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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Epistle to the Thessalonians, Chapter 2

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α' Β'

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 · 2:1–2

The entrance was not in vain

Paul appeals to what they themselves know: his coming to them was not empty (1); though already suffering and outraged at Philippi, he took courage in God to speak the gospel amid much conflict (2).

B · 2:3–6

The integrity of the appeal

His exhortation springs not from error, impurity, or guile (3); rather, approved by God to be entrusted with the gospel, he speaks to please God, not men (4) — never with flattering speech or a pretext for greed (5), nor seeking glory from people (6).

C · 2:7-9

Like a nursing mother

Gentle among them, like a nurse cherishing her own children (7), he was so affectionately devoted that he shared not only the gospel but his very self (8), laboring night and day so as not to burden any of them (9).

D · 2:10-12

Like a father

With God and them as witnesses to his holy, righteous, blameless conduct (10), he dealt with each one — like a father with his own children (11) — exhorting and encouraging them to walk worthily of God, who calls them into his kingdom and glory (12).

E · 2:13

They received it as the word of God

A renewed thanksgiving: when they received the word they heard from Paul, they accepted it not as the word of men but as it truly is, the word of God, which is at work in those who believe.

F · 2:14-16

Fellow-sufferers under opposition

They became imitators of the Judean churches, suffering from their own countrymen as those churches did from the Judeans (14) — who killed the Lord and the prophets, drove out Paul, displease God, oppose all people (15), and hinder the gospel to the Gentiles, so filling up their sins; but wrath has come upon them at last (16).

G · 2:17-20

Paul's longing to see them

Torn from them for a short time, Paul endeavored all the more eagerly to see them face to face (17); he wanted to come — Satan hindered him (18). For who is his hope, joy, and crown of boasting before the Lord at his coming, if not they (19)? They are his glory and joy (20).

1 Αὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν,

For you yourselves know, brothers, our coming to you, that it has not been in vain,

GROUND / APPEAL TO KNOWLEDGE **γάρ** γάρ links back to 1:9 and grounds the defense of his ministry in the readers' own firsthand knowledge — the emphatic αὐτοί ('you yourselves') makes them the witnesses.

Αὐτοὶ

yourselves

Nominative

intensive pronoun (with implied subject of οἶδατε)

αὐτός; here intensive, 'you yourselves' — emphatic, casting the readers as eyewitnesses of Paul's conduct.

γὰρ

for

explanatory/causal conjunction

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ intensive perfect (present force: 'you know')

οἶδα: 'know' (perfect with present meaning); settled, possessed knowledge — a recurring appeal in this chapter (vv.1, 2, 5, 11).

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός; 'brother'; the affectionate family address marks the warm tone of the whole chapter.

τὴν

the

Accusative

article

εἴσοδον

coming/entrance

Accusative

direct object (proleptic, resumed by ὅτι-clause)

εἴσοδος: 'entrance, coming in' (εἰς + ὁδός); the apostles' arrival and reception at Thessalonica (cf. 1:9).

ἡμῶν

our

Genitive

possessive/subjective genitive

τὴν

the

Accusative

article (attributive, repeated)

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

ὅτι

that

conjunction (content clause, epexegetic of εἴσοδον)

οὐ

not

negative particle

κενή

empty/in vain

Nominative

predicate nominative (of γέγονεν)

κενός; 'empty, hollow, without result'; the visit was not fruitless or hollow in content — it bore lasting effect.

γέγονεν

it has been

Perf Act Indic 3 Sg · γίνομαι

main verb (ὅτι clause)

→ intensive perfect (abiding result)

γίνομαι: 'become, come to be, prove'; the perfect stresses the visit's enduring, demonstrable outcome.

2 ἀλλὰ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι.

but though we had already suffered and been outrageously treated, as you know, at Philippi, we took courage in our God to speak to you the gospel of God amid much conflict.

CONTRAST (POSITIVE COUNTERPART) **ἀλλὰ** ἀλλά answers the negated κενή of v.1: far from empty, the visit came at cost — prior suffering at Philippi overcome by God-given boldness.

<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>προπαθόντες having already suffered Aor Act Ptc · Nom Pl Masc · προπάσχω <i>concessive participle ('though we had suffered')</i> → antecedent aorist προπάσχω: 'suffer beforehand' (προ- + πάσχω); a NT hapax — the prior mistreatment at Philippi (Acts 16:22–24).</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὑβρισθέντες having been outraged Aor Pass Ptc · Nom Pl Masc · ὑβρίζω <i>concessive participle (coordinate)</i> → antecedent aorist ὑβρίζω: 'treat insolently, outrage, mistreat'; connotes shameful, insulting violence — apt for the public beating of Roman citizens uncondemned.</p>
<p>καθὼς as <i>comparative conjunction</i></p>	<p>οἴδατε you know Perf Act Indic 2 Pl · οἶδα <i>verb (parenthetical appeal)</i> → intensive perfect (present force)</p>	<p>ἐν at <i>preposition + dative (place)</i></p>	<p>Φιλίπποις Philippi Dative <i>dative of place</i> Φίλιπποι: Philippi, the Macedonian colony where Paul and Silas were beaten and jailed (Acts 16) shortly before reaching Thessalonica.</p>

ἐπαρρησιασάμεθα

we took courage / spoke boldly

Aor Mid Indic 1 Pl · παρρησιάζομαι

main verb

→ *ingressive aorist (entering into boldness)*

παρρησιάζομαι: 'speak freely/boldly, be courageous'; from παρρησία ('frankness, boldness') — outspoken confidence despite danger.

ἐν

in

preposition + dative (sphere/source of boldness)

τῷ

the

Dative

article

θεῷ

God

Dative

dative of sphere (the ground of the boldness)

θεός: God; the boldness was not self-confidence but rested 'in our God' — divinely enabled.

ἡμῶν

our

Genitive

genitive of relationship

λαλήσαι

to speak

Aor Act Inf · λαλέω

complementary/exegetical infinitive (of ἐπαρρησιασάμεθα)

→ *constative aorist*

λαλέω: 'speak, utter'; the content of the boldness — proclaiming the gospel openly.

πρός

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

direct object of λαλήσαι

εὐαγγέλιον: 'good news, gospel'; the message proclaimed — its divine origin stressed by the following genitive.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/author

θεός: the gospel's author — 'the gospel of God!' a refrain in vv.2, 8, 9.

ἐν

amid

preposition + dative (attendant circumstance)

πολλῶ

much

Dative

attributive adjective

ἀγῶνι

conflict/struggle

Dative

dative of attendant circumstance

ἀγών: 'contest, struggle' (athletic/military imagery); the opposition and strain accompanying the Thessalonian mission (Acts 17:5–9).

3 ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ,

For our appeal does not spring from error, nor from impurity, nor in deceit,

GROUND (DEFENSE OF MOTIVE) γάρ γάρ grounds the boldness in the purity of its source: a threefold denial — not error (false belief), nor impurity (unclean motive), nor guile (manipulative method).

