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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The First Epistle to the Thessalonians, Chapter 1

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α' 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.

## Discourse structure of the chapter

- A · 1:1      **Salutation**  
The epistolary opening: three named senders (Paul, Silvanus, Timothy) to the church of the Thessalonians, located 'in God the Father and the Lord Jesus Christ,' with the compressed grace-and-peace greeting.
- 
- B · 1:2–3      **Thanksgiving: faith, love, and hope**  
The thanksgiving period opens with constant gratitude and remembrance in prayer (2), grounded in the famous triad — their work of faith, labor of love, and endurance of hope in our Lord Jesus Christ before God (3).

C · 1:4–5

### Their election evidenced by the gospel's power

Paul knows their election (4) because the gospel came to them not in word only but in power, in the Holy Spirit, and in full conviction — borne out by the kind of men the missionaries proved to be among them (5).

D · 1:6–7

### Imitators who became a model

They became imitators of Paul and of the Lord by receiving the word amid affliction with Spirit-given joy (6), so that they became a pattern to all the believers in Macedonia and Achaia (7).

E · 1:8–10

### Their faith resounding; conversion from idols to await the Son

From them the word of the Lord has sounded forth so that their faith is known everywhere (8); others report the missionaries' welcome and the Thessalonians' turning from idols to serve the living and true God (9) and to await his Son from heaven, Jesus who delivers from the coming wrath (10).

## 1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη.

Paul and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: grace to you and peace.

LETTER OPENING **ASYNDETON** The epistolary superscription: three named senders, the addressee church identified by city, its existence located 'in God the Father and the Lord Jesus Christ,' and the briefest of Paul's grace-and-peace greetings.

### Παῦλος

Paul

Nominative

subject (nominative of address/superscription)

Παῦλος: the apostle's Roman cognomen; named first as principal author, though notably without his apostolic title here — a warm, peer-level address to a beloved church.

### καὶ

and

coordinating conjunction

### Σιλουανὸς

Silvanus

Nominative

subject (coordinate)

Σιλουανός: Silvanus (the Silas of Acts), Paul's co-worker on the second missionary journey and co-founder of the Thessalonian church.

### καὶ

and

coordinating conjunction

## Τιμόθεος

Timothy

Nominative

*subject (coordinate)*

Τιμόθεος; Timothy, Paul's young associate (cf. Acts 16–17); the three together evangelized Thessalonica, hence the plural verbs of thanksgiving that follow.

## τῇ

to the

Dative

*article*

## ἐκκλησία

church

Dative

*indirect object (addressee)*

ἐκκλησία: 'assembly, gathering'; the called-out congregation — the local body of believers gathered in one city.

## Θεσσαλονικέων

of the Thessalonians

Genitive

*genitive of identification/relationship*

Θεσσαλονικεύς: 'a Thessalonian'; the inhabitants of Thessalonica, capital of the Roman province of Macedonia — Paul addresses the believing community among them.

## ἐν

in

*preposition + dative (sphere)*

## θεῷ

God

Dative

*dat. of sphere (locus of existence)*

θεός; God; the church's distinctive sphere of being — it exists 'in' God and the Lord, not merely as a civic assembly.

## πατρί

Father

Dative

*apposition to θεῷ*

πατήρ: 'Father'; the relational name for God characteristic of the new-covenant family.

## καί

and

*coordinating conjunction*

## κυρίῳ

the Lord

Dative

*dat. of sphere (coordinate w/ θεῷ)*

κύριος: 'Lord'; the LXX rendering of YHWH, here set in parallel with the Father as the joint sphere of the church's life — an implicit high Christology.

## Ἰησοῦ

Jesus

Dative

*apposition to κυρίῳ*

## Χριστῷ

Christ

Dative

*apposition*

Χριστός: 'Anointed', Messiah; here functionally a name-title for Jesus.

## χάρις

grace

Nominative

*subject (nom. in greeting formula)*

χάρις: 'grace'; Paul reshapes the conventional Greek χαίρειν greeting into 'grace' — God's unmerited favor.

ὑμῖν

to you

Dative

*dat. of recipient*

καὶ

and

*coordinating conjunction*

εἰρήνη

peace

Nominative

*subject (coordinate)*

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and well-being; the second half of the doubled blessing. This earliest letter gives the greeting in its barest form, later expanded with 'from God our Father.'

