

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

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

The Second Book of Maccabees, Chapter 1

ΜΑΚΚΑΒΑΙΩΝ Β΄ Α΄

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

Letters from Jerusalem urge the Jews in Egypt to keep the feast and remember God's preserving fire.

Translation & textual notes

Two letters from Jerusalem to the Jews in Egypt open the book: the first offers blessing, recalls recent distress, and urges observance of a Chislev festival, while the second gives thanks for divine deliverance and expands that appeal through the tradition of Nehemiah's recovered sacred fire. The chapter therefore binds diaspora correspondence, temple memory, liturgical exhortation, and theological thanksgiving into a single prefatory frame for the history that follows.

Discourse structure of the chapter

A · 1:1-9

Jerusalem greets the Jews in Egypt and urges festival observance

The opening letter blesses the Egyptian Jews, remembers Judea's recent crisis, and invites the diaspora to keep the festival days in Chislev.

B · 1:10-17

A second letter gives thanks for deliverance from the impious king

A renewed greeting to Aristobulus and the Jews in Egypt recounts God's rescue and interprets the downfall of the invading Antiochus in Persia as divine judgment.

C · 1:18-24

The correspondents connect Chislev observance with Nehemiah's recovered fire

The writers explain the feast by retelling how exiled priests hid altar fire and how Nehemiah later recovered it in altered form for sacrificial use.

D · 1:25-30

The priests' prayer asks God to regather and preserve Israel

As the sacrifice is consumed, the priests offer a liturgical prayer that praises God's kingship and asks for the restoration, protection, and gathering of his people.

E · 1:31-36

The miracle is confirmed and the sacred liquid receives its name

The remaining water ignites the stones, the Persian king recognizes the event's sanctity, and Nehemiah's company names the substance as a sign of purification.

1 τοῖς ἀδελφοῖς τοῖς κατ' Αἴγυπτον Ἰουδαίοις χαίρειν οἱ ἀδελφοὶ οἱ ἐν Ἱεροσολύμοις Ἰουδαῖοι καὶ οἱ ἐν τῇ χώρᾳ τῆς Ἰουδαίας εἰρήνην ἀγαθήν

To the Jewish brothers in Egypt, greetings from the Jewish brothers in Jerusalem and those in the country of Judea, with good peace.

epistolary salutation

ASYNDETON

The book opens not with narrative but with a formal letter heading, linking the Jerusalem community with diaspora Jews in Egypt through kinship language and a wish for peace.

τοῖς

to the

RA DPM · ὁ

article introducing the addressee

ὁ: article marking the dative addressee phrase in the letter opening.

ἀδελφοῖς

brothers

N2 DPM · ἀδελφός

core noun of the addressee phrase

ἀδελφός: brothers, stressing covenant kinship between homeland and diaspora Jews.

τοῖς

the

RA DPM · ὁ

article with the qualifying phrase κατ' Αἴγυπτον

ὁ: article continuing the identification of the recipients.

κατ'

in

P · κατά

preposition in distributive geographical expression

κατά: with place names, distributed through or in the region of; here in Egypt.

Αἴγυπτον

Egypt

N2 ASF · Αἴγυπτος

object of κατ'

Αἴγυπτος: Egypt, the major diaspora destination addressed in this prefatory letter.

Ιουδαίοις

Jews

N2 DPM · Ἰουδαῖος

appositional identifier of the addressees

Ἰουδαῖος: Jew or Judean; here the ethnic-religious designation of the recipients.

χαίρειν

greetings

V1 PAN · χαίρω

epistolary infinitive functioning as the salutation formula

χαίρω: in letter openings, χαίρειν means greetings rather than rejoice.

οἱ

the

RA NPM · ὁ

article introducing the senders

ὁ: article marking the nominative subject phrase of the senders.

ἀδελφοὶ

brothers

N2 NPM · ἀδελφός

head noun for the sending community

ἀδελφός: the senders likewise identify themselves as brothers, reinforcing solidarity.

οἱ

the

RA NPM · ὁ

article with the locative phrase ἐν Ιερουσολύμοις

ὁ: article specifying which brothers are sending the letter.

ἐν

in

P · ἐν

preposition locating the senders

ἐν: locative preposition marking Jerusalem as the first sending center.

Ιερουσολύμοις

Jerusalem

N3M DPM · Ιερουσόλυμα

object of ἐν

Ιερουσόλυμα: Jerusalem, the cultic and communal center from which the letter proceeds.

Ιουδαῖοι

Jews

N2 NPM · Ἰουδαῖος

apposition further identifying the Jerusalem brothers

Ἰουδαῖος: here names the Jerusalem senders as Jews/Judeans.

καὶ

and

C · καί

connective adding the wider Judean community

καί: joins the Jerusalem group to those in the wider land.

οἱ

those

RA NPM · ὁ

substantival article introducing an additional sender group

ὁ: substantival article, those who are in the country.

ἐν

in

P · ἐν

preposition locating the additional senders

ἐν: locative preposition for residence in the land.

τῇ

the

RA DSF · ὁ

article with χώρα

ὁ: article specifying the region in view.

χώρα

country

N1A DSF · χώρα

object of ἐν

χώρα: country or countryside, here the wider territory beyond Jerusalem.

τῆς

of the

RA GSF · ὁ

article with Ιουδαίας

ὁ: article introducing the genitive regional name.

Ιουδαίας

Judea

N1A GSF · Ἰουδαία

genitive modifier of χώρα

Ἰουδαία: Judea, the homeland paired with the Egyptian diaspora.

εἰρήνην

peace

N1 ASF · εἰρήνη

object of the implied salutation wish

εἰρήνη: peace, the standard covenantal blessing wished to the recipients.

ἀγαθὴν

good

A1 ASF · ἀγαθός

modifier of εἰρήνην

ἀγαθός: good, here intensifying the quality of the peace wished.

2 καὶ ἀγαθοποιῆσαι ὑμῖν ὁ θεὸς καὶ μνησθεῖν τῆς διαθήκης αὐτοῦ τῆς πρὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ τῶν δούλων αὐτοῦ τῶν πιστῶν

And may God do good to you and remember his covenant with Abraham and Isaac and Jacob, his faithful servants.

epistolary benediction καὶ

The salutation immediately turns into blessing: the writers invoke God's beneficence and his covenant fidelity to the patriarchs as the basis of hope for the Egyptian Jews.

καὶ

and

C · καί

connective linking greeting and blessing

καί: carries the letter from salutation into prayerful blessing.

ἀγαθοποιῆσαι

may he do good

VA AAN · ἀγαθοποιέω

optative-like infinitival wish governed by implied prayer

ἀγαθοποιέω: do good, benefit, or show kindness.

ὑμῖν

to you

RP DP · σύ

dative of advantage with ἀγαθοποιῆσαι

σύ: second-person plural pronoun for the Egyptian recipients.

ὁ

the

RA NSM · ὁ

article with θεός

ὁ: article specifying the one true God invoked in blessing.

θεός

God

N2 NSM · θεός

subject of the blessing clauses

θεός: God, the covenant Lord appealed to in the prayer.

καὶ

and

C · καί

connective linking two petitions

καί: joins divine beneficence to covenant remembrance.

μνησθεῖν

may he remember

VS APO3S · μιμνήσκω

main wish-verb of the second petition

μιμνήσκω: remember; in covenant contexts, active recollection leading to merciful action.

τῆς

the

RA GSF · ὁ

article with διαθήκης

ὁ: article specifying the covenant in view.

διαθήκης

covenant

N1 GSF · διαθήκη

object of μνησθεῖν

διαθήκη: covenant, especially God's binding promise to the patriarchs.

αὐτοῦ

his

RD GSM · αὐτός

genitive modifier of διαθήκης

αὐτός: possessive genitive, God's own covenant.

τῆς

the

RA GSF · ὁ

article introducing the defining phrase

ὁ: article linking the covenant to its patriarchal reference.

πρός

with

P · πρός

preposition introducing the covenant partners

πρός: with, marking the covenant made with the patriarchs.

Αβρααμ

Abraham

N ASM · Ἀβραάμ

first object of πρὸς

Ἀβραάμ: Abraham, first named bearer of the patriarchal covenant.

καὶ

and

C · καί

coordinator in the patriarchal list

καί: links the patriarchal names.

Ισαακ

Isaac

N ASM · Ισαακ

second object of πρὸς

Ισαακ: Isaac, second named heir of the covenant promise.

καὶ

and

C · καί

coordinator in the patriarchal list

καί: continues the triad of patriarchs.

Ιακωβ

Jacob

N ASM · Ἰακώβ

third object of πρὸς

Ἰακώβ: Jacob, the patriarch whose descendants the letter addresses.

τῶν

the

RA GPM · ὁ

article with δούλων

ὁ: article introducing the descriptive genitive phrase.

δούλων

servants

N2 GPM · δούλος

appositional genitive describing the patriarchs

δούλος: servant, a title of covenant loyalty before God.

αὐτοῦ

his

RD GSM · αὐτός

genitive modifier of δούλων

αὐτός: possessive genitive referring to God.

τῶν

the

RA GPM · ὁ

article with πιστῶν

ὁ: article introducing the adjective used substantivally or attributively.

πιστῶν

faithful

A1 GPM · πιστός

modifier of δούλων

πιστός: faithful or trustworthy, describing the patriarchs as loyal servants.

3 καὶ δώη ὑμῖν καρδίαν πᾶσιν εἰς τὸ σέβεσθαι αὐτὸν καὶ ποιεῖν αὐτοῦ τὰ θελήματα καρδίᾳ μεγάλῃ καὶ ψυχῇ βουλομένη

And may he give all of you a heart to worship him and to do his will with a great heart and a willing soul.

benedictory petition καὶ

The blessing turns inward, asking not first for safety but for the heart and will required for faithful worship and obedience.

καὶ

and

C · καί

connective extending the series of petitions

καί: carries the benediction into a further request.

δώη

may he give

VO AA03S · δίδωμι

main wish-verb of the petition

δίδωμι: give, here in a prayer for divine enabling.

ὑμῖν

to you

RP DP · σύ

dative recipient of δώη

σύ: dative plural recipient of the prayer.

καρδίαν

a heart

N1A ASF · καρδία

direct object of δώη

καρδία: heart, the center of intention and fidelity.

πᾶσιν

to all

A3 DPM · πᾶς

dative modifier reinforcing the whole audience

πᾶς: all, encompassing the entire recipient community.

εἰς

for

P · εἰς

preposition introducing complementary infinitives

εἰς: here marks purpose, for worshiping and doing.

τὸ

the

RA ASN · ὁ

article substantivizing the infinitive

ὁ: article with infinitive forming a purpose construction.

σέβεσθαι

to worship

V1 PMN · σέβομαι

complementary infinitive of purpose

σέβομαι: worship, revere, or honor in devotion.

αὐτόν him RD ASM · αὐτός <i>object of σέβεσθαι</i> αὐτός: God as the object of worship.	καὶ and C · καί <i>connective joining the two infinitives</i> καί: links worship and obedience.	ποιεῖν to do V2 PAN · ποιέω <i>second complementary infinitive</i> ποιέω: do or perform, here in obedience to God's will.	αὐτοῦ his RD GSM · αὐτός <i>genitive modifier of θελήματα</i> αὐτός: God's will, not merely human preference.
τὰ the RA APN · ὁ <i>article with θελήματα</i> ὁ: article specifying the divine intentions to be done.	θελήματα wills N3M APN · θέλημα <i>object of ποιεῖν</i> θέλημα: will, desire, or decree; here God's wished commands.	καρδία with a heart N1A DSF · καρδία <i>dative of manner</i> καρδία: heart again, now as the manner of obedience.	μεγάλη great A1 DSF · μέγας <i>modifier of καρδία</i> μέγας: great, large, or wholehearted.
καὶ and C · καί <i>connective pairing inner faculties</i> καί: joins heart and soul as parallel inner dispositions.	ψυχῇ with a soul N1 DSF · ψυχή <i>second dative of manner</i> ψυχή: soul or life, the inward self engaged in obedience.	βουλομένη willing V1 · πιπδσφ βούλομαι <i>participle modifying ψυχῇ</i> βούλομαι: wish or be willing; the participle marks glad, voluntary devotion.	

4 καὶ διανοίξαι τὴν καρδίαν ὑμῶν ἐν τῷ νόμῳ αὐτοῦ καὶ ἐν τοῖς προστάγμασιν καὶ εἰρήνην ποιῆσαι

| And may he open your heart in his law and in his ordinances, and may he make peace.

| **benedictory petition** καὶ

| The prayer asks for receptive hearts formed by Torah and divine ordinances, binding inner openness and communal peace together.

καὶ and C · καί <i>connective continuing the prayer</i> καί: extends the sequence of petitions.	διανοίξαι may he open VA AAN · οἶγω + δια + ἄνα <i>main wish-verb of the petition</i> διανοίγω: open fully, often of understanding or receptivity.	τὴν the RA ASF · ὁ <i>article with καρδίαν</i> ὁ: article specifying the heart to be opened.	καρδίαν heart N1A ASF · καρδιά <i>direct object of διανοίξαι</i> καρδιά: heart as the seat of understanding and response.
ὑμῶν your RP GP · σύ <i>genitive modifier of καρδίαν</i> σύ: possessive genitive referring to the recipients.	ἐν in P · ἐν <i>preposition introducing sphere of formation</i> ἐν: in, within the sphere of God's revealed instruction.	τῷ the RA DSM · ὁ <i>article with νόμῳ</i> ὁ: article specifying the law.	νόμῳ law N2 DSM · νόμος <i>object of ἐν</i> νόμος: law, Torah, covenant instruction.
αὐτοῦ his RD GSM · αὐτός <i>genitive modifier of νόμῳ</i> αὐτός: God's own law.	καὶ and C · καί <i>connective pairing law and ordinances</i> καί: adds a second sphere of divine instruction.	ἐν in P · ἐν <i>preposition repeated for parallel structure</i> ἐν: repeats the sphere of life shaped by command.	τοῖς the RA DPN · ὁ <i>article with προστάγμασιν</i> ὁ: article specifying the ordinances.
προστάγμασιν ordinances N3M DPN · πρόσταγμα <i>object of ἐν</i> πρόσταγμα: ordinance, decree, or command laid down authoritatively.	καὶ and C · καί <i>connective linking opened heart with resulting peace</i> καί: joins receptivity to the gift of peace.	εἰρήνην peace N1 ASF · εἰρήνη <i>object of ποιῆσαι</i> εἰρήνη: peace, both covenantal wellbeing and communal harmony.	ποιῆσαι may he make VA AAN · ποιέω <i>second wish-verb in the verse</i> ποιέω: make or bring about, here with peace as the desired result.

5 καὶ ἐπακούσαι ὑμῶν τῶν δεήσεων καὶ καταλλαγείη ὑμῖν καὶ μὴ ὑμᾶς ἐγκαταλίποι ἐν καιρῷ πονηρῷ

And may he hear your petitions and be reconciled to you and not abandon you in an evil time.

benedictory petition καὶ

The prayer reaches its pastoral peak in intercession for answered petition, restored favor, and divine presence in the hour of crisis.

καὶ

and

C · καί

connective continuing the blessing

καί: carries the prayer into a further pair of requests.

ἐπακούσαι

may he hear

VA AAN · ἀκούω + ἐπι

main wish-verb of the first request

ἐπακούω: hear favorably, listen to, or answer.

ὑμῶν

your

RP GP · σύ

genitive modifier of δεήσεων

σύ: possessive genitive referring to the recipients' prayers.

τῶν

the

RA GPF · ὁ

article with δεήσεων

ὁ: article specifying the petitions offered.

δεήσεων

petitions

N3I GPF · δέησις

object of ἐπακούσαι

δέησις: petition, entreaty, or supplication.

καὶ

and

C · καί

connective linking answered prayer with restored favor

καί: joins hearing and reconciliation.

καταλλαγείη

may he be reconciled

VA AAO3S · ἀλλάσσω + κατα

main wish-verb of the second request

καταλλάσσω: reconcile or be propitious toward; here asking restored favor.