ἡ

the

Nominative

article

γάρ

for

explanatory conjunction

παράκλησις

appeal/exhortation

Nominative

subject (predicate construction; copula implied)

παράκλησις: 'appeal, exhortation, encouragement' (from παρακαλέω); the persuasive summons of Paul's preaching.

ἡμῶν

our

Genitive

subjective/possessive genitive

οὐκ

not

negative particle

ἐκ

from

preposition + genitive (source)

πλάνης

error

Genitive

object of ἐκ (source denied)

πλάνη: 'wandering, error, delusion'; here the source — the message is not rooted in deception or self-delusion.

οὐδὲ

nor

negative coordinating conjunction

ἐξ

from

preposition + genitive (source)

ἀκαθαρσίας

impurity

Genitive

object of ἐξ (source denied)

ἀκαθαρσία: 'uncleanness, impurity'; here moral/motivational impurity — no sordid or sensual ulterior aim.

οὐδὲ

nor

negative coordinating conjunction

ἐν

in

preposition + dative (manner/means)

δόλω

deceit/guile

Dative

dative of manner (method denied)

δόλος: 'deceit, treachery, bait' (originally a fisherman's lure); the manipulative method Paul disclaims.

4 ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who tests our hearts.

CONTRAST (POSITIVE GROUND) ἀλλὰ ἀλλά answers the negations of v.3 with the true ground: divine approval. The καθὼς ... οὕτως structure ties the manner of speaking to God's prior testing.

ἀλλὰ

but

adversative conjunction

καθώς

just as

comparative conjunction (correlative w/ οὕτως)

δεδοκιμάσμεθα

we have been approved

Perf Pass Indic 1 Pl · δοκιμάζω

verb (comparative clause)

→ *intensive perfect (settled, abiding approval)*

δοκιμάζω: 'test, examine, and so approve'; the perfect denotes an approval given and standing — the metallurgist's testing that proves genuine.

ὑπὸ

by

preposition + genitive (agency)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive of agency

πιστευθῆναι

to be entrusted with

Aor Pass Inf · πιστεύω

infinitive of result/purpose (of approval)

→ *constative aorist*

πιστεύω (pass.): 'be entrusted with'; the passive takes the thing entrusted (τὸ εὐαγγέλιον) as a retained accusative — they were made stewards of the gospel.

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

retained accusative (of πιστευθῆναι)

εὐαγγέλιον: the trust committed to them — a sacred deposit, not their own possession.

οὕτως

so

adverb (correlative w/ καθώς)

λαλοῦμεν

we speak

Pres Act Indic 1 Pl · λαλέω

main verb

→ *customary present*

λαλέω: 'speak'; the present marks the ongoing, habitual character of their preaching.

οὐχ

not

negative particle

ὡς

as

comparative particle (manner)

ἄνθρωποις

men

Dative

dative complement of ἀρέσκοντες

ἄνθρωπος: 'human being, person'; the false audience whose approval is not sought.

ἀρέσκοντες

pleasing

Pres Act Ptc · Nom Pl Masc · ἀρέσκω

adverbial participle (manner)

→ present (ongoing aim)

ἀρέσκω: 'please, accommodate'; to be 'men-pleasers' is the courtier's vice Paul disowns (cf. Gal 1:10).

ἀλλὰ

but

adversative conjunction

θεῷ

God

Dative

dative complement (of implied ἀρέσκοντες)

θεός: the true audience — Paul preaches to please God, the one searcher of motives.

τῷ

the (one)

Dative

article (substantizes ptc.)

δοκιμάζοντι

who tests

Pres Act Ptc · Dat Sg Masc · δοκιμάζω

attributive participle (modifies θεῷ)

→ gnomic/customary present

δοκιμάζω: 'test, scrutinize'; the same root as v.4a — the God who approves is the God who continually examines the heart.

τὰς

the

Accusative

article

καρδίας

hearts

Accusative

direct object of δοκιμάζοντι

καρδία: 'heart'; the Hebraic seat of will, thought, and motive — the inner self God alone reads (cf. Jer 11:20).

ἡμῶν

our

Genitive

possessive genitive

5 οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας, θεὸς μάρτυς,

For neither at any time did we come with a word of flattery, as you know, nor with a pretext for greed — God is witness —

GROUND (CORROBORATION) γάρ γάρ substantiates the God-pleasing claim of v.4 by two further denials (οὔτε ... οὔτε): no flattering speech (toward them), no covetous pretext (toward gain), sealed by an appeal to God as witness.

οὔτε

neither

negative correlative conjunction

γάρ

for

explanatory conjunction

ΠΟΤΕ

ever / at any time

temporal particle (indefinite)

ποτέ: 'at some time, ever'; with the negative, 'never at any time' — comprehensive denial.

ἐν

with

preposition + dative (manner)

λόγῳ

word/speech

Dative

dative of manner

λόγος: 'word, speech'; here the manner of address — the verbal medium that could carry flattery.

κολακείας

of flattery

Genitive

attributive/descriptive genitive

κολακεία: 'flattery, fawning' (NT hapax); ingratiating speech aimed to manipulate — the demagogue's tool.

ἐγενήθημεν

we came / proved to be

Aor Pass Indic 1 Pl · γίνομαι

main verb

→ constative aorist

γίνομαι (aor. pass. dep.): 'become, prove to be, behave'; of conduct shown during the visit — 'we never proved to be flatterers.'

καθὼς

as

comparative conjunction

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

verb (parenthetical appeal)

→ intensive perfect (present force)

οὔτε

nor

negative correlative conjunction

ἐν

with

preposition + dative (manner)

προφάσει

pretext

Dative

dative of manner

πρόφασις: 'pretext, cloak, false motive'; a plausible front masking the real aim — here masking greed.

πλεονεξίας

of greed

Genitive

objective/descriptive genitive (the thing cloaked)

πλεονεξία: 'greed, covetousness' (lit. 'wanting more'); grasping self-interest — the charge often leveled at itinerant teachers.

θεός

God

Nominative

subject (nominative; verbless oath clause)

θεός: invoked as witness; the verbless clause 'God (is) witness' is a solemn oath formula corroborating the denial.

μάρτυς

witness

Nominative

predicate nominative

μάρτυς: 'witness'; God can attest the hidden motive flattery cannot be checked by men, only by God.

6 οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι·

nor seeking glory from men, neither from you nor from others, though we could have insisted on our importance as apostles of Christ;

CONTINUED DENIAL **οὔτε** A third sphere of denial: not glory-seeking from people. The closing participle δυνάμενοι concedes a right (apostolic weight) that they deliberately did not press.

οὔτε

nor

negative correlative conjunction

ζητοῦντες

seeking

Pres Act Ptc · Nom Pl Masc · ζητέω

adverbial participle (manner; continues ἐγενήθημεν)

→ present (ongoing pursuit denied)

ζητέω: 'seek, strive for'; the present pictures a habitual pursuit Paul disclaims.