## 2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν μνησίαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως

We give thanks to God always for all of you, making mention of you in our prayers, unceasingly

**THANKSGIVING** **ASYNDETON** The thanksgiving period opens the letter body: the plural 'we give thanks' embraces all three senders, gratitude is constant and inclusive ('always ... for all!'), and it is woven into ongoing intercession.

Εὐχαριστοῦμεν

we give thanks

Pres Act Indic 1 Pl · εὐχαριστέω

*main verb*

→ customary present

εὐχαριστέω: 'give thanks'; the standard verb opening a Pauline thanksgiving period — the plural here voices all three named senders.

τῷ

the

Dative

*article*

θεῷ

God

Dative

*indirect object (recipient of thanks)*

θεός: God; the one to whom thanksgiving is directed — the source of all that is praised in the church.

πάντοτε

always

*adverb (frequency)*

πάντοτε: 'always, at all times'; the constancy of Paul's gratitude — a recurring note in the letter (cf. 2:13; 5:16–18).

περὶ

for

*preposition + genitive (reference)*

πάντων

all

Genitive

*attributive adjective*

παῖς: 'all, every'; the gratitude is undifferentiated – for every member, not a favored few.

ὑμῶν

of you

Genitive

*object of περί*

μνείαν

mention/remembrance

Accusative

*direct object (cognate w/ ποιούμενοι)*

μνεία: 'remembrance, mention'; μνείαν ποιῶμαι is an idiom, 'I make mention / remember (in prayer).'

ποιούμενοι

making

Pres Mid Ptc · Nom Pl Masc · ποιέω

*adverbial ptc. (manner/attendant circ.)*

→ present (concurrent)

ποιέω (mid.): in the idiom μνείαν ποιούμενοι, 'making mention'; the thanksgiving is enacted within their praying.

ἐπὶ

in/at

*preposition + genitive (occasion)*

τῶν

the

Genitive

*article*

προσευχῶν

prayers

Genitive

*object of ἐπί (occasion)*

προσευχή: 'prayer'; the regular occasions of intercession in which the remembrance occurs.

ἡμῶν

our

Genitive

*genitive of possession*

ἀδιαλείπτως

unceasingly

*adverb (manner) – taken with the v.3 participle*

ἀδιαλείπτως: 'without intermission, unceasingly'; positioned to lead into v.3 ('unceasingly remembering'), it underscores the steady constancy of their intercession (cf. 5:17).

3 μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

remembering your work of faith and labor of love and endurance of hope in our Lord Jesus Christ, before our God and Father,

GROUND OF THANKSGIVING ASYNDETON A second participle subordinate to v.2's thanksgiving, supplying its content: the celebrated triad of faith, love, and hope — each genitive naming both the virtue and the activity it produces — held up before God.

**μνημονεύοντες**

remembering

Pres Act Ptc · Nom Pl Masc · μνημονεύω  
*adverbial ptc. (manner) parallel to ποιούμενοι*

→ present (concurrent)

μνημονεύω: 'remember, call to mind, mention'; here the active recollection of the Thessalonians' visible Christian life before God.

**ὑμῶν**

your

Genitive  
*genitive of possession (governs the triad)*

**τοῦ**

the

Genitive  
*article*

**ἔργου**

work

Genitive  
*object of μνημονεύοντες (1st member)*

ἔργον: 'work, deed'; faith is not idle — it produces action. The genitive τῆς πίστεως specifies the work that faith does.

**τῆς**

of the

Genitive  
*article*

**πίστεως**

of faith

Genitive  
*subjective/source genitive (faith's work)*

πίστις: 'faith, trust'; the first member of the triad — faith expressing itself in concrete work (cf. Gal 5:6).

**καὶ**

and

*coordinating conjunction*

**τοῦ**

the

Genitive  
*article*

## κόπου

labor

Genitive

*object of μνημονεύοντες (2nd member)*

κόπος: 'toil, wearisome labor'; stronger than ἔργον — effort to the point of fatigue. Love does not merely act but spends itself.

## τῆς

of the

Genitive

*article*

## ἀγάπης

of love

Genitive

*subjective/source genitive (love's labor)*

ἀγάπη: 'love'; the second member — self-giving love that labors to the point of toil for others.

