

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 Book of Odes, Chapter 14

ΩΙΔΑΙ ΙΔ΄

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

The Great Doxology gathers heavenly praise, Trinitarian worship, and daily prayer into one liturgical summit.

Translation & textual notes

The Greek text of Odes 14 follows the standard critical text of the Septuagint as established in the Rahlfs-Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Odes 14 is the Great Doxology, a liturgical hymn that begins with the angelic acclamation of Luke 2:14 and then unfolds into extended praise, petition, and daily prayer. In the Odes collection the piece is not tied to a single narrative scene but functions as a gathered hymn for the worshipping people of God: heavenly glory, earthly peace, Trinitarian praise, appeal to the Lamb who removes the world's sins, and personal supplication are woven into one continuous act of devotion. The first half

rises through direct acclamation of the Father, the only-begotten Son, and the Holy Spirit; the middle turns to the cruciform mercy of the Lamb and to Christ's unique holiness and lordship; the final section shifts into daily blessing and psalmic prayer, drawing especially on the language of Psalm 89(90), Psalm 24(25), and Psalm 35(36). Within Odes, the chapter serves as a liturgical summit: after canticles of repentance, prophecy, and recognition, the collection gives the reader a sustained hymn in which cosmic praise and personal petition become a single offering.

Discourse structure of the chapter

A · 14:1-3

Heavenly glory and earthly peace open the hymn

The doxology begins with the angelic proclamation that joins the highest heavens, the earth, and humanity under divine favor.

B · 14:4-15

The worshiping assembly piles up acts of praise before the Father, Son, and Spirit

Praise verbs accumulate and then expand into direct address to the heavenly King, the almighty Father, the only-begotten Son, Jesus Christ, and the Holy Spirit.

C · 14:16-24

The Lamb of God is invoked as the merciful one who receives prayer

Christ is hailed as the Lamb who removes the world's sins, receives the people's supplication, and is asked repeatedly for mercy.

D · 14:25-31

Christ's unique holiness and eternal praise are confessed

The hymn narrows into a christological climax, naming Jesus Christ as uniquely holy and Lord, to the glory of God the Father, and then vows unending praise.

E · 14:32-38

Daily preservation and instruction are sought from the blessed Lord

The assembly asks to be kept sinless through the day and repeatedly begs the blessed Lord to teach his ordinances.

F · 14:39-46

Psalmic trust closes the doxology in refuge, healing, light, and steadfast mercy

The conclusion turns personal and scriptural, confessing God as refuge, asking for healing and instruction, and appealing for enduring mercy toward those who know him.

1 δόξα ἐν ὑψίστοις θεῷ

Glory to God in the highest,

Angelic acclamation ASYNDETON

The hymn opens with the angelic proclamation from Luke, setting worship first in the highest sphere where glory is rightly ascribed to God.

δόξα

glory

N1S NSF · δόξα

nominative substantive functioning as subject, predicate, or list item

→ heavenly praise and daily doxology

δόξα: meaning 'glory'; it serves as nominative substantive functioning as subject, predicate, or list item.

ἐν

in

P · ἐν

preposition governing the following phrase

→ relation marked by the governing preposition

ἐν: meaning 'in'; here it marks the relation signaled by preposition governing the following phrase.

ὑψίστοις

highest

A1 DPM · ὑψιστος

dative nominal element marking relation, instrument, sphere, or recipient

→ heavenly praise and daily doxology

ὑψιστος: meaning 'highest'; it serves as dative nominal element marking relation, instrument, sphere, or recipient.

θεῷ

God

N2 DSM · θεός

dative element functioning as complement, sphere, or instrument

→ heavenly praise and daily doxology

θεός: meaning 'God'; it serves as dative element functioning as complement, sphere, or instrument.

2 καὶ ἐπὶ γῆς εἰρήνη

and on earth peace,

Earthly result and

The heavenly doxology immediately reaches earth. Divine glory is not isolated above but issues in peace within the human world.

καὶ
and

C · καί

coordinating conjunction linking the next item or clause

→ coordination

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

ἐπὶ
upon

P · ἐπί

preposition governing the following phrase

→ relation marked by the governing preposition

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition governing the following phrase.

γῆς
land

N1 GSF · γῆ

genitival dependent within the phrase

→ heavenly praise and daily doxology

γῆ: meaning 'land'; it serves as genitival dependent within the phrase.

εἰρήνη
peace

N1 NSF · εἰρήνη

nominative element functioning as subject, predicate, or list item

→ heavenly praise and daily doxology

εἰρήνη: meaning 'peace'; it serves as nominative element functioning as subject, predicate, or list item.

3 ἐν ἀνθρώποις εὐδοκία

good pleasure among human beings.

Favor among humanity

ASYNDETON

The line completes the three-part opening by naming humanity as the sphere where divine favor rests. Praise, peace, and goodwill belong together.

ἐν
in

P · ἐν

preposition governing the following phrase

→ relation marked by the governing preposition

ἐν: meaning 'in'; here it marks the relation signaled by preposition governing the following phrase.

ἀνθρώποις
human being

N2 DPM · ἄνθρωπος

dative complement / reference or instrument

→ heavenly praise and daily doxology

ἄνθρωπος: meaning 'human being'; it serves as dative complement / reference or instrument.

εὐδοκία
good pleasure

N1A NSF · εὐδοκία

nominative element functioning as subject, predicate, or apposition

→ heavenly praise and daily doxology

εὐδοκία: meaning 'good pleasure'; it serves as nominative element functioning as subject, predicate, or apposition.

4 αἰνοῦμέν σε

We praise you,

Praise litany begins ASYNDETON

The speakers move from repeating the angelic song to joining it themselves. The hymn becomes congregational rather than merely reported.

αἰνοῦμέν

we praise

V2 PAI1P · αἰνέω

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

αἰνέω: meaning 'we praise'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

σε

you

RP AS · σύ

accusative element functioning as object or goal

→ heavenly praise and daily doxology

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative element functioning as object or goal.

5 εὐλογοῦμέν σε

we bless you,

Praise litany continued ASYNDETON

A second praise-verb extends the litany, thickening the sense of abundant and deliberate worship.

εὐλογοῦμέν

we bless

V2 PAI1P · εὐλογέω

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

εὐλογέω: meaning 'we bless'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

σε

you

RP AS · σύ

accusative element functioning as object or goal

→ heavenly praise and daily doxology

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative element functioning as object or goal.