ἐξ

from

preposition + genitive (source)

ἀνθρώπων

men

Genitive

object of ἐξ (source denied)

ἄνθρωπος: 'people'; human praise as the disclaimed source of glory.

δόξαν

glory

Accusative

direct object of ζητοῦντες

δόξα: 'glory, honor, esteem'; human acclaim, the third disowned motive after pleasing and gain.

οὔτε

neither

negative correlative conjunction

ἀφ'

from

preposition + genitive (source)

ὑμῶν

you

Genitive

object of ἀπό

οὔτε

nor

negative correlative conjunction

ἀπ'

from

preposition + genitive (source)

ἄλλων

others

Genitive

object of ἀπό (substantival adj.)

ἄλλος: 'another, other'; not even from a wider audience was honor sought.

δυνάμενοι

though being able

Pres Mid Ptc · Nom Pl Masc · δύναμαι

concessive participle ('though we could')

→ present (ongoing capacity)

δύναμαι: 'be able, have power/right'; concedes a legitimate apostolic prerogative not exercised.

ἐν

in

preposition + dative (state/manner)

βάρει

weight/burden

Dative

dative in idiom (ἐν βάρει εἶναι)

βάρος: 'weight, burden'; ἐν βάρει εἶναι can mean 'to throw one's weight about / assert one's importance' or 'to be a financial burden' — double-edged, picked up by v.9's hard labor.

εἶναι

to be

Pres Act Inf · εἰμί

complementary infinitive (of δυνάμενοι)

→ stative present

ὡς

as

comparative particle (capacity/role)

Χριστοῦ

of Christ

Genitive

possessive genitive (modifies ἀπόστολοι)

Χριστός: Christ; their authority is derivative — apostles belonging to and sent by him.

ἀπόστολοι

apostles

Nominative

predicate nominative (with εἶναι)

ἀπόστολος: 'commissioned envoy'; the plural includes Silvanus and Timothy as Paul's fellow-emissaries.

7 ἀλλὰ ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα·

but we were gentle among you, as a nursing mother cherishes her own children.

CONTRAST (POSITIVE PORTRAIT) **ἀλλὰ** ἀλλὰ pivots from the disclaimers (vv.3–6) to the warm reality: gentleness, illustrated by the maternal simile that governs vv.7–8 — the nurse who tends her own children.

ἀλλὰ

but

adversative conjunction

ἐγενήθημεν

we were / proved to be

Aor Pass Indic 1 Pl · γίνομαι

main verb

→ *constative aorist*

γίνομαι (aor. pass. dep.): 'become, prove to be'; resumes the verb of v.5 to state positively what they did show themselves to be.

ἥπιοι

gentle

Nominative

predicate nominative

ἥπιος: 'gentle, kind, mild' (cf. 2 Tim 2:24). The witnesses divide here between ἥπιοι and νήπιοι ('infants'); the single ν is shared with the preceding ἐγενήθημεν. ἥπιοι (printed) best fits the nurse-image that follows; NA28/THGNT prefer νήπιοι.

ἐν

among / in

preposition + dative (place)

μέσῳ

the midst

Dative

dative of place (substantival adj. in ἐν μέσῳ)

μέσος: 'middle, midst'; ἐν μέσῳ ὑμῶν = 'in your midst'; stressing presence among, not above, them.

ὑμῶν

of you

Genitive

partitive/possessive genitive

ὡς

as

comparative particle (introduces simile)

ἐάν

(if/-ever)

particle (ὡς ἐάν = 'as when/whenever', generalizing the simile)

ἐάν: with ὡς forms a generalizing comparison ('as whenever a nurse...'), the subjunctive expressing the typical case.

τροφός

nursing mother

Nominative

subject of θάλπη

τροφός: 'nurse, one who feeds'; here likely a nursing mother (note 'her own children'), the tender image of self-giving care.

θάλλη

cherishes / keeps warm

Pres Act Subj 3 Sg · θάλπω

verb (subjunctive in ὡς ἐάν comparison)

→ *gnomic/customary present*

θάλλω: 'warm, cherish, foster' (lit. of a bird warming its young); tender, nurturing care (cf. Eph 5:29).

τὰ

the

Accusative

article

ἐαυτῆς

her own

Genitive

reflexive possessive genitive

ἐαυτοῦ: reflexive 'her own'; the emphasis 'her own children' deepens the bond of the simile.

τέκνα

children

Accusative

direct object of θάλλη

τέκνον: 'child' (from τίκτω, 'bear'); the object of the nurse's cherishing – the Thessalonians figured as her babes.

8 οὕτως όμειρόμενοι ύμών εύδοκοῦμεν μεταδοῦναι ύμῖν οὐ μόνον τὸ εύαγγέλιον τοῦ θεοῦ ἀλλά καὶ τὰς έαυτῶν ψυχάς, διότι άγαπητοὶ ήμῖν έγενήθητε.

So, yearning over you, we were pleased to share with you not only the gospel of God but also our own selves, because you had become dear to us.

RESULT / CONSEQUENCE OF THE SIMILE **οὕτως** οὕτως draws out the maternal image: such affection that they gave not only the message but themselves; the διότι clause grounds it in love ('you had become beloved').

οὕτως

so / thus

adverb (resumes the simile of v.7)

όμείρόμενοι

yearning over

Pres Mid Ptc · Nom Pl Masc · όμείρομαι

adverbial participle (cause/manner)

→ present (ongoing affection)

όμείρομαι (also ίμείρομαι): 'long for, yearn over' (NT hapax); a rare, tender term, perhaps nursery language for a mother's affectionate clinging.

ύμών

over you

Genitive

genitive object of όμειρόμενοι

εύδοκοῦμεν

we were pleased

Impf Act Indic 1 Pl · εύδοκέω

main verb

→ customary imperfect (settled disposition)

εύδοκέω: 'be pleased, take delight, resolve gladly'; their self-giving was glad and willing, not grudging.

μεταδοῦναι

to share / impart

Aor Act Inf · μεταδίδωμι

complementary infinitive (of εὐδοκοῦμεν)

→ constative aorist

μεταδίδωμι: 'give a share of, impart'; to hand over part of what is one's own — here both message and self.

ὑμῖν

to you

Dative

indirect object (recipient)

οὐ

not

negative particle (οὐ μόνον ... ἀλλὰ καί)

μόνον

only

adverb (with οὐ ... ἀλλὰ καί)

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

direct object of μεταδοῦναι

εὐαγγέλιον: the gospel — the first thing imparted, but not the only thing.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/author

ἀλλὰ

but

adversative conjunction (in correlation)

καί

also

adverbial (ascensive, completing οὐ μόνον ... ἀλλὰ καί)

τάς

the

Accusative

article

ἑαυτῶν

our own

Genitive

reflexive possessive genitive

ἑαυτοῦ: reflexive 'our own'; underscores the costliness — they gave their very selves.