ὑμῖν

to you

RP DP · σύ

dative complement of καταλλαγείη

σύ: dative plural beneficiaries of reconciliation.

καὶ

and

C · καί

connective introducing the negative petition

καί: adds a climactic protective request.

μὴ

not

D · μή

negator of ἐγκαταλίποι

μή: prohibitive or desired negation in prayer.

ὑμᾶς

you

RP AP · σύ

direct object of ἐγκαταλίποι

σύ: the community for whom continued divine presence is sought.

ἐγκαταλίποι

may he abandon

VB AAO3S · λείπω + ἐν + κατα

main wish-verb under negation

ἐγκαταλείπω: abandon, forsake, or leave behind.

ἐν in P · ἐν <i>preposition with καιρῷ</i> ἐν: in, during the season of danger.	καιρῷ a time N2 DSM · καιρός <i>object of ἐν</i> καιρός: season, juncture, or critical time.	πονηρῷ evil A1A DSM · πονηρός <i>modifier of καιρῷ</i> πονηρός: evil, grievous, or dire.
--	---	---

6 καὶ νῦν ὧδέ ἐσμεν προσευχόμενοι περὶ ὑμῶν

And now here we are praying concerning you.

present assurance καὶ νῦν

After the chain of blessings, the writers explicitly locate themselves in present prayer, assuring the Egyptian Jews that these petitions are not formulaic but active.

καὶ and C · καί <i>connective linking prayer content to present action</i> καί: closes the benediction by anchoring it in present intercession.	νῦν now D · νῦν <i>temporal adverb</i> νῦν: now, emphasizing current action.	ὧδέ here D · ὧδε <i>deictic adverb modifying ἐσμεν</i> ὧδε: here, in this present situation and act of writing.	ἐσμεν we are V9 PAI1P · εἰμί <i>finite verb with participial complement</i> εἰμί: present plural verb supporting the participial expression.
προσευχόμενοι praying V1 · πμπνπι εὔχομαι + προς <i>predicate participle describing the writers' present action</i> προσεύχομαι: pray or offer prayer, here in active intercession for the recipients.	περὶ concerning P · περί <i>preposition with ὑμῶν</i> περί: concerning or on behalf of.	ὑμῶν you RP GP · σύ <i>object of περὶ</i> σύ: the Egyptian Jewish community held before God in prayer.	

7 βασιλεύοντος Δημητρίου ἔτους ἑκατοστοῦ ἑξηκοστοῦ ἐνάτου ἡμεῖς οἱ Ἰουδαῖοι γεγράφαμεν ὑμῖν ἐν τῇ θλίψει καὶ ἐν τῇ ἀκμῇ τῇ ἐπελθούσῃ ἡμῖν ἐν τοῖς ἔτεσιν τούτοις ἀφ' οὗ ἀπέστη Ἰάσων καὶ οἱ μετ' αὐτοῦ ἀπὸ τῆς ἀγίας γῆς καὶ τῆς βασιλείας

In the reign of Demetrius, in the one hundred sixty-ninth year, we Jews wrote to you in the distress and crisis that came upon us in these years after Jason and those with him had revolted from the holy land and the kingdom.

historical framing

ASYNDETON

The letter now dates itself and explains its setting: the Jerusalem community writes out of a remembered period of national crisis tied to Jason's apostasy and revolt.

βασιλεύοντος

while reigning

V1 · παπγσμ βασιλεύω

genitive absolute participle dating the letter

βασιλεύω: reign as king; the participle opens a genitive absolute chronological frame.

Δημητρίου

of Demetrius

N2 GSM · Δημήτριος

subject genitive of the genitive absolute

Δημήτριος: Demetrius II, used here as the regnal anchor for the date.

ἔτους

year

N3E GSN · ἔτος

genitive of time specification

ἔτος: year, beginning the regnal dating formula.

ἑκατοστοῦ

one hundred

A1 GSN · ἑκατοστός

ordinal numeral modifying ἔτους

ἑκατοστός: hundredth, first element in the year count.

ἑξηκοστοῦ

sixtieth

A1 GSN · ἑξηκοστός

ordinal numeral modifying ἔτους

ἑξηκοστός: sixtieth, second element in the year count.

ἐνάτου

ninth

A1 GSN · ἑνατός

ordinal numeral completing the year count

ἑνατός: ninth, completing the one hundred sixty-ninth year.

ἡμεῖς

we

RP NP · ἐγώ

emphatic subject of γεγράφαμεν

ἐγώ: explicit first-person plural subject, the Jerusalem writers themselves.

οἱ

the

RA NPM · ὁ

article with Ἰουδαῖοι

ὁ: article specifying the group making the statement.

Ιουδαῖοι Jews N2 NPM · Ἰουδαῖος <i>apposition to ἡμεῖς</i> Ἰουδαῖος; identifies the senders as the Jewish community.	γεγράφαμεν have written VX XA11P · γράφω <i>main verb of the dated notice</i> γράφω; write; the perfect marks the completed act of correspondence now before the readers.	ὕμῖν to you RP DP · σύ <i>dative addressee of γεγράφαμεν</i> σύ; the diaspora recipients in Egypt.	ἐν in P · ἐν <i>preposition introducing circumstance</i> ἐν; marks the conditions under which the letter was written.
τῇ the RA DSF · ὁ <i>article with θλίψει</i> ὁ; article specifying the distress in view.	θλίψει distress N3I DSF · θλίψις <i>object of ἐν</i> θλίψις; distress, affliction, or pressure.	καὶ and C · καί <i>connective pairing θλίψει and ἀκμῇ</i> καί; links two terms describing the crisis.	ἐν in P · ἐν <i>preposition repeated for parallel circumstance</i> ἐν; repeats the situational framing.
τῇ the RA DSF · ὁ <i>article with ἀκμῇ</i> ὁ; article specifying the critical moment.	ἀκμῇ crisis N1 DSF · ἀκμή <i>parallel object of ἐν</i> ἀκμή; point, peak, or crisis; here the acute phase of affliction.	τῇ the RA DSF · ὁ <i>article with ἐπελθούσῃ</i> ὁ; article introducing the participial qualifier of the crisis.	ἐπελθούσῃ having come upon VB · απαδσφ ἔρχομαι + ἐπι <i>participle modifying ἀκμῇ</i> ἐπέρχομαι; come upon, overtake, or fall upon.
ἡμῖν us RP DP · ἐγώ <i>dative complement of ἐπελθούσῃ</i> ἐγώ; first-person plural sufferers of the crisis.	ἐν in P · ἐν <i>preposition with ἔτεσιν</i> ἐν; locates the affliction within a span of years.	τοῖς the RA DPN · ὁ <i>article with ἔτεσιν</i> ὁ; article specifying the years under review.	ἔτεσιν years N3E DPN · ἔτος <i>object of ἐν</i> ἔτος; years, the period in which the crisis unfolded.

τούτοις these RD DPN · οὔτος <i>modifier of ἔτεσιν</i> οὔτος: these very years known to writer and readers.	ἄφ' since P · ἀπό <i>preposition in temporal expression ἀφ' οὗ</i> ἀπό: in ἀφ' οὗ, from the time when or since.	οὗ when RR GSM · ὅς <i>relative pronoun completing ἀφ' οὗ</i> ὅς: here part of the temporal formula since the time when.	ἀπέστη revolted VHI AA13S · ἵστημι + ἀπο <i>main verb of the temporal clause</i> ἀφίστημι: depart, revolt, or turn away.
Ἰάσων Jason N3W NSM · Ἰάσων <i>subject of ἀπέστη</i> Ἰάσων: Jason, the Hellenizing high priest blamed for the crisis.	καὶ and C · καί <i>connective adding Jason's associates</i> καί: broadens culpability beyond Jason alone.	οἱ those RA NPM · ὁ <i>substantival article for Jason's associates</i> ὁ: those aligned with Jason.	μετ' with P · μετά <i>preposition with αὐτοῦ</i> μετά: with, in company with.
αὐτοῦ him RD GSM · αὐτός <i>object of μετ'</i> αὐτός: Jason himself as leader of the faction.	ἀπὸ from P · ἀπό <i>preposition marking separation</i> ἀπό: from, marking the sphere abandoned or revolted from.	τῆς the RA GSF · ὁ <i>article with ἁγίας γῆς</i> ὁ: article specifying the holy land.	ἁγίας holy A1A GSF · ἅγιος <i>modifier of γῆς</i> ἅγιος: holy, consecrated, set apart to God.
γῆς land N1 GSF · γῆ <i>object of ἀπὸ</i> γῆ: land, here the holy land of Judea.	καὶ and C · καί <i>connective linking holy land and kingdom</i> καί: joins the territorial and political dimensions of the revolt.	τῆς the RA GSF · ὁ <i>article with βασιλείας</i> ὁ: article specifying the kingdom or royal order.	βασιλείας kingdom N1A GSF · βασιλεία <i>second object of ἀπὸ</i> βασιλεία: kingdom, kingship, or royal order; here part of the order Jason disrupted.

8 καὶ ἐνεπύρισαν τὸν πυλῶνα καὶ ἐξέχεαν αἷμα ἄθῳον καὶ ἐδεήθημεν τοῦ κυρίου καὶ εἰσηκούσθημεν καὶ προσηνέγκαμεν θυσίαν καὶ σεμίδαλιν καὶ ἐξήψαμεν τοὺς λύχνους καὶ προεθήκαμεν τοὺς ἄρτους

And they burned the gatehouse and shed innocent blood; then we prayed to the Lord and were heard and offered sacrifice and fine flour and lit the lamps and set out the loaves.

distress and restoration summary καὶ

The crisis is compressed into desecration, bloodshed, prayer, divine hearing, and restored worship, turning remembered disaster into testimony of deliverance.

καὶ
and

C · καί

connective introducing the compressed summary

καί: moves from the historical cause to its violent effects.

ἐνεπύρισαν
they burned

VXI XAI3P · πυρίζω

main verb of desecrating action

πυρίζω: burn or set ablaze.

τὸν
the

RA ASM · ὁ

article with πυλῶνα

ὁ: article specifying the structure attacked.

πυλῶνα
gatehouse

N3W ASM · πυλῶν

direct object of ἐνεπύρισαν

πυλῶν: gate, gateway, or monumental gate structure.

καὶ
and

C · καί

connective linking arson and murder

καί: joins two acts of profanation.

ἐξέχεαν
poured out

VAI AAI3P · χέω + ἐκ

main verb governing αἷμα

ἐκχέω: pour out, often of bloodshed.

αἷμα
blood

N3M ASN · αἷμα

direct object of ἐξέχεαν

αἷμα: blood, emblem of violent killing.

ἄθῳον
innocent

A1B ASN · ἄθῳος

modifier of αἷμα

ἄθῳος: innocent, guiltless, undeserving of the bloodshed.

καὶ
and

C · καί

connective turning from violence to prayer

καί: shifts from profanation to response.

ἐδεήθημεν
we prayed

VCI API1P · δέω

main verb of communal response

δέομαι: implore, beg, or pray.

τοῦ
the

RA GSM · ὁ

article with κυρίου

ὁ: article specifying the Lord addressed.

κυρίου
Lord

N2 GSM · κύριος

object of ἐδεήθημεν

κύριος: the Lord, Israel's covenant God.

καὶ and C · καί <i>connective linking prayer and answer</i> καί: joins petition to divine response.	εἰσηκούσθημεν were heard VCI API1P · ἀκούω + εἰς <i>main verb of divine response</i> εἰσακούω: hear favorably or answer prayer.	καὶ and C · καί <i>connective continuing the restoration sequence</i> καί: links divine hearing to renewed cultic action.	προσηνέγκαμεν we offered VAI AAI1P · φέρω + προς <i>main verb of restored worship</i> προσφέρω: bring or offer, especially in sacrificial service.
θυσίαν sacrifice N1A ASF · θυσία <i>direct object of προσηνέγκαμεν</i> θυσία: sacrifice offered in worship.	καὶ and C · καί <i>connective adding the offering item</i> καί: adds another cultic element.	σεμίδαλιν fine flour N3I ASF · σεμίδαλις <i>additional object with cultic offering sense</i> σεμίδαλις: fine flour used in grain offerings.	καὶ and C · καί <i>connective in the restoration list</i> καί: moves to temple service proper.
ἐξήψαμεν we lit VAI AAI1P · ἅπτω + ἐκ <i>main verb of temple restoration</i> ἐξάπτω: light or kindle.	τούς the RA APM · ὁ <i>article with λύχνους</i> ὁ: article specifying the lamps.	λύχνους lamps N2 APM · λύχνος <i>direct object of ἐξήψαμεν</i> λύχνος: lamp, part of restored temple worship.	καὶ and C · καί <i>connective continuing the list</i> καί: adds the final cultic act.
προεθήκαμεν we set out VAI AAI1P · τίθημι + προ <i>main verb of arranging sacred provisions</i> προτίθημι: set forth, place before, or arrange.	τούς the RA APM · ὁ <i>article with ἄρτους</i> ὁ: article specifying the loaves.	ἄρτους loaves N2 APM · ἄρτος <i>direct object of προεθήκαμεν</i> ἄρτος: bread or loaves, likely the bread set before the Lord.	

9 καὶ νῦν ἵνα ἄγητε τὰς ἡμέρας τῆς σκηνοπηγίας τοῦ Χασελευ μηνός ἔτους ἑκατοστοῦ ὀγδοηκοστοῦ καὶ ὀγδόου

And now, in order that you may celebrate the days of Booths in the month of Chislev, in the one hundred eighty-eighth year,

festal exhortation ASYNDETON

The letter turns from retrospective summary to the immediate request that the Egyptian Jews keep a corresponding feast.

καὶ

and

C · καί

Coordinates the present appeal with the preceding report.

Conjunction joining this renewed exhortation to the preceding narrative of distress and restoration.

νῦν

now

D · νῦν

Temporal adverb marking the present application of the letter.

Adverb highlighting the writers' immediate purpose in the present moment.

ἵνα

so that

C · ἵνα

Introduces the purpose clause governed by the letter's implied request.

Purpose marker introducing what the addressees are urged to do.

ἄγητε

you may observe

V1 PAS2P · ἄγω

Present subjunctive verb expressing the intended observance of the feast.

From ἄγω, here in the idiom 'keep' or 'celebrate a feast' rather than merely 'lead.'

τὰς

the

RA APF · ὁ

Article defining the accusative object of the feast observance.

Definite article marking the specific festal days in view.

ἡμέρας

days

N1A APF · ἡμέρα

Direct object of ἄγητε, specifying the days to be kept.

Plural noun denoting the appointed days of the festival.

τῆς

of the

RA GSF · ὁ

Genitive article introducing the feast name dependent on ἡμέρας.

Article linking the days specifically to the feast being named.

σκηνοπηγίας

Booths

N1A GSF · σκηνοπηγία

Genitive noun identifying the festival as the Feast of Booths.

Technical term for the Feast of Tabernacles or Booths, evoked here in a reconfigured calendrical setting.

τοῦ of RA GSM · ὁ <i>Article introducing the genitive time expression modifying the feast observance.</i> Article with the month name in a genitive dating phrase.	Χασελευ Chislev N GSM · Χασελευ <i>Month name specifying when the observance should occur.</i> Greek transcription of Kislev or Chislev, the month associated with the temple rededication celebration.	μηνός month N3 GSM · μήν <i>Genitive noun completing the dating phrase with the month name.</i> Noun used in formal date notation to specify the named month.	ἔτους year N3E GSN · ἔτος <i>Genitive noun introducing the era year count.</i> Common chronological term heading the following numeral sequence.
ἑκατοστοῦ one hundred A1 GSN · ἑκατοστός <i>Ordinal component modifying ἔτους within the compound year number.</i> Ordinal numeral supplying the hundred element of the date.	ὀγδοηκοστοῦ eighty A1 GSN · ὀγδοηκοστός <i>Second numeral element of the compound year expression.</i> Ordinal numeral contributing the eighty element in the dated era formula.	καὶ and C · καί <i>Links the final numeral to the preceding elements of the date.</i> Conjunction completing the additive reckoning of the year number.	ὀγδού eight A1 GSN · ὀγδοός <i>Final ordinal element completing the year count.</i> Ordinal numeral giving the last unit of the one hundred eighty-eighth year.