6 προσκυνοῦμέν σε

we worship you,

Praise litany continued

ASYNDETON

The doxology deepens from verbal blessing to adoring posture. The worshiping community acknowledges God's worthiness with reverence.

προσκυνοῦμέν

we worship

V2 PAI1P · κυνέω + προς

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

κυνέω + προς: meaning 'we worship'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

σε

you

RP AS · σύ

accusative element functioning as object or goal

→ heavenly praise and daily doxology

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative element functioning as object or goal.

7 δοξολογοῦμέν σε

we glorify you,

Praise litany continued

ASYNDETON

The assembly answers divine glory with responsive glorification, echoing the opening line and drawing praise into fullness.

δοξολογοῦμέν

we glorify

V2 PAI1P · δοξολογέω

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

δοξολογέω: meaning 'we glorify'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

σε

you

RP AS · σύ

accusative element functioning as object or goal

→ heavenly praise and daily doxology

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative element functioning as object or goal.

8 εὐχαριστοῦμέν σοι

we give thanks to you

Thanksgiving added

ASYNDETON

Thanksgiving joins praise and worship. The hymn is not only acclamation of who God is but gratitude for what he has given.

εὐχαριστοῦμέν

we give thanks

V2 PAI1P · εὐχαριστέω

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

εὐχαριστέω: meaning 'we give thanks'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

σοι

to you

RP DS · σύ

pronominal form referring to the participant(s) already in view

→ heavenly praise and daily doxology

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as pronominal form referring to the participant(s) already in view.

9 διὰ τὴν μεγάλην σου δόξαν

because of your great glory.

Ground of praise because of

The reason for the litany is finally supplied: the greatness of divine glory itself compels the multiplied acts of praise.

διὰ

through

P · διὰ

preposition governing the following phrase

→ relation marked by the governing preposition

διὰ: meaning 'through'; here it marks the relation signaled by preposition governing the following phrase.

τὴν

the

RA ASF · ὁ

article marking the following noun phrase

→ participial force supplying attendant circumstance or description

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

μεγάλην

great

A1 ASF · μέγας

accusative element functioning as object or goal

→ heavenly praise and daily doxology

μέγας: meaning 'great'; it serves as accusative element functioning as object or goal.

σου

you

RP GS · σύ

gen pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as gen pronominal form referring back or forward within the clause.

δόξαν

glory

N1S ASF · δόξα

accusative substantive functioning as object or complement

→ heavenly praise and daily doxology

δόξα: meaning 'glory'; it serves as accusative substantive functioning as object or complement.

10 κύριε βασιλεῦ

Lord King,

Royal address ASYNDETON

The hymn turns into direct address. God is named with royal language that prepares for the fuller Trinitarian acclamation that follows.

κύριε

Lord

N2 VSM · κύριος

substantive functioning within the clause according to context

→ heavenly praise and daily doxology

κύριος: meaning 'Lord'; it serves as substantive functioning within the clause according to context.

βασιλεῦ

king

N3V VSM · βασιλεὺς

substantive, modifier, or particle functioning within the clause according to context

→ heavenly praise and daily doxology

βασιλεῦ: meaning 'king'; conjunction or particle linking this unit with the surrounding discourse.

11 ἐπουράνιε

heavenly one,

Royal address expanded

ASYNDETON

The King addressed is explicitly heavenly, distinguishing his reign from every earthly sovereignty.

ἐπουράνιε

heavenly one

A1A VSM · ἐπουράνιος

vocative nominal element used in direct address

→ heavenly praise and daily doxology

ἐπουράνιος; meaning 'heavenly one'; it serves as vocative nominal element used in direct address.

12 θεὸς πατὴρ παντοκράτωρ

God, almighty Father,

Address to the Father

ASYNDETON

The addressee is now named clearly as the almighty Father, anchoring the hymn's opening doxology in paternal and sovereign identity.

θεέ

God

N2 VSM · θεός

direct-address element within the clause

→ heavenly praise and daily doxology

θεός: meaning 'God'; it serves as direct-address element within the clause.

πατήρ

father

N3 NSM · πατήρ

nominative substantive functioning as subject, predicate, or list item

→ heavenly praise and daily doxology

πατήρ: meaning 'father'; it serves as nominative substantive functioning as subject, predicate, or list item.

παντοκράτωρ

Almighty

N3R NSM · παντοκράτωρ

common noun within the clause

→ heavenly praise and daily doxology

παντοκράτωρ: meaning 'Almighty'; it serves as common noun within the clause.

13 κύριε υἱὲ μονογενή

Lord, only-begotten Son,

Address to the Son ASYNDETON

The hymn turns from the Father to the Son without leaving worship. The only-begotten status marks uniqueness and intimate relation to the Father.

κύριε

Lord

N2 VSM · κύριος

substantive functioning within the clause according to context

→ heavenly praise and daily doxology

κύριος: meaning 'Lord'; it serves as substantive functioning within the clause according to context.

υἱὲ

Son

N2 VSM · υἱός

vocative nominal element used in direct address

→ heavenly praise and daily doxology

υἱός: meaning 'Son'; it serves as vocative nominal element used in direct address.

μονογενή

only-begotten

A3H DSM · μονογενής

dative nominal element marking relation, instrument, sphere, or recipient

→ heavenly praise and daily doxology

μονογενής: meaning 'only-begotten'; it serves as dative nominal element marking relation, instrument, sphere, or recipient.

14 Ἰησοῦ Χριστὲ

| Jesus Christ,

Name of the Son ASYNDETON

The Son is named explicitly, bringing the liturgical praise into christological focus.

Ἰησοῦ

Jesus

N VSM · Ἰησοῦς

proper name or indeclinable element within the sequence

→ heavenly praise and daily doxology

Ἰησοῦ: transliterated proper name rendered in Greek letters; here it functions as proper name or indeclinable element within the sequence.

Χριστὲ

Christ

N2 VSM · Χριστός

vocative nominal element used in direct address

→ heavenly praise and daily doxology

Χριστὲ: transliterated proper name rendered in Greek letters; here it functions as vocative nominal element used in direct address.

15 καὶ ἅγιον πνεῦμα

| and Holy Spirit.

Spirit included and

The triadic pattern is completed as the Holy Spirit is included within the same field of praise and address.