## καὶ

and

*coordinating conjunction*

## τῆς

the

Genitive

*article*

## ὑπομονῆς

endurance

Genitive

*object of μνημονεύοντες (3rd member)*

ὑπομονή: 'steadfast endurance' (lit. 'remaining under'); active perseverance under pressure, not passive resignation.

## τῆς

of the

Genitive

*article*

## ἐλπίδος

of hope

Genitive

*subjective/source genitive (hope's endurance)*

ἐλπίς: 'hope'; the third member — confident expectation of Christ's return that sustains endurance. The triad faith-love-hope recurs in Paul (1 Cor 13:13).

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*objective genitive (hope set on the Lord)*

κύριος: 'Lord'; the object and ground of the hope — their endurance is anchored in the returning Christ.

## ἡμῶν

our

Genitive

*genitive of relationship*

## Ἰησοῦ

Jesus

Genitive

*apposition to κυρίου*

## Χριστοῦ

Christ

Genitive

*apposition*

## ἔμπροσθεν

before

*improper preposition + genitive (place)*

ἔμπροσθεν: 'in front of, before'; the triad of virtues is recalled 'before God' — either as the place of Paul's remembering (coram Deo) or the audience before whom their works are displayed.

## τοῦ

the

Genitive

*article*

## θεοῦ

God

Genitive

*object of ἔμπροσθεν*

καὶ  
and

*coordinating conjunction (one referent)*

πατὴρ

Father

Genitive

*apposition to θεοῦ (single article)*

πατήρ: 'Father'; 'our God and Father' under one article — a single referent named twice for relational warmth.

ἡμῶν

our

Genitive

*genitive of relationship*

#### 4 εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν ὑμῶν,

knowing, brothers loved by God, your election,

GROUND OF THANKSGIVING (CAUSE) ASYNDETON A third participle (causal) extending the thanksgiving: Paul gives thanks because he knows their election — and the direct address 'brothers loved by God' itself voices the assurance of that electing love.

εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

*causal adverbial participle*

→ *intensive perfect (settled knowledge)*

οἶδα: 'know' (perfect with present force); a confident, settled knowledge — Paul is certain of their election, not merely hopeful.

ἀδελφοί

brothers

Vocative

*vocative of direct address*

ἀδελφός: 'brother'; the family term for fellow believers — Paul's most frequent address in this affectionate letter (cf. 2:1, 9, 14).

ἠγαπημένοι

loved

Perf Pass Ptc · Voc Pl Masc · ἀγαπάω

*attributive ptc. modifying ἀδελφοί*

→ *intensive perfect (abiding state)*

ἀγαπάω: 'love'; the perfect passive marks a love already bestowed and abiding — 'having been (and remaining) loved by God,' the ground of election.

ὑπὸ

by

*preposition + genitive (agency)*

θεοῦ

God

Genitive

*genitive of agency (the one who loves)*

θεός: God; the agent of the love — their belovedness originates wholly in God, prior to and underlying their election.

τήν

the

Accusative

*article*

ἐκλογήν

election

Accusative

*direct object of εἰδότες*

ἐκλογή: 'choosing, election' (from ἐκλέγομαι, 'pick out'); God's gracious selection of them — known here by the gospel's effect (v.5).

ὑμῶν

your

Genitive

*genitive of relationship*

5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς.

because our gospel did not come to you in word only, but also in power and in the Holy Spirit and in much full conviction — just as you know what kind of men we proved to be among you for your sake.

EVIDENCE (BASIS OF KNOWLEDGE) ὅτι The ground of Paul's certainty of their election: the gospel arrived not as bare words but with divine power, the Spirit, and deep conviction — confirmed by the missionaries' own conduct among them.

ὅτι

because

*causal conjunction (grounds εἰδότες)*

ὅτι: 'because, that'; here giving the evidential ground on which Paul knows their election — the manner of the gospel's coming.

τὸ

the

Nominative

*article*

εὐαγγέλιον

gospel

Nominative

*subject*

εὐαγγέλιον: 'good news!'; 'our gospel' = the gospel we preached — not a different message but the apostolic proclamation as it came through them.