10 οἱ ἐν Ἱεροσολύμοις καὶ οἱ ἐν τῇ Ἰουδαίᾳ καὶ ἡ γερουσία καὶ Ἰουδας Ἀριστοβούλῳ διδασκάλῳ Πτολεμαίου τοῦ βασιλέως ὄντι δὲ ἀπὸ τοῦ τῶν χριστῶν ἱερέων γένους καὶ τοῖς ἐν Αἰγύπτῳ Ἰουδαίοις χαίρειν καὶ ὑγιαίνειν

those in Jerusalem and those in Judea and the council of elders and Judas, to Aristobulus, teacher of King Ptolemy, being of the family of the anointed priests, and to the Jews in Egypt, greetings and health.

epistolary superscription ASYNDETON

A second letter heading restates the senders and recipients in fuller diplomatic form, naming Aristobulus and the Egyptian Jewish audience.

οἱ

those

RA NPM · ὁ

Substantival article beginning the compound subject of the senders.

Article used substantivally for the community members being identified.

ἐν

in

P · ἐν

Preposition marking location for the first sender group.

Locative preposition introducing the place of residence.

Ιεροσολύμοις

Jerusalem

N3M DPM · Ιεροσόλυμα

Dative place name governed by ἐν.

Plural-form toponym for Jerusalem, standard in Hellenistic Greek usage.

καὶ

and

C · καί

Coordinates the next sender group with the first.

Conjunction accumulating the multiple parties to the letter.

οἱ

those

RA NPM · ὁ

Substantival article introducing the Judean group.

Article again used substantivally for the people in a specified place.

ἐν

in

P · ἐν

Locative preposition for the Judean sender group.

Preposition marking sphere or place of residence.

τῇ

the

RA DSF · ὁ

Article with the province name in the dative.

Definite article specifying the recognized territory.

Ιουδαία

Judea

N1A DSF · Ἰουδαία

Dative place noun governed by ἐν.

Regional name for Judea, paired with Jerusalem in the sender list.

καὶ

and

C · καί

Continues the coordination of sender groups.

Conjunction linking another constituent of the sending body.

ἡ

the

RA NSF · ὁ

Article introducing the governing council as another sender.

Article marking the institutional body that follows.

γερούσία

council of elders

N1A NSF · γερούσια

Nominative noun naming the gerousia among the senders.

Term for the council or senate of elders, an official communal authority.

καὶ

and

C · καί

Coordinates Judas with the previously named sending bodies.

Conjunction adding the named leader to the sender list.

Ιουδας

Judas

N1T NSM · Ἰούδας

Proper name in nominative, final member of the senders.

Proper name identifying Judas as a principal correspondent.

Ἀριστοβούλῳ

to Aristobulus

N2 DSM · Ἀριστόβουλος

Dative recipient beginning the address proper.

Proper name of the first named addressee, likely a Hellenistic Jewish court intellectual.

διδασκάλῳ

teacher

N2 DSM · διδάσκαλος

Dative apposition further identifying Aristobulus.

Title portraying Aristobulus as an instructor or learned adviser.

Πτολεμαίου

of Ptolemy

N2 GSM · Πτολεμαῖος

Genitive depending on διδασκάλῳ to specify whose teacher he is.

Dynastic royal name identifying the Ptolemaic king associated with Aristobulus.

τοῦ

the

RA GSM · ὁ

Article with βασιλέως in the genitive royal title.

Article specifying the royal office in the appositional phrase.

βασιλέως

king

N3V GSM · βασιλεύς

Genitive title dependent on Πτολεμαίου.

Royal title marking the courtly context of Aristobulus.

ὄντι

being

V9 · παπδοσ εἰμί

Participle introducing a further description of Aristobulus' lineage.

Participle of being that links Aristobulus to the priestly ancestry clause.

δὲ

indeed

X · δέ

Mild connective particle within the descriptive aside.

Particle marking a slight transition while continuing the address.

ἀπὸ

from

P · ἀπό

Preposition introducing source or descent.

Preposition used for lineage or derivation.

τοῦ

the

RA GSN · ὁ

Article with γένους governing the following genitive phrase.

Article introducing the line or stock from which he comes.

τῶν

the

RA GPM · ὁ

Article with ἱερέων in the embedded genitive phrase.

Article specifying the priestly class.

χριστῶν

anointed

A1 GPM · χριστός

Adjective modifying ἱερέων, characterizing them as consecrated priests.

Adjective meaning anointed, here describing the priestly line rather than a messianic title.

ἱερέων

priests

N3V GPM · ἱερεύς

Genitive noun completing the phrase 'of the anointed priests.'

Cultic office term identifying the ancestral line as priestly.

γένους

family

N3E GSN · γένος

Genitive noun dependent on ἀπό, denoting lineage or stock.

Noun for family line, race, or stock; here a claim of priestly descent.

καὶ

and

C · καί

Extends the address from Aristobulus to the wider Egyptian audience.

Conjunction adding a second group of recipients.

τοῖς

to the

RA DPM · ὁ

Dative article introducing the corporate addressees.

Article specifying the addressed group.

ἐν

in

P · ἐν

Preposition locating the recipient Jews geographically.

Locative preposition introducing the diaspora setting.

Αἰγύπτῳ

Egypt

N2 DSF · Αἴγυπτος

Dative place noun governed by ἐν.

Toponym naming the Egyptian diaspora location of the recipients.

Ιουδαίοις

Jews

N2 DPM · Ἰουδαῖος

Dative noun naming the addressed community.

Ethnic-religious designation for the diaspora recipients.

χαίρειν

greetings

V1 PAN · χαίρω

Infinitive used in epistolary style to convey the formal salutation.

Conventional infinitival greeting in Greek letter openings.

καὶ
and

C · καί

Links the two wishes offered to the recipients.

Conjunction coupling greeting with the wish for well-being.

ὑγιαίνειν
good health

V1 PAN · ὑγιαίνω

Infinitive coordinated with χαίρειν to complete the salutation formula.

Verb of health and soundness, used in letters as a wish for well-being.

11 ἐκ μεγάλων κινδύνων ὑπὸ τοῦ θεοῦ σεσωσμένοι μεγάλως εὐχαριστοῦμεν αὐτῷ ὡς ἂν πρὸς βασιλέα παρατασσόμενοι

Having been saved by God out of great dangers, we give him great thanks, as those arrayed against a king.

thanksgiving testimony

ASYNDETON

The senders explain their gratitude as survivors of grave danger, framing their conflict in royal and military terms.

ἐκ
out of

P · ἐκ

Preposition introducing the dangers from which deliverance came.

Preposition of source or emergence, marking rescue from peril.

μεγάλων
great

A1 GPM · μέγας

Adjective modifying κινδύνων.

Adjective intensifying the severity of the dangers.

κινδύνων
dangers

N2 GPM · κίνδυνος

Genitive object of ἐκ, naming the threats escaped.

Term for peril or mortal risk, appropriate to wartime crisis.

ὑπὸ
by

P · ὑπό

Preposition introducing the personal agent of salvation.

Preposition marking agency with the passive participle.

τοῦ the RA GSM · ὁ <i>Article with θεοῦ in the agent phrase.</i> Article specifying the divine agent.	θεοῦ God N2 GSM · θεός <i>Genitive noun dependent on ὑπό, naming the rescuer.</i> The God of Israel is explicitly named as the one who effected deliverance.	σεσωσμένοι having been saved VM · χμπνπμ σώζω <i>Perfect passive participle describing the senders' completed rescue.</i> Perfect participle of σώζω stressing an accomplished state of deliverance.	μεγάλως greatly D · μεγάλως <i>Adverb intensifying the degree of thanksgiving.</i> Adverb emphasizing the abundance of gratitude.
εὐχαριστοῦμεν we give thanks V2 PAI1P · εὐχαριστέω <i>Main verb of the clause, expressing the senders' response to rescue.</i> Verb of thanksgiving, a fitting response to divine salvation.	αὐτῷ to him RD DSM · αὐτός <i>Dative indirect object receiving the thanksgiving.</i> Pronoun referring back to God as the recipient of thanks.	ὥς as X · ὥς <i>Comparative particle introducing the martial comparison.</i> Particle marking the manner or comparison that follows.	ἄν indeed X · ἄν <i>Modal particle shading the comparison.</i> Particle adding nuance to the comparative expression.
πρὸς against P · πρὸς <i>Preposition governing βασιλέα in the military image.</i> Preposition that can indicate hostile direction in conflict settings.	βασιλέα a king N3V ASM · βασιλεύς <i>Accusative object of πρὸς in the comparison.</i> Royal opponent named in the comparison, likely recalling Seleucid power.	παρατασσόμενοι being arrayed V1 · πμπνπμ τάσσω + παρα <i>Middle/passive participle describing the senders as battle-formed in relation to the king.</i> Military verb with παρά, suggesting drawn-up battle lines or engagement in organized resistance.	

12 αὐτὸς γὰρ ἐξέβρασεν τοὺς παραταξαμένους ἐν τῇ ἁγίᾳ πόλει

For he himself swept away those who had deployed themselves in the holy city.

ground for thanksgiving ASYNDETON

The thanks just expressed are grounded in God's decisive removal of hostile forces from Jerusalem.

αὐτός he himself RD NSM · αὐτός <i>Emphatic nominative pronoun highlighting God as the direct actor.</i> Intensive use of αὐτός stressing God's personal intervention.	γάρ for X · γάρ <i>Explanatory particle linking this clause to the preceding thanksgiving.</i> Particle introducing the reason for the gratitude just declared.	ἐξέβρασεν swept away VAI AAI3S · βράζω + ἐκ <i>Main verb describing God's decisive expulsion of the opponents.</i> Rare compound conveying forceful casting out or clearing away.	τούς those RA APM · ὁ <i>Article substantivizing the following participle as the object of ἐξέβρασεν.</i> Article creating a collective designation for the hostile group.
παραταξαμένους who had drawn up VA · αμπαπμ τάσσω + παρα <i>Aorist middle participle identifying the hostile forces as arrayed or deployed.</i> Military participle indicating troops or opponents who had taken up position.	ἐν in P · ἐν <i>Preposition locating the hostile deployment.</i> Locative preposition situating the action within Jerusalem.	τῇ the RA DSF · ὁ <i>Article with πόλει in the dative phrase.</i> Article specifying the city in question.	ἁγία holy A1A DSF · ἅγιος <i>Adjective modifying πόλει and marking the city's sanctity.</i> Cultic adjective underlining Jerusalem's consecrated status.
πόλει city N3I DSF · πόλις <i>Dative noun completing the locative phrase.</i> Here the city is Jerusalem, designated by its holiness rather than by name.			

13 εἰς τὴν Περσίδα γενόμενος γὰρ ὁ ἡγεμὼν καὶ ἡ περὶ αὐτὸν ἀνυπόστατος δοκοῦσα εἶναι δύναμις κατεκόπησαν ἐν τῷ τῆς Ναναίας ἱερῷ παραλογισμῷ χρησαμένων τῶν περὶ τὴν Ναναίαν ἱερέων

For when the leader had gone into Persia, he and the force around him that seemed to be irresistible were cut down in the temple of Nanaia, because the priests attending Nanaia had used deceit.

historical exemplum ASYNDETON

The letter now recounts Antiochus' disastrous Persian episode as evidence of divine reversal worked through the stratagem at Nanaia's temple.

εἰς

into

P · εἰς

Preposition introducing the destination of Antiochus' movement.

Directional preposition marking entry into a place.

τὴν

the

RA ASF · ὁ

Article with Περσίδα as the object of εἰς.

Definite article specifying the region entered.

Περσίδα

Persia

N3D ASF · Περσίς

Accusative place name governed by εἰς.

Toponym for Persia, the eastern setting of the episode.

γενόμενος

having gone

VB · ἀμπνσμ γίγνομαι

Aorist participle supplying the circumstantial setting for the main event.

From γίγνομαι with motion sense here, meaning to come or go into a place.

γὰρ

for

X · γάρ

Explanatory particle connecting the episode to the preceding thanksgiving.

Particle introducing supporting explanation.

ὁ

the

RA NSM · ὁ

Article with ἡγεμῶν, marking Antiochus as the subject.

Definite article specifying the ruler in view.

ἡγεμῶν

leader

N3N NSM · ἡγεμῶν

Nominative subject naming the commander.

Term for a leader, governor, or commander, here used for Antiochus.

καὶ

and

C · καί

Coordinates Antiochus with the force around him.

Conjunction joining the ruler and his army in a shared fate.

ἡ

the

RA NSF · ὁ

Article introducing δύναμις as the second subject.

Article marking the military force as a defined entity.

περὶ

around

P · περὶ

Preposition indicating those accompanying Antiochus.

Preposition meaning around or concerning; here spatially with a personal object.

αὐτὸν

him

RD ASM · αὐτός

Object of περὶ, referring back to the leader.

Pronoun pointing back to Antiochus.

ἀνυπόστατος

irresistible

A1B NSM · ἀνυπόστατος

Predicate adjective describing the force as seemingly unopposable.

Adjective meaning unable to be withstood or brought down.

δοκοῦσα

seeming

V2 · παπνσφ δοκέω

Participle modifying δύναμις and qualifying its appearance.

Verb of seeming or appearing, marking the army's reputed strength.

εἶναι

to be

V9 PAN · εἶμι

Complementary infinitive completing δοκοῦσα.

Infinitive of being used after verbs of seeming.

δύναμις

force

N3I NSF · δύναμις

Nominative noun naming the army accompanying Antiochus.

Military or political power, here the armed force around the ruler.

κατεκόπησαν

were cut down

VAI AA13P · κόπτω + κατα

Main verb describing the defeat of Antiochus and his force.

Compound verb conveying violent cutting down or slaughter.

ἐν in P · ἐν <i>Preposition locating the defeat.</i> Locative preposition for the setting of the action.	τῷ the RA DSN · ὁ <i>Article with ἱερῷ in the locative phrase.</i> Article marking the sanctuary as a definite place.	τῆς of RA GSF · ὁ <i>Article introducing Nanaia as the temple's associated deity.</i> Article linking the sanctuary to the named goddess.	Ναναίας Nanaia N1A GSF · Ναναία <i>Genitive proper name dependent on ἱερῷ.</i> Name of the goddess whose temple becomes the site of Antiochus' downfall.
ἱερῷ temple N2N DSN · ἱερός <i>Dative noun completing the locative phrase.</i> Sacred precinct or temple structure.	παραλογισμῷ by deceit N2 DSM · παραλογισμός <i>Instrumental dative naming the means used in the killing.</i> Term for trickery, deception, or fraudulent reasoning.	χρησαμένων having employed VA · ἀμπγπμ χράω <i>Genitive participle explaining how the priests acted.</i> Verb meaning to use or employ, governing the instrumental dative.	τῶν the RA GPM · ὁ <i>Article with ἱερέων in the genitive absolute-like phrase.</i> Article identifying the priests as the actors in the stratagem.
περὶ attending P · περί <i>Preposition with accusative identifying the priests in relation to Nanaia.</i> With accusative of person, περί can mark association or attendance upon.	τὴν the RA ASF · ὁ <i>Article with Ναναίαν as object of περί.</i> Article specifying the deity served by the priests.	Ναναίαν Nanaia N1A ASF · Ναναία <i>Object of περί, naming the goddess served.</i> The goddess to whom the priests belong.	ἱερέων priests N3V GPM · ἱερεύς <i>Genitive noun identifying the deceivers.</i> Cultic officials who set the deadly trap.

14 ὥς γὰρ συνοικήσων αὐτῇ παρεγένετο εἰς τὸν τόπον ὃ τε Ἀντίοχος καὶ οἱ σὺν αὐτῷ φίλοι χάριν τοῦ λαβεῖν τὰ χρήματα πλείονα εἰς φερνῆς λόγον

For he came to the place as though he were about to marry her, both Antiochus and the friends with him, in order to receive the money in the guise of a dowry.

setup for deception ASYNDETON

The narrative explains the pretext for Antiochus' entry into the sanctuary: a sham marriage designed to extract wealth.