καὶ
and

C · καί

coordinating conjunction linking the next item or clause

→ coordination

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

ἅγιον
holy

A1A NSM · ἅγιος

nominative element functioning as subject, predicate, or apposition

→ heavenly praise and daily doxology

ἅγιος: meaning 'holy'; it serves as nominative element functioning as subject, predicate, or apposition.

πνεῦμα
spirit

N3M NSN · πνεῦμα

nominative substantive functioning as subject, predicate, or apposition

→ heavenly praise and daily doxology

πνεῦμα: meaning 'spirit'; it serves as nominative substantive functioning as subject, predicate, or apposition.

16 κύριε ὁ θεός

Lord God,

Christological invocation ASYNDETON

The hymn begins a new invocation that applies divine titles directly within its appeal to Christ.

κύριε
Lord

N2 VSM · κύριος

substantive functioning within the clause according to context

→ heavenly praise and daily doxology

κύριος: meaning 'Lord'; it serves as substantive functioning within the clause according to context.

ὁ
the

RA NSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

θεός
God

N2 NSM · θεός

head noun within the clause

→ heavenly praise and daily doxology

θεός: meaning 'God'; it serves as head noun within the clause.

17 ὁ ἄμνὸς τοῦ θεοῦ

Lamb of God,

Sacrificial title ASYNDETON

The worshiping voice moves from praise to redemption-language. Christ is identified as the sacrificial Lamb whose work grounds the petitions to come.

ὁ

the

RA NSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

ἄμνὸς

Lamb

N2 NSM · ἄμνός

nominative term functioning as subject, predicate, or apposition in the clause

→ heavenly praise and daily doxology

ἄμνός: meaning 'Lamb'; it serves as nominative term functioning as subject, predicate, or apposition in the clause.

τοῦ

the

RA GSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

θεοῦ

God

N2 GSM · θεός

genitive modifier dependent on a neighboring head term

→ heavenly praise and daily doxology

θεός: meaning 'God'; it serves as genitive modifier dependent on a neighboring head term.

18 ὁ υἱὸς τοῦ πατρὸς

Son of the Father,

Filial title ASYNDETON

The Lamb is also the Son, so sacrifice and divine sonship are held together in one confession.

ὁ

the

RA NSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

υἱὸς

son

N2 NSM · υἱός

head noun within the clause

→ heavenly praise and daily doxology

υἱός: meaning 'son'; it serves as head noun within the clause.

τοῦ

the

RA GSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

πατρός

father

N3 GSM · πατήρ

common noun within the clause

→ heavenly praise and daily doxology

πατήρ: meaning 'father'; it serves as common noun within the clause.

19 ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου

you who take away the sins of the world,

Redemptive basis ASYNDETON

The participial address names Christ by his saving action. Mercy can be sought because he actively removes the world's sins.

ὁ

the

RA NSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

αἴρων

taking away

V1 · παπνσμ αἴρω

participle or verbal form modifying the clause

→ heavenly praise and daily doxology

παπνσμ αἴρω: meaning 'taking away'; it carries the action, process, or state of the clause; here it functions as participle or verbal form modifying the clause.

τὰς

the

RA APF · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

ἁμαρτίας

sins

N1A APF · ἁμαρτία

nominal term functioning as a accusative complement

→ heavenly praise and daily doxology

ἁμαρτία: meaning 'sins'; it serves as nominal term functioning as a accusative complement.

τοῦ

the

RA GSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

κόσμου

world

N2 GSM · κόσμος

genitive element qualifying a related head term

→ heavenly praise and daily doxology

κόσμος: meaning 'world'; it serves as genitive element qualifying a related head term.

20 ἐλέησον ἡμᾶς

have mercy on us;

Mercy petition ASYNDETON

The first central plea lands simply and directly. The congregation asks the sin-bearing Christ to turn his saving work toward them in mercy.

ἐλέησον

have mercy

VA AAD2S · ἐλεέω

verbal element expressing action, process, or state within the clause

→ aorist imperative pressing a decisive action

ἐλεέω: meaning 'have mercy'; it carries the action, process, or state of the clause; here it functions as verbal element expressing action, process, or state within the clause.

ἡμᾶς

us

RP AP · ἐγώ

acc pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as acc pronominal form referring back or forward within the clause.

21 ὁ αἵρων τὰς ἁμαρτίας τοῦ κόσμου

you who take away the sins of the world,

Redemptive basis repeated

ASYNDETON

The title is repeated to sustain the petition. The hymn insists again that the one addressed is the remover of sin.

ὁ

the

RA NSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

αἵρων

taking away

V1 · παπνσμ αἵρω

participle or verbal form modifying the clause

→ heavenly praise and daily doxology

παπνσμ αἵρω: meaning 'taking away'; it carries the action, process, or state of the clause; here it functions as participle or verbal form modifying the clause.

τὰς

the

RA APF · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

ἁμαρτίας

sins

N1A GSF · ἁμαρτία

genitive term marking possession, source, relation, or description

→ heavenly praise and daily doxology

ἁμαρτία: meaning 'sins'; it serves as genitive term marking possession, source, relation, or description.

τοῦ

the

RA GSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

κόσμου

world

N2 GSM · κόσμος

genitive element qualifying a related head term

→ heavenly praise and daily doxology

κόσμος: meaning 'world'; it serves as genitive element qualifying a related head term.

22 πρόσδεξαι τὴν δέησιν ἡμῶν

receive our prayer;

Prayer petition ASYNDETON

The request shifts from mercy to reception. The worshipers ask not only to be pitied but to be heard and welcomed.

πρόσδεξαι

receive

VA AAD2S · δέχομαι + προς

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

δέχομαι + προς; meaning 'receive'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

τὴν

the

RA ASF · ὁ

article marking the following noun phrase

→ participial force supplying attendant circumstance or description

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

δέησιν

prayer

N3I ASF · δέησις

accusative element functioning as object or goal

→ heavenly praise and daily doxology

δέησις; meaning 'prayer'; it serves as accusative element functioning as object or goal.

ἡμῶν

our

RP GP · ἐγώ

gen pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

ἡμῶν; meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as gen pronominal form referring back or forward within the clause.

23 ὁ καθήμενος ἐν δεξιᾷ τοῦ πατρὸς

you who sit at the right hand of the Father,

Enthroned mediator ASYNDETON

Christ's exalted position at the Father's right hand explains why the prayer may be offered to him with confidence.

