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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Epistle to the Thessalonians, Chapter 3

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α' Γ'

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 · 3:1–5

The sending of Timothy

Unable to bear the separation any longer, Paul resolves to be left alone at Athens (1) and sends Timothy to strengthen and encourage the Thessalonians (2), so that none be shaken by the afflictions to which believers are appointed (3–4); he sent precisely to learn their faith, fearing the tempter had undone his labor (5).

B · 3:6–8

Relief at the good report

Timothy has now returned with good news of their faith and love and their warm remembrance of Paul (6); in all his distress and affliction Paul is comforted through their faith (7), for now he truly lives if they stand firm in the Lord (8).

C · 3:9–10

Overflowing thanksgiving and a yearning prayer

What thanks can repay the joy they bring him before God (9)? Night and day he prays beyond measure to see their face and to supply what is lacking in their faith (10).

D · 3:11–13

Prayer: a clear way, abounding love, blameless hearts

A wish-prayer in three movements: that God and the Lord Jesus direct Paul's way to them (11); that the Lord make them abound in love for one another and for all (12); so as to establish their hearts blameless in holiness at the coming of the Lord Jesus with all his holy ones (13).

1 Διὸ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,

Therefore, when we could bear it no longer, we resolved to be left behind at Athens alone,

INFERENCE **Διὸ** Διὸ gathers up the longing of 2:17–20 and draws the practical conclusion: the unbearable separation drove a decision — to remain alone and send another in Paul's stead.

Διὸ

therefore

inferential conjunction

διό: 'on which account, therefore' (δι' ὅ); draws an inference from the preceding longing to see them.

μηκέτι

no longer

adverb of time (negative, w/ ptc.)

μηκέτι: 'no longer'; the μή-form negates the participle στέγοντες — 'no longer enduring.'

στέγοντες

bearing/enduring

Pres Act Ptc · Nom Pl Masc · στέγω

causal/temporal adverbial participle

→ progressive present (ongoing strain)

στέγω: 'cover, hold off, bear up under'; of a vessel keeping water out — to endure under pressure (cf. 1 Cor 13:7).

εὐδοκήσαμεν

we resolved/thought it good

Aor Act Indic 1 Pl · εὐδοκέω

main verb

→ constative aorist (the decision)

εὐδοκέω: 'be well pleased, resolve, decide gladly'; the deliberate good-pleasure behind sending Timothy.

καταλειφθῆναι

to be left behind

Aor Pass Inf · καταλείπω

complementary infinitive (of εὐδοκῆσαμεν)

→ *constative aorist*

καταλείπω: 'leave behind, leave remaining' (κατά + λείπω); the passive frames Paul's solitude as something he accepted.

ἐν

in/at

preposition + dative (place)

Ἀθήναις

Athens

Dative

dative of place

Ἀθήναι: Athens (always plural); the staging point from which Paul dispatched Timothy back to Macedonia (cf. Acts 17:15–16).

μόνοι

alone

Nominative

predicate adjective (subject complement)

μόνος: 'alone, only'; the plural underscores the cost — the missionary band would be left without Timothy.

2 καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν

and we sent Timothy, our brother and God's servant in the gospel of Christ, to strengthen and encourage you concerning your faith,

COORDINATE / CONSEQUENCE **καί** The action that the decision of v.1 made room for: the sending of Timothy, whose threefold commendation (brother, God's servant, in the gospel) certifies his standing, with a double purpose clause — to strengthen and to encourage.

καὶ

and

coordinating conjunction

ἐπέμψαμεν

we sent

Aor Act Indic 1 Pl · πέμπω

main verb

→ *constative aorist*

πέμπω: 'send'; the dispatch of an envoy in the sender's place — Timothy stands in for Paul.

Τιμόθεον

Timothy

Accusative

direct object

Τιμόθεος: Timothy ('honoring God'); Paul's trusted co-worker and co-sender of the letter (1:1).

τὸν

the

Accusative

article

ἀδελφὸν

brother

Accusative

apposition to Τιμόθεον

ἀδελφός: 'brother'; family language for fellow believers — the first of Timothy's three titles.