ὥς

as though

C · ὥς

Introduces the pretended manner of Antiochus' approach.

Comparative conjunction that can mark appearance or pretense.

γὰρ

for

X · γὰρ

Explanatory particle continuing the account.

Particle introducing supporting narrative detail.

συνοικήσων

about to marry

VF · φαπνσμ οἰκέω + συν

Future participle expressing intended or pretended purpose.

Compound of living together, used here for entering marriage.

αὐτῇ

her

RD DSF · αὐτός

Dative complement with συνοικήσων, referring to the goddess.

Pronoun pointing to Nanaia as the supposed bride.

παρεγένετο

he arrived

VBI AMI3S · γίγνομαι + παρα

Main verb of arrival at the sanctuary.

Compound verb of coming or appearing at a place.

εἰς

into

P · εἰς

Preposition marking movement toward the place.

Directional preposition signaling entry.

τὸν

the

RA ASM · ὁ

Article with τόπον as the object of εἰς.

Definite article specifying the destination.

τόπον

place

N2 ASM · τόπος

Object of εἰς, referring to the sanctuary location.

Common noun for place or location.

ὁ

both

RR NSM · ὅς

Correlative element paired with τε in the coordination that follows.

Here functioning idiomatically in the correlative construction naming Antiochus.

τε

and

X TE

Correlative particle linking Antiochus with his companions.

Enclitic particle frequently paired with καί in additive constructions.

Ἀντίοχος

Antiochus

N2 NSM · Ἀντίοχος

Named subject included in the sham approach.

Seleucid royal name identifying the ruler in the episode.

καὶ

and

C · καί

Adds Antiochus' companions to the approach.

Conjunction extending the subject group.

οἱ

those

RA NPM · ὁ

Article substantivizing the following phrase for his companions.

Article used substantivally for the accompanying persons.

σύν

with

P · σύν

Preposition marking association with Antiochus.

Preposition of accompaniment.

αὐτῷ

him

RD DSM · αὐτός

Object of σύν, referring to Antiochus.

Pronoun identifying the ruler as the center of the entourage.

φίλοι

friends

A1 NPM · φίλος

Nominative predicate-like substantive for court companions.

Court title often used for royal associates and advisers.

χάριν

for the sake

N3 ASF · χάρις

Accusative in the idiom χάριν τοῦ, expressing purpose.

Noun meaning favor or grace, used adverbially with a genitive infinitive for purpose.

τοῦ

of

RA GSN · ὁ

Article introducing the infinitive phrase of purpose.

Article forming the articular infinitive construction.

λαβεῖν

to receive

VB AAN · λαμβάνω

Aorist infinitive stating the aim of the visit.

Verb of taking or receiving, here of extracting payment.

τὰ

the

RA APN · ὁ

Article with χρήματα as the object of λαβεῖν.

Article specifying the funds in question.

χρήματα

money

N3M APN · χρήμα

Direct object of λαβεῖν.

Term for money, resources, or valuables.

πλείονα

more abundant

A3C ASM · πολὺς

Comparative adjective qualifying the amount of money sought.

Comparative of πολὺς, indicating a larger sum.

εἰς

as

P · εἰς

Preposition introducing the interpretive phrase 'as a dowry.'

Preposition used idiomatically for category or purpose.

φερνῆς

dowry

N1 GSF · φερνή

Genitive noun with λόγον, expressing the fiction of a bridal payment.

Term for a dowry or marriage portion.

λόγον

pretext

N2 ASM · λόγος

Accusative in the phrase εἰς ... λόγον, expressing the stated rationale.

Here λόγος means account, rationale, or pretext rather than mere speech.

15 καὶ προθέντων αὐτὰ τῶν ἱερέων τοῦ Ναναίου κάκεινου προσελθόντος μετ' ὀλίγων εἰς τὸν περίβολον τοῦ τεμένους συγκλείσαντες τὸ ἱερόν ὥς εἰσῆλθεν Ἀντίοχος

And when the priests of Nanaia had set them out, and he had entered with a few into the enclosure of the sanctuary, they shut the temple as soon as Antiochus went in.

trap execution ASYNDETON

The priests complete the setup by displaying the valuables, admitting Antiochus with a small party, and sealing the sanctuary behind him.

καὶ

and

C · καί

Coordinates this next action with the preceding setup.

Conjunction advancing the narrative sequence.

προθέντων

having set out

VE · απαγπι τίθημι + προ

Genitive participle describing the preliminary action of the priests.

Compound verb meaning to place before or display.

αὐτὰ

them

RD APN · αὐτός

Direct object of προθέντων, referring to the displayed treasures.

Pronoun referring back to the money or valuables.

τῶν

the

RA GPM · ὁ

Article with ἱερέων in the genitive phrase.

Article identifying the actors in the trap.

ἱερέων

priests

N3V GPM · ἱερεύς

Genitive noun naming those who displayed the items.

Cultic functionaries who control access to the sanctuary.

τοῦ

of

RA GSM · ὁ

Article with Ναναίου identifying the cult affiliation.

Article linking the priests to Nanaia's shrine.

Ναναίου

Nanaia

N2 GSM · Ναναῖος

Genitive proper noun dependent on ἱερέων.

Proper form naming the deity associated with the priests.

κάκκεινους

and when he

C+RDGSM · καίἐκείνος

Contracted conjunction-plus-pronoun introducing Antiochus' matching action.

Fusion of καί and ἐκεῖνος, tightening the narrative flow.

προσελθόντος

had approached

VB · απαγσμ ἔρχομαι + προς

Genitive participle paired with κάκκεινους to describe Antiochus' movement.

Compound verb of approach or coming near.

μετ'

with

P · μετά

Preposition marking accompaniment.

Preposition here governing the genitive for association.

ὀλίγων

a few

A1 GPM · ὀλίγος

Genitive object of μετά, limiting the number who enter with him.

Adjective used substantivally for a small group.

εἰς

into

P · εἰς

Preposition introducing the enclosed area entered.

Directional preposition marking entry.

τὸν

the

RA ASM · ὁ

Article with περίβολον as object of εἰς.

Article specifying the enclosure.

περίβολον

enclosure

N2 ASM · περίβολος

Object of εἰς, denoting the walled precinct.

Term for an enclosed court or surrounding wall.

τοῦ

of the

RA GSN · ὁ

Article with τεμένους, specifying the sacred precinct.

Article marking the sanctuary area.

τεμένους

sanctuary

N3E GSN · τέμενος

Genitive dependent on περίβολον, naming the sacred precinct.

Sacred precinct or consecrated enclosure.

συγκλείσαντες

having shut

VA · απαπνπμ κλείω + συν

Aorist participle describing the priests' decisive action.

Compound verb for closing up securely.

τὸ

the

RA ASN · ὁ

Article with ἱερόν as object of συγκλείσαντες.

Article specifying the temple building.

ἱερόν

temple

N2N ASN · ἱερός

Object of συγκλείσαντες.

Temple or sacred complex, here the structure trapping Antiochus.

ὥς

as soon as

C · ὥς

Temporal conjunction introducing the moment of closure.

Conjunction that can mark immediate temporal sequence.

εἰσῆλθεν

entered

VBI AAI3S · ἔρχομαι + εἰς

Verb marking the trigger moment for the trap.

Compound verb of going in or entering.

Ἀντίοχος

Antiochus

N2 NSM · Ἀντίοχος

Subject of εἰσῆλθεν.

The Seleucid ruler ensnared by the stratagem.

16 ἀνοίξαντες τὴν τοῦ φατνώματος κρυπτὴν θύραν βάλλοντες πέτρους συνεκεραύνωσαν τὸν ἡγεμόνα καὶ μέλη ποιήσαντες καὶ τὰς κεφαλὰς ἀφελόντες τοῖς ἔξω παρέρριψαν

Opening the hidden door in the ceiling chamber, they hurled stones and struck down the leader, and after cutting him into pieces and removing the heads, they threw them out to those outside.

violent resolution ASYNDETON

The ambush is completed with sudden violence from above, dismemberment, and public display of the ruler's death.

ἀνοίξαντες

having opened

VA · αἰπνπι οἶγω + ἀνα

Aorist participle introducing the first action of the attackers.

Compound verb for opening up or uncovering.

τὴν

the

RA ASF · ὁ

Article with θύραν as the object of ἀνοίξαντες.

Article specifying the hidden door.

τοῦ

of the

RA GSN · ὁ

Article with φατνώματος modifying θύραν.

Article marking the upper structure where the door is located.

φατνώματος

ceiling chamber

N3M GSN · φάτνωμα

Genitive noun describing the architectural location of the hidden opening.

Word for a framework, coffer, or overhead chamber-like structure.

κρυπτὴν

hidden

A1 ASF · κρυπτός

Adjective modifying θύραν.

Adjective emphasizing concealment.

θύραν

door

N1A ASF · θύρα

Object of ἀνοίξαντες.

Ordinary term for a door or opening.

βάλλοντες

throwing

V1 · παπνπι βάλλω

Participle expressing the immediate means of attack.

Common verb for casting or hurling.

πέτρους

stones

N2 APM · πέτρος

Direct object of βάλλοντες.

Rocks or stones used as projectiles.

συνεκεραύνωσαν

struck down

VAI AAI3P · κεραυνώ + συν

Main verb portraying the fatal blow against the leader.

Verb literally linked with thunderbolt imagery, here indicating a devastating strike.

τὸν

the

RA ASM · ὁ

Article with ἡγεμόνα as object of the attack.

Article specifying the targeted ruler.

ἡγεμόνα

leader

N3N ASM · ἡγεμών

Direct object of συνεκεραύνωσαν.

Leader or governor, again identifying Antiochus.

καὶ

and

C · καί

Coordinates the next brutal action with the killing.

Conjunction continuing the sequence.

μέλη

pieces

N3E APN · μέλος

Accusative predicate-like complement after ποιήσαντες.

Body parts or limbs; here the result of dismemberment.

ποιήσαντες

having made

VA · απαμπι ποιέω

Participle explaining the mutilation that followed the killing.

General verb of making or causing, here used gruesomely.

καὶ

and

C · καί

Links the removal of heads with the prior mutilation.

Conjunction extending the chain of actions.

τάς

the

RA APF · ὁ

Article with κεφαλὰς as object of ἀφελόντες.

Article specifying the severed heads.

κεφαλὰς

heads

N1 APF · κεφαλή

Direct object of ἀφελόντες.

Heads, singled out for removal and display.

ἀφελόντες

having removed

VB · απαμπι αἰρέω + ἀπο

Participle describing the removal of the heads.

Compound verb for taking away or removing.

τοῖς

to those

RA DPM · ὁ

Article with ἔξω forming the indirect object of παρέρριψαν.

Article turning the adverbial phrase into a group reference.

ἔξω

outside

D · ἔξω

Adverb functioning substantivally with the article for those outside.

Adverb of exterior location.

παρέρριψαν

they threw out

VAI AAI3P · ρίπτω + παρα

Main verb completing the public disposal of the remains.

Compound verb for casting or flinging aside.

17 κατὰ πάντα εὐλογητὸς ἡμῶν ὁ θεὸς ὃς παρέδωκεν τοὺς ἀσεβήσαντας

In every respect blessed is our God, who handed over those who had acted impiously.

doxological conclusion ASYNDETON

The gruesome narrative resolves in praise: God is blessed because he has delivered the impious to judgment.

κατὰ

in

P · κατὰ

Preposition introducing the sphere of the blessing statement.

With accusative here, κατὰ conveys extent or respect.

πάντα

every respect

A3 APN · πᾶς

Accusative complement to κατὰ, broadening the praise comprehensively.

Neuter plural of πᾶς used adverbially for totality.

εὐλογητὸς

blessed

A1 NSM · εὐλογητός

Predicate adjective describing God.

Standard doxological adjective for one worthy of blessing.

ἡμῶν

our

RP GP · ἐγώ

Genitive pronoun modifying θεός.

First-person plural pronoun marking covenantal belonging.

ὁ

the

RA NSM · ὁ

Article with θεός as the subject.

Article specifying the God being praised.

θεός

God

N2 NSM · θεός

Subject of the blessing declaration.

The God of Israel, praised for righteous judgment.

ὃς

who

RR NSM · ὃς

Relative pronoun introducing the explanatory clause about God.

Relative pronoun linking praise to divine action.

παρέδωκεν

handed over

VAI AA13S · δίδωμι + παρα

Main verb of the relative clause, describing divine judgment.

Compound verb often used for delivering someone into another's power.

τοὺς

those who

RA APM · ὁ

Article substantivizing the participle that follows.

Article creating a collective category of the judged.

ἀσεβήσαντας

had acted impiously

VA · απαπμι ἀσεβέω

Aorist participle identifying the condemned by their impiety.

Verb of irreverence or profane conduct, fitting the opponents' sacrilegious behavior.

18 μέλλοντες ἄγειν ἐν τῷ Χασελευ πέμπτη καὶ εἰκάδι τὸν καθαρισμὸν τοῦ ἱεροῦ δέον ἡγησάμεθα
διασαφῆσαι ὑμῖν ἵνα καὶ αὐτοὶ ἄγητε σκηνοπηγίας καὶ τοῦ πυρός ὅτε Νεεμίας ὁ οἰκοδομήσας τό τε ἱερὸν
καὶ τὸ θυσιαστήριον ἀνήνεγκεν θυσίας

Since we are about to celebrate on the twenty-fifth of Chislev the purification of the temple, we considered it necessary to make this clear to you, so that you also may keep the festival of Booths and of the fire, when Nehemiah, after building the temple and the altar, offered sacrifices.

festal explanation ASYNDETON

The senders explain why they write now: the temple purification feast is approaching, and they want the diaspora likewise to observe the connected commemoration.

μέλλοντες

being about

V1 · παπνπι μέλλω

Participle expressing imminent intention.

Verb of imminence, often signaling an action soon to occur.

ἄγειν

to celebrate

V1 PAN · ἄγω

Complementary infinitive with μέλλοντες, here in the idiom of keeping a feast.

From ἄγω, used idiomatically for celebrating a festival.

ἐν

on

P · ἐν

Preposition introducing the date expression.

Locative preposition commonly used in time expressions.

τῷ

the

RA DSM · ὁ

Article with Χασελευ in the dating formula.

Article specifying the month.

Χασελευ

Chislev

N DSM · Χασελευ

Month name in the temporal phrase.

Greek transcription of the month Kislev.

πέμπτη

fifth

A1 DSF · πέμπτος

Ordinal within the date expression for the twenty-fifth day.

Ordinal numeral contributing to the date formula.

καὶ

and

C · καί

Links the units in the date expression.

Conjunction completing the reckoning of the day.

εἰκάδι

twentieth

N3D DSF · εἰκάς

Noun completing the expression for the twenty-fifth day.

Calendar term used in dating by twenties.

τὸν

the

RA ASM · ὁ

Article with καθαρισμὸν as object of ἄγειν.

Article specifying the feast being celebrated.

καθαρισμὸν

purification

N2 ASM · καθαρισμός

Direct object naming the celebration.

Purification or cleansing, here the temple rededication observance.

τοῦ

of the

RA GSN · ὁ

Article with ἱεροῦ modifying καθαρισμὸν.

Article specifying what is purified.

ἱεροῦ

temple

N2N GSN · ἱερός

Genitive dependent on καθαρισμὸν.

Temple or sacred complex, the object of purification.

δέον

being necessary

V2 · παπασν δέω

Impersonal participial expression stating necessity.

Verb of necessity, here in a neuter participial construction.

ἡγησάμεθα

we considered

VAI AMI1P · ἡγέομαι

Main verb introducing the writers' judgment.

Middle verb meaning to think, regard, or consider.

διασαφῆσαι

to make clear

VA AAN · σαφέω + δια

Infinitive complement to ἡγησάμεθα.

Compound verb meaning to explain plainly or clarify thoroughly.

ὕμῖν

to you

RP DP · σύ

Indirect object of the clarification.

