i>first verb describing desecration</i> καταπατέω: 'trample down'; a forceful image of violation and contempt.	καὶ and C · καί <i>connective joining the two desecration verbs</i> καί: connective adding a second description of profanation.	βεβήλωνται have been profaned V4 PMS3P · βεβηλόω <i>second verb describing desecration</i> βεβηλόω: 'profane / defile'; make what is holy common and polluted.	καὶ and C · καί <i>connective moving to the condition of the priests</i> καί: connective extending the lament from holy objects to holy servants.
οἱ the RA NPM · ὁ <i>article marking the new subject</i> ὁ: article introducing the priests as a defined group.	ἱερεῖς priests N3V NPM · ἱερεύς <i>subject of the implied verbless clause</i> ἱερεύς: priest; one appointed for cultic service before God.	σου your RP GS · σύ <i>genitive pronoun modifying 'priests'</i> σύ: second-person pronoun identifying the priests as God's servants.	ἐν in P · ἐν <i>preposition introducing their condition</i> ἐν: preposition marking the sphere or state in which the priests exist.
πένθει mourning N3E DSN · πένθος <i>dative complement after the preposition</i> πένθος: mourning / grief; the priests' state under desecration.	καὶ and C · καί <i>connective pairing the two condition nouns</i> καί: connective linking grief with abasement.	ταπεινώσει humiliation N3I DSF · ταπεινῶσις <i>second dative complement after the preposition</i> ταπεινῶσις: humiliation / abasement; a lowered condition imposed by distress and defilement.	

52 καὶ ἰδοὺ τὰ ἔθνη συνῆκται ἐφ' ἡμᾶς τοῦ ἐξᾶραι ἡμᾶς σὺν οἷδας ἃ λογίζονται ἐφ' ἡμᾶς

And behold, the nations have gathered against us to destroy us; you know what they are plotting against us.

The prayer presents the gathered nations and entrusts their designs to God's knowledge ASYNDETON

The petition sharpens from lament to immediate threat. The gathered nations and their annihilating purpose are set before God, whose prior knowledge is invoked as the ground for intervention.

καὶ and C · καί <i>connective continuing the prayer</i> καί: connective moving from desecration to the hostile forces behind it.	ἰδοὺ behold I · ἰδοῦ <i>attention marker introducing urgent presentation</i> ἰδοῦ: behold; calls attention to the danger now laid before God.	τὰ the RA NPN · ὁ <i>article marking the subject</i> ὁ: article introducing the gathered nations.	ἔθνη nations N3E NPN · ἔθνος <i>subject of the perfect verb</i> ἔθνος: nations / Gentiles; the hostile peoples massed against Israel.
συνῆκται have gathered VK XMI3S · ἄγω + συν <i>perfect verb describing present hostile concentration</i> συνάγω: 'gather together'; the perfect presents the nations as now assembled and poised.	ἐφ' against P · ἐπί <i>preposition expressing hostile direction</i> ἐπί: with the accusative, 'against / upon'; marks direct hostility.	ἡμᾶς us RP AP · ἐγώ <i>object of the hostile preposition</i> ἐγώ: first-person plural pronoun, the threatened covenant community.	τοῦ to RA GSN · ὁ <i>article with infinitive expressing purpose</i> ὁ: article forming the articular infinitive of hostile intent.
ἐξᾶραι destroy VA AAN · αἶρω + ἐκ <i>infinitive expressing the aim of their gathering</i> ἐξαίρω: 'take away / remove utterly'; here with destructive force against the people.	ἡμᾶς us RP AP · ἐγώ <i>direct object of the infinitive</i> ἐγώ: first-person plural pronoun, the intended victims of the attack.	σὺ you RP NS · σύ <i>explicit subject of the appeal to divine knowledge</i> σύ: second-person pronoun addressing God directly.	οἶδας know VX XAI2S · οἶδα <i>main verb of the direct address</i> οἶδα: 'know'; divine knowledge is invoked as already encompassing the enemy's intent.
ἃ what things RR APN · ὅς <i>relative pronoun introducing the content clause</i> ὅς: relative pronoun, here 'what things' or 'the things that'.	λογίζονται are plotting V1 PMI3P · λογίζομαι <i>verb of hostile deliberation</i> λογίζομαι: 'consider / devise / plan'; here the enemy's calculated plotting.	ἐφ' against P · ἐπί <i>preposition marking the object of the plotting</i> ἐπί: with the accusative, 'against'; indicates the target of the nations' designs.	ἡμᾶς us RP AP · ἐγώ <i>object of the hostile preposition</i> ἐγώ: first-person plural pronoun naming the community under threat.