ἡμῶν

our

Genitive

genitive of relationship

καὶ
and

coordinating conjunction

διάκονον

servant/minister

Accusative

apposition (coordinate w/ ἀδελφόν)

διάκονος: 'servant, minister, agent'; here of gospel service — Timothy works on God's behalf, not merely Paul's.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship (whose servant)

θεός: God; the genitive makes the ministry God's own — Timothy serves under divine, not merely apostolic, authority.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

εὐαγγελίῳ

gospel

Dative

dative of sphere (realm of service)

εὐαγγέλιον: 'good news, gospel'; the domain in which Timothy's diaconal service is rendered.

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

objective genitive (gospel about Christ)

Χριστός: 'Anointed,' Messiah; the gospel's content and center — the good news of Christ.

εἰς

for/to

preposition + articular infinitive (purpose)

τὸ

the

Accusative

article (nominalizes infinitives)

στηρίζαι

to strengthen/establish

Aor Act Inf · στηρίζω

articular infinitive of purpose (w/ εἰς τὸ)

→ constative aorist

στηρίζω: 'set fast, make firm, establish'; to give stability under pressure — the keynote verb of the chapter (cf. v.13).

ὑμᾶς

you

Accusative

object of στηρίζαι

καὶ

and

coordinating conjunction

παρακαλέσαι

to encourage/exhort

Aor Act Inf · παρακαλέω

articular infinitive of purpose (coordinate)

→ constative aorist

παρακαλέω: 'call alongside,' hence 'encourage, exhort, comfort'; to come beside and strengthen the wavering.

ὑπὲρ

concerning/for

preposition + genitive (reference)

ὑπὲρ + gen.: here in the sense 'concerning, with respect to' (overlapping περί) — the matter at issue is their faith.

τῆς

the

Genitive

article

πίστεως

faith

Genitive

object of ὑπὲρ (reference)

πίστις: 'faith, trust, faithfulness'; the keyword of the chapter — the object of Paul's anxiety and his joy.

ὑμῶν

your

Genitive

genitive of relationship

3 τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα·

so that no one would be shaken by these afflictions. For you yourselves know that we are appointed for this.

PURPOSE / GROUND ASYNDETON An articular-infinitive clause states the aim of the strengthening — that none be unsettled — and γάρ grounds it in shared knowledge: affliction is the appointed lot of believers, not a sign that something has gone wrong.

τὸ

the (namely)

Accusative

article (nominalizes the infinitive clause)

μηδένα

no one

Accusative

accusative subject of the infinitive

μηδεῖς: 'no one, nobody'; the μή-form fits the non-indicative (infinitival) construction.

σαίνεσθαι

to be shaken/disturbed

Pres Pass Inf · σαίνω

articular infinitive (epexegetic/purpose)

→ progressive present

σαίνω: lit. 'wag the tail' (of a dog fawning), then 'beguile, agitate, be unsettled'; here 'be moved/disturbed' by trials.

ἐν

in/by

preposition + dative (cause/circumstance)

ταῖς

the

Dative

article

θλίψεσιν

afflictions

Dative

dative of cause/attendant circumstance

θλίψις: 'pressure, affliction, tribulation';
from θλίβω, 'press, squeeze' — the
squeezing of persecution.

ταύταις

these

Dative

demonstrative (attributive)

αὐτοῖ

yourselves

Nominative

intensive pronoun (w/ implied subject)

αὐτός: here intensive, 'you yourselves' —
the readers' own firsthand knowledge is
appealed to.

γάρ

for

explanatory/causal conjunction

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ perfect with present force (settled
knowledge)

οἶδα: 'know' (perfect in form, present in
sense); knowledge possessed as a standing
fact.

ὅτι

that

conjunction (content of οἶδατε)

εἰς

for/to

preposition + accusative (goal/destiny)

τοῦτο

this

Accusative

object of εἰς (the appointed lot)

οὗτος: 'this'; refers forward/back to the
afflictions — the very thing for which
believers are set.

κείμεθα

we are appointed/destined

Pres Mid Indic 1 Pl · κείμαι

main verb (ὅτι clause)

→ stative present

κείμαι: 'lie, be laid, be set/appointed'; here
'we are destined' — affliction is the
believer's appointed position.

4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε.