ἡμῶν

our

Genitive

*genitive of relationship (preached by us)*

οὐκ

not

*negative particle*

ἔγενήθη

came/proved to be

Aor Pass Indic 3 Sg · γίνομαι

*main verb (ὅτι clause)*

→ constative aorist

γίνομαι: 'become, come to be'; the aorist passive (deponent in sense) — the gospel 'came to be / arrived' among them in a particular manner.

εἰς

to

*preposition + accusative (direction/goal)*

ὑμᾶς

you

Accusative

*object of εἰς (recipients)*

ἐν

in

*preposition + dative (manner/sphere)*

λόγῳ

word

Dative

*dat. of manner (mere speech)*

λόγος: 'word, speech'; the gospel was not mere rhetoric or empty talk — the οὐ ... μόνον concedes it came in word, but not only so.

μόνον

only

*adverb (restrictive)*

μόνον: 'only'; the limiting adverb — 'not in word only,' setting up the climactic 'but also.'

ἀλλὰ

but

*adversative conjunction (strong contrast)*

ἀλλὰ: 'but'; the strong adversative introducing the positive triad that follows.

καὶ

also

*adverbial/ascensive conjunction*

ἐν

in

*preposition + dative (manner/means)*

δυνάμει

power

Dative

*dat. of manner/means*

δύναμις: 'power, might'; the effective force accompanying the preaching — possibly miraculous, certainly transformative.

καὶ

and

*coordinating conjunction*

ἐν

in

*preposition + dative (sphere/agency)*

πνεύματι

Spirit

Dative

*dat. of agency/sphere*

πνεῦμα: 'Spirit'; the Holy Spirit as the agent who made the word effective — the divine power was personal and present.

ἀγίῳ

Holy

Dative

*attributive adjective*

ἅγιος: 'holy'; qualifying πνεῦμα — the Holy Spirit, not merely an inward enthusiasm.

καὶ

and

*coordinating conjunction*

ἐν

in

*preposition + dative (manner)*

πληροφορία

full conviction

Dative

*dat. of manner*

πληροφορία: 'full assurance, complete conviction' (from πληροφορέω, 'fill fully'); the settled certainty with which the gospel was preached and received.

πολλῆ

much

Dative

*attributive adjective*

πολύς: 'much, great'; intensifying the assurance — not a tentative but a deeply confident proclamation.

καθώς

just as

*comparative conjunction*

καθώς: 'just as, even as'; appealing to the readers' own knowledge as corroborating witnesses.

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

*main verb (comparative clause)*

→ *intensive perfect (present knowledge)*

οἶδα: 'know'; the recurrent appeal of the letter to what the Thessalonians themselves remember and can verify (cf. 2:1-2, 5, 11).

οἷοι

what kind of men

Nominative

*predicate (qualitative rel. pronoun)*

οἷος: 'of what sort'; introducing an indirect question about the missionaries' character — their conduct authenticated their message.

ἐγενήθημεν

we proved to be

Aor Pass Indic 1 Pl · γίνομαι

*main verb (indir. question)*

→ *constative aorist*

γίνομαι: 'become, prove to be'; the same verb as of the gospel (v.5a) — the messengers' manner of life matched the manner of the message.

ἐν

among

*preposition + dative (place/association)*

ὑμῖν

you

Dative

*object of ἐν (sphere)*

δι'

for the sake of

*preposition + accusative (cause/advantage)*

διά (+ acc.): 'on account of, for the sake of'; the missionaries' self-giving conduct was directed to the Thessalonians' benefit.

ὑμᾶς

you

Accusative

*object of διά (advantage)*

6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου,

And you became imitators of us and of the Lord, having received the word in much affliction with the joy of the Holy Spirit,

**RESULT / RESPONSE** καὶ The Thessalonians' answering response to the gospel's powerful coming: they became imitators of the missionaries and of the Lord himself, the imitation realized in receiving the word joyfully despite affliction.

καὶ  
and

*coordinating conjunction (continuative)*

ὑμεῖς

you

Nominative

*subject (emphatic pronoun)*

the emphatic 'you' shifts the focus from the missionaries (v.5) to the readers' own response.

μιμηταὶ

imitators

Nominative

*predicate nominative*

μιμητής: 'imitator' (cf. 'mimic'); Paul's pattern of discipleship — imitate me as I imitate Christ (1 Cor 11:1). Here the imitation reaches past Paul to the Lord.