53 πῶς δυνησόμεθα ὑποστῆναι κατὰ πρόσωπον αὐτῶν ἐὰν μὴ σὺ βοηθήσης ἡμῖν

How shall we be able to stand before them unless you help us?

The prayer confesses Israel's inability without divine aid

ASYNDETON

The petition reaches its sharpest dependence here. Military resistance is acknowledged as impossible apart from God's direct help, so courage is framed as reliance rather than self-sufficiency.

πῶς

how

D · πῶς

interrogative adverb opening the plea

πῶς: how? introduces a question of possibility under present conditions.

δυνησόμεθα

shall we be able

VF FM11P · δύναιμαι

main verb of the deliberative question

δύναιμαι: 'be able / can'; here future middle, expressing practical capacity in the face of danger.

ὑποστῆναι

to stand

VH AAN · ἵστημι + ὑπο

complementary infinitive with 'shall we be able'

ὑφίστημι: 'stand one's ground / withstand'; hold firm under hostile pressure.

κατὰ

before

P · κατὰ

preposition within the idiom of confrontation

κατὰ: in the phrase κατὰ πρόσωπον, 'before / face to face with'.

πρόσωπον

face

N2N ASN · πρόσωπον

object of the preposition in an idiomatic expression

πρόσωπον: face / presence; in this idiom, direct encounter with an opponent.

αὐτῶν

them

RD GPM · αὐτός

genitive pronoun depending on 'face'

αὐτός: pronoun referring to the hostile nations.

ἐὰν

unless

C · ἐάν

conditional conjunction introducing the exception

ἐάν: if; with μὴ here forming an exceptive condition, 'unless'.

μὴ

not

D · μὴ

negative particle completing the exceptive condition

μὴ: negation used in subordinate and conditional clauses.

σὺ

you

RP NS · σύ

explicit subject of the subordinate clause

σύ: second-person pronoun addressing God directly.

βοηθήσης

help

VA AAS2S · βοηθέω

subjunctive verb in the conditional clause

βοηθέω: 'help / come to aid'; the decisive assistance sought from God.

ἡμῖν

us

RP DP · ἐγώ

dative object of the helping verb

ἐγώ: first-person plural pronoun naming the community in need of divine aid.

54 καὶ ἐσάλπισαν ταῖς σάλπιγξιν καὶ ἐβόησαν φωνῇ μεγάλῃ

And they sounded the trumpets and cried out with a loud voice.

The community signals readiness and raises a public cry

ASYNDETON

The scene shifts from petition to mobilized action. Trumpet blasts and a loud cry mark both ritual solemnity and military readiness.

καὶ

and

C · καί

connective introducing the next collective act

καί: connective moving the scene from prayer to public signaling.

ἐσάλπισαν

sounded

VAI AAI3P · σαλπίζω

main verb describing trumpet-blowing

σαλπίζω: 'sound the trumpet'; an act of summons, alarm, or martial signal.

ταῖς

the

RA DPF · ὁ

article within the instrumental dative phrase

ὁ: article introducing the instruments by which the signal is given.

σάλπιγξιν

trumpets

N3G DPF · σάλπιγξ

instrumental dative with the verb

σάλπιγξ: trumpet; a ceremonial and military signaling instrument.

καὶ

and

C · καί

connective joining the two public signals

καί: connective linking trumpet blast with shouted acclamation.

ἐβόησαν

cried out

VAI AAI3P · βοάω

second main verb of coordinated action

βοάω: 'cry out / shout'; an audible communal outcry in battle preparation.

φωνῇ

with a voice

N1 DSF · φωνή

dative of manner with the shouting verb

φωνή: voice / cry; the audible expression of the assembled crowd.

μεγάλῃ

loud

A1 DSF · μέγας

adjectival modifier of 'voice'

μέγας: great / loud; emphasizes the force and public character of the cry.

55 καὶ μετὰ τοῦτο κατέστησεν Ἰουδας ἡγουμένους τοῦ λαοῦ χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους

And after this Judas appointed leaders of the people: commanders of thousands and of hundreds and of fifties and of tens.

Judas organizes the people under structured leadership

ASYNDETON

The armed response now takes administrative shape. Judas orders the people according to graded units, presenting the revolt as disciplined and lawful rather than improvised.