ὁ

the

RA NSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

καθήμενος

πμπνσμι ἡμαι

V5 · πμπνσμι ἡμαι + κατα

participle contributing circumstance, manner, or description

→ participial force supplying attendant circumstance or description

πμπνσμι ἡμαι + κατα: meaning 'πμπνσμι ἡμαι'; it carries the action, process, or state of the clause; here it functions as participle contributing circumstance, manner, or description.

ἐν

in

P · ἐν

preposition governing the following phrase

→ relation marked by the governing preposition

ἐν: meaning 'in'; here it marks the relation signaled by preposition governing the following phrase.

δεξιᾶ

right hand

A1A DSF · δεξιός

common noun or modifier within the list formula

→ heavenly praise and daily doxology

δεξιός: meaning 'right hand'; it serves as common noun or modifier within the list formula.

τοῦ

the

RA GSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

πατρός

father

N3 GSM · πατήρ

common noun within the clause

→ heavenly praise and daily doxology

πατήρ: meaning 'father'; it serves as common noun within the clause.

24 ἐλέησον ἡμᾶς

have mercy on us.

Mercy petition renewed

ASYNDETON

The petition returns to mercy after naming the exalted Christ, binding heavenly enthronement to compassionate nearness.

ἐλέησον

have mercy

VA AAD2S · ἐλεέω

verbal element expressing action, process, or state within the clause

→ aorist imperative pressing a decisive action

ἐλεέω: meaning 'have mercy'; it carries the action, process, or state of the clause; here it functions as verbal element expressing action, process, or state within the clause.

ἡμᾶς

us

RP AP · ἐγώ

acc pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as acc pronominal form referring back or forward within the clause.

25 ὅτι σὺ εἶ μόνος ἅγιος

For you alone are holy,

Ground of confession For

The hymn now grounds its petitions in Christ's uniqueness. Holiness is not shared out competitively but confessed as singular in him.

ὅτι

that

C · ὅτι

connective or subordinator structuring the clause

→ coordination

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

σὺ

you

RP NS · σύ

nom pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

σὺ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as nom pronominal form referring back or forward within the clause.

εἶ

be

V9 PAI2S · εἰμί

finite verb advancing the action or assertion of the clause

→ present verbal form portraying the action as ongoing or immediate

εἰμί: meaning 'be'; it carries the action, process, or state of the clause; here it functions as finite verb advancing the action or assertion of the clause.

μόνος

alone

A1 NSM · μόνος

nominal element functioning within the clause or phrase

→ heavenly praise and daily doxology

μόνος: meaning 'alone'; it serves as nominal element functioning within the clause or phrase.

ἅγιος

holy

A1A NSM · ἅγιος

nominative element functioning within the clause

→ heavenly praise and daily doxology

ἅγιος; meaning 'holy'; it serves as nominative element functioning within the clause.

26 σὺ εἶ μόνος κύριος

you alone are Lord,

Unique lordship ASYNDETON

The exclusive claim of lordship intensifies the confession and pushes the doxology toward its climax.

σὺ

you

RP NS · σὺ

nom pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

σὺ; meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as nom pronominal form referring back or forward within the clause.

εἶ

be

V9 PAI2S · εἶμι

finite verb advancing the action or assertion of the clause

→ present verbal form portraying the action as ongoing or immediate

εἶμι; meaning 'be'; it carries the action, process, or state of the clause; here it functions as finite verb advancing the action or assertion of the clause.

μόνος

alone

A1 NSM · μόνος

nominal element functioning within the clause or phrase

→ heavenly praise and daily doxology

μόνος; meaning 'alone'; it serves as nominal element functioning within the clause or phrase.

κύριος

Lord

N2 NSM · κύριος

head noun within the clause

→ heavenly praise and daily doxology

κύριος; meaning 'Lord'; it serves as head noun within the clause.

27 Ἰησοῦς Χριστός

Jesus Christ,

Climactic naming ASYNDETON

The unique holy Lord is now identified by name, so the climax is personal and explicit rather than abstract.

Ἰησοῦς

Jesus

N NSM · Ἰησοῦς

proper name within the returnee register or restoration narrative

→ heavenly praise and daily doxology

Ἰησοῦς: transliterated proper name rendered in Greek letters; here it functions as proper name within the returnee register or restoration narrative.

Χριστός

Christ

N2 NSM · Χριστός

nominative element functioning as subject, predicate, or apposition

→ heavenly praise and daily doxology

Χριστός: transliterated proper name rendered in Greek letters; here it functions as nominative element functioning as subject, predicate, or apposition.

28 εἰς δόξαν θεοῦ πατρός αμην

to the glory of God the Father. Amen.

Doxological end of confession ASYNDETON

The christological climax resolves in the Father's glory. The Amen seals the confession liturgically.

εἰς

into

P · εἰς

preposition governing the following phrase

→ relation marked by the governing preposition

εἰς: meaning 'into'; here it marks the relation signaled by preposition governing the following phrase.

δόξαν

glory

N1S ASF · δόξα

accusative substantive functioning as object or complement

→ heavenly praise and daily doxology

δόξα: meaning 'glory'; it serves as accusative substantive functioning as object or complement.

θεοῦ

God

N2 GSM · θεός

genitive modifier dependent on a neighboring head term

→ heavenly praise and daily doxology

θεός: meaning 'God'; it serves as genitive modifier dependent on a neighboring head term.

πατρός

father

N3 GSM · πατήρ

common noun within the clause

→ heavenly praise and daily doxology

πατήρ: meaning 'father'; it serves as common noun within the clause.

αμην

amen

I AMHN

particle or adverb marking discourse flow, emphasis, or time

→ heavenly praise and daily doxology

αμην: meaning 'amen'; conjunction or particle linking this unit with the surrounding discourse.

29 καθ' ἐκάστην ἡμέραν εὐλογήσω σε

Every day I will bless you,

Daily vow ASYNDETON

The hymn shifts from corporate acclamation to ongoing daily resolve. Praise is not occasional but habitual.

καθ'

every

P · κατά

preposition governing the following phrase

→ heavenly praise and daily doxology

καθ': meaning 'every'; here it marks the relation signaled by preposition governing the following phrase.

έκάστην

each

A1 ASF · έκαστος

nom adjectival form modifying or specifying a substantive

→ heavenly praise and daily doxology

έκαστος; meaning 'each'; it serves as nom adjectival form modifying or specifying a substantive.