For indeed, when we were with you, we told you beforehand that we were going to suffer affliction, just as it also came to pass, and you know it.

CONFIRMATORY GROUND **καὶ γὰρ** A second γὰρ reinforces v.3: not only is affliction the appointed lot, Paul had forewarned them of it, and the prediction was confirmed by events — so the trials vindicate rather than discredit the gospel.

<p>καὶ indeed/and <i>adverbial (w/ γὰρ: 'for indeed')</i></p> <p>καὶ γὰρ: a strengthened causal connective, 'for indeed, for in fact.'</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ὅτε when <i>temporal conjunction</i></p>	<p>πρὸς with <i>preposition + accusative (association)</i></p> <p>πρὸς + acc.: here 'with, in the company of' — face-to-face presence, not mere direction.</p>
<p>ὑμᾶς you Accusative <i>object of πρὸς</i></p>	<p>ἦμεν we were Impf Act Indic 1 Pl · εἶμι <i>verb (temporal clause)</i></p> <p>→ imperfect (duration of the stay)</p>	<p>προελέγομεν we told beforehand Impf Act Indic 1 Pl · προλέγω <i>main verb</i></p> <p>→ iterative/customary imperfect (repeatedly warned)</p> <p>προλέγω: 'say beforehand, forewarn' (προ- + λέγω); the imperfect suggests repeated warning during the visit.</p>	<p>ὑμῖν you Dative <i>indirect object</i></p>

<p>ὅτι that</p> <p><i>conjunction (content of προελέγομεν)</i></p>	<p>μέλλομεν we are about/going</p> <p>Pres Act Indic 1 Pl · μέλλω</p> <p><i>main verb (ὅτι clause; retained from direct speech)</i></p> <p>→ futuristic present (impending)</p> <p>μέλλω: 'be about to, be destined to'; with infinitive expresses imminent or appointed futurity.</p>	<p>θλίβεσθαι to suffer affliction</p> <p>Pres Pass Inf · θλίβω</p> <p><i>complementary infinitive (of μέλλομεν)</i></p> <p>→ progressive present</p> <p>θλίβω: 'press, oppress, afflict'; the cognate verb of θλίψις (v.3) — to be under crushing pressure.</p>	<p>καθώς just as</p> <p><i>comparative conjunction</i></p> <p>καθώς: 'just as, according as'; introduces the correspondence between prediction and event.</p>
<p>καὶ also</p> <p><i>adverbial (ascensive)</i></p>	<p>ἐγένετο it came to pass</p> <p>Aor Mid Indic 3 Sg · γίνομαι</p> <p><i>main verb (comparative clause)</i></p> <p>→ constative aorist</p> <p>γίνομαι: 'happen, come to pass'; the prediction was realized — the affliction actually arrived.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>οἴδατε you know</p> <p>Perf Act Indic 2 Pl · οἶδα</p> <p><i>main verb</i></p> <p>→ perfect with present force (settled knowledge)</p> <p>οἶδα: 'know'; their own experience confirms what Paul had foretold — a second appeal to their knowledge (cf. v.3).</p>

5 διὰ τοῦτο καὶ γὰρ μηκέτι στέγων ἔπεμψα εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

For this reason I also, when I could bear it no longer, sent to learn about your faith, lest somehow the tempter had tempted you and our labor might prove to be in vain.

INFERENCE / RESTATEMENT **διὰ τοῦτο** Resuming v.1 (μηκέτι στέγων, now singular: 'I also'), Paul restates the purpose of the sending — to gain knowledge of their faith — and names his deep fear: that the tempter had succeeded and his apostolic labor had come to nothing.

διὰ

because of

preposition + accusative (cause)

τοῦτο

this

Accusative

object of διὰ (διὰ τοῦτο = 'therefore')

διὰ τοῦτο: 'for this reason, therefore'; resumes the sending after the parenthetical vv.3–4.

καί

I also

Nominative

subject (crasis καὶ ἐγώ)

καί: crasis of καὶ ἐγώ, 'I also/even I'; the shift to the singular personalizes the action (cf. plural in v.1).

μηκέτι

no longer

adverb of time (negative, w/ ptc.)