Second-person plural pronoun for the Egyptian recipients.

ἵνα

so that

C · ἵνα

Introduces the purpose clause.

Conjunction marking intended result or purpose.

καί

also

C · καί

Adds the recipients' observance in correspondence with the senders'.

Conjunction with emphatic additive force.

αὐτοῖ

you yourselves

RD NPM · αὐτός

Emphatic subject of ἄγῃτε.

Pronoun used intensively for the addressed community.

ἄγῃτε

may celebrate

V1 PAS2P · ἄγω

Subjunctive verb in the purpose clause.

Again used for festive observance.

σκηνοπηγίας

Booths

N1A GSF · σκηνοπηγία

Genitive festival name dependent on the implied days or observance.

Technical term for the Feast of Booths.

καί

and

C · καί

Links the second commemorative object to the first.

Conjunction coupling the two related observances.

τοῦ

of the

RA GSN · ὁ

Article with πυρός in the second festival designation.

Article specifying the fire tradition.

πυρός

fire

N3 GSN · πῦρ

Genitive noun naming the associated fire commemoration.

Fire, here tied to the Nehemiah tradition about sacred flame.

ὅτε when D · ὅτε <i>Temporal marker introducing the explanatory historical recollection.</i> Temporal adverb or conjunction meaning when.	Νεεμίας Nehemiah N1T NSM · Νεεμίας <i>Subject of the historical clause.</i> Greek form of Nehemiah, exemplar of restoration.	ὁ the RA NSM · ὁ <i>Article with the participle identifying Nehemiah.</i> Article marking the descriptive apposition.	οἰκοδομήσας having built VA · απαυσμ οἰκοδομέω <i>Aorist participle describing Nehemiah's restorative work before the sacrifice.</i> Verb of building or constructing.
τό the RA ASN · ὁ <i>Article in correlative construction with τε.</i> Article specifying the first restored structure.	τε both X TE <i>Correlative particle pairing temple and altar.</i> Enclitic particle coordinating closely linked items.	ἱερὸν temple N2N ASN · ἱερός <i>First object of οἰκοδομήσας.</i> Temple precinct restored under Nehemiah.	καὶ and C · καί <i>Links the altar with the temple.</i> Conjunction completing the pair.
τὸ the RA ASN · ὁ <i>Article with θυσιαστήριον as second object.</i> Article specifying the altar.	θυσιαστήριον altar N2N ASN · θυσιαστήριον <i>Second object of οἰκοδομήσας.</i> Sacrificial altar, central to restored worship.	ἀνήνεγκεν offered up VAI AAI3S · φέρω + ἀνα <i>Main verb describing Nehemiah's cultic act.</i> Compound sacrificial verb for bringing up or offering.	θυσίας sacrifices N1A APF · θυσία <i>Direct object of ἀνήνεγκεν.</i> Sacrificial offerings presented on the restored altar.

19 καὶ γὰρ ὅτε εἰς τὴν Περσικὴν ἤγοντο ἡμῶν οἱ πατέρες οἱ τότε εὐσεβεῖς ἱερεῖς λαβόντες ἀπὸ τοῦ πυρὸς τοῦ θυσιαστηρίου λαθραίως κατέκρυψαν ἐν κοιλώματι φρέατος τάξιν ἔχοντος ἄνυδρον ἐν ᾧ κατησφάλισαντο ὥστε πᾶσιν ἄγνωστον εἶναι τὸν τόπον

For when our fathers, the pious priests of that time, were being led away into Persia, they secretly took some of the fire from the altar and hid it in the hollow of a dry well, securing it there so that the place might remain unknown to everyone.

tradition preface ASYNDETON

The writers begin the Nehemiah tradition by recalling how the exiled priests secretly preserved the altar fire during the deportation to Persia.

καὶ
for also

C · καί

Connects the explanation to the preceding exhortation while intensifying it.

Conjunction here reinforcing the explanatory transition.

γὰρ
for

X · γάρ

Explanatory particle introducing the historical account.

Particle marking supporting explanation.

ὅτε
when

D · ὅτε

Temporal marker opening the remembered scene.

Temporal adverb or conjunction introducing past circumstance.

εἰς
into

P · εἰς

Preposition marking the destination of the deportation.

Directional preposition of movement.

τὴν
the

RA ASF · ὁ

Article with Περσικὴν as object of εἰς.

Article specifying the land named next.

Περσικὴν
Persian land

N1 ASF · Περσική

Accusative destination noun governed by εἰς.

Regional term for Persia as the land of exile.

ἤγοντο
were being led away

V1I IMI3P · ἄγω

Imperfect verb describing the ongoing deportation.

Verb of leading, here in passive-like middle for exile or removal.

ἡμῶν
our

RP GP · ἐγώ

Genitive pronoun modifying πατέρες.

First-person plural pronoun establishing communal ancestry.

οἱ

the

RA NPM · ὁ

Article introducing πατέρες as subject.

Article specifying the ancestral figures.

πατέρες

fathers

N3 NPM · πατήρ

Subject noun for the exiled ancestral priests.

Ancestral term locating the story within communal memory.

οἱ

the

RA NPM · ὁ

Article introducing the appositional priestly description.

Article marking the descriptive apposition.

τότε

then

D · τότε

Temporal adverb specifying that earlier generation.

Adverb locating the priests in the time of exile.

εὐσεβεῖς

pious

A3H NPM · εὐσεβής

Adjective qualifying the priests' reverent character.

Adjective denoting reverence and faithful devotion.

ιερεῖς

priests

N3V NPM · ιερεύς

Appositional noun further identifying the fathers.

Cultic office bearers responsible for preserving the sacred fire.

λαβόντες

having taken

VB · απαυπμ λαμβάνω

Aorist participle describing the first secret act of preservation.

Verb of taking, marking the removal of the sacred fire.

ἀπὸ

from

P · ἀπό

Preposition introducing the source of the fire.

Preposition of origin or separation.

τοῦ

the

RA GSN · ὁ

Article with πυρὸς in the source phrase.

Article specifying the fire in question.

πυρὸς

fire

N3 GSN · πῦρ

Genitive noun governed by ἀπό.

The altar fire, symbol of ongoing sacrificial continuity.

τοῦ

of the

RA GSN · ὁ

Article with θυσιαστηρίου specifying which fire is meant.

Article marking the altar as the fire's cultic source.

θυσιαστηρίου

altar

N2N GSN · θυσιαστήριον

Genitive noun modifying πυρὸς.

Sacrificial altar from which the preserved fire was taken.

λαθραίως

secretly

D · λαθραίως

Adverb qualifying the hidden action of the priests.

Adverb meaning covertly or without notice.

κατέκρυψαν

they hid

VAI AA13P · κρύπτω + κατα

Main verb describing the concealment of the fire.

Compound verb for hiding away securely.

ἐν

in

P · ἐν

Preposition introducing the hiding place.

Locative preposition for the place of concealment.

κοιλώματι

hollow

N3M DSN · κοίλωμα

Dative noun naming the cavity used for hiding.

Term for a hollowed-out cavity or depression.

φρέατος

of a well

N3T GSN · φρέαρ

Genitive noun dependent on κοιλώματι.

A well or cistern providing the broader structure for concealment.

τάξιν

the condition

N3I ASF · τάξις

Accusative object with ἔχοντος describing the well's state.

Here τάξις conveys state, arrangement, or condition.

ἔχοντος

having

V1 · παπγσμ ἔχω

Participle modifying φρέατος and describing its condition.

Verb of possession or state, attached to the well.

ἄνυδρον

dry

A1B ASN · ἄνυδρος

Predicate adjective describing the well as waterless.

Adjective meaning without water.

ἐν

in

P · ἐν

Preposition resuming reference to the concealed location.

Locative preposition introducing the relative clause.

ᾧ

which

RR DSN · ὅς

Relative pronoun referring back to the dry well cavity.

Relative pronoun linking the securing action to the hiding place.

κατησφαλίσαντο

they secured

VAI AMI3P · σφαλίζω + κατα

Verb describing the further safeguarding of the site.

Compound verb for making secure or sealing off.

ὥστε

so that

C · ὥστε

Result conjunction introducing the effect of the concealment.

Conjunction marking intended or resultant outcome.

πᾶσιν

to all

A3 DPM · πᾶς

Dative phrase marking those from whom the place was hidden.

Comprehensive adjective used substantively.

ἄγνωστον

unknown

A1B APM · ἄγνωστος

Predicate adjective in the infinitive clause describing the place.

Adjective meaning not known or undisclosed.

εἶναι

to be

V9 PAN · εἶμι

Infinitive completing the ὥστε result clause.

Infinitive of being used in the statement of result.

τὸν

the

RA ASM · ὁ

Article with τόπον as subject accusative of the infinitive clause.

Article specifying the concealed location.

τόπον

place

N2 ASM · τόπος

Accusative noun naming the hidden site.

Concrete location kept secret for later restoration.

20 διελθόντων δὲ ἐτῶν ἱκανῶν ὅτε ἔδοξεν τῷ θεῷ ἀποσταλεῖς Νεεμίας ὑπὸ τοῦ βασιλέως τῆς Περσίδος τοὺς ἐκγόνους τῶν ἱερέων τῶν ἀποκρυψάντων ἔπεμψεν ἐπὶ τὸ πῦρ ὡς δὲ διεσάφησαν ἡμῖν μὴ εὐρηκέναι πῦρ ἀλλὰ ὕδωρ παχύ ἐκέλευσεν αὐτοὺς ἀποβάψαντας φέρειν

But after many years had passed, when it seemed good to God, Nehemiah, having been sent by the king of Persia, sent for the descendants of the priests who had hidden it to get the fire; and when they reported to us that they had found not fire but thick water, he ordered them to draw some out and bring it.

recovery mission ASYNDETON

The tradition moves from concealment to recovery: Nehemiah commissions the priestly descendants, who discover a thick liquid instead of visible fire.

διελθόντων

after passing

VB · απαγγιμ ἔρχομαι + δια

Genitive participle introducing elapsed time before the new action.

Compound participle of going through, here idiomatically of years passing.

δὲ

but

X · δέ

Particle marking the transition to a later stage in the story.

Connective particle introducing the next development.

ἐτῶν

years

N3E GPN · ἔτος

Genitive noun governed by the opening participle.

Chronological noun marking a long interval.

ἱκανῶν

many

A1 GPN · ἱκανός

Adjective modifying ἐτῶν.

Adjective denoting sufficient or considerable quantity.

ὅτε

when

D · ὅτε

Temporal marker introducing the decisive moment.

Temporal conjunction for the next stage of the account.

ἔδοξεν

it seemed good

VAI AAI3S · δοκέω

Impersonal verb expressing divine initiative.

Verb of seeming or deciding, here with God as the approving subject.

τῷ

to the

RA DSM · ὁ

Article with θεῷ in the dative of reference.

Article specifying the divine referent.

θεῷ

God

N2 DSM · θεός

Dative noun with ἔδοξεν, indicating whose will governs the recovery.

God is the ultimate agent behind Nehemiah's mission.

ἀποσταλείς

having been sent

VD · απνσμ στέλλω + ἀπο

Passive participle describing Nehemiah's royal commission.

Compound verb for being dispatched on an official mission.

Νεεμίας

Nehemiah

N1T NSM · Νεεμίας

Subject of the main recovery action.

Restoration leader who now acts to recover the preserved sacred element.

ὑπὸ

by

P · ὑπό

Preposition introducing the human sender.

Agency preposition used with the passive participle.

τοῦ

the

RA GSM · ὁ

Article with βασιλέως in the agent phrase.

Article specifying the royal figure.

βασιλέως

king

N3V GSM · βασιλεύς

Genitive noun naming the one who sent Nehemiah.

Royal office within the Persian imperial setting.

τῆς

of the

RA GSF · ὁ

Article with Περσίδος specifying the realm.

Article specifying the imperial designation.

Περσίδος

Persia

N3D GSF · Περσίς

Genitive region name modifying βασιλέως.

The Persian kingdom under which Nehemiah receives authorization.

τούς

the

RA APM · ὁ

Article with ἐκγόνους as object of ἔπεμψεν.

Article specifying the descendants summoned.

ἐκγόνους

descendants

A1B APM · ἔκγονος

Direct object naming those sent on the mission.

Posterity or offspring, here the priestly heirs of the original custodians.

τῶν

of the

RA GPM · ὁ

Article with ἱερέων in the genitive chain.

Article specifying the ancestral priestly line.

ἱερέων

priests

N3V GPM · ἱερεύς

Genitive noun identifying whose descendants are meant.

The original priestly custodians of the altar fire.

τῶν

who had

RA GPM · ὁ

Article with participle creating a defining relative description.

Article marking the participial identification of the ancestors.

ἀποκρυφάντων

hidden

VA · απγπμ κρύπτω + ἀπο

Aorist participle describing the earlier concealment.

Compound verb of hiding away or concealing.

ἔπεμψεν

he sent

VAI AAI3S · πέμπω

Main verb for Nehemiah's commission.

Verb of dispatching or sending on a task.

ἐπὶ

for

P · ἐπί

Preposition introducing the object sought.

Preposition here expressing purpose or object of the mission.

τὸ

the

RA ASN · ὁ

Article with πῦρ as the thing sought.

Article specifying the sacred fire.

πῦρ

fire

N3 ASN · πῦρ

Object of ἐπὶ, naming the intended recovery.

The preserved altar fire, still the object of hope.

ὥς

but when

C · ὥς

Conjunction opening the report of what they actually found.

Conjunction introducing the next event in sequence.

δὲ

but

X · δέ

Particle marking slight contrast with expectation.

Transition particle within the report sequence.

διεσάφησαν

they explained clearly

VAI AAI3P · σαφέω + δια

Verb introducing the descendants' report.

Compound verb for reporting or clarifying in detail.

ἡμῖν

to us

RP DP · ἐγώ

Indirect object of the report.

First-person plural pronoun aligning the storytellers with the received tradition.

μὴ

not

D · μή

Negative particle with the infinitive εὐρηκέναι.

Negative particle governing non-indicative verbal forms.

εὐρηκέναι

to have found

VX XAN · εὐρίσκω

Perfect infinitive expressing the content of the report.

Verb of discovery, here denying the expected object.

πῦρ

fire

N3 ASN · πῦρ

Object denied in the report.

The expected sacred fire, now apparently absent.

ἀλλὰ

but

C · ἀλλά

Strong adversative introducing what was found instead.

Adversative conjunction replacing one expectation with another reality.

ὕδωρ

water

N3 ASN · ὕδωρ

Object of the implied finding in contrast to fire.

Water discovered where the fire had been hidden.

παχύ

thick

N3U ASN · παχύς

Adjective qualifying ὕδωρ.

Adjective describing the unusual consistency of the liquid.

ἐκέλευσεν

he ordered

VAI AAI3S · κελεύω

Main verb of Nehemiah's response.

Verb of command or instruction.

αὐτούς

them

RD APM · αὐτός

Direct object of ἐκέλευσεν, referring to the descendants.

Pronoun pointing to the commissioned search party.

ἀποβάψαντας

having drawn out

VA · απαπμ βάπτω + ἀπο

Participle describing the action they are to take with the liquid.

Compound verb meaning to dip out or draw off.

φέρειν

to bring

V1 PAN · φέρω

Infinitive completing Nehemiah's order.

Verb of carrying or bringing to the place of sacrifice.

21 ὥς δὲ ἀνηνέχθη τὰ τῶν θυσιῶν ἐκέλευσεν τοὺς ἱερεῖς Νεεμίας ἐπιρραῖναι τῷ ὕδατι τὰ τε ξύλα καὶ τὰ ἐπικείμενα

And when the things for the sacrifices had been brought forward, Nehemiah ordered the priests to sprinkle the water on both the wood and what was lying upon it.

ritual instruction ASYNDETON

Nehemiah directs the priests to apply the thick water directly to the sacrificial materials, preparing the sign that follows.

ὥς

when

C · ὥς

Temporal conjunction introducing the next ritual step.

Conjunction marking temporal sequence.

δὲ

and

X · δέ

Light connective particle continuing the narrative.