καὶ
and

C · καί

connective introducing the next stage of preparation

καί: connective advancing from signal to organization.

μετὰ
after

P · μετά

preposition introducing temporal sequence

μετά: with the accusative, 'after'; marks what follows the trumpet call.

τοῦτο
this

RD ASN · οὗτος

object of the temporal preposition

οὗτος: this; refers back to the immediately preceding actions.

κατέστησεν
appointed

VHI AAI3S · ἵστημι + κατα

main verb of installation

καθίστημι: 'appoint / set in place'; establish people in designated roles.

Ιουδας
Judas

N1T NSM · Ἰούδας

subject of the appointment verb

Ἰούδας: Judas Maccabaeus, exercising command over the people.

ἡγουμένους
leaders

V2 · πιπαπμ ἡγέομαι

predicative accusative complement after 'appointed'

ἡγούμενος: leader / one who governs; those placed in charge of military units.

τοῦ
of the

RA GSM · ὁ

article introducing the dependent genitive

ὁ: article marking the people governed by these leaders.

λαοῦ
people

N2 GSM · λαός

genitive modifier of 'leaders'

λαός: people; the covenant community now arranged for battle.

χιλιάρχους
commanders of thousands

N2 APM · χιλιάρχος

first accusative in the appositional rank list

χιλιάρχος: commander of a thousand; highest unit listed in this arrangement.

καὶ
and

C · καί

connective joining the rank list

καί: connective linking the graded military offices.

ἐκατοντάρχους
commanders of hundreds

N2 APM · ἐκατόνταρχος

second accusative in the rank list

ἐκατόνταρχος: commander of a hundred; subordinate military rank within the structure.

καὶ
and

C · καί

connective joining the rank list

καί: connective continuing the ordered sequence.

πεντηκοντάρχους
commanders of fifties

N2 APM · πεντηκοντάρχος

third accusative in the rank list

πεντηκοντάρχος: commander of fifty; mid-level officer in the tactical arrangement.

καὶ
and

C · καί

connective joining the final rank

καί: connective extending the sequence to the smallest unit.

δεκαδάρχους
commanders of tens

N2 APM · δεκάδαρχος

fourth accusative in the rank list

δεκάδαρχος: commander of ten; the smallest leadership unit in the ordered muster.

56 καὶ εἶπεν τοῖς οἰκοδομοῦσιν οἰκίας καὶ μνηστευομένοις γυναῖκας καὶ φυτεύουσιν ἀμπελῶνας καὶ
δειλοῖς ἀποστρέφειν ἕκαστον εἰς τὸν οἶκον αὐτοῦ κατὰ τὸν νόμον

And he told those who were building houses and betrothing wives and planting vineyards, and the fearful, that each should return to his house according to the law.

Judas dismisses exempted men in accordance with the law

ASYNDETON

The army is not simply enlarged; it is ordered by Torah. Judas echoes legal exemptions for domestic obligations and fear, preserving covenantal norms even in wartime.

καὶ

and

C · καί

connective introducing Judas's directive

καί: connective moving from appointment of officers to specific instructions.

εἶπεν

he told

VBI AAI3S · εἶπον

main verb of command

εἶπον: 'say / tell'; here introduces an authoritative directive from Judas.

τοῖς

to those

RA DPM · ὁ

article introducing the addressed groups

ὁ: article grouping the exempted persons addressed by Judas.

οἰκοδομοῦσιν

who are building

V2 · παπδπμ οἰκοδομέω

substantival participle naming the first exempt group

οἰκοδομέω: 'build'; here those engaged in establishing a household.

οἰκίας

houses

N1A APF · οἰκία

direct object of the participle

οἰκία: house; domestic establishment still awaiting completion.

καὶ

and

C · καί

connective joining exempt categories

καί: connective extending the list of legally exempted men.

μνηστευομένοις

who are betrothing

V1 · πιπδπμ μνηστεύομαι

substantival participle naming the second exempt group

μνηστεύομαι: 'be betrothed / take in betrothal'; those on the threshold of marriage.

γυναῖκας

wives

N3K APF · γυνή

object of the betrothal participle

γυνή: woman / wife; here prospective wives in the context of betrothal.

καὶ
and

C · καί

connective joining exempt categories

καί: connective continuing the list.

φυτεύουσιν
who are planting

V1 PAI3P · φυτεύω

substantival verbal form naming the third exempt group

φυτεύω: 'plant'; those whose vineyard work has begun but not yet been enjoyed.