ἡμῶν

of us

Genitive

*objective genitive (object of imitation)*

ἐγενήθητε

you became

Aor Pass Indic 2 Pl · γίνομαι

*main verb*

→ constative aorist (point of conversion)

γίνομαι: 'become'; once more the keyword of the chapter — the gospel 'became' (v.5), the missionaries 'became' (v.5), and now the converts 'became' imitators.

καὶ

and

*coordinating conjunction (ascensive)*

τοῦ

the

Genitive

*article*

κυρίου

of the Lord

Genitive

*objective genitive (coordinate w/ ἡμῶν)*

κύριος: 'Lord'; the climax — imitation of the apostles leads through to imitation of Christ himself, supremely in suffering with joy.

## δεξάμενοι

having received

Aor Mid Ptc · Nom Pl Masc · δέχομαι  
*adverbial ptc. (means/manner of imitating)*

→ constative aorist (concurrent)

δέχομαι: 'receive, welcome'; the welcoming reception of the word — the act in which their imitation consisted (cf. 2:13).

## τὸν

the

Accusative  
*article*

## λόγον

word

Accusative  
*direct object of δεξάμενοι*

λόγος: 'word, message'; the gospel word — received not as human discourse but, as 2:13 makes explicit, as the word of God.

## ἐν

in

*preposition + dative (attendant circ.)*

## θλίψει

affliction

Dative  
*dat. of attendant circumstance*

θλίψις: 'pressure, tribulation' (lit. 'a crushing'); the persecution that attended their conversion (cf. Acts 17:5–9) — yet not quenching their joy.

## πολλῇ

much

Dative  
*attributive adjective*

πολύς: 'much, great'; the affliction was severe, sharpening the paradox of joy-in-suffering.

## μετὰ

with

*preposition + genitive (accompaniment)*

## χαρᾶς

joy

Genitive  
*object of μετὰ (accompaniment)*

χαρά: 'joy'; the supernatural gladness that coexists with affliction — a mark of the Spirit, mirroring the Lord they imitate.

## πνεύματος

of the Spirit

Genitive  
*genitive of source (joy from the Spirit)*

πνεῦμα: 'Spirit'; the joy's source — 'joy of the Holy Spirit,' a fruit the Spirit produces (cf. Gal 5:22).

## ἁγίου

Holy

Genitive  
*attributive adjective*

ἅγιος: 'holy'; identifying the Spirit who gives the joy.

## 7 ὥστε γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ.

so that you became a model to all the believers in Macedonia and in Achaia.

RESULT ὥστε The outcome of their joyful, persevering reception of the word: they themselves became a pattern for every believing community across the two southern Greek provinces.

ὥστε

so that

conjunction introducing result (+ inf.)

ὥστε: 'so that, with the result that'; with the infinitive it marks actual result – their conduct's far-reaching effect.

γενέσθαι

to become

Aor Mid Inf · γίνομαι

infinitive of result (after ὥστε)

→ constative aorist

γίνομαι: 'become'; the chapter's keyword again – the imitators 'became' themselves a model to imitate.

ὕμᾱς

you

Accusative

accusative subject of the infinitive

τύπον

model/example

Accusative

predicate accusative

τύπος: 'type, pattern, mold' (lit. an impression left by a strike); a model to be reproduced – the converts have themselves become a die from which others are stamped. The singular (vs. plural τύπους in some witnesses) views the church as one pattern.

πᾶσιν

to all

Dative

attributive adjective

πᾶς: 'all'; the model's reach is comprehensive – every believing community.

τοῖς

the

Dative

article (substantizes ptc.)

πιστεύουσιν

who believe

Pres Act Ptc · Dat Pl Masc · πιστεύω

substantival participle (dat. of reference)

→ present (ongoing characteristic)

πιστεύω: 'believe, trust'; the substantival participle 'the believing ones' = believers – the model is for fellow Christians, not the world at large.

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

Μακεδονία

Macedonia

Dative

dat. of place

Μακεδονία: Macedonia, the northern Roman province of Greece (Philippi, Thessalonica, Berea) – Thessalonica was its capital.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

Ἀχαΐα

Achaia

Dative

*dat. of place*

Ἀχαΐα: Achaia, the southern Roman province of Greece (Athens, Corinth) — together the two provinces span the whole of Greece.