Transition particle linking successive actions.

ἀνηνέχθη

had been brought up

VQI API3S · φέρω + ἀνα

Passive verb describing the presentation of sacrificial items.

Cultic compound verb for bringing forward or presenting.

τὰ

the things

RA APN · ὁ

Article with the genitive phrase naming the presented materials.

Article substantivizing the sacrificial materials.

τῶν

of the

RA GPF · ὁ

Article introducing the genitive θυσιῶν.

Article specifying the sacrificial context.

θυσιῶν

sacrifices

N1A GPF · θυσία

Genitive noun describing what the brought materials are for.

Offerings or sacrificial rites for which the materials are prepared.

ἐκέλευσεν

he ordered

VAI AAI3S · κελεύω

Main verb of Nehemiah's instruction.

Verb of command, fitting Nehemiah's authoritative role.

τοὺς

the

RA APM · ὁ

Article with ἱερεῖς as object of ἐκέλευσεν.

Article specifying the priests who will act.

ἱερεῖς

priests

N3V APM · ἱερεύς

Direct object naming those commanded.

Cultic ministers responsible for carrying out the rite.

Νεεμίας

Nehemiah

N1T NSM · Νεεμίας

Subject of ἐκέλευσεν, placed after the object.

Restoration leader directing the priestly action.

ἐπιρραῖναι

to sprinkle

VA AAN · ραίνω + ἐπι

Infinitive complement specifying what the priests are to do.

Ritual verb for sprinkling upon.

τῷ

the

RA DSN · ὁ

Article with ὕδατι in the instrumental phrase.

Article specifying the liquid previously recovered.

ὕδατι water N3T DSN · ὕδωρ <i>Instrumental dative naming what is sprinkled.</i> The thick liquid recovered from the hidden place.	τά the RA APN · ὁ <i>Article with ξύλα as the first sprinkled object.</i> Article specifying the wood.	τε both X TE <i>Correlative particle pairing the two accusative objects.</i> Particle linking closely associated ritual elements.	ξύλα wood N2N APN · ξύλον <i>First object of ἐπιρᾶναι.</i> Fuel wood arranged for the sacrifice.
καὶ and C · καί <i>Links the second object to the first.</i> Conjunction completing the pair.	τὰ the things RA APN · ὁ <i>Article substantivizing the participle that follows.</i> Article specifying the materials resting on the wood.	ἐπικείμενα lying upon it V5 · πιπαπν κείμει + ἐπι <i>Participle describing what rests upon the wood.</i> Verb of lying upon, used for items arranged on the sacrificial wood.	

22 ὥς δὲ ἐγένετο τοῦτο καὶ χρόνος διήλθεν ὃ τε ἥλιος ἀνέλαμψεν πρότερον ἐπινεφῆς ὧν ἀνήφθη πυρὰ μεγάλη ὥστε θαυμάσαι πάντας

And when this had been done and some time had passed, the sun, which had previously been overcast, shone out, and a great fire was kindled, so that everyone marveled.

miraculous vindication

ASYNDETON

The recovered liquid proves divinely effective: after delay and the return of sunlight, an extraordinary fire bursts forth and amazes all present.

ὥς when C · ὥς <i>Temporal conjunction introducing the outcome of the rite.</i> Conjunction marking sequential development.	δὲ and X · δέ <i>Connective particle carrying the story forward.</i> Transition particle between stages of the miracle account.	ἐγένετο happened VBI AMI3S · γίγνομαι <i>Verb summarizing the completed action just described.</i> General verb of occurring or coming about.	τοῦτο this RD ASN · οὗτος <i>Object referring to the sprinkling just completed.</i> Demonstrative pronoun pointing to the immediately prior act.
---	---	---	--

καὶ and C · καί <i>Coordinates the lapse of time with the completed action.</i> Conjunction continuing the temporal development.	χρόνος time N2 NSM · χρόνος <i>Subject of διήλθεν.</i> Temporal noun indicating an interval.	διήλθεν passed VBI AAI3S · ἔρχομαι + δια <i>Verb marking the interval before the sign appears.</i> Compound verb of passing by or elapsing.	ὃ and the RR NSM · ὅς <i>Correlative element leading into the appearance of the sun.</i> Here functioning idiomatically with τε to advance the narrative subject.
τε and X TE <i>Correlative particle linked with the following noun.</i> Particle binding the sun's action into the sequence.	ἥλιος sun N2 NSM · ἥλιος <i>Subject of ἀνέλαμψεν.</i> The sun's return marks the visible stage of the miracle.	ἀνέλαμψεν shone forth VAI AAI3S · λάμπω + ἀνα <i>Main verb describing the renewed sunlight.</i> Compound verb of shining up or breaking forth.	πρότερον previously D · πρότερον <i>Adverb modifying the clouded condition that preceded the sunlight.</i> Temporal adverb contrasting before and after.
ἐπινεφής overcast N1M NSM · ἐπινεφής <i>Predicate adjective describing the earlier state of the sky.</i> Adjective meaning cloud-covered or gloomy.	ὢν being V9 · παπνομ εἰμί <i>Participle linking the prior cloudy state to the shining sun.</i> Participle of being used with the predicate adjective.	ἀνήφθη was kindled VAI API3S · ἄπτω + ἀνα <i>Passive verb describing the ignition of the miraculous fire.</i> Compound verb for lighting up or kindling.	πυρά a fire N1A NSF · πυρά <i>Subject noun of ἀνήφθη.</i> A blaze or pyre, stronger than a mere flame.
μεγάλη great A1 NSF · μέγας <i>Adjective intensifying the scale of the fire.</i> Adjective emphasizing extraordinary magnitude.	ὥστε so that C · ὥστε <i>Result conjunction introducing the crowd's response.</i> Conjunction marking the consequence of the miracle.	θαυμάσαι to marvel VA AAN · θαυμάζω <i>Infinitive expressing the result experienced by the witnesses.</i> Verb of astonishment or wonder.	πάντας everyone A3 APM · πᾶς <i>Accusative object of θαυμάσαι in the result construction.</i> Comprehensive term showing the universal amazement of the observers.

23 προσευχήν δὲ ἐποιήσαντο οἱ ἱερεῖς δαπανωμένης τῆς θυσίας οἳ τε ἱερεῖς καὶ πάντες καταρχομένου Ιωναθου τῶν δὲ λοιπῶν ἐπιφωνούντων ὡς Νεεμίου

And the priests offered prayer while the sacrifice was being consumed, both the priests and everyone else, with Jonathan leading and the rest responding as Nehemiah had done.

liturgical response ASYNDETON

As the sacrifice burns, the miracle is framed by communal prayer led antiphonally in a pattern associated with Nehemiah.

προσευχὴν

prayer

N1 ASF · προσευχή

Direct object of ἐποιήσαντο, naming the act performed.

Term for formal prayer or petition in a liturgical setting.

δὲ

and

X · δέ

Connective particle introducing the prayer that accompanies the offering.

Transition particle carrying the narrative into liturgical action.

ἐποιήσαντο

they made

VAI AMI3P · ποιέω

Main verb describing the offering of prayer.

Common verb here in the idiom 'make prayer.'

οἱ

the

RA NPM · ὁ

Article with ἱερεῖς as subject.

Article specifying the priestly participants.

ἱερεῖς

priests

N3V NPM · ἱερεύς

Subject noun for the liturgical action.

Cultic ministers who lead the prayer.

δαπανωμένης

being consumed

V3 · πμπγσφ δαπανάω

Participle describing the sacrifice as it burns away.

Verb of spending or consuming, here used of the sacrificial offering.

τῆς

the

RA GSF · ὁ

Article with θυσίας in the genitive phrase.

Article specifying the offering under discussion.

θυσίας

sacrifice

N1A GSF · θυσία

Genitive noun dependent on δαπανωμένης.

The sacrificial offering being consumed during the prayer.

οἱ

both those who

RR NPM · ὅς

Relative-correlative opening that resumes the praying participants.

Relative form functioning within a correlative construction.

τε

and

X TE

Correlative particle binding the first group to the second.

Particle used to join closely linked participants.

ἱερεῖς

priests

N3V NPM · ἱερεῖς

Restates the first group in the liturgical assembly.

The priests remain the core officiants in the prayer.

καὶ

and

C · καί

Adds the wider assembly to the priests.

Conjunction expanding participation beyond the officiants.

πάντες

all

A3 NPM · πᾶς

Substantival adjective for the whole gathered company.

Comprehensive adjective signaling communal participation.

καταρχομένου

leading

V1 · πμπγσμ ἄρχω + κατα

Participle describing Jonathan's leadership role.

Compound participle suggesting leadership in beginning or directing the chant.

Ιωναθου

of Jonathan

N1T GSM · Ιωναθας

Genitive proper noun dependent on καταρχομένου.

Jonathan is named as the one taking the lead in prayer.

τῶν

and the

RA GPM · ὁ

Article introducing the remaining participants.

Article specifying the rest of the assembly.

δὲ

and

X · δέ

Connective particle shifting from the leader to the respondents.

Particle creating a mild contrast between leader and rest.

λοιπῶν

rest

A1 GPM · λοιπός

Substantival adjective for those answering after Jonathan.

Those remaining besides the named leader.

ἐπιφωνούντων

responding

V2 · παπγπμ φωνέω + ἐπι

Participle describing the people's responsive acclamation.

Compound verb for calling out in reply or antiphonal response.

ὥς

as

C · ὥς

Comparative conjunction introducing the model for the response.

Conjunction indicating accordance with a prior pattern.

Νεεμιου

Nehemiah

N1T GSM · Νεεμιας

Genitive proper noun supplying the pattern of the response.

Nehemiah is invoked as the model for the liturgical wording.

24 ἦν δὲ ἡ προσευχή τὸν τρόπον ἔχουσα τοῦτον κύριε κύριε ὁ θεός ὁ πάντων κτίστης ὁ φοβερὸς καὶ ἰσχυρὸς καὶ δίκαιος καὶ ἐλεήμων ὁ μόνος βασιλεὺς καὶ χρηστός

And the prayer had this form: O Lord, Lord God, creator of all things, the one who is fearsome and mighty and righteous and merciful, the only king and good one,

prayer incipit ASYNDETON

The narrative now quotes the prayer itself, opening with a dense doxological address that heaps divine titles upon God.

ἦν

was

V9 IAI3S · εἰμί

Copula introducing the quoted form of the prayer.

Imperfect of being used to present the prayer's wording.

δὲ

and

X · δέ

Connective particle introducing the quoted prayer text.

Transition particle moving from action to quoted liturgy.

ἡ

the

RA NSF · ὁ

Article with προσευχή as subject.

Article specifying the prayer just mentioned.

προσευχή

prayer

N1 NSF · προσευχή

Subject noun introducing the liturgical quotation.

Formal prayer now presented in direct content.

τὸν

the

RA ASM · ὁ

Article with τρόπον as object of ἔχουσα.

Article specifying the manner or form.

τρόπον

form

N2 ASM · τρόπος

Object naming the pattern of the prayer.

Manner, form, or way in which the prayer proceeds.

ἔχουσα

having

V1 · παπνσφ ἔχω

Participle linking προσευχή to its quoted form.

Verb of possession or characterization.

τοῦτον

this

RD ASM · οὗτος

Demonstrative specifying the exact form about to be quoted.

Demonstrative pointing directly to the ensuing words.

κύριε Lord N2 VSM · κύριος <i>Vocative opening the address to God.</i> Divine title in direct invocation.	κύριε Lord N2 VSM · κύριος <i>Repeated vocative intensifying the appeal.</i> Repetition heightens solemn address and urgency.	ὁ the RA NSM · ὁ <i>Article with θεός in apposition to the vocative appeal.</i> Article specifying the God being addressed.	θεός God N2 NSM · θεός <i>Nominative title in apposition within the prayer address.</i> Central divine title anchoring the following attributes.
ὁ the RA NSM · ὁ <i>Article with κτίστης introducing the first epithet.</i> Article marking the next descriptive title.	πάντων of all things A3 GPM · πᾶς <i>Genitive phrase modifying κτίστης.</i> Comprehensive adjective asserting universal scope.	κτίστης creator N1M NSM · κτίστης <i>Predicate title naming God as maker of all.</i> Noun for creator or founder, emphasizing divine sovereignty.	ὁ the one who is RA NSM · ὁ <i>Article introducing a series of divine qualities.</i> Article making the following adjectives titular.
φοβερός fearsome A1A NSM · φοβερός <i>Adjective naming God's awe-inspiring majesty.</i> Adjective denoting holy dread and overwhelming power.	καὶ and C · καί <i>Links the sequence of divine attributes.</i> Conjunction accumulating praise titles.	ἰσχυρός mighty A1A NSM · ἰσχυρός <i>Second adjective in the praise series.</i> Strength adjective emphasizing effective power.	καὶ and C · καί <i>Continues the doxological list.</i> Conjunction maintaining the cumulative cadence.
δίκαιος righteous A1A NSM · δίκαιος <i>Third adjective highlighting moral rectitude.</i> Justice-oriented adjective central to covenantal praise.	καὶ and C · καί <i>Links mercy into the same title chain.</i> Conjunction joining the final adjective of this cluster.	ἐλεήμων merciful A3N NSM · ἐλεήμων <i>Fourth adjective balancing justice with compassion.</i> Adjective of mercy and compassion.	ὁ the RA NSM · ὁ <i>Article introducing the next royal epithet.</i> Article marking a further titular phrase.

μόνος only A1 NSM · μόνος <i>Adjective stressing God's exclusivity.</i> Adjective emphasizing uniqueness and sole sovereignty.	βασιλεὺς king N3V NSM · βασιλεὺς <i>Royal title identifying God's unmatched rule.</i> Kingship title set against all earthly rulers.	καὶ and C · καί <i>Links the final adjective to the royal title.</i> Conjunction maintaining the prayer's ascriptive rhythm.	χρηστός good A1 NSM · χρηστός <i>Final adjective of the opening invocation.</i> Adjective of beneficence, kindness, and gracious goodness.
--	--	--	--

25 ὁ μόνος χορηγός ὁ μόνος δίκαιος καὶ παντοκράτωρ καὶ αἰώνιος ὁ διασώζων τὸν Ἰσραὴλ ἐκ παντὸς κακοῦ ὁ ποιήσας τοὺς πατέρας ἐκλεκτοὺς καὶ ἀγιάσας αὐτοὺς

the only benefactor, the only righteous one and almighty and eternal, the one who saves Israel from every evil, the one who made the fathers chosen and sanctified them,

prayer praise continuation ASYNDETON

The invocation continues by piling up titles of providence, eternity, and covenantal election before turning toward petition.

ὁ the RA NSM · ὁ <i>Article introducing the next divine title.</i> Article making the following epithet titular.	μόνος only A1 NSM · μόνος <i>Adjective stressing uniqueness.</i> Marks God as sole possessor of the title that follows.	χορηγός benefactor N2 NSM · χορηγός <i>Predicate title praising God as the true provider.</i> Term for supplier, patron, or benefactor.	ὁ the RA NSM · ὁ <i>Article launching another exclusive title.</i> Article introducing the next ascription.
μόνος only A1 NSM · μόνος <i>Adjective again underscoring uniqueness.</i> Repetition heightens God's incomparable status.	δίκαιος righteous A1A NSM · δίκαιος <i>Adjective naming God's justice.</i> Justice remains a central attribute in the prayer.	καὶ and C · καί <i>Links the next epithet into the praise chain.</i> Conjunction accumulating divine titles.	παντοκράτωρ almighty N3R NSM · παντοκράτωρ <i>Noun-like title asserting unlimited sovereignty.</i> Classic epithet for the ruler over all.