μηκέτι: 'no longer'; echoes v.1 verbatim, binding the resumption to the original decision.

στέγων

bearing/enduring

Pres Act Ptc · Nom Sg Masc · στέγω

causal/temporal adverbial participle

→ progressive present

στέγω: 'bear up under, endure'; singular here, recalling the plural στέγοντες of v.1.

ἔπεμψα

I sent

Aor Act Indic 1 Sg · πέμπω

main verb

→ constative aorist

πέμπω: 'send'; the object (Timothy) is understood from v.2.

εἰς

for/to

preposition + articular infinitive (purpose)

τὸ

the

Accusative

article (nominalizes infinitive)

γινῶναι

to know/learn

Aor Act Inf · γινώσκω

articular infinitive of purpose (w/ εἰς τό)

→ ingressive aorist (come to know)

γινώσκω: 'come to know, learn, ascertain'; Paul sent to gain firsthand knowledge of how their faith fared.

τήν

the

Accusative

article

πίστιν

faith

Accusative

object of γινῶναι

πίστις: 'faith'; again the chapter's keyword — the object of Paul's investigation.

ὑμῶν

your

Genitive

genitive of relationship

μή

lest

conjunction (negative purpose/fear)

μή πως: 'lest somehow, lest perhaps'; introduces a clause of apprehension.

πως

somehow

particle (indefinite, w/ μή)

πως: 'somehow, perhaps'; softens the fear into a wary possibility.

ἐπειράσεν

had tempted

Aor Act Indic 3 Sg · πειράζω

verb (indicative in fear clause: feared-but-real)

→ constative aorist

πειράζω: 'test, tempt'; the indicative (vs. subjunctive) hints the trial had in fact taken place — only its outcome was unknown.

ὕμᾱς

you

Accusative

direct object

ὁ

the

Nominative

article (substantizes ptc.)

πειράζων

the tempter

Pres Act Ptc · Nom Sg Masc · πειράζω

substantival participle (subject)

→ gnomic/titular present (the one who tempts)

ὁ πειράζων: 'the tempter,' a title for Satan (cf. Matt 4:3); the present participle names his characteristic activity.

καὶ

and

coordinating conjunction

εἰς

in(to)

preposition + accusative (result)

κενὸν

vain/empty

Accusative

object of εἰς (εἰς κενόν = 'to no purpose')

κενός: 'empty, void, fruitless'; εἰς κενόν = 'in vain, to no effect' — the dreaded outcome.

γένηται

might become/prove

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (negative purpose/fear clause)

→ ingressive aorist

γίνομαι: 'become, prove to be'; the subjunctive expresses the feared eventual result of the temptation.

ὁ

the

Nominative

article

κόπος

labor/toil

Nominative

subject of γένηται

κόπος: 'labor, toil, wearisome effort'; the apostolic work that might have been wasted (cf. 2:9; Phil 2:16).

ἡμῶν

our

Genitive

genitive of relationship

6 Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς ὑμᾶς,

But now that Timothy has come to us from you and brought us the good news of your faith and love, and that you always have a good remembrance of us, longing to see us just as we also long to see you

DEVELOPMENT / CONTRAST **δέ** Ἄρτι δέ pivots from anxiety to relief: Timothy's return ('now,' just-happened) is cast in a genitive absolute, and his report is itself a 'gospel' (εὐαγγελισαμένου) — their faith, love, fond remembrance, and reciprocal longing all answer Paul's fears point for point.

Ἄρτι

now/just now

adverb of time

ἄρτι: 'just now, at this moment!'; marks Timothy's arrival as recent — the letter follows hard upon it.

δέ

but/now

developmental conjunction (mild contrast)

δέ: 'but, and, now!'; turns the corner from the foregoing fear to present relief.

ἐλθόντος

having come

Aor Act Ptc · Gen Sg Masc · ἔρχομαι

genitive absolute (temporal)

→ antecedent aorist (Timothy's arrival)

ἔρχομαι: 'come!'; the genitive absolute sets the circumstance — 'now that Timothy has come!'

Τιμοθέου

Timothy

Genitive

subject of the genitive absolute

Τιμόθεος: Timothy; his return from Macedonia rejoined Paul (cf. Acts 18:5).