ήμέραν

day

N1A ASF · ήμέρα

accusative element functioning as object or goal

→ heavenly praise and daily doxology

ήμέρα: meaning 'day'; it serves as accusative element functioning as object or goal.

εὐλογήσω

I will bless

VA AAS1S · εὐλογέω

main verbal form carrying the clause forward

→ heavenly praise and daily doxology

εὐλογέω: meaning 'I will bless'; it carries the action, process, or state of the clause; here it functions as main verbal form carrying the clause forward.

σε

you

RP AS · σύ

accusative element functioning as object or goal

→ heavenly praise and daily doxology

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative element functioning as object or goal.

30 καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα

and I will praise your name forever,

Eternal extension and

The daily vow stretches into the language of unending praise, linking present devotion with enduring doxology.

καὶ and C · καί <i>coordinating conjunction linking the next item or clause</i> → coordination καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	αἰνέσω I will praise VA AAS1S · αἰνέω <i>verbal form carrying the action, process, or state of the clause</i> → heavenly praise and daily doxology αἰνέω: meaning 'I will praise'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.	τὸ the RA ASN · ὁ <i>article marking the following noun or phrase</i> → participial force supplying attendant circumstance or description τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	ὄνομα name N3M ASN · ὄνομα <i>accusative term functioning as object, measure, or goal</i> → heavenly praise and daily doxology ὄνομα: meaning 'name'; it serves as accusative term functioning as object, measure, or goal.
σου you RP GS · σύ <i>gen pronominal form referring back or forward within the clause</i> → heavenly praise and daily doxology σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as gen pronominal form referring back or forward within the clause.	εἰς into P · εἰς <i>preposition governing the following phrase</i> → relation marked by the governing preposition εἰς: meaning 'into'; here it marks the relation signaled by preposition governing the following phrase.	τὸν the RA ASM · ὁ <i>article marking the following noun or phrase</i> → participial force supplying attendant circumstance or description τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	αἰῶνα age / forever N3W ASM · αἰών <i>accusative substantive functioning as object or complement</i> → heavenly praise and daily doxology αἰών: meaning 'age'; it serves as accusative substantive functioning as object or complement.

31 καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος

even forever and ever.

Eternal extension completed

ASYNDETON

The temporal horizon is strengthened again so that praise is imagined without terminus.

καὶ
and

C · καί

coordinating conjunction linking the next item or clause

→ coordination

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

εἰς
into

P · εἰς

preposition governing the following phrase

→ relation marked by the governing preposition

εἰς: meaning 'into'; here it marks the relation signaled by preposition governing the following phrase.

τὸν
the

RA ASM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

αἰῶνα
age / forever

N3W ASM · αἰών

accusative substantive functioning as object or complement

→ heavenly praise and daily doxology

αἰών: meaning 'age'; it serves as accusative substantive functioning as object or complement.

τοῦ
the

RA GSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

αἰῶνος
age / forever

N3W GSM · αἰών

genitive substantive expressing relation, possession, source, or description

→ heavenly praise and daily doxology

αἰών: meaning 'age'; it serves as genitive substantive expressing relation, possession, source, or description.

32 καταξίωσον κύριε καὶ τὴν ἡμέραν ταύτην

Count us worthy, O Lord, also on this day

Daily preservation requested

ASYNDETON

After vowing praise, the hymn asks for grace to live the day rightly. Worthiness is requested as gift, not presumed as possession.

καταξίωσον

count worthy

VA AAD2S · ἀξιόω + κατα

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

ἀξιόω + κατα: meaning 'count worthy'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

κύριε

Lord

N2 VSM · κύριος

substantive functioning within the clause according to context

→ heavenly praise and daily doxology

κύριος: meaning 'Lord'; it serves as substantive functioning within the clause according to context.

καὶ

and

C · καί

coordinating conjunction linking the next item or clause

→ coordination

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

τὴν

the

RA ASF · ὁ

article marking the following noun phrase

→ participial force supplying attendant circumstance or description

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

ἡμέραν

day

N1A ASF · ἡμέρα

accusative element functioning as object or goal

→ heavenly praise and daily doxology

ἡμέρα: meaning 'day'; it serves as accusative element functioning as object or goal.

ταύτην

this

RD ASF · οὗτος

acc pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

ταύτην: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as acc pronominal form referring back or forward within the clause.

33 ἀναμαρτήτους φυλαχθῆναι ἡμᾶς

to be kept without sin.

Daily preservation specified

ASYNDETON

The concrete request is moral preservation. The day is to be passed not merely safely but without falling into sin.

ἀναμαρτήτους

free from sin

A1B APM · ἀναμάρτητος

accusative element functioning within the clause

→ heavenly praise and daily doxology

ἀναμάρτητος: meaning 'free from sin'; it serves as accusative element functioning within the clause.

φυλαχθῆναι

to be kept

VQ APN · φυλάσσω

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

φυλάσσω: meaning 'to be kept'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

ἡμᾶς

us

RP AP · ἐγώ

acc pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as acc pronominal form referring back or forward within the clause.

34 εὐλογητὸς εἶ κύριε ὁ θεὸς τῶν πατέρων ἡμῶν

Blessed are you, Lord, God of our fathers,

Psalmic blessing ASYNDETON

The final movement takes up psalmic and liturgical blessing language, joining the present assembly to the faith of the fathers.

εὐλογητὸς

blessed

A1 NSM · εὐλογητός

nominal element functioning within the clause or phrase

→ heavenly praise and daily doxology

εὐλογητός: meaning 'blessed'; it serves as nominal element functioning within the clause or phrase.

εἶ

be

V9 PAI2S · εἰμί

finite verb advancing the action or assertion of the clause

→ present verbal form portraying the action as ongoing or immediate

εἰμί: meaning 'be'; it carries the action, process, or state of the clause; here it functions as finite verb advancing the action or assertion of the clause.

κύριε

Lord

N2 VSM · κύριος

substantive functioning within the clause according to context

→ heavenly praise and daily doxology

κύριος: meaning 'Lord'; it serves as substantive functioning within the clause according to context.

ὁ

the

RA NSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

θεός

God

N2 NSM · θεός

nominative substantive functioning as subject, predicate, or list item

→ heavenly praise and daily doxology

θεός: meaning 'God'; it serves as nominative substantive functioning as subject, predicate, or list item.

