

1 Thessalonians 1 — clausal layout

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α' Α'

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

independent participial relative purpose cause comparative content phrase modifier dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

The superscription and greeting 1:1

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος independent — the senders — three names, no titles; a verbless superscription

τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ phrase modifier — dative of address — the church located 'in' the Father and the Lord

χάρις ὑμῖν καὶ εἰρήνη.

independent — the greeting — the shortest form in Paul (no expansion here)

The thanksgiving — one sentence and its overflow 1:2–10

VV. 2–5 — THE THANKSGIVING PROPER: MAKING MENTION, REMEMBERING, KNOWING

- 2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν independent — the chapter's one main verb — everything to v. 5 hangs here
- μνεῖαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως participial — manner — participle 1; ἀδιαλείπτως read forward with μνημονεύοντες (v. 3)
- 3 μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ participial — participle 2 — the faith–love–hope triad; τοῦ κυρίου read with ἐλπίδος
- ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν, phrase modifier — read with μνημονεύοντες — the remembering done before God, not with ἐλπίδος
- 4 εἰδότες, ἀδελφοὶ ἡγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν ὑμῶν, participial — participle 3 — causal, with the vocative folded in: beloved and chosen
- 5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον content — exegetical ὅτι — how the election is known: the gospel's arrival
- ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ ἐν πληροφορίᾳ πολλῇ, phrase modifier — the correction — elliptical; the triple ἐν of the gospel's real mode
- καθὼς οἴδατε comparative — appeal to their memory — the first of the letter's οἴδατε refrains
- οἵοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. content — indirect question — ἐγενήθημεν answers ἐγενήθη: the preachers matched the message

VV. 6–7 — THE OVERFLOW BEGINS: IMITATORS MADE A MODEL

- 6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, independent — the turn — a fresh main clause; the chain of imitation runs up to the Lord himself
- δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, participial — the circumstance — affliction and Spirit-given joy together, the mark of imitation
- 7 ὥστε γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. purpose — ὥστε result — imitators turned exemplar; the πᾶσιν sweep across both provinces

8	ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ,	cause — γάρ — the model claim grounded: the word rang out (ἐξήχηται) from you
	ἀλλ' ἐν παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελέλυθεν,	cause — the ἀλλά counterpart — a second finite verb widens the range to everywhere
	ὥστε μὴ χρειᾶν ἔχειν ἡμᾶς λαλεῖν τι·	purpose — ὥστε result — the report has outrun the reporters
9	αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν	cause — γάρ — why nothing need be said: the hearers do the telling
	ὅποιαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς,	content — indirect question 1 — the εἴσοδος, the missionaries' entrance
	καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων	content — indirect question 2 — the conversion itself, in the converts' own telling
	δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ,	purpose — purpose infinitive 1 — the turn was toward service
10	καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν,	purpose — purpose infinitive 2 — service and expectation, the letter's whole ethic in seed
	ὃν ἤγειρεν ἐκ τῶν νεκρῶν,	relative — on τὸν υἱόν — the awaited one identified by the resurrection
	Ἰησοῦν τὸν ρυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.	phrase modifier — apposition — the name last: Jesus, the present-tense rescuer (ρυόμενον) from the wrath to come

Analysis. The whole chapter after the greeting hangs from a single purple main verb: Εὐχαριστοῦμεν (v. 2). Three teal participles carry the thanksgiving — making mention, remembering, knowing — all anchored on that one verb, with the famous faith-love-hope triad kept whole inside the μνημονεύοντες line. The third participle, εἰδότες, opens downward into a blue ὅτι clause (the evidence of election: the gospel's arrival in power, not word only), and from v. 6 the sentence overflows rather than ends: a fresh main clause (you became imitators) steps out to the margin, but everything after it descends again — an amber ὥστε result (you became a model), a green γάρ ground (the word has sounded forth),

a second ὥστε (no need to speak), a second γάρ (they themselves report), twin blue indirect questions, and the twin purpose infinitives δουλεύειν and ἀναμένειν — so the paragraph stair-steps to depth 7 at the closing apposition, Ἰησοῦν τὸν ῥυόμενον. Cruxes the layout takes a side on: ἀδιαλείπτως (end of v. 2) is read forward with μνημονεύοντες rather than backward with μνείαν ποιούμενοι; ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν (v. 3) is taken with μνημονεύοντες (remembering before God) rather than with τῆς ἐλπίδος; τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ is read with ἐλπίδος alone (hope in our Lord); the ὅτι of v. 5 is exegetical of τὴν ἐκλογὴν (how we know your election) rather than merely causal; and the infinitives of vv. 9–10 are purpose infinitives on ἐπεστρέψατε — the turn was for serving and for waiting.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.