ψυχάς

selves / lives

Accusative

second direct object of μεταδοῦναι

ψυχή: 'soul, life, self'; here the whole living person — to share one's ψυχή is to give oneself wholly.

διότι

because

causal conjunction

διότι: 'because, for the reason that'; introduces the ground of such self-giving — love.

ἀγαπητοί

beloved / dear

Nominative

predicate nominative

ἀγαπητός: 'beloved, dear'; the readers had become objects of the missionaries' deep affection.

ἡμῖν

to us

Dative

dative of reference/relation

ἐγενήθητε

you had become

Aor Pass Indic 2 Pl · γίνομαι

main verb (causal clause)

→ constative aorist

γίνομαι (aor. pass. dep.): 'become'; the relationship had grown into one of cherished love.

9 μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ.

For you remember, brothers, our labor and toil: working night and day so as not to burden any of you, we proclaimed to you the gospel of God.

GROUND (EVIDENCE OF SELF-GIVING) γάρ γάρ proves the self-giving of v.8: their manual labor 'night and day' so as to be no burden — concrete evidence that they sought nothing material from the Thessalonians.

μνημονεύετε

you remember

Pres Act Indic 2 Pl · μνημονεύω

main verb (appeal to memory)

→ customary present

μνημονεύω: 'remember, call to mind, mention'; another appeal to the readers' own recollection (cf. οἴδατε).

γάρ

for

explanatory conjunction

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; the warm address recurs at each turn of the appeal.

τὸν

the

Accusative

article

κόπον

labor

Accusative

direct object of μνημονεύετε

κόπος: 'labor, toil to the point of weariness'; wearying exertion — the first of a near-synonymous pair.

ἡμῶν

our

Genitive

possessive genitive

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

μόχθον

toil / hardship

Accusative

direct object (coordinate)

μόχθος: 'toil, hardship, struggle'; paired with κόπος for rhetorical force — strenuous, painful labor.

νυκτός

by night

Genitive

genitive of time (within which)

νύξ: 'night'; the genitive marks the time-frame — labor extending through the night.

καὶ

and

coordinating conjunction

ἡμέρας

by day

Genitive

genitive of time (within which)

ἡμέρα: 'day'; with νυκτός, a vivid idiom for unremitting work.

ἐργαζόμενοι

working

Pres Mid Ptc · Nom Pl Masc · ἐργάζομαι

adverbial participle (manner/attendant circumstance)

→ present (ongoing activity)

ἐργάζομαι: 'work, labor'; of Paul's self-supporting trade (tentmaking, Acts 18:3) so as to preach free of charge.

πρὸς

so as

preposition + articular infinitive (purpose)

τὸ

the

Accusative

article (nominalizes infinitive)

μὴ

not

negative particle (with infinitive)

ἐπιβαρῆσαι

to burden

Aor Act Inf · ἐπιβαρέω

articular infinitive of purpose (πρὸς τό + inf.)

→ constative aorist

ἐπιβαρέω: 'put a weight on, burden' (cf. βάρος, v.6); financial imposition deliberately avoided.

τινα

anyone

Accusative

direct object of ἐπιβαρῆσαι (indefinite pronoun)

τις: 'someone, anyone'; not a single member of the church was to be burdened.

ὑμῶν

of you

Genitive

partitive genitive

ἐκηρύξαμεν

we proclaimed

Aor Act Indic 1 Pl · κηρύσσω

main verb (of the main clause)

→ constative aorist

κηρύσσω: 'proclaim, herald, preach'; the public announcement of the gospel as a herald's official message.

εἰς

to

preposition + accusative (direction/recipient)

ὑμᾶς

you

Accusative

object of εἰς

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

direct object of ἐκηρύξαμεν

εὐαγγέλιον: the gospel — the heralded content, again 'of God.'

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/author

10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν,

You are witnesses, and God, how holily and righteously and blamelessly we behaved toward you who believe,

APPEAL TO WITNESSES (ASYNDETON) ASYNDETON Asyndeton heightens the solemnity: a double witness (the readers and God) to the threefold adverbial portrait of Paul's conduct — holy, righteous, blameless.

ὕμεῖς

you

Nominative

subject (emphatic; verbless 'you are witnesses')

μάρτυρες

witnesses

Nominative

predicate nominative

μάρτυς: 'witness'; the readers' own observation, joined with God's, certifies his conduct.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

Θεός

God

Nominative

subject (coordinate, with implied 'is witness')

Θεός: God as co-witness — the one who sees the inner life the human witnesses cannot.

ὡς

how

conjunction (introduces content of witness)

ὁσίως

holily

adverb of manner

ὁσίως: 'in a holy manner'; piety toward God, fulfilling sacred duty (the Godward dimension of conduct).

καὶ

and

coordinating conjunction

δικαίως

righteously

adverb of manner

δικαίως: 'in a righteous/just manner'; uprightness toward people (the manward dimension).

καὶ

and

coordinating conjunction

ἀμέμπτως

blamelessly

adverb of manner

ἀμέμπτως: 'blamelessly, without fault'; giving no ground for reproach — the summary of the triad.

ὕμῖν

toward you

Dative

dative of reference/relation

τοῖς

the (ones)

Dative

article (substantizes ptc.)

πιστεύουσιν

who believe

Pres Act Ptc · Dat Pl Masc · πιστεύω

substantival participle (in apposition to ὑμῖν)

→ present (characteristic)

πιστεύω: 'believe, trust'; identifies the readers by their faith — 'you the believing ones.'

ἐγενήθημεν

we behaved / proved to be

Aor Pass Indic 1 Pl · γίνομαι

main verb (in the ὡς clause)

→ constative aorist

γίνομαι (aor. pass. dep.): 'become, prove to be, conduct oneself'; with the adverbs, of the manner in which they lived among them.

11 καθάπερ οἴδατε ὡς ἓνα ἕκαστον ὑμῶν ὡς πατήρ τέκνα ἑαυτοῦ

just as you know how, like a father with his own children, we dealt with each one of you —

COMPARISON / CONTINUATION **καθάπερ** καθάπερ resumes the appeal to their knowledge and introduces the second great simile (after the nurse): the father with his children, governing the participles of v.12.

καθάπερ

just as

comparative conjunction

καθάπερ: 'exactly as, just as' (intensive of καθώς); marks close correspondence with what the readers themselves know.

οἴδατε

you know

Perf Act Indic 2 Pl · οἶδα

verb (appeal to knowledge)

→ intensive perfect (present force)

ὡς

how

conjunction (introduces manner clause)

ἓνα

one

Accusative

with ἕκαστον, 'each single one' (object of the implied verb)

εἷς: 'one'; ἓνα ἕκαστον = 'each one individually', stressing personal, one-by-one pastoral care.

ἕκαστον

each

Accusative

distributive (object of implied παρεκαλοῦμεν, v.12)

ἕκαστος: 'each, every'; the apostle's attention to individuals, not only the congregation as a mass.