τῶν

the

RA GPM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

πατέρων

fathers

N3 GPM · πατήρ

genitive modifier dependent on a neighboring head term

→ heavenly praise and daily doxology

πατήρ: meaning 'fathers'; it serves as genitive modifier dependent on a neighboring head term.

ἡμῶν

our

RP GP · ἐγώ

gen pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as gen pronominal form referring back or forward within the clause.

35 καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας ἀμην

and praised and glorified is your name forever. Amen.

Blessing expanded and

The blessing of the Lord flows into the blessing of his name. Praise now echoes through inherited liturgical language.

καὶ

and

C · καί

coordinating conjunction linking the next item or clause

→ coordination

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

αἰνετὸν

praised

A1 NSN · αἰνετός

nominative element functioning as subject, predicate, or apposition

→ heavenly praise and daily doxology

αἰνετός: meaning 'praised'; it serves as nominative element functioning as subject, predicate, or apposition.

καὶ

and

C · καί

coordinating conjunction linking the next item or clause

→ coordination

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

δεδοξασμένον

glorified

VT · χμπασμ δοξάζω

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

χμπασμ δοξάζω: meaning 'glorified'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

τὸ the RA NSN · ὁ <i>article marking the following noun or phrase</i> → participial force supplying attendant circumstance or description τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	ὄνομά name N3M NSN · ὄνομα <i>nominal element functioning within the clause or phrase</i> → heavenly praise and daily doxology ὄνομα: meaning 'name'; it serves as nominal element functioning within the clause or phrase.	σου you RP GS · σὺ <i>gen pronominal form referring back or forward within the clause</i> → heavenly praise and daily doxology σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as gen pronominal form referring back or forward within the clause.	εἰς into P · εἰς <i>preposition governing the following phrase</i> → relation marked by the governing preposition εἰς: meaning 'into'; here it marks the relation signaled by preposition governing the following phrase.
τοὺς the RA APM · ὁ <i>article marking the following noun phrase</i> → participial force supplying attendant circumstance or description τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.	αἰῶνας ages N3W APM · αἰών <i>nominal element functioning within the clause or phrase</i> → heavenly praise and daily doxology αἰών: meaning 'ages'; it serves as nominal element functioning within the clause or phrase.	αμην amen I AMHN <i>particle or adverb marking discourse flow, emphasis, or time</i> → heavenly praise and daily doxology αμην: meaning 'amen'; conjunction or particle linking this unit with the surrounding discourse.	

36 εὐλογητὸς εἶ κύριε δίδαξόν με τὰ δικαιώματά σου

Blessed are you, Lord; teach me your ordinances.

Instruction petition ASYNDETON

The doxology turns instructional. Blessing God includes asking to be taught how to live under his statutes.

εὐλογητὸς

blessed

A1 NSM · εὐλογητός

nominal element functioning within the clause or phrase

→ heavenly praise and daily doxology

εὐλογητός: meaning 'blessed'; it serves as nominal element functioning within the clause or phrase.

εἶ

be

V9 PAI2S · εἰμί

finite verb advancing the action or assertion of the clause

→ present verbal form portraying the action as ongoing or immediate

εἰμί: meaning 'be'; it carries the action, process, or state of the clause; here it functions as finite verb advancing the action or assertion of the clause.

κύριε

Lord

N2 VSM · κύριος

substantive functioning within the clause according to context

→ heavenly praise and daily doxology

κύριος: meaning 'Lord'; it serves as substantive functioning within the clause according to context.

δίδαξόν

teach

VA AAD2S · διδάσκω

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

διδάσκω: meaning 'teach'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

με

me

RP AS · ἐγώ

pronominal form referring to the participant(s) already in view

→ heavenly praise and daily doxology

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as pronominal form referring to the participant(s) already in view.

τὰ

the

RA APN · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

δικαιώματά

ordinances

N3M APN · δικαίωμα

accusative element functioning as object, extent, or goal

→ heavenly praise and daily doxology

δικαίωμα: meaning 'ordinances'; it serves as accusative element functioning as object, extent, or goal.

σου

you

RP GS · σύ

gen pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as gen pronominal form referring back or forward within the clause.

37 εὐλογητὸς εἶ κύριε δίδαξόν με τὰ δικαιώματά σου

Blessed are you, Lord; teach me your ordinances.

Instruction petition repeated

ASYNDETON

The repetition gives the petition insistence and rhythm, fitting the pedagogical tone of the closing section.

εὐλογητὸς

blessed

A1 NSM · εὐλογητός

nominal element functioning within the clause or phrase

→ heavenly praise and daily doxology

εὐλογητός: meaning 'blessed'; it serves as nominal element functioning within the clause or phrase.

εἶ

be

V9 PAI2S · εἰμί

finite verb advancing the action or assertion of the clause

→ present verbal form portraying the action as ongoing or immediate

εἰμί: meaning 'be'; it carries the action, process, or state of the clause; here it functions as finite verb advancing the action or assertion of the clause.

κύριε

Lord

N2 VSM · κύριος

substantive functioning within the clause according to context

→ heavenly praise and daily doxology

κύριος: meaning 'Lord'; it serves as substantive functioning within the clause according to context.

δίδαξόν

teach

VA AAD2S · διδάσκω

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

διδάσκω: meaning 'teach'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

με

me

RP AS · ἐγώ

pronominal form referring to the participant(s) already in view

→ heavenly praise and daily doxology

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as pronominal form referring to the participant(s) already in view.

τὰ

the

RA APN · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

δικαιώματά

ordinances

N3M APN · δικαίωμα

accusative element functioning as object, extent, or goal

→ heavenly praise and daily doxology

δικαίωμα: meaning 'ordinances'; it serves as accusative element functioning as object, extent, or goal.

σου

you

RP GS · σύ

gen pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as gen pronominal form referring back or forward within the clause.

38 εὐλογητὸς εἶ κύριε δίδαξόν με τὰ δικαιώματά σου

Blessed are you, Lord; teach me your ordinances.

Instruction petition intensified

ASYNDETON

A third repetition presses desire for instruction beyond a passing request into sustained dependence.

εὐλογητός

blessed

A1 NSM · εὐλογητός

nominal element functioning within the clause or phrase

→ heavenly praise and daily doxology

εὐλογητός: meaning 'blessed'; it serves as nominal element functioning within the clause or phrase.