καὶ and C · καί <i>Continues the title sequence.</i> Conjunction binding eternity to omnipotence.	αἰώνιος eternal A1B NSM · αἰώνιος <i>Adjective naming God's enduring existence.</i> Adjective of perpetual duration.	ὁ the RA NSM · ὁ <i>Article introducing the saving action title.</i> Article marking the participle as a title.	διασώζων saving V1 · παπνσμ σώζω + δια <i>Participle describing God's continuing action toward Israel.</i> Compound participle emphasizing thorough preservation.
τὸν the RA ASM · ὁ <i>Article with Ἰσραὴλ as object of διασώζων.</i> Article specifying the covenant people.	Ἰσραὴλ Israel N ASM · Ἰσραήλ <i>Direct object naming the people preserved by God.</i> Covenant people as the object of divine deliverance.	ἐκ from P · ἐκ <i>Preposition introducing the sphere of danger.</i> Source preposition marking rescue out of evil.	παντός every A3 GSM · πᾶς <i>Adjective modifying κακοῦ comprehensively.</i> Universal adjective allowing no exception.
κακοῦ evil A1 GSM · κακός <i>Genitive noun or adjective functioning as the peril from which Israel is saved.</i> Any calamity, harm, or wicked threat.	ὁ the RA NSM · ὁ <i>Article introducing the next historical title.</i> Article turning the participle into a titular descriptor.	ποιήσας having made VA · ααπνσμ ποιέω <i>Participle referring to God's constituting act toward the ancestors.</i> Verb of making or appointing.	τοὺς the RA APM · ὁ <i>Article with πατέρας as object of ποιήσας.</i> Article specifying the patriarchal ancestors.
πατέρας fathers N3 APM · πατήρ <i>Direct object naming the ancestral generation.</i> The covenant ancestors of Israel.	ἐκλεκτοὺς chosen A1 APM · ἐκλεκτός <i>Predicate complement describing what God made the fathers to be.</i> Election adjective tied to covenant selection.	καὶ and C · καί <i>Links election and sanctification.</i> Conjunction pairing the two divine acts.	ἀγιάσας having sanctified VA · ααπνσμ ἀγιάζω <i>Participle describing God's consecrating action toward the fathers.</i> Verb of making holy or setting apart.

αὐτούς

them

RD APM · αὐτός

Direct object of ἀγιάσας.

Pronoun referring back to the fathers.

26 πρόσδεξαι τὴν θυσίαν ὑπὲρ παντὸς τοῦ λαοῦ σου Ἰσραὴλ καὶ διαφύλαξον τὴν μερίδα σου καὶ καθαγιάσον

Receive the sacrifice on behalf of all your people Israel, and preserve your portion and sanctify it.

prayer petition

ASYNDETON

The prayer turns from praise to direct petition, asking God to accept the offering and preserve and hallow his covenant people.

πρόσδεξαι

receive

VA AMD2S · δέχομαι + προς

Imperative opening the petition section of the prayer.

Compound imperative asking God to accept favorably.

τὴν

the

RA ASF · ὁ

Article with θυσίαν as object of πρόσδεξαι.

Article specifying the sacrificial offering.

θυσίαν

sacrifice

N1A ASF · θυσία

Direct object of the imperative.

The offering just presented in the rite.

ὑπὲρ

on behalf of

P · ὑπέρ

Preposition introducing the people represented by the offering.

Preposition expressing benefit or representation.

παντὸς

all

A3 GSM · πᾶς

Adjective modifying λαοῦ comprehensively.

Universal adjective broadening the prayer to the whole people.

τοῦ

the

RA GSM · ὁ

Article with λαοῦ in the genitive phrase.

Article specifying the covenant people.

λαοῦ

people

N2 GSM · λαός

Genitive noun governed by ὑπέρ.

Covenant community represented in the sacrifice.

σου

your

RP GS · σύ

Genitive pronoun modifying λαοῦ.

Second-person pronoun marking the people's belonging to God.

Ισραηλ Israel N GSM · Ἰσραήλ <i>Genitive apposition naming the people.</i> Proper name identifying the covenant nation.	καὶ and C · καί <i>Links the next imperative petition to the first.</i> Conjunction joining successive requests.	διαφύλαξον preserve VA AAD2S · φυλάσσω + δια <i>Second imperative asking for ongoing protection.</i> Compound imperative for thorough guarding or preserving.	τὴν the RA ASF · ὁ <i>Article with μερίδα as object of διαφύλαξον.</i> Article specifying the portion belonging to God.
μερίδα portion N3D ASF · μερίς <i>Object of διαφύλαξον, likely the people as God's allotted possession.</i> Share, portion, or allotted possession.	σου your RP GS · σύ <i>Genitive pronoun modifying μερίδα.</i> Pronoun highlighting divine ownership.	καὶ and C · καί <i>Links the final imperative to the preceding petition.</i> Conjunction joining preservation and consecration.	καθαγιάσον sanctify VA AAD2S · ἀγιάζω + κατα <i>Final imperative calling for renewed consecration.</i> Compound imperative meaning to make fully holy or consecrate.

27 ἐπισυνάγαγε τὴν διασπορὰν ἡμῶν ἐλευθέρωσον τοὺς δουλεύοντας ἐν τοῖς ἔθνεσιν τοὺς ἐξουθενημένους καὶ βδελυκτοὺς ἔπιδε καὶ γνώτωσαν τὰ ἔθνη ὅτι σὺ εἶ ὁ θεὸς ἡμῶν

Gather together our dispersion; set free those serving among the nations; look upon those who are despised and abhorred; and let the nations know that you are our God.

prayer petition escalation

ASYNDETON

The prayer broadens from temple concerns to national restoration, asking for regathering, liberation, vindication, and public recognition before the nations.

ἐπισυνάγαγε

gather together

VB AAD2S · ἄγω + ἐπι + συν

Imperative calling for the regathering of the dispersed people.

Compound imperative intensifying the idea of assembling scattered people back together.

τὴν

the

RA ASF · ὁ

Article with διασποράν as object of ἐπισυνάγαγε.

Article specifying the scattered community.

διασποράν

dispersion

N1A ASF · διασπορά

Object naming the scattered body of exiles.

Diaspora term for a people dispersed abroad.

ἡμῶν

of us

RP GP · ἐγώ

Genitive pronoun modifying διασποράν.

First-person plural pronoun identifying the dispersed as the praying community's own.

ἐλευθέρωσον

set free

VA AAD2S · ἐλευθερέω

Imperative petition for liberation.

Verb of emancipation or release from bondage.

τούς

those

RA APM · ὁ

Article substantivizing the following participle.

Article creating a collective object group.

δουλεύοντας

serving as slaves

V1 · παπαπμ δουλεύω

Participle identifying those in bondage among the nations.

Verb of servitude or bondage.

ἐν

among

P · ἐν

Preposition locating the enslaved within foreign peoples.

Locative preposition indicating setting or sphere.

τοῖς

the

RA DPN · ὁ

Article with ἔθνεσιν.

Article specifying the gentile peoples.

ἔθνεσιν

nations

N3E DPN · ἔθνος

Dative noun governed by ἐν.

Gentile peoples among whom Israel lives in subjection.

τούς

those

RA APM · ὁ

Article introducing a second afflicted group.

Article substantivizing the next participle.

ἐξουθενημένους

who are despised

V2 · πμπαπμ ἐξουθενέω

Participle describing the socially degraded among the people.

Verb of treating as nothing or holding in contempt.

καὶ

and

C · καί

Links the two descriptions of the afflicted.

Conjunction pairing shame and abhorrence.

βδελυκτούς

abhorred

A1 APM · βδελυκτός

Adjective further qualifying the humiliated group.

Term for those viewed as detestable or polluted.

ἐπιδε

look upon

VA AAD2S · εἶδον + ἐπι

Imperative asking for attentive divine regard.

Compound imperative of seeing with the nuance of gracious notice.

καὶ

and

C · καί

Introduces the concluding result wish.

Conjunction connecting divine action to public recognition.

γνώτωσαν let know VZ AAD3P · γιγνώσκω <i>Third-person imperative expressing what the nations should come to recognize.</i> Verb of coming to know or acknowledge.	τὰ the RA NPN · ὁ <i>Article with ἔθνη as subject of γνώτωσαν.</i> Article specifying the foreign peoples.	ἔθνη nations N3E NPN · ἔθνος <i>Subject of the imperative γνώτωσαν.</i> The gentiles who are to recognize Israel's God.	ὅτι that C · ὅτι <i>Introduces the content of what the nations must know.</i> Declarative conjunction.
σύ you RP NS · σύ <i>Emphatic subject of εἶ.</i> Second-person pronoun identifying the one confessed.	εἶ are V9 PAI2S · εἰμί <i>Copula in the confession clause.</i> Verb of being in the statement of divine identity.	ὁ the RA NSM · ὁ <i>Article with θεός in the confession.</i> Article specifying the God confessed.	θεός God N2 NSM · θεός <i>Predicate noun naming the deity acknowledged.</i> God of Israel, publicly confessed before the nations.
ἡμῶν of us RP GP · ἐγώ <i>Genitive pronoun marking covenant possession.</i> First-person plural pronoun sealing communal identity.			

28 βασιάνισον τοὺς καταδυναστεύοντας καὶ ἐξυβρίζοντας ἐν ὑπερηφανίᾳ

Punish those who oppress and insult in arrogance.

judgment petition ASYNDETON

The prayer asks not only for rescue but for active judgment upon arrogant persecutors.

βασάνισον punish VA AAD2S · βασανίζω <i>Imperative asking God to inflict judgment.</i> Verb of tormenting, testing, or punishing severely.	τούς those RA APM · ό <i>Article substantivizing the oppressors.</i> Article creating a collective object.	καταδυναστεύοντας who oppress V1 · παπαπι δυναστεύω + κατα <i>Participle identifying the first class of offenders.</i> Compound verb describing harsh domination or oppression.	καὶ and C · καί <i>Links the second abusive behavior to the first.</i> Conjunction joining parallel accusations.
ἐξυβρίζοντας insult V1 · παπαπι ὑβρίζω + ἐκ <i>Participle identifying abusive mockery or outrage.</i> Compound verb for acting outrageously or insulting with contempt.	ἐν in P · ἐν <i>Preposition introducing the manner of their behavior.</i> Locative or modal preposition.	ὑπερηφανία arrogance N1A DSF · ὑπερηφανία <i>Dative noun describing the proud manner of the offenders.</i> Pride or haughtiness as the moral atmosphere of their abuse.	

29 καταφύτευσον τὸν λαόν σου εἰς τὸν τόπον τὸν ἅγιόν σου καθὼς εἶπεν Μωυσῆς

Plant your people in your holy place, just as Moses said.

restoration petition ASYNDETON

The prayer reaches toward settled restoration in the holy land, grounding the request in Mosaic promise.

καταφύτευσον plant VA AAD2S · φυτεύω + κατα <i>Imperative asking God to establish the people securely.</i> Compound verb of planting down firmly, used metaphorically for stable settlement.	τὸν the RA ASM · ό <i>Article with λαόν as object of καταφύτευσον.</i> Article specifying the covenant people.	λαόν people N2 ASM · λαός <i>Direct object of the planting metaphor.</i> The covenant people as the object of divine settlement.	σου your RP GS · σύ <i>Genitive pronoun modifying λαόν.</i> Possessive pronoun marking divine ownership.
--	--	--	--

εἰς into P · εἰς <i>Preposition introducing the place of settlement.</i> Directional preposition for movement into the promised place.	τὸν the RA ASM · ὁ <i>Article with τόπον as destination.</i> Article specifying the promised place.	τόπον place N2 ASM · τόπος <i>Object of εἰς naming the place of restoration.</i> Place of settled covenant presence.	τὸν the RA ASM · ὁ <i>Article with ἅγιόν in apposition to τόπον.</i> Article specifying the holy character of the place.
ἅγιόν holy A1A ASM · ἅγιος <i>Adjective modifying τόπον.</i> Adjective of consecration and divine belonging.	σου your RP GS · σύ <i>Genitive pronoun modifying ἅγιόν/τόπον.</i> Possessive pronoun identifying the holy place as God's own.	καθώς just as D · καθώς <i>Comparative conjunction grounding the request in prior promise.</i> Conjunction of correspondence to authoritative precedent.	εἶπεν said VBI AAI3S · εἶπον <i>Verb introducing Mosaic authority.</i> Verb of speaking that points to scriptural precedent.
Μωσῆς Moses N1M NSM · Μωσῆς <i>Subject of εἶπεν, invoking Torah authority.</i> Moses represents the authoritative covenant promise behind the petition.			

30 οἱ δὲ ἱερεῖς ἐπέψαλλον τοὺς ὕμνους

And the priests were chanting the hymns.

liturgical continuation ASYNDETON

The narrative returns from the quoted prayer to the continuing temple music surrounding the sacrifice.

οἱ the RA NPM · ὁ <i>Article with ἱερεῖς as subject.</i> Article specifying the priestly singers.	δὲ and X · δέ <i>Particle resuming the narrative after the prayer quotation.</i> Transition particle returning to narrative action.	ἱερεῖς priests N3V NPM · ἱερεῖς <i>Subject noun for the ongoing chant.</i> Cultic ministers continuing the liturgical performance.	ἐπέψαλλον were chanting V1I IAI3P · ψάλλω + ἐπι <i>Imperfect verb describing ongoing musical recitation.</i> Compound musical verb for singing or chanting responsively.
τοὺς the RA APM · ὁ <i>Article with ὕμνους as object of ἐπέψαλλον.</i> Article specifying the hymn texts.	ὕμνους hymns N2 APM · ὕμνος <i>Direct object naming the sung material.</i> Sacred songs or hymns accompanying the offering.		

31 καθὼς δὲ ἀνηλώθη τὰ τῆς θυσίας καὶ τὸ περιλειπόμενον ὕδωρ ὁ Νεεμίας ἐκέλευσεν λίθους μείζονας καταχεῖν

And when the things of the sacrifice had been consumed, and the water that remained, Nehemiah ordered larger stones to be drenched.

transition from the completed sacrifice to the testing of the remaining water

δὲ

Once the offering has been spent, attention shifts to the leftover liquid. Nehemiah's command prepares the public sign that this water is bound up with the hidden sacred fire tradition.

καθώς

when

D · καθώς

temporal adverb introducing the setting for Nehemiah's command

καθώς: when, just as; here marks the moment after the sacrificial action is complete.

δὲ

and

X · δέ

continuative particle moving the narrative forward

δέ: mild connective carrying the account from sacrifice to sign.

ἀνηλώθη

had been consumed

VCI API3S · ἀλίσκω + ἀνα

finite verb describing the completion of the sacrificial burning

ἀναλίσκω: consume or use up; the offering has been fully spent.

τὰ

the things

RA APN · ὁ

substantival article for the sacrificial materials

ὁ: article used substantivally for the items belonging to the offering.

τῆς

of the

RA GSF · ὁ

article with θυσίας in a genitive qualifier

ὁ: article marking sacrifice as the reference frame for the materials.

θυσίας

sacrifice

N1A GSF · θυσία

genitive modifying τὰ

θυσία: sacrifice or offering; the whole scene remains temple-centered.

καὶ

and

C · καί

coordinating conjunction joining the offering and the remaining water

καί: links the completed offering with the leftover liquid now in focus.

τὸ

the

RA ASN · ὁ

article with ὕδωρ, modified by the participle

ὁ: article defining the specific water that remained.

περιλειπόμενον

remaining

V1 · πμπασν λείπω + περι

participle modifying ὕδωρ

περιλείπω: leave remaining; the water is identified as the residue preserved after the rite.

ὕδωρ

water

N3 ASN · ὕδωρ

accusative object in the coordinated phrase

ὕδωρ: water; the miracle hinges on this apparently ordinary substance.

ὁ

the

RA NSM · ὁ

article with Νεεμίας marking the subject

ὁ: article introducing Nehemiah as the acting leader.

Νεεμίας

Nehemiah

N1T NSM · Νεεμίας

subject of ἐκέλευσεν

Νεεμίας: Nehemiah, presented as the restoration leader overseeing the rite.

ἐκέλευσεν

ordered

VAI AAI3S · κελεύω

main verb introducing Nehemiah's instruction

κελεύω: command or direct; Nehemiah acts with ritual authority.

λίθους

stones

N2 APM · λίθος

object of the infinitive καταχεῖν

λίθος: stone; the sign is to appear on a visible, stable surface.