8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελήλυθεν, ὥστε μὴ χρειαν ἔχειν ἡμᾶς λαλεῖν τι·

For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but in every place your faith toward God has gone out, so that we have no need to say anything;

GROUND / EXPLANATION γὰρ Why they became a model: the message rang out from them like a trumpet, and their faith's report has traveled so widely that Paul finds nothing left to add — the perfects stress the abiding effect.

ἀφ'

from

*preposition + genitive (source)*

ἀπό: 'from'; the Thessalonians are the source point from which the word resounded outward.

ὑμῶν

you

Genitive

*object of ἀπό (source)*

γὰρ

for

*explanatory conjunction*

γὰρ: 'for'; grounding v.7 — they are a model because their witness has spread so far.

ἐξήχηται

has sounded forth

Perf Pass Indic 3 Sg · ἐξηχέω

*main verb*

→ *intensive perfect (abiding result)*

ἐξηχέω: 'sound forth, ring out' (ἐκ + ἠχέω, 'echo'); a vivid term — the word pealed out like a trumpet or thunderclap, and the perfect stresses the sound still reverberating.

ὁ

the

Nominative

*article*

λόγος

word

Nominative

*subject*

λόγος: 'word, message'; 'the word of the Lord' — the gospel proclamation, now propagated by the Thessalonians themselves.

τοῦ

of the

Genitive

*article*

κυρίου

Lord

Genitive

*genitive of source/content (word from/about the Lord)*

κύριος: 'Lord'; 'the word of the Lord' — an OT prophetic phrase (cf. Isa 2:3) applied to the gospel message.

οὐ

not

*negative particle*

μόνον

only

*adverb (restrictive)*

μόνον: 'only'; the οὐ μόνον ... ἀλλά construction widens the scope from the two provinces to 'every place.'

ἐν

in

*preposition + dative (place)*

τῇ

the

Dative

*article*

Μακεδονία

Macedonia

Dative

*dat. of place*

καὶ

and

*coordinating conjunction*

ἐν

in

*preposition + dative (place)*

τῇ

the

Dative

*article*

Ἀχαΐα

Achaia

Dative

*dat. of place*

ἀλλ'

but

*adversative conjunction*

ἀλλά: 'but'; the strong contrast widening the scope to universality.

ἐν

in

*preposition + dative (place)*

παντὶ

every

Dative

*attributive adjective*

πᾶς: 'every, all'; 'in every place' — a hyperbole of wide renown, like Rom 1:8.

## τόπῳ

place

Dative

*dat. of place*

τόπος: 'place, region'; the locus to which the report of their faith has spread.

## ἡ

the

Nominative

*article*

## πίστις

faith

Nominative

*subject (of ἐξελέλυθεν)*

πίστις: 'faith'; here their faith as a reported reality — the news of it, more than the word they preached, is what travels.

## ὑμῶν

your

Genitive

*genitive of relationship*

## ἡ

the (one)

Nominative

*article (attributive position)*

## πρὸς

toward

*preposition + accusative (direction/relation)*

πρὸς (+ acc.): 'toward'; the article ἡ ... πρὸς makes 'your faith toward God' an attributive phrase — faith directed Godward.

## τὸν

the

Accusative

*article*

## θεὸν

God

Accusative

*object of πρὸς*

θεός: God; the object toward whom their faith is directed — anticipating the turn from idols to the living God in v.9.

## ἐξελέλυθεν

has gone out

Perf Act Indic 3 Sg · ἐξέρχομαι

*main verb (second clause)*

→ intensive perfect (abiding result)

ἐξέρχομαι: 'go out, go forth'; the perfect again — the report has gone out and stands as common knowledge.

## ὥστε

so that

*conjunction introducing result (+ inf.)*

ὥστε: 'so that'; result — the renown is so great that Paul need add nothing.

## μὴ

not

*negative particle (with infinitive)*

μὴ: 'not'; the negative proper to the infinitive in the result clause.

## χρείαν

need

Accusative

*direct object (idiom χρείαν ἔχειν)*

χρεία: 'need'; χρείαν ἔχειν = 'to have need' — Paul has no need to publicize their faith, for it is already known.

## ἔχειν

to have

Pres Act Inf · ἔχω

*infinitive of result (after ὥστε)*

→ present (general)

ἔχω: 'have, hold'; in the idiom χρείαν ἔχειν, 'to have need.'