εἶ

be

V9 PAI2S · εἶμι

finite verb advancing the action or assertion of the clause

→ present verbal form portraying the action as ongoing or immediate

εἶμι: meaning 'be'; it carries the action, process, or state of the clause; here it functions as finite verb advancing the action or assertion of the clause.

κύριε

Lord

N2 VSM · κύριος

substantive functioning within the clause according to context

→ heavenly praise and daily doxology

κύριος: meaning 'Lord'; it serves as substantive functioning within the clause according to context.

δίδαξόν

teach

VA AAD2S · διδάσκω

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

διδάσκω: meaning 'teach'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

με

me

RP AS · ἐγώ

pronominal form referring to the participant(s) already in view

→ heavenly praise and daily doxology

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as pronominal form referring to the participant(s) already in view.

τὰ

the

RA APN · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

δικαιώματά

ordinances

N3M APN · δικαίωμα

accusative element functioning as object, extent, or goal

→ heavenly praise and daily doxology

δικαίωμα: meaning 'ordinances'; it serves as accusative element functioning as object, extent, or goal.

σου

you

RP GS · σύ

gen pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as gen pronominal form referring back or forward within the clause.

39 κύριε καταφυγή ἐγενήθης ἡμῖν ἐν γενεᾷ καὶ γενεᾷ

Lord, you have become a refuge for us from generation to generation.

Refuge confession ASYNDETON

The prayer now sounds like psalmic trust. God is confessed as a dwelling-place that endures across generations.

κύριε

Lord

N2 VSM · κύριος

substantive functioning within the clause according to context

→ heavenly praise and daily doxology

κύριος: meaning 'Lord'; it serves as substantive functioning within the clause according to context.

καταφυγή

refuge

N1 NSF · καταφυγή

nominative element functioning as subject, predicate, or apposition

→ heavenly praise and daily doxology

καταφυγή: meaning 'refuge'; it serves as nominative element functioning as subject, predicate, or apposition.

ἐγενήθης

you have become

VCI API2S · γίγνομαι

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

γίγνομαι: meaning 'you have become'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

ἡμῖν

to us

RP DP · ἐγώ

pronominal form functioning as a dative complement

→ heavenly praise and daily doxology

ἡμῖν: meaning 'to us'; pronoun marking person, possession, or reference within the clause; here it functions as pronominal form functioning as a dative complement.

ἐν

in

P · ἐν

preposition governing the following phrase

→ relation marked by the governing preposition

ἐν: meaning 'in'; here it marks the relation signaled by preposition governing the following phrase.

γενεᾷ

generation

N1A DSF · γενεά

dative nominal element marking relation, instrument, sphere, or recipient

→ heavenly praise and daily doxology

γενεά: meaning 'generation'; it serves as dative nominal element marking relation, instrument, sphere, or recipient.

καὶ

and

C · καί

coordinating conjunction linking the next item or clause

→ coordination

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

γενεᾷ

generation

N1A DSF · γενεά

dative nominal element marking relation, instrument, sphere, or recipient

→ heavenly praise and daily doxology

γενεά: meaning 'generation'; it serves as dative nominal element marking relation, instrument, sphere, or recipient.

40 ἐγὼ εἶπα κύριε ἐλέησόν με

I said, Lord, have mercy on me;

Personal plea ASYNDETON

Corporate doxology narrows into individual voice. The speaker places himself personally beneath the mercy already sought for all.

ἐγώ

I

RP NS · ἐγώ

nom pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as nom pronominal form referring back or forward within the clause.

εἶπα

I said

VAI AAI1S · εἶπον

finite verbal predicate carrying the clause action

→ aorist verbal form viewing the action as a whole

εἶπον: meaning 'I said'; it carries the action, process, or state of the clause; here it functions as finite verbal predicate carrying the clause action.

κύριε

Lord

N2 VSM · κύριος

substantive functioning within the clause according to context

→ heavenly praise and daily doxology

κύριος: meaning 'Lord'; it serves as substantive functioning within the clause according to context.

ἐλέησόν

to have mercy on

VA AAD2S · ἐλεέω

verbal form carrying the action or command of the clause

→ imperativ verbal form directing the hearer

ἐλεέω: meaning 'to have mercy on'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action or command of the clause.

με

me

RP AS · ἐγώ

pronominal form referring to the participant(s) already in view

→ heavenly praise and daily doxology

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as pronominal form referring to the participant(s) already in view.

41 ἰάσαι τὴν ψυχὴν μου ὅτι ἥμαρτόν σοι

heal my soul, because I have sinned against you.

Confession and healing plea

ASYNDETON

Mercy is specified as healing, and healing is tied to confessed sin. The final section holds together guilt, sickness, and restoration.

ἰάσαι

heal

VA AAD2S · ἰάομαι

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

ἰάομαι: meaning 'heal'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

τὴν

the

RA ASF · ὁ

article marking the following noun phrase

→ participial force supplying attendant circumstance or description

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

ψυχὴν

soul

N1 ASF · ψυχή

accusative element functioning as object or goal

→ heavenly praise and daily doxology

ψυχή: meaning 'soul'; it serves as accusative element functioning as object or goal.

μου

my

RP GS · ἐγώ

pronominal form referring to the participant(s) already in view

→ heavenly praise and daily doxology

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as pronominal form referring to the participant(s) already in view.

ὅτι

that

C · ὅτι

connective or subordinator structuring the clause

→ coordination

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

ἡμαρτόν

I sinned

VBI AA11S · ἡμαρτάνω

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

ἡμαρτάνω: meaning 'I sinned'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

σοι

to you

RP DS · σύ

pronominal form referring to the participant(s) already in view

→ heavenly praise and daily doxology

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as pronominal form referring to the participant(s) already in view.

42 κύριε πρὸς σὲ κατέφυγα

Lord, I have fled to you;

Refuge renewed ASYNDETON

The personal speaker now declares where safety lies. Refuge is not abstract doctrine but enacted trust.

κύριε

Lord

N2 VSM · κύριος

substantive functioning within the clause according to context

→ heavenly praise and daily doxology

κύριος: meaning 'Lord'; it serves as substantive functioning within the clause according to context.

πρὸς

to

P · πρὸς

preposition governing a following complement phrase

→ relation marked by the governing preposition

πρὸς: meaning 'to'; here it marks the relation signaled by preposition governing a following complement phrase.