μεῖζονας

larger

A3C APM · μέγας

comparative adjective modifying λίθους

μεῖζων: greater or larger; the scale heightens the public character of the miracle.

καταχεῖν

to drench

V1 PAN · ἔχω + κατα

complementary infinitive expressing the commanded action

καταχέω: pour down upon or drench; the water is to be poured over the stones.

32 ὥς δὲ τοῦτο ἐγενήθη φλόξ ἀνήφθη τοῦ δὲ ἀπὸ τοῦ θυσιαστηρίου ἀντιλάμπαντος φωτὸς ἔδαπανήθη

And when this was done, a flame was kindled; and when the light flashed back from the altar, it was consumed.

miraculous ignition confirms the sanctified character of the water

δὲ

The paradox arrives immediately: water produces flame. The altar's answering brightness confirms that the event is not accidental but a divine sign tied to sacrificial restoration.

ὥς

when

C · ὥς

temporal conjunction introducing the result clause

ὥς: when; marks the moment the commanded act is completed.

δὲ

and

X · δέ

particle carrying the sequence onward

δέ: connective that introduces the surprising consequence.

τοῦτο

this

RD NSN · οὗτος

subject of ἐγενήθη, referring to the commanded action

οὗτος: this; points back to the drenching of the stones.

ἐγενήθη

was done

VCI API3S · γίγνομαι

verb completing the temporal clause

γίγνομαι: happen or come to pass; the ordered action is now fulfilled.

φλόξ

a flame

N3G NSF · φλόξ

subject of ἀνήφθη

φλόξ: flame or blaze; a visible fire answers the poured water.

ἀνήφθη

was kindled

VCI API3S · ἄπτω + ἀνα

main verb describing ignition

ἀνάπτω: kindle or light; the passive highlights the sudden arising of the flame.

τοῦ

the

RA GSN · ὁ

article with φωτός in the genitive construction

ὁ: article introducing the light associated with the altar.

δὲ

and when

X · δέ

particle linking the flash from the altar to the first miracle

δέ: ties the second circumstance closely to the initial ignition.

ἀπὸ

from

P · ἀπό

preposition marking the source of the light

ἀπό: from; the altar is the point from which the brightness issues.

τοῦ

the

RA GSN · ὁ

article with θυσιαστηρίου

ὁ: article specifying the altar.

θυσιαστηρίου

altar

N2N GSN · θυσιαστήριον

object of ἀπό

θυσιαστήριον: altar of sacrifice, the holy center from which confirming light shines.

ἀντιλάμπαντος

having flashed back

VA · απαγὼν λάμπω + ἀντι

genitive participle describing the answering brightness

ἀντιλάμπω: shine back or flash in response; the altar's light answers the miracle.

φωτὸς

light

N3T GSN · φωῶς

noun paired with ἀντιλάμπαντος in the circumstantial phrase

φωῶς: light; the sign is not merely burning but luminous.

ἐδαπανήθη

it was consumed

VCI API3S · δαπανᾶω

result verb stating the fate of the poured substance

δαπανᾶω: expend or consume; what was poured out is used up under the miraculous blaze.

33 ὥς δὲ φανερόν ἐγενήθη τὸ πρᾶγμα καὶ διηγγέλη τῷ βασιλεῖ τῶν Περσῶν ὅτι εἰς τὸν τόπον οὗ τὸ πῦρ ἔκρυψαν οἱ μεταχθέντες ἱερεῖς τὸ ὕδωρ ἐφάνη ἀφ' οὗ καὶ οἱ περὶ τὸν Νεεμιαν ἤγνισαν τὰ τῆς θυσίας

And when the matter became plain and was reported to the king of the Persians, that in the place where the priests who had been led away hid the fire, the water had appeared, from which those around Nehemiah also purified the things of the sacrifice,

the miracle becomes public knowledge and reaches the Persian king δὲ

What began as a temple sign becomes a matter of public report. The story ties the recovered water directly to the hidden-fire site and to the purification of restored sacrifice.

ὥς

when

C · ὥς

temporal conjunction introducing the public consequence

ὥς: when; marks the point at which the affair becomes manifest.

δὲ

and

X · δέ

particle continuing the narrative sequence

δέ: links the miracle itself to its public disclosure.

φανερόν

plain

A1A ASM · φανερός

predicate adjective with ἐγενήθη

φανερός: manifest or evident; the sign is no longer hidden.

ἐγενήθη

became

VCI API3S · γίγνομαι

finite verb stating the matter became evident

γίγνομαι: become or come to be; here public clarity is in view.

τὸ the RA NSN · ὁ article with <i>πρᾶγμα</i> ὁ: article identifying the affair under discussion.	πρᾶγμα matter N3M NSN · πρᾶγμα subject of <i>ἐγενήθη</i> πρᾶγμα: matter or event; the miracle is now a reportable public affair.	καὶ and C · καί conjunction coordinating <i>manifestation and report</i> καί: couples the matter's becoming clear with its being announced.	διηγγέλη was reported VDI API3S · ἀγγέλλω + δια verb introducing the report to the king διαγγέλλω: report or proclaim abroad; the event reaches official notice.
τῷ to the RA DSM · ὁ article with <i>βασιλεῖ</i> as indirect object ὁ: article identifying the royal recipient.	βασιλεῖ king N3V DSM · βασιλεύς indirect object of <i>διηγγέλη</i> βασιλεύς: king; imperial authority is drawn into the recognition of the sign.	τῶν of the RA GPM · ὁ article with <i>Περσῶν</i> ὁ: article specifying the people over whom the king rules.	Περσῶν Persians N1M GPM · Πέρσης genitive modifier of <i>βασιλεῖ</i> Πέρσης: Persian; the story remains framed within imperial restoration memory.
ὅτι that C · ὅτι conjunction introducing the content of the report ὅτι: introduces the substance of what was announced.	εἰς in P · εἰς preposition introducing the location in view εἰς; here used with <i>τόπον</i> to identify the place concerned.	τὸν the RA ASM · ὁ article with <i>τόπον</i> ὁ: article specifying the remembered place.	τόπον place N2 ASM · τόπος object of <i>εἰς</i> τόπος: place; the miracle is anchored to a concrete sacred location.
οὗ where RR GSM · ὅς relative pronoun introducing the clause about the hidden fire ὅς; relative pronoun, locative in sense, referring back to the place.	τὸ the RA ASN · ὁ article with <i>πῦρ</i> ὁ: article identifying the specific sacred fire once hidden.	πῦρ fire N3 ASN · πῦρ object of <i>ἐκρυψαν</i> πῦρ: fire; the hidden sacred fire remains the controlling memory of the episode.	ἐκρυψαν hid VAI AA13P · κρύπτω main verb of the relative clause κρύπτω: hide or conceal; recalls the priests' preservation of the sacred fire.

οἱ

the

RA NPM · ὁ

article with ἱερεῖς as subject

ὁ: article marking the priestly group.

μεταχθέντες

having been led away

VQ · αππνπμ ἄγω + μετα

participle modifying ἱερεῖς as exiles

μετάγω: lead away or transfer; the priests are remembered as deported men.

ἱερεῖς

priests

N3V NPM · ἱερεύς

subject of ἔκρυψαν

ἱερεύς: priest; custodians of the sanctuary's continuity in exile.

τὸ

the

RA NSN · ὁ

article with ὕδωρ as subject

ὁ: article identifying the discovered water as a distinct subject.

ὕδωρ

water

N3 NSN · ὕδωρ

subject of ἐφάνη

ὕδωρ: water; the hidden site yields liquid rather than visible fire until the sign reveals its role.

ἐφάνη

appeared

VDI API3S · φαίνω

verb describing the appearance of the water

φαίνω: appear or become visible; what was hidden now presents itself openly.

ἀφ'

from

P · ἀπό

preposition introducing the source used for purification

ἀπό: from; marks the water as the source from which the sanctifying act proceeded.

οὔ

which

RR GSM · ὅς

relative pronoun governed by ἀπό

ὅς: relative pronoun picking up the water just mentioned.

καὶ

also

C · καί

conjunction extending the action to Nehemiah's company

καί: also or even; adds Nehemiah's circle to the account.

οἱ

those

RA NPM · ὁ

substantival article introducing Nehemiah's companions

ὁ: substantival article designating the group around Nehemiah.

περὶ

around

P · περί

preposition with personal accusative expressing association

περί: with an accusative person, those around or attached to someone.

τὸν

the

RA ASM · ὁ

article with Νεεμιαν

ὁ: article specifying the named leader.

Νεεμιαν

Nehemiah

N1T ASM · Νεεμιᾶς

object of περὶ in the association phrase

Νεεμιᾶς: Nehemiah, the leader of the restoration company.

ἥγνισαν

purified

VAI AA13P · ἀγνίζω

main verb describing the sanctifying use of the water

ἀγνίζω: purify or consecrate; the water becomes the means of restored cultic holiness.

τὰ

the things

RA APN · ὁ

substantival article for the sacrificial elements purified

ὁ: article used substantivally for the items connected with the offering.

τῆς

of the

RA GSF · ὁ

article with θυσίας

ὁ: article identifying the sacrifice as the relevant sphere.

θυσίας

sacrifice

N1A GSF · θυσία

genitive qualifier of τὰ

θυσία: sacrifice; the miracle terminates in the restoration of sacrificial purity.

34 περιφράξας δὲ ὁ βασιλεὺς ἱερὸν ἐποίησεν δοκιμάσας τὸ πρᾶγμα

And after fencing it around, the king made it a sacred precinct, once he had tested the matter.

royal verification leads to the consecration of the site δὲ

The Persian king does not dismiss the report. After verifying the matter, he marks off the place and recognizes it as sacred.

περιφράξας

having fenced around

VA · ααπνσμ φράσσω + περι

aorist participle describing the enclosing of the place

περιφράσσω: fence in or enclose; the site is physically marked off from ordinary use.

δὲ

and

X · δέ

connective particle introducing the king's action

δέ: moves from the report of the miracle to the king's response.

ὁ

the

RA NSM · ὁ

article with βασιλεὺς

ὁ: article identifying the royal subject.

βασιλεὺς

king

N3V NSM · βασιλεὺς

subject of ἐποίησεν

βασιλεὺς: king; imperial authority publicly validates the holy site.

ἱερὸν

a sacred precinct

N2N ASN · ἱερός

predicate accusative describing what the place was made

ἱερόν: sacred place or temple precinct; the location receives recognized holy status.

ἐποίησεν

made

VAI AAI3S · ποιέω

main verb describing the king's designation

ποιέω: make or establish; here used for formal consecrating action.

δοκιμάσας

having tested

VA · ααπνσμ δοκιμάζω

participle explaining that the king acted after verification

δοκιμάζω: test or verify; the king acts after examining the report.

τὸ

the

RA ASN · ὁ

article with πρᾶγμα

ὁ: article identifying the affair that was tested.

πρᾶγμα

matter

N3M ASN · πρᾶγμα

object of δοκιμάσας

πρᾶγμα: matter or affair; the miracle has become the subject of royal inquiry.

35 καὶ οἷς ἐχαρίζετο ὁ βασιλεὺς πολλὰ διάφορα ἐλάμβανεν καὶ μετεδίδου

And from those to whom the king showed favor he would receive many different things and distribute them.

the narrative closes the royal response with a note of patronage and redistribution

καὶ

The sacred site now stands within a pattern of royal favor, gifts, and redistribution. The closing notice shows how public recognition generated continuing patronage.

καὶ

and

C · καί

conjunction extending the description of the king's behavior

καί: links consecration of the site with its ongoing economic-political effects.

οἷς

to whom

RR DPM · ὅς

relative pronoun referring to those connected with the king's favor

ὅς: relative pronoun introducing the persons involved in the king's patronage.

ἐχαρίζετο

showed favor

V1I IMI3S · χαρίζομαι

verb of benefaction governing the relative clause

χαρίζομαι: grant favor or deal graciously; the king is portrayed as benefactor.

ὁ

the

RA NSM · ὁ

article with βασιλεὺς

ὁ: article identifying the king as subject.

βασιλεὺς

king

N3V NSM · βασιλεὺς

subject of the three verbal ideas in the clause

βασιλεὺς: king; the royal patron remains central in the closing notice.

πολλὰ

many

A1 APN · πολὺς

adjective modifying διάφορα

πολὺς: many or much; emphasizes the abundance of what is received.

διάφορα

different things

A1B APN · διάφορος

substantivized adjective serving as object of ἐλάμβανεν

διάφορος: various or assorted; probably a range of gifts or offerings.

ἐλάμβανεν

he would receive

V1I IAI3S · λαμβάνω

imperfect verb describing repeated reception

λαμβάνω: receive or take; the imperfect suggests continuing royal collection.

καὶ
and

C · καί

joins reception and redistribution

καί: couples taking in with giving out.

μετεδίδου
distribute

V8I IAI3S · δίδωμι + μετα

imperfect verb describing ongoing redistribution

μεταδίδωμι: share out or distribute; the king passes along what he receives.

36 προσηγόρευσαν δὲ οἱ περὶ τὸν Νεεμιαν τοῦτο νεφθαρ ὃ διερμηνεύεται καθαρισμός καλεῖται δὲ παρὰ τοῖς πολλοῖς νεφθαι

And those around Nehemiah called this thing nephthar, which is translated purification, though among the many it is called nephthai.

the chapter concludes by naming and interpreting the miraculous substance

δὲ

The closing verse preserves both a traditional name and its interpretive gloss. The explanation steers readers toward the substance's ritual meaning: it belongs with purification and restored worship.

προσηγόρευσαν
called

VAI AAI3P · ἀγορεύω + προς

main verb introducing the naming of the substance

προσαγορεύω: address or name; Nehemiah's companions give the substance its remembered designation.

δὲ
and

X · δέ

particle introducing the final explanatory comment

δέ: carries the narrative into its closing gloss.

οἱ
those

RA NPM · ὁ

substantival article introducing Nehemiah's circle as subject

ὁ: substantival article for the group associated with Nehemiah.

περὶ
around

P · περί

preposition with accusative indicating association

περί: with a personal accusative, those around or belonging to someone's circle.

τὸν the RA ASM · ὁ <i>article with Νεεμιαν</i> ὁ: article specifying the named leader.	Νεεμιαν Nehemiah N1T ASM · Νεεμίας <i>object of περί</i> Νεεμίας: Nehemiah, whose company preserves the traditional terminology.	τοῦτο this RD ASN · οὗτος <i>object of προσηγόρευσαν, referring to the substance</i> οὗτος: this; points to the miraculous liquid just described.	νεφθαρ nephtar N ASN · νεφθαρ <i>name assigned to τοῦτο</i> νεφθαρ: traditional name preserved in transliteration for the miraculous substance.
ὃ which RR NSM · ὅς <i>relative pronoun introducing the explanatory gloss</i> ὅς: relative pronoun connecting the name to its interpretation.	διερμηνεύεται is translated V1 PPI3S · ἐρμηνεύω + δια <i>passive verb introducing the explanation</i> διερμηνεύω: interpret or translate; the narrator glosses the traditional term for readers.	καθαρισμός purification N2 NSM · καθαρισμός <i>predicate nominative giving the interpreted sense</i> καθαρισμός: purification or cleansing; the meaning aligns the substance with restored holiness.	καλεῖται is called V2 PMI3S · καλέω <i>verb introducing the common popular form of the name</i> καλέω: call or name; shifts from interpretation to ordinary usage.
δὲ but X · δέ <i>contrastive particle distinguishing common speech from interpretive gloss</i> δέ: marks the distinction between explained meaning and popular naming.	παρά among P · παρά <i>preposition introducing the sphere of common usage</i> παρά: among or in the judgment of; here points to communal usage.	τοῖς the RA DPM · ὁ <i>article with πολλοῖς</i> ὁ: article identifying the wider public.	πολλοῖς many A1 DPM · πολὺς <i>substantivized adjective governed by παρά</i> πολύς: the many, the general populace; contrasts popular speech with interpretive explanation.
νεφθαι nephtai N AS · νεφθαι <i>common popular form of the name after καλεῖται</i> νεφθαί: popular form of the traditional name, preserved without translation.			

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.