ἀμπελῶνας
vineyards

N3W APM · ἀμπελών

object of the planting verb

ἀμπελών: vineyard; a classic legal category for wartime exemption.

καὶ
and

C · καί

connective joining the final group

καί: connective adding those exempted by fear.

δειλοῖς
the fearful

A1 DPM · δειλός

substantivized adjective naming the fourth group

δειλός: fearful / fainthearted; those whose fear disqualifies them from battle.

ἀποστρέφειν
to return

V1 PAN · στρέφω + ἀπο

infinitive expressing the instruction given

ἀποστρέφω: 'turn back / return'; the commanded withdrawal from service.

ἕκαστον
each one

A1 ASM · ἕκαστος

accusative subject of the infinitive

ἕκαστος: each one; distributes the command individually across the groups.

εἰς
to

P · εἰς

preposition introducing destination

εἰς: preposition marking return to the domestic sphere.

τὸν
the

RA ASM · ὁ

article marking the destination noun

ὁ: article introducing the house.

οἶκον
house

N2 ASM · οἶκος

object of the destination preposition

οἶκος: house / household; the proper destination for those exempted.

αὐτοῦ
his

RD GSM · αὐτός

genitive pronoun modifying 'house'

αὐτός: possessive pronoun referring distributively to each man.

κατὰ
according to

P · κατά

preposition introducing the governing standard

κατά: according to; indicates conformity to an established rule.

τὸν
the

RA ASM · ὁ

article introducing the standard

ὁ: article marking the law invoked as authority.

νόμον
law

N2 ASM · νόμος

object of the standard preposition

νόμος: law; the Torah norm governing these exemptions.

57 καὶ ἀπῆρεν ἡ παρεμβολή καὶ παρενέβαλον κατὰ νότον Ἀμμαους

And the camp moved on and encamped to the south of Emmaus.

The force advances and takes position near Emmaus

ASYNDETON

After internal organization and lawful exemptions, the movement becomes tactical. The camp lifts and then settles into a defined position near Emmaus.

καὶ

and

C · καί

connective introducing troop movement

καί: connective carrying the narrative from organization to march.

ἀπῆρεν

moved on

VAI AAI3S · αἶρω + ἀπο

main verb describing departure from the previous position

ἀπαίρω: 'set out / move away'; of a camp lifting from its place.

ἡ

the

RA NSF · ὁ

article marking the subject

ὁ: article introducing the camp as a single organized body.

παρεμβολή

camp

N1 NSF · παρεμβολή

subject of the movement verb

παρεμβολή: camp / encampment; the assembled fighting force in military formation.

καὶ

and

C · καί

connective linking departure and re-encampment

καί: connective pairing the march with the new deployment.

παρενέβαλον

encamped

VBI AAI3P · βάλλω + παρα + ἐν

second main verb describing military positioning

παρεμβάλλω: 'encamp'; set up camp in a chosen location.

κατὰ

to the

P · κατά

preposition introducing spatial orientation

κατά: here with the accusative to mark directional position relative to a place.

νότον

south

N2 ASM · νότος

object of the spatial preposition

νότος: south / southern side; identifies the location of the camp.

Ἀμμαους

Emmaus

N GS · Ἀμμαους

place-name governed by the spatial phrase

Ἀμμαοῦς: Emmaus, the strategic site near which the camp is set.

58 καὶ εἶπεν Ιουδας περιζώσασθε καὶ γίνεσθε εἰς υἱοὺς δυνατοὺς καὶ γίνεσθε ἔτοιμοι εἰς πρωὶ τοῦ πολεμῆσαι ἐν τοῖς ἔθνεσιν τούτοις τοῖς ἐπισυνηγμένοις ἐφ' ἡμᾶς ἐξᾶραι ἡμᾶς καὶ τὰ ἅγια ἡμῶν

And Judas said, 'Gird yourselves and become mighty men, and be ready in the morning to fight against these nations that have assembled against us to destroy us and our holy things.'

Judas exhorts the force for the coming battle ASYNDETON

The speech combines martial preparation with covenantal purpose. The enemy threatens not only the people but their holy things, so readiness is framed as defense of both community and sanctity.

καὶ

and

C · καί

connective introducing direct exhortation

καί: connective carrying the narrative into Judas's speech.

εἶπεν

said

VBI AAI3S · εἶπον

main verb introducing direct speech

εἶπον: 'say'; introduces Judas's rallying address.

Ιουδας

Judas

N1T NSM · Ἰούδας

subject of the speaking verb

Ἰούδας: Judas Maccabaeus, speaking as commander.