πρὸς

to

preposition + accusative (direction)

ἡμᾶς

us

Accusative

object of πρὸς

ἀφ'

from

preposition + genitive (source)

ἀπό: 'from!'; elided before the rough breathing — 'from you' (Timothy came bearing news from the Thessalonians).

ὑμῶν

you

Genitive

object of ἀπό (source)

καὶ
and

coordinating conjunction (joins ptcs.)

εὐαγγελισαμένου

having brought good news

Aor Mid Ptc · Gen Sg Masc · εὐαγγελίζομαι

genitive absolute (coordinate w/ ἐλθόντος)

→ antecedent aorist

εὐαγγελίζομαι: 'announce good news'; striking — used only here in the NT of news other than the gospel itself, dignifying their report.

ἡμῖν

to us

Dative

indirect object

τὴν

the

Accusative

article

πίστιν

faith

Accusative

direct object of εὐαγγελισαμένου

πίστις: 'faith'; the very thing Paul sent to learn (v.5) is now reported as sound.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

ἀγάπην

love

Accusative

direct object (coordinate)

ἀγάπη: 'love'; the companion virtue to faith — anticipates the prayer of v.12.

ὑμῶν

your

Genitive

genitive of relationship (modifies both nouns)

καὶ

and

coordinating conjunction

ὅτι

that

conjunction (further content of the report)

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

main verb (ὅτι clause)

→ stative/customary present

ἔχω: 'have, hold'; here of holding a settled, kindly memory of Paul.

μνηΐαν

remembrance

Accusative

direct object

μνηΐα: 'remembrance, recollection'; a warm memory, not a grudge — answering any fear of estrangement.

ἡμῶν

of us

Genitive

objective genitive

ἀγαθὴν

good

Accusative

attributive adjective

ἀγαθός: 'good, kindly'; qualifies the remembrance as affectionate and well-disposed.

πάντοτε

always

adverb of frequency

πάντοτε: 'always, at all times'; the good remembrance is constant, not occasional.

ἐπιποθοῦντες

longing

Pres Act Ptc · Nom Pl Masc · ἐπιποθέω

adverbial participle (nom., agreeing w/ implied 'you')

→ progressive present (constant yearning)

ἐπιποθέω: 'long for, yearn' (ἐπί-intensive); their desire to see Paul mirrors his desire for them (2:17).

ἡμᾶς

us

Accusative

object of ἰδεῖν

ἰδεῖν

to see

Aor Act Inf · ὁράω

complementary infinitive (of ἐπιποθοῦντες)

→ constative aorist

ὁράω: 'see'; the aorist infinitive (εἶδον stem) — to set eyes on Paul again.

καθάπερ

just as

comparative conjunction

καθάπερ: 'exactly as, just as' (emphatic form of καθώς); marks the mutuality of the longing.

καὶ

also

adverbial (correlative)

ἡμεῖς

we

Nominative

subject (emphatic, w/ implied verb)

ἡμεῖς: 'we'; emphatic — the longing runs both ways (verb 'long to see' supplied from ἐπιποθοῦντες).

ὑμᾶς

you

Accusative

object (of implied ἰδεῖν)

7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,

for this reason, brothers, in all our distress and affliction we were comforted about you through your faith,

RESULT OF THE REPORT **διὰ τοῦτο** The apodosis to the long genitive-absolute clause of v.6:

Timothy's news produced comfort. The address 'brothers' warms the disclosure; the comfort came in the midst of Paul's own affliction and through the instrument of their faith.

διὰ

because of

preposition + accusative (cause)

τοῦτο

this

Accusative

object of διὰ (διὰ τοῦτο = 'for this reason')

διὰ τοῦτο: 'on this account'; points back to the whole report of v.6 as the cause of comfort.

παρεκλήθημεν

we were comforted

Aor Pass Indic 1 Pl · παρακαλέω

main verb

→ *ingressive aorist (came to be comforted)*

παρακαλέω: 'comfort, encourage'; the same verb used of Timothy's task (v.2) now describes its effect on Paul.

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; the affectionate address frequent in this letter, marking pastoral warmth.