ὑμῶν

of you

Genitive

partitive genitive

ὡς

as / like

comparative particle (introduces father-simile)

πατήρ

a father

Nominative

subject of the simile (with implied verb)

πατήρ: 'father'; the complementary parental image to the nurse of v.7 — now firm, formative guidance.

τέκνα

children

Accusative

object within the simile (the father's children)

τέκνον: 'child'; the objects of a father's instruction and exhortation.

ἐαυτοῦ

his own

Genitive

reflexive possessive genitive

ἐαυτοῦ: reflexive 'his own'; as with the nurse (v.7), the bond is personal and proprietary — 'his own children.'

12 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἐαυτοῦ βασιλείαν καὶ δόξαν.

exhorting and encouraging and charging you to walk worthily of God, who calls you into his own kingdom and glory.

MANNER (PARTICIPIAL EXPANSION OF V.11) ASYNDETON Three participles spell out the father's dealings — exhorting, encouraging, charging — converging on a single goal (εἰς τὸ): a walk worthy of the calling God into his kingdom and glory.

παρακαλοῦντες

exhorting

Pres Act Ptc · Nom Pl Masc · παρακαλέω

adverbial participle (manner; resumes v.11)

→ present (ongoing activity)

παρακαλέω: 'urge, exhort, encourage' (παρά + καλέω, 'call alongside'); the first of three nuances of fatherly speech.

ὑμᾶς

you

Accusative

direct object of παρακαλοῦντες

καὶ

and

coordinating conjunction

παραμυθούμενοι

encouraging / comforting

Pres Mid Ptc · Nom Pl Masc · παραμυθέομαι

adverbial participle (coordinate)

→ present (ongoing activity)

παραμυθέομαι: 'encourage, console, cheer on'; the consoling, heartening side of pastoral speech.

καὶ
and

coordinating conjunction

μαρτυρόμενοι

charging / solemnly testifying

Pres Mid Ptc · Nom Pl Masc · μαρτύρομαι

adverbial participle (coordinate)

→ present (ongoing activity)

μαρτύρομαι: 'testify solemnly, charge, insist'; the weightier, adjuring note — calling them to their duty as before God.

εἰς
to

preposition + articular infinitive (purpose/goal)

τὸ
the

Accusative

article (nominalizes infinitive)

περιπατεῖν

to walk

Pres Act Inf · περιπατέω

articular infinitive of purpose (εἰς τό + inf.)

→ customary present (manner of life)

περιπατέω: 'walk about,' metaphor for conduct/way of life (Hebraic *hālak*); the ethical aim of all the exhortation.

ὑμᾶς

you

Accusative

accusative subject of the infinitive

ἀξίως

worthily

adverb of manner (with genitive of standard)

ἀξίως: 'worthily, in a manner befitting'; conduct matching the dignity of the God who calls.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of standard (with ἀξίως)

θεός: the measure of the worthy walk — God himself, identified by his calling.

τοῦ

the (one)

Genitive

article (substantizes ptc.)

καλοῦντος

who calls

Pres Act Ptc · Gen Sg Masc · καλέω

attributive participle (modifies θεοῦ)

→ present (ongoing/characteristic calling)

καλέω: 'call, summon'; the present pictures God's continual calling — the basis and direction of the worthy walk.

ὑμᾶς

you

Accusative

direct object of καλοῦντος

<p>εἰς into <i>preposition + accusative (goal)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>ἑαυτοῦ his own Genitive <i>reflexive possessive genitive (governs both nouns)</i> ἑαυτοῦ: reflexive 'his own'; the kingdom and glory belong to the calling God himself.</p>	<p>βασιλείαν kingdom Accusative <i>object of εἰς (goal of the calling)</i> βασιλεία: 'kingdom, reign'; the realm and rule into which believers are summoned — here eschatological.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>δόξαν glory Accusative <i>object of εἰς (coordinate goal)</i> δόξα: 'glory, splendor'; paired with kingdom — the radiant destiny of the called (cf. 2:19–20).</p>		

13 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἐστὶν ἀληθῶς λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

And for this reason we also give thanks to God unceasingly, that when you received the word of God which you heard from us, you accepted it not as the word of men but as it truly is, the word of God, which also is at work in you who believe.

RENEWED THANKSGIVING (INFERENCE) **Καὶ διὰ τοῦτο** A second thanksgiving period: 'for this reason' looks back to their worthy reception of the message. The ὅτι clause states the cause — they took it as God's own word, not man's.

Καὶ
and

connective conjunction

διὰ
because of

preposition + accusative (cause)

τοῦτο
this

Accusative

object of διὰ (demonstrative; cause)

οὗτος: 'this'; διὰ τοῦτο = 'for this reason' —
pointing forward to the ὅτι clause.

καὶ
also

adverbial (ascensive)

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

εὐχαριστοῦμεν

we give thanks

Pres Act Indic 1 Pl · εὐχαριστέω

main verb

→ customary present

εὐχαριστέω: 'give thanks'; reopens the
thanksgiving begun at 1:2, now focused on
their reception of the word.

τῷ

the

Dative

article

θεῷ

God

Dative

indirect object (recipient of thanks)

ἀδιαλείπτως

unceasingly

adverb of manner

ἀδιαλείπτως: 'without ceasing'; the
constancy of the thanksgiving (cf. 1:2; 5:17).

ὅτι

that

conjunction (causal/content of thanks)

παραλαβόντες

having received

Aor Act Ptc · Nom Pl Masc · παραλαμβάνω

*temporal/circumstantial participle (antecedent
to ἐδέξασθε)*

→ antecedent aorist

παραλαμβάνω: 'receive, take over' (esp. of
receiving tradition/teaching); the objective
reception of the message as it was
delivered.

λόγον

word

Accusative

direct object of παραλαβόντες

λόγος: 'word, message'; here the gospel
message as preached.

ἀκοῆς

of hearing

Genitive

genitive of source/quality (λόγον ἀκοῆς = 'the message heard')

ἀκοή: 'hearing, report, the thing heard';
λόγος ἀκοῆς = the word as something
proclaimed and heard (cf. Rom 10:16–17).

παρ'

from

preposition + genitive (source)

ἡμῶν

us

Genitive

object of παρά (the human messengers)

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/author (modifies λόγον: 'the word of God')

θεός: though heard 'from us,' the word's
true author is God — the point the verse
drives home.

ἐδέξασθε

you accepted / welcomed

Aor Mid Indic 2 Pl · δέχομαι

main verb (ὅτι clause)

→ constative aorist

δέχομαι: 'receive, welcome' (subjective,
willing reception, vs. the more neutral
παραλαμβάνω); they embraced it gladly.

οὐ

not

negative particle (οὐ ... ἀλλά)

λόγον

word

Accusative

object complement (what they did NOT take it as)

ἀνθρώπων

of men

Genitive

genitive of source (the false estimate)

ἄνθρωπος: 'human'; the word was not a
merely human pronouncement, as they
rightly perceived.