περιζώσασθε

gird yourselves

VA AMI2P · ζώννυμι + περι

first imperative of preparation

περιζώννυμι: 'gird oneself'; take up the posture of active readiness.

καὶ

and

C · καί

connective joining imperatives

καί: connective linking successive commands.

γίνεσθε

become

V1 PMI2P · γίγνομαι

second imperative introducing a predicate expression

γίγνομαι: 'become / prove yourselves'; calls for a transformed stance.

εἰς

as

P · εἰς

preposition introducing the resulting role

εἰς: with predicative force, marking what they are to become.

υἱοὺς

sons

N2 APM · υἱός

accusative noun in the predicate expression

υἱός: sons; idiomatic expression for persons characterized by a quality.

δυνατοὺς

mighty

A1 APM · δυνατός

predicate adjective qualifying 'sons'

δυνατός: mighty / strong; marks valor and martial capability.

καὶ

and

C · καί

connective joining further exhortation

καί: connective extending the exhortation.

γίνεσθε

be

V1 PMI2P · γίγνομαι

third imperative

γίγνομαι: 'be / become'; here calls for a settled state of readiness.

ἔτοιμοι

ready

A1 NPM · ἔτοιμος

predicate adjective with the imperative

ἔτοιμος: ready / prepared; fit for immediate action.

εἰς

for

P · εἰς

preposition introducing the time or goal of readiness

εἰς: preposition orienting the command toward the next morning.

πρωί

the morning

D · πρωί

adverbial term of time

πρωί: morning / early dawn; the expected time of engagement.

τοῦ

to

RA GSN · ὁ

article with infinitive expressing purpose

ὁ: article forming the articular infinitive of purpose.

πολεμῆσαι

fight

VA AAN · πολεμέω

infinitive expressing the goal of readiness

πολεμέω: 'fight / wage war'; the coming armed engagement.

ἐν

against

P · ἐν

preposition used here for hostile engagement

ἐν: here functioning with a hostile sense in the context of battle against an enemy.

τοῖς

the

RA DPN · ὁ

article marking the opposing group

ὁ: article introducing the hostile nations.

ἔθνεσιν

nations

N3E DPN · ἔθνος

dative complement after the battle preposition

ἔθνος: nations / Gentiles; the assembled enemy peoples.

τούτοις

these

RD DPN · οὗτος

demonstrative modifying 'nations'

οὗτος: these; points to the enemy now immediately before them.

τοῖς

that have been

RA DPN · ὁ

article introducing the attributive participle

ὁ: article making the following participle attributive to the nations.

ἐπισυνηγμένοις

assembled

VK · χμπδπν ἄγω + ἐπι + συν

perfect participle modifying 'nations'

ἐπισυνάγω: 'gather together against'; perfect participle stressing the nations as already massed.

ἐφ'

against

P · ἐπί

preposition expressing hostility

ἐπί: with the accusative, marks direction of attack against the people.

ἡμᾶς

us

RP AP · ἐγώ

object of the hostile preposition

ἐγώ: first-person plural pronoun naming the threatened community.

ἐξᾶραι

to destroy

VA AAN · αἶρω + ἐκ

infinitive of purpose explaining the enemy's assembly

ἐξαίρω: 'remove / take away utterly'; here with lethal and annihilating force.

ἡμᾶς

us

RP AP · ἐγώ

direct object of the infinitive

ἐγώ: first-person plural pronoun as the enemy's target.

καὶ

and

C · καί

connective adding the second object of attack

καί: connective showing that both people and sancta are threatened.

τὰ

the

RA APN · ὁ

article marking the second object

ὁ: article introducing the holy things.

ἅγια

holy things

A1A APN · ἅγιος

substantivized adjective as second object

ἅγιος: holy things / sancta; the consecrated realities bound to Israel's worship.

ἡμῶν

our

RP GP · ἐγώ

genitive pronoun modifying 'holy things'

ἐγώ: first-person plural pronoun expressing communal possession of the sancta.

59 ὅτι κρείσσον ἡμᾶς ἀποθανεῖν ἐν τῷ πολέμῳ ἢ ἐπιδεῖν ἐπὶ τὰ κακὰ τοῦ ἔθνους ἡμῶν καὶ τῶν ἁγίων

For it is better for us to die in battle than to look upon the evils of our nation and of the holy things.

Judas grounds courage in a moral comparison

ASYNDETON

The speech gives the theological logic of courage. Death in battle is judged preferable to passive witness of the nation's ruin and the desecration of its sancta.