## ἡμᾶς

we/us

Accusative

*accusative subject of the infinitive*

## λαλεῖν

to say

Pres Act Inf · λαλέω

*complementary infinitive (of χρείαν ἔχειν)*

→ present (general)

λαλέω: 'speak, say'; what there is no need to do — Paul need not report their faith, since it precedes him everywhere.

## τι

anything

Accusative

*direct object of λαλεῖν (indefinite)*

τις: 'anyone, anything'; the indefinite pronoun — 'to say anything (at all)'

9 αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποῖαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ,

for they themselves report concerning us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God,

**GROUND / EVIDENCE** γὰρ The proof that nothing need be said: others spontaneously report two things — the missionaries' fruitful welcome, and the Thessalonians' decisive conversion from idolatry to the living God.

**αὐτοὶ**

they themselves

Nominative

subject (emphatic / intensive pronoun)

αὐτός: 'they themselves'; emphatic — the very people elsewhere, unprompted, are the ones telling the story.

**γὰρ**

for

explanatory conjunction

γὰρ: 'for'; substantiating v.8 — Paul need say nothing because others are already reporting it.

**περὶ**

concerning

preposition + genitive (reference)

**ἡμῶν**

us

Genitive

object of περὶ (reference)

**ἀπαγγέλλουσιν**

they report

Pres Act Indic 3 Pl · ἀπαγγέλλω

main verb

→ customary present (ongoing report)

ἀπαγγέλλω: 'report, announce, bring back word'; the present pictures the report as continually circulating.

**ὁποῖαν**

what kind of

Accusative

interrogative adj. (indir. question)

ὁποῖος: 'of what sort'; introducing the first object of the report — the quality of the missionaries' reception.

**εἴσοδον**

entrance/welcome

Accusative

direct object of ἔσχομεν

εἴσοδος: 'entrance, coming in' (εἰς + ὁδός, 'way in'); the missionaries' access to and reception among the Thessalonians (cf. 2:1).

**ἔσχομεν**

we had

Aor Act Indic 1 Pl · ἔχω

main verb (indir. question)

→ constative aorist

ἔχω: 'have'; here 'had (a welcome)' — the historical fact of their reception.

πρὸς  
among/to

*preposition + accusative (relation)*

ὑμᾶς  
you

Accusative  
*object of πρὸς*

καὶ  
and

*coordinating conjunction*

πῶς  
how

*interrogative adverb (indir. question)*

πῶς: 'how'; introducing the second object of the report — the manner of their conversion.

ἐπεστρέψατε  
you turned

Aor Act Indic 2 Pl · ἐπιστρέφω  
*main verb (indir. question)*

→ constative aorist (the conversion event)

ἐπιστρέφω: 'turn, turn back, convert'; the standard term for conversion (cf. Acts 14:15) — a decisive about-face from idols to God.

πρὸς  
to

*preposition + accusative (direction)*

τὸν  
the

Accusative  
*article*

θεὸν  
God

Accusative  
*object of πρὸς (the goal of conversion)*

θεός: God; the destination of the turning — the one true God, in contrast to the idols left behind.

ἀπὸ  
from

*preposition + genitive (separation)*

τῶν  
the

Genitive  
*article*

εἰδώλων  
idols

Genitive  
*object of ἀπό (point of departure)*

εἶδωλον: 'image, idol'; the false gods abandoned — marking the Thessalonians as predominantly Gentile converts from paganism (cf. 1 Cor 12:2).

δουλεύειν  
to serve

Pres Act Inf · δουλεύω  
*infinitive of purpose (aim of turning)*

→ present (ongoing service)

δουλεύω: 'serve as a slave, be enslaved to' (from δοῦλος); the purpose of conversion — wholehearted bond-service to God, the present tense marking it as continuous.

θεῶ

a God

Dative

*dat. of the verb δουλεύω (object served)*

θεός: God; the master now served — the anarthrous noun stresses his character, drawn out by the two qualifying adjectives.

ζῶντι

living

Pres Act Ptc · Dat Sg Masc · ζάω

*attributive participle modifying θεῶ*

→ present (characteristic)

ζάω: 'live, be alive'; 'the living God' — an OT contrast-formula (Jer 10:10) against dead, lifeless idols.