ἀλλά

but

adversative conjunction

καθώς

as

comparative conjunction

ἐστιν

it is

Pres Act Indic 3 Sg · εἰμί

verb (in καθώς clause)

→ stative present (abiding reality)

ἀληθῶς

truly

adverb (emphasizing reality)

ἀληθῶς: 'truly, in reality'; the message is in
fact, not merely in claim, God's word.

λόγον

word

Accusative

object complement (what it truly is)

θεοῦ

of God

Genitive

genitive of source/author

θεός: the true source — 'the word of God,'
the climactic affirmation.

ὃς

which

Nominative

relative pronoun (subject of ἐνεργεῖται; masc.,
agreeing w/ λόγον)

καὶ

also

adverbial (ascensive)

ἐνεργεῖται

is at work

Pres Mid Indic 3 Sg · ἐνεργέω

main verb (relative clause)

→ present (ongoing operation)

ἐνεργέω: 'work, be effective, operate'; the word is no dead letter but an active power energizing believers (cf. Heb 4:12).

ἐν

in

preposition + dative (sphere)

ὑμῖν

you

Dative

object of ἐν (sphere of the word's working)

τοῖς

the (ones)

Dative

article (substantizes ptc.)

πιστεύουσιν

who believe

Pres Act Ptc · Dat Pl Masc · πιστεύω

substantival participle (in apposition to ὑμῖν)

→ present (characteristic)

πιστεύω: 'believe'; the word's effective power operates precisely in those who believe — faith is the condition of its working.

14 ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων,

For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea, because you suffered the same things from your own countrymen as they did from the Jews,

GROUND (EVIDENCE OF THE WORD'S WORKING) γάρ γάρ supports v.13: a sign the word is at work is their endurance under persecution, which made them imitators of the suffering Judean churches.

ὕμεῖς

you

Nominative

subject (*emphatic pronoun*)

γάρ

for

explanatory conjunction

μιμηταὶ

imitators

Nominative

predicate nominative

μιμητής: 'imitator' (cf. 1:6); here imitators not by copying but by sharing the same experience of suffering.

ἐγενήθητε

you became

Aor Pass Indic 2 Pl · γίνομαι

main verb

→ *constative aorist*

γίνομαι (aor. pass. dep.): 'become'; they came to share the lot of the persecuted churches.

ἀδελφοί

brothers

Vocative

vocative of direct address

τῶν

of the

Genitive

article

ἐκκλησιῶν

churches

Genitive

objective genitive (with μιμηταί)

ἐκκλησία: 'assembly, church'; the called-out congregations — here the Judean believers.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive (of God')

τῶν

the (ones)

Genitive

article (substantizes ptc.)

οὓσῶν

that are

Pres Act Ptc · Gen Pl Fem · εἰμί

attributive participle (modifies ἐκκλησιῶν)

→ *stative present*

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

Ἰουδαία

Judea

Dative

dative of place

Ἰουδαία: Judea; the homeland of the first churches and of the persecution-model in view.

ἐν

in

preposition + dative (sphere/union)

Χριστῷ

Christ

Dative

dative of sphere (union with Christ)

Χριστός: Christ; ἐν Χριστῷ marks the churches' identity — distinguishing them from the unbelieving nation.

Ἰησοῦ

Jesus

Dative

dative in apposition to Χριστῷ

ὅτι

because

causal conjunction

τὰ

the

Accusative

article

αὐτά

same things

Accusative

direct object of ἐπάθετε (τὰ αὐτά, 'the same')

αὐτός: with the article, 'the same'; the identical kind of suffering.

ἐπάθετε

you suffered

Aor Act Indic 2 Pl · πάσχω

main verb (causal clause)

→ constative aorist

πάσχω: 'suffer, experience'; here of persecution endured.

καί

also

adverbial (ascensive, with ὑμεῖς)

ὑμεῖς

you

Nominative

subject (resumptive, emphatic)

ὑπὸ

from / by

preposition + genitive (agency)

τῶν

the

Genitive

article

ιδίων

own

Genitive

attributive adjective

ἴδιος: 'one's own'; emphasizes that the persecutors were their fellow-citizens, not foreigners.

συμφυλετῶν

countrymen

Genitive

genitive of agency (object of ὑπὸ)

συμφυλέτης: 'fellow-tribesman, compatriot' (NT hapax); the Gentile Thessalonians' own townspeople (Acts 17:5).

καθώς

as

comparative conjunction

καί

also

adverbial (ascensive)

αὐτοὶ

they

Nominative

subject of implied ἔπαθον (the Judean churches)

αὐτός: 'they themselves'; the Judean believers, the original sufferers.

ὑπὸ

from / by

preposition + genitive (agency)

τῶν

the

Genitive

article

Ἰουδαίων

Jews / Judeans

Genitive

genitive of agency (object of ὑπό)

Ἰουδαῖος: 'Jew, Judean'; here specifically the non-believing Judean opponents who persecuted the churches (not the people as a whole).

15 τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας καὶ ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων,

who killed both the Lord Jesus and the prophets, and drove us out, and do not please God, and are hostile to all people,

RELATIVE EXPANSION (CHARACTERIZATION) **ASYNDETON** A chain of substantival participles characterizing the persecutors: killers of the Lord and prophets, expellers of the apostles, displeasing to God, and hostile to all — a mounting indictment.

τῶν

the (ones)

Genitive

article (substantizes the participle chain; modifies Ἰουδαίων)

καὶ

both

correlative conjunction (καὶ ... καὶ)

τὸν

the

Accusative

article

κύριον

Lord

Accusative

direct object of ἀποκτεινάντων

κύριος: 'Lord'; the placing of the title first heightens the enormity — they killed the Lord himself.

ἀποκτείνάντων

having killed

Aor Act Ptc · Gen Pl Masc · ἀποκτείνω

substantival/attributive participle (modifies Ἰουδαίων)

→ constative aorist

ἀποκτείνω: 'kill, put to death'; of the crucifixion, here laid at the door of the persecuting opposition.

Ἰησοῦν

Jesus

Accusative

accusative in apposition to κύριον

καὶ
and

coordinating conjunction

τούς

the

Accusative

article

προφήτας

prophets

Accusative

direct object (coordinate with κύριον)

προφήτης: 'prophet'; the OT pattern of slaying God's messengers (cf. Matt 23:31; Luke 11:47–51).

καὶ
and

coordinating conjunction

ἡμᾶς

us

Accusative

direct object of ἐκδιωξάντων

ἐκδιωξάντων

having driven out

Aor Act Ptc · Gen Pl Masc · ἐκδιώκω

substantival/attributive participle (coordinate)

→ constative aorist

ἐκδιώκω: 'drive out, persecute severely' (ἐκ-intensive of διώκω); the harrying of Paul from city to city (Acts 17:5–10).