ὅτι

for

C · ὅτι

conjunction introducing the reason for the exhortation

ὅτι: for / because; gives the rationale behind Judas's call.

κρείσσον

better

A3C ASN · κρείσσω

impersonal comparative predicate

κρείσσω: better / preferable; expresses a moral valuation.

ἡμᾶς

for us

RP AP · ἐγώ

accusative subject of the infinitive construction

ἐγώ: first-person plural pronoun naming those for whom the comparison holds.

ἀποθανεῖν

to die

VB AAN · θνήσκω + ἀπο

infinitive complement to the comparative predicate

ἀποθνήσκω: 'die'; here death embraced within battle rather than dishonor.

ἐν

in

P · ἐν

preposition introducing the sphere of death

ἐν: preposition marking the setting of death.

τῷ

the

RA DSM · ὁ

article marking the dative noun

ὁ: article introducing battle as the relevant sphere.

πολέμῳ

battle

N2 DSM · πόλεμος

dative object of the preposition

πόλεμος: war / battle; the place where honorable death may occur.

ἢ

than

C · ἢ

comparative conjunction

ἢ: than; introduces the alternative judged worse.

ἐπιδεῖν to look upon V2 PAN · δέω + ἐπι <i>second infinitive in the comparison</i> ἐφοράω / ἐπιδεῖν: 'look upon / witness'; here endure the sight of devastation.	ἐπὶ upon P · ἐπί <i>preposition introducing what is witnessed</i> ἐπί: preposition marking the object of pained observation.	τὰ the RA APN · ὁ <i>article marking the direct object</i> ὁ: article introducing the evils to be witnessed.	κακὰ evils A1 APN · κακός <i>substantivized adjective as object of the preposition</i> κακός: evils / calamities; destructive events befalling the people.
τοῦ of the RA GSN · ὁ <i>article introducing the dependent genitive</i> ὁ: article linking the evils to the nation.	ἔθνους nation N3E GSN · ἔθνος <i>genitive modifier of 'evils'</i> ἔθνος: nation / people; here Israel in its corporate existence.	ἡμῶν our RP GP · ἐγώ <i>genitive pronoun modifying 'nation'</i> ἐγώ: first-person plural pronoun expressing communal belonging.	καὶ and C · καί <i>connective adding the second sphere of disaster</i> καί: connective joining the nation with the holy things it bears.
τῶν of the RA GPN · ὁ <i>article introducing the second genitive term</i> ὁ: article marking the sancta as a second locus of loss.	ἀγίων holy things A1A GPN · ἅγιος <i>substantivized adjective in dependent genitive relation</i> ἅγιος: holy things / sancta; the sacred order endangered by the enemy.		

60 ὥς δ' ἂν ἡ θέλημα ἐν οὐρανῷ οὕτως ποιήσῃ

But as the will in heaven may be, so he will do.

The exhortation yields to submission to divine will

ASYNDETON

Judas's speech ends not in bravado but in surrender. Human courage and planning remain subordinate to the will that stands in heaven.

ὥς as C · ὥς <i>comparative conjunction opening the protasis-like phrase</i> ὥς: as / just as; introduces the measure of divine will.	δ' but X · δέ <i>mild adversative particle</i> δέ: but / and; lightly shifts from human resolve to divine determination.	ἄν ever X · ἄν <i>particle qualifying the subjunctive clause</i> ἄν: modal particle accompanying the subjunctive in an indefinite expression.	ἦ may be V9 PAS3S · εἰμί <i>subjunctive verb in the clause of contingency</i> εἰμί: 'be'; with ἄν it expresses whatever the heavenly will may prove to be.
θέλημα will N3T NSN · θέλημα <i>subject of the subjunctive clause</i> θέλημα: will / purpose; the determining intention that belongs to God.	ἐν in P · ἐν <i>preposition introducing the sphere of that will</i> ἐν: preposition locating the will in heaven.	οὐρανῷ heaven N2 DSM · οὐρανός <i>dative object of the preposition</i> οὐρανός: heaven; reverent designation of the divine sphere.	οὕτως so D · οὕτως <i>adverb introducing the corresponding apodosis</i> οὕτως: so / thus; marks the correspondence between divine will and action.
ποιήσει he will do VF FAI3S · ποιέω <i>main future verb concluding the statement</i> ποιέω: 'do / act'; the final acknowledgment that the decisive action belongs to God.			

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.