καὶ

and

*coordinating conjunction*

ἀληθινῶ

true

Dative

*attributive adjective modifying θεῶ*

ἀληθινός: 'real, genuine, true'; the God who is the reality the idols only counterfeit — true as opposed to false/unreal.

## 10 καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν ρυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

and to await his Son from heaven, whom he raised from the dead — Jesus, who delivers us from the coming wrath.

**PURPOSE (COORDINATE)** καὶ The second and forward-looking purpose of conversion, balancing present service (v.9): to await the risen Son from heaven — the eschatological hope that the letter will develop, with Jesus named as the deliverer from the wrath to come.

καὶ

and

*coordinating conjunction (links infinitives)*

καί: 'and'; joining ἀναμένειν το δουλεύειν — service now and expectation of the Son together define the converted life.

ἀναμένειν

to await

Pres Act Inf · ἀναμένω

*infinitive of purpose (coordinate w/ δουλεύειν)*

→ present (ongoing expectation)

ἀναμένω: 'wait for, await' (ἀνά + μένω); a NT hapax — patient, expectant waiting for one whose coming is sure; the present tense marks it as the abiding posture of the church.

τὸν

the

Accusative

*article*

υἱὸν

Son

Accusative

*direct object of ἀναμένειν*

υἱός: 'Son'; the object of expectation — 'his Son,' identified as Jesus, awaited from heaven (cf. the parousia, 4:16).

## αὐτοῦ

his

Genitive

genitive of relationship (God's Son)

## ἐκ

from

preposition + genitive (source/separation)

## τῶν

the

Genitive

article

## οὐρανῶν

heavens

Genitive

object of ἐκ (place of origin)

οὐρανός: 'heaven, sky'; the plural reflects Semitic usage — from heaven the Son will descend (cf. 4:16).

## ὃν

whom

Accusative

relative pronoun (object of ἤγειρεν)

## ἤγειρεν

he raised

Aor Act Indic 3 Sg · ἐγείρω

main verb (rel. clause)

→ constative aorist (the resurrection event)

ἐγείρω: 'raise, wake'; God the Father is the subject — the resurrection grounds the hope that the awaited Son truly lives and will come.

## ἐκ

from

preposition + genitive (separation)

## τῶν

the

Genitive

article

## νεκρῶν

dead

Genitive

object of ἐκ (substantival adj.)

νεκρός: 'dead (one)'; 'from the dead' = from among the dead — bodily resurrection, the surety of the believers' own (cf. 4:14).

## Ἰησοῦν

Jesus

Accusative

apposition to *νιόν*

Ἰησοῦς: Jesus; the personal name in apposition — the awaited Son is none other than the historical, risen Jesus.

## τὸν

the (one)

Accusative

article (substantizes ptc.)

## ρύόμενον

who delivers

Pres Mid Ptc · Acc Sg Masc · ρύομαι

attributive participle modifying Ἰησοῦν

→ futuristic/timeless present (sure deliverance)

ρύομαι: 'rescue, deliver, draw to oneself'; the present participle presents Jesus as the deliverer by character — the rescue at his coming is so certain it is stated as a present reality.

ἡμᾶς

us

Accusative

direct object of ῥυόμενον

ἐκ

from

preposition + genitive (separation/rescue)

τῆς

the

Genitive

article

ὀργῆς

wrath

Genitive

object of ἐκ (that delivered from)

ὀργή: 'wrath, anger'; God's coming eschatological judgment — the wrath from which Jesus rescues the believer (cf. 5:9; Rom 5:9).

τῆς

the (one)

Genitive

article (attributive, substantizes ptc.)

ἐρχομένης

coming

Pres Mid Ptc · Gen Sg Fem · ἔρχομαι

attributive participle modifying ὀργῆς

→ futuristic present (impending)

ἔρχομαι: 'come'; 'the coming wrath' — the present participle of certain, impending arrival; the letter ends as it began oriented to the day of the Lord.

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few places carry interpretive or text-critical weight: at v.1 the shorter greeting χάρις ὑμῖν καὶ εἰρήνη is printed (the Byzantine tradition expands with ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ); at v.5 the editions read ἐγενήθη ... εἰς ὑμᾶς (some witnesses πρὸς ὑμᾶς); at v.10 the participle ῥυόμενον is the present ('who delivers'). The chapter has 10 verses; none is legitimately omitted by the critical text.

**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.