καὶ
and

coordinating conjunction

θεῷ

God

Dative

dative complement of ἀρεσκόντων

μὴ
not

negative particle (with participle)

ἀρεσκόντων

pleasing

Pres Act Ptc · Gen Pl Masc · ἀρέσκω

substantival/attributive participle (coordinate)

→ present (characteristic)

ἀρέσκω: 'please'; the same verb as v.4 — pointed contrast: Paul pleases God, his opponents do not.

καὶ
and

coordinating conjunction

πᾶσιν
all

Dative

attributive adjective

ἄνθρωποις
people

Dative

dative of relation (with ἐναντίων)

ἄνθρωπος: 'people, humankind'; the charge of misanthropy echoes a common ancient complaint, here turned on the persecutors.

ἐναντίων
hostile / opposed

Genitive

predicate adjective (within the participial chain; substantival)

ἐναντίος: 'opposed, contrary, hostile'; their opposition to the gospel mission sets them against all people's good.

16 κωλύόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

hindering us from speaking to the Gentiles that they might be saved — so as always to fill up the measure of their sins. But wrath has come upon them at last.

CONTINUED CHARACTERIZATION → VERDICT ASYNDETON A final participle (hindering the Gentile mission) caps the indictment; the εἰς τό clause states its dreadful effect (filling up their sins), and the δέ sentence pronounces the verdict — wrath has overtaken them.

κωλύόντων
hindering

Pres Act Ptc · Gen Pl Masc · κωλύω
substantival/attributive participle (caps the chain)

→ present (ongoing opposition)

κωλύω: 'hinder, forbid, prevent'; the climactic charge — obstructing the Gentiles' access to salvation.

ἡμᾶς
us

Accusative

accusative object of κωλύόντων (one hindered)

τοῖς
the

Dative

article

ἔθνεσιν
Gentiles / nations

Dative

dative complement of λαλῆσαι (indirect object)

ἔθνος: 'nation'; plural = the Gentiles, the audience the opponents would deny the gospel.

λαλήσαι

to speak

Aor Act Inf · λαλέω

complementary infinitive (of κωλύοντων)

→ constative aorist

λαλέω: 'speak'; the action being prevented
— proclamation to the Gentiles.

ἵνα

that

conjunction (purpose)

σωθῶσιν

they might be saved

Aor Pass Subj 3 Pl · σώζω

verb (purpose clause)

→ constative aorist (subjunctive of purpose)

σώζω: 'save, rescue, preserve'; the goal of the preaching the opponents obstruct — the Gentiles' salvation.

εἰς

so as

preposition + articular infinitive (result/purpose)

τὸ

the

Accusative

article (nominalizes infinitive)

ἀναπληρῶσαι

to fill up

Aor Act Inf · ἀναπληρῶ

articular infinitive of result (εἰς τό + inf.)

→ constative aorist

ἀναπληρῶ: 'fill up, complete (a measure)'; the OT motif of sin reaching its full measure before judgment (cf. Gen 15:16; Matt 23:32).

αὐτῶν

their

Genitive

possessive genitive

τάς

the

Accusative

article

ἁμαρτίας

sins

Accusative

direct object of ἀναπληρῶσαι

ἁμαρτία: 'sin' (lit. 'missing the mark'); the accumulating guilt that hastens judgment.

πάντοτε

always

adverb of time

πάντοτε: 'always'; the persistent, habitual character of the sin-filling.

ἔφθασεν

has come / overtaken

Aor Act Indic 3 Sg · φθάνω

main verb (new sentence; verdict)

→ proleptic/constative aorist (a settled, certain arrival)

φθάνω: 'come upon, arrive, anticipate, overtake'; the wrath has 'arrived/overtaken' — perhaps prophetically certain, or referring to a recent decisive event.

δὲ

but

adversative/transitional conjunction

ἐπ'

upon

preposition + accusative (direction/goal)

αὐτούς

them

Accusative

object of ἐπί

ἡ

the

Nominative

article

ὀργή

wrath

Nominative

subject of ἔφθασεν

ὀργή: 'wrath, anger'; God's judicial wrath — here the eschatological/decreed judgment overtaking the persecutors.

εἰς

to

preposition + accusative (degree/result)

τέλος

the end / at last / fully

Accusative

object of εἰς (adverbial: 'fully, to the uttermost, at last')

τέλος: 'end, goal, completion'; εἰς τέλος can mean 'finally/at last,' 'completely,' or 'forever' — the wrath in its full or final measure.

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδία, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

But we, brothers, having been bereft of you for a short while — in person, not in heart — endeavored all the more eagerly, with great desire, to see your face.

TRANSITION (RETURN TO PAUL AND THE READERS) **δέ** δέ turns from the persecutors back to Paul's own heart: the painful separation ('orphaned' from them) only intensified his longing to see them again.

Ἡμεῖς

we

Nominative

subject (*emphatic pronoun*)

δέ

but / now

transitional/adversative conjunction

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀπορφανισθέντες

having been bereft / orphaned

Aor Pass Ptc · Nom Pl Masc · ἀπορφανίζω

temporal/causal participle (antecedent)

→ antecedent aorist

ἀπορφανίζω: 'make an orphan of, bereave'
(NT hapax; from ὀρφανός, 'orphan'); a
poignant image — Paul torn from them as a
parent from children.

ἀφ'

from

preposition + genitive (separation)

ὑμῶν

you

Genitive

object of ἀπό (separation)

πρὸς

for

preposition + accusative (extent of time)

καιρὸν

a season / time

Accusative

object of πρὸς (extent of time)

καιρός: 'time, season, occasion'; πρὸς
καιρὸν ὥρας = 'for the span of an hour,' i.e.
a brief while.

ὥρας

of an hour

Genitive

genitive of quality (qualifies καιρὸν)

ὥρα: 'hour'; intensifies the brevity — only a
short, momentary separation, soon to be
ended (Paul hopes).

προσώπῳ

in person / in face

Dative

dative of reference

πρόσωπον: 'face, presence, person';
separation only outwardly — 'face'
contrasted with 'heart.'

οὐ

not

negative particle

καρδίᾳ

in heart

Dative

dative of reference (antithesis to προσώπῳ)

καρδίᾳ: 'heart!'; in affection they were
never parted — the bond remained
unbroken.

περισσότερως

all the more

comparative adverb (degree)

περισσότερως: 'more abundantly, all the more'; the absence heightened rather than dulled the longing.

ἐσπουδάσαμεν

we were eager / endeavored

Aor Act Indic 1 Pl · σπουδάζω

main verb

→ constative aorist

σπουδάζω: 'be eager, make every effort, hasten'; earnest, diligent endeavor to return.

τὸ

the

Accusative

article

πρόσωπον

face

Accusative

direct object of ἰδεῖν

πρόσωπον: 'face'; 'to see your face' = the longed-for personal reunion.