σέ

you

RP AS · σύ

acc pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as acc pronominal form referring back or forward within the clause.

κατέφυγα

I fled for refuge

VAI AAD1S · φύγω + κατα

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

φύγω + κατα: meaning 'I fled for refuge'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

43 δίδαξόν με τοῦ ποιεῖν τὸ θέλημά σου ὅτι σὺ εἶ ὁ θεός μου

teach me to do your will, because you are my God;

Obedience petition ASYNDETON

Instruction is now aimed at obedience. To know God as one's God is to ask to be shaped into doing his will.

δίδαξόν

teach

VA AAD2S · διδάσκω

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

διδάσκω: meaning 'teach'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

με

me

RP AS · ἐγώ

pronominal form referring to the participant(s) already in view

→ heavenly praise and daily doxology

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as pronominal form referring to the participant(s) already in view.

τοῦ

the

RA GSN · ὁ

article marking the following noun phrase

→ participial force supplying attendant circumstance or description

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

ποιεῖν

do / make

V2 PAN · ποιέω

finite verb advancing the action or assertion of the clause

→ imperfective infinitive

ποιέω: meaning 'do'; it carries the action, process, or state of the clause; here it functions as finite verb advancing the action or assertion of the clause.

τὸ

the

RA ASN · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

θέλημά

desire / will

N3M ASN · θέλημα

noun functioning within the clause or phrase

→ heavenly praise and daily doxology

θέλημα: meaning 'desire'; it serves as noun functioning within the clause or phrase.

σου

you

RP GS · σύ

gen pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as gen pronominal form referring back or forward within the clause.

ὅτι

that

C · ὅτι

connective or subordinator structuring the clause

→ coordination

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

σύ

you

RP NS · σύ

nom pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as nom pronominal form referring back or forward within the clause.

εἶ

be

V9 PAI2S · εἶμι

finite verb advancing the action or assertion of the clause

→ present verbal form portraying the action as ongoing or immediate

εἶμι: meaning 'be'; it carries the action, process, or state of the clause; here it functions as finite verb advancing the action or assertion of the clause.

ὁ

the

RA NSM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

θεός

God

N2 NSM · θεός

head noun within the clause

→ heavenly praise and daily doxology

θεός: meaning 'God'; it serves as head noun within the clause.

μου

my

RP GS · ἐγώ

pronominal form referring to the participant(s) already in view

→ heavenly praise and daily doxology

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as pronominal form referring to the participant(s) already in view.

44 ὅτι παρὰ σοὶ πηγή ζωῆς

because with you is the fountain of life,

Ground in God as life-source because

The request for obedient life rests on God himself as the source from which life springs.

ὅτι

that

C · ὅτι

connective or subordinator structuring the clause

→ coordination

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

παρὰ

from

P · παρὰ

preposition governing a following complement phrase

→ relation marked by the governing preposition

παρὰ: meaning 'from'; here it marks the relation signaled by preposition governing a following complement phrase.

σοὶ

you

RP DS · σύ

pronominal element functioning within the clause or phrase

→ heavenly praise and daily doxology

σοὶ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as pronominal element functioning within the clause or phrase.

πηγή

fountain

N1 NSF · πηγή

nominative substantive functioning within the clause

→ heavenly praise and daily doxology

πηγή: meaning 'fountain'; it serves as nominative substantive functioning within the clause.

ζωῆς

life

N1 GSF · ζωή

nominal element functioning within the clause or phrase

→ heavenly praise and daily doxology

ζωῆς: meaning 'life'; it serves as nominal element functioning within the clause or phrase.

45 ἐν τῷ φωτί σου ὁψόμεθα φῶς

in your light we shall see light.

Light confession ASYNDETON

Life-source becomes light-source. The doxology ends in illumination, where vision itself depends on divine light.

ἐν

in

P · ἐν

preposition governing the following phrase

→ relation marked by the governing preposition

ἐν: meaning 'in'; here it marks the relation signaled by preposition governing the following phrase.

τῷ

the

RA DSN · ὁ

article marking the following noun phrase

→ participial force supplying attendant circumstance or description

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

φωτί

light

N3T DSN · φῶς

dative element marking means, sphere, recipient, or reference

→ heavenly praise and daily doxology

φῶς: meaning 'light'; it serves as dative element marking means, sphere, recipient, or reference.

σου

you

RP GS · σὺ

gen pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as gen pronominal form referring back or forward within the clause.

ὁψόμεθα

see

VF FMI1P · ὁράω

Finite verb / predicate

→ middle verbal form highlighting the subject's participation in the action

ὁράω: meaning 'see'; it carries the action, process, or state of the clause; here it functions as Finite verb / predicate.

φῶς

light

N3T ASN · φῶς

accusative element functioning as object, goal, or extent

→ heavenly praise and daily doxology

φῶς: meaning 'light'; it serves as accusative element functioning as object, goal, or extent.

46 παράτεινον τὸ ἔλεός σου τοῖς γινώσκουσίν σε

Extend your mercy to those who know you.

Closing appeal for steadfast mercy

ASYNDETON

The final line broadens once more from the individual to the community of knowers. The hymn closes by asking that divine mercy continue over all who belong to God.

παράτεινον

extend

VA AAD2S · τείνω + παρᾶ

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

τείνω + παρᾶ: meaning 'extend'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

τὸ

the

RA ASN · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

ἔλεός

mercy

N3E ASN · ἔλεος

object of κατά

→ heavenly praise and daily doxology

ἔλεος: meaning 'mercy'; it serves as object of κατά.

σου

you

RP GS · σύ

gen pronominal form referring back or forward within the clause

→ heavenly praise and daily doxology

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as gen pronominal form referring back or forward within the clause.

τοῖς

the

RA DPM · ὁ

article marking the following noun or phrase

→ participial force supplying attendant circumstance or description

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

γινώσκουσίν

those knowing

V1 PAI3P · γινώσκω

verbal form carrying the action, process, or state of the clause

→ heavenly praise and daily doxology

γινώσκω: meaning 'those knowing'; it carries the action, process, or state of the clause; here it functions as verbal form carrying the action, process, or state of the clause.

σε

you

RP AS · σύ

accusative element functioning as object or goal

→ heavenly praise and daily doxology

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative element functioning as object or goal.

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.