ὑμῶν

your

Genitive

possessive genitive

ἰδεῖν

to see

Aor Act Inf · ὁράω

complementary infinitive (of ἐσπουδάσαμεν)

→ constative aorist

ὁράω: 'see'; the content of the eager endeavor — to behold them again.

ἐν

with

preposition + dative (manner)

πολλῇ

great

Dative

attributive adjective

ἐπιθυμία

desire / longing

Dative

dative of manner

ἐπιθυμία: 'desire, longing, yearning' (here positive); the intense affectionate craving to be reunited.

18 διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δῖς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

because we wanted to come to you — I, Paul, more than once — and Satan hindered us.

GROUND (EXPLAINING THE EAGERNESS) **διότι** διότι grounds v.17: the longing was no mere sentiment but a settled resolve ('I, Paul, again and again'); yet the planned visit was thwarted — and Paul names the obstacle: Satan.

διότι

because

causal conjunction

διότι: 'because, for the reason that'; grounds the eager effort just described.

ἠθελήσαμεν

we wanted

Aor Act Indic 1 Pl · θέλω

main verb

→ constative aorist

θέλω: 'will, wish, want'; the deliberate intention to return, repeatedly formed.

έλθειν

to come

Aor Act Inf · ἔρχομαι

complementary infinitive (of ἠθελήσαμεν)

→ constative aorist

ἔρχομαι: 'come, go'; the content of the wish — to reach them.

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

ἐγὼ

I

Nominative

subject (emphatic; narrows the plural to Paul)

ἐγὼ: 'I'; Paul singles himself out from the missionary 'we' for personal emphasis.

μὲν

indeed

particle (μὲν solitarium; emphasizes ἐγὼ)

Παῦλος

Paul

Nominative

apposition to ἐγὼ

Παῦλος: the apostle names himself — a rare first-person singular in this 'we' letter, stressing personal involvement.

καὶ

both

correlative conjunction (καὶ ... καὶ)

ἅπαξ

once

adverb (numeral)

ἅπαξ: 'once'; ἅπαξ καὶ δίς = 'once and again, more than once' — repeated attempts.

καὶ

and

correlative conjunction

δίς

twice

adverb (numeral)

δίς: 'twice'; with ἅπαξ, an idiom for 'repeatedly'

καὶ

and yet / but

conjunction (adversative force here)

ἐνέκοψεν

hindered / thwarted

Aor Act Indic 3 Sg · ἐγκόπτω

main verb (new clause)

→ constative aorist

ἐγκόπτω: 'hinder, impede, cut in' (a military term for breaking up a road to block an advance); the visits were obstructed.

ἡμᾶς

us

Accusative

direct object of ἐνέκοψεν

ὁ

the

Nominative

article

Σατανᾶς

Satan

Nominative

subject of ἐνέκοψεν

Σατανᾶς: 'Satan, the adversary' (from Hebrew śāṭān); the personal opponent of God's work, named as the agent behind the obstruction.

19 τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως— ἢ οὐχὶ καὶ ὑμεῖς —ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;

For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not indeed you?

GROUND (THE REASON FOR THE LONGING) **γάρ** γάρ explains why the separation was so painful and the longing so deep: the Thessalonians themselves are Paul's eschatological hope, joy, and crown — his glory at Christ's parousia.

τίς

what / who

Nominative

interrogative pronoun (predicate)

τίς; interrogative 'who? what?'; opens a rhetorical question whose answer is 'you.'

γάρ

for

explanatory conjunction

ἡμῶν

our

Genitive

possessive genitive

ἐλπίς

hope

Nominative

subject (predicate of the question)

ἐλπίς: 'hope, expectation'; the converts are the substance of Paul's hopeful expectation at the judgment.

ἢ

or

disjunctive conjunction

χαρά

joy

Nominative

subject (coordinate)

χαρά: 'joy, gladness'; they are the cause of his rejoicing (cf. v.20; Phil 4:1).

ἢ

or

disjunctive conjunction

στέφανος

crown

Nominative

subject (coordinate)

στέφανος: 'wreath, crown' (the victor's/festal garland, not a royal diadem); the prize and badge of honor — here his converts.

καυχήσεως

of boasting / exultation

Genitive

attributive/descriptive genitive (στέφανος καυχήσεως)

καύχησις: 'boasting, exultation'; 'crown of boasting' = the wreath one exults in — an OT idiom (cf. Prov 16:31; Ezek 16:12).

ἢ

or

disjunctive conjunction (introduces the answer)

οὐχί

not indeed

negative interrogative particle (expects 'yes')

οὐχί: emphatic 'not'; ἢ οὐχί introduces a question demanding an affirmative — 'is it not indeed...?'

καί

even / also

adverbial (ascensive)

ὑμεῖς

you

Nominative

predicate nominative (the answer: 'you are')

ὑμεῖς: the emphatic 'you' supplies the answer — the Thessalonians themselves are all of these.

ἔμπροσθεν

before

improper preposition + genitive (place/presence)

ἔμπροσθεν: 'before, in front of, in the presence of'; the setting is the Lord's tribunal at his coming.

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

object of ἔμπροσθεν

κύριος: 'Lord'; before whom Paul will present his converts as his joy.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition to κυρίου

ἐν

at

preposition + dative (time)

τῇ

the

Dative

article

αὐτοῦ

his

Genitive

possessive genitive (in attributive position)

παρουσία

coming / presence

Dative

dative of time (when)

παρουσία: 'coming, arrival, presence'; the technical term for Christ's eschatological advent — a key word in this letter (cf. 3:13; 4:15; 5:23).

20 ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

For you are our glory and joy.

GROUND / SUMMARY AFFIRMATION **γάρ** A terse γάρ confirms the answer of v.19, dropping the question form for plain assertion: 'you are our glory and joy' — the emphatic, affectionate climax of the chapter.

ὕμεῖς

you

Nominative

subject (emphatic pronoun)

γάρ

for

explanatory conjunction

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

ἡ

the

Nominative

article

δόξα

glory

Nominative

predicate nominative

δόξα: 'glory, honor'; the converts are Paul's honor and pride before the Lord (cf. v.12's 'kingdom and glory').

ἡμῶν

our

Genitive

possessive genitive

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

χαρά

joy

Nominative

predicate nominative (coordinate)

χαρά: 'joy'; the warm final note — the Thessalonians are the apostle's abiding gladness.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The most consequential variant is at v.7: the witnesses divide between ἡπιοι ('gentle') and νήπιοι ('infants, babes') — a single-letter difference (ΕΓΕΝΗΘΗΜΕΝΗΠΙΟΙ), since the preceding word ends in -ν. The printed text reads ἡπιοι ('we were gentle among you'), the reading adopted by SBLGNT and the traditional text and well suited to the surrounding nursing-mother imagery; NA28/THGNT print νήπιοι ('we became infants'). At v.12 the editions vary among μαρτυρόμενοι / παραμυθούμενοι constructions and between the present participle and the infinitive in the final clause; the reading printed follows the main editions. The chapter has 20 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.