ἐφ'

about/concerning

preposition + dative (reference/ground)

ἐπί + dat.: here 'concerning, on the basis of'
— the comfort was occasioned by their situation.

ὑμῖν

you

Dative

object of ἐπί (reference)

ἐπὶ

in/amid

preposition + dative (circumstance)

ἐπί + dat.: here of attendant circumstance
— 'amid, in the midst of' all the distress.

πάση

all

Dative

attributive adjective

τῇ

the

Dative

article

ἀνάγκη

distress/necessity

Dative

object of ἐπί (circumstance)

ἀνάγκη: 'necessity, distress, hardship'; the pressing constraints of Paul's circumstances.

καὶ

and

coordinating conjunction

θλίψει

affliction

Dative

object of ἐπί (coordinate)

θλίψις: 'affliction, pressure'; Paul shares the very kind of trial he feared for them (v.3).

ἡμῶν

our

Genitive

genitive of relationship

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

ὑμῶν

your

Genitive

genitive of relationship (in attributive position)

πίστεως

faith

Genitive

genitive of means (instrument of comfort)

πίστις: 'faith'; the means through which comfort came — their persevering faith was Paul's consolation.

8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ.

because now we live, if you stand firm in the Lord.

GROUND OF THE COMFORT **ὅτι** A vivid causal explanation of v.7: their steadfastness is life itself to Paul. The conditional (ἐὰν + indicative στήκετε) treats their standing as the assumed, present reality — Timothy's report has confirmed it.

ὅτι

because

causal conjunction

νῦν

now

adverb of time (emphatic)

νῦν: 'now'; the present moment of relief — life restored upon hearing the news.

ζῶμεν

we live

Pres Act Indic 1 Pl · ζάω

main verb

→ stative present (vivid)

ζάω: 'live, be alive'; hyperbolic — Paul's anxiety was a kind of death, their faith a revival to life.

ἐὰν

if

conditional conjunction (third class)

ἐὰν: 'if!'; with the indicative here it presents the condition as the assumed, ongoing case.

ὕμεῖς

you

Nominative

subject (emphatic pronoun)

ὕμεῖς: 'you'; emphatic — their standing is the hinge on which Paul's joy turns.

στήκετε

you stand firm

Pres Act Indic 2 Pl · στήκω

verb (protasis; indicative after εἰάν)

→ progressive present (continuing to stand)

στήκω: 'stand firm, hold one's ground' (a present formed from the perfect ἕστηκα); of steadfast perseverance (cf. Phil 1:27).

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

dative of sphere (locus of standing)

κύριος: 'Lord'; the sphere of their steadfastness is union with Christ — 'in the Lord' they stand.

9 τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν,

For what thanksgiving can we render to God for you, in return for all the joy with which we rejoice on your account before our God,

GROUNDING QUESTION γὰρ A rhetorical question expressing the overflow of gratitude that the relief of vv.6–8 produced: no thanks could adequately repay God for the joy they bring, a joy experienced 'before God' — i.e. in worshipful prayer.

τίνα

what

Accusative

interrogative adjective (modifies εὐχαριστίαν)

τίς: 'who, what'; the question expects the answer 'none adequate' — gratitude exceeds repayment.

γὰρ

for

explanatory conjunction

εὐχαριστίαν

thanksgiving

Accusative

direct object of ἀνταποδοῦναι

εὐχαριστία: 'thanksgiving, gratitude'; the return Paul wishes to make to God for them.

δυνάμεθα

we are able

Pres Mid Indic 1 Pl · δύναμαι

main verb

→ stative present

δύναμαι: 'be able, can'; the rhetorical 'what can we possibly...?'

τῷ

the

Dative

article

θεῷ

God

Dative

indirect object (recipient of thanks)

θεός; God; thanksgiving is rendered to God, who is the giver of their faith and Paul's joy.

ἀνταποδοῦναι

to render in return

Aor Act Inf · ἀνταποδίδωμι

complementary infinitive (of δυνάμεθα)

→ constative aorist

ἀνταποδίδωμι: 'give back, repay, recompense' (ἀντί + ἀπό + δίδωμι); the double prefix stresses adequate requital.

περὶ

for/concerning

preposition + genitive (reference)

ὑμῶν

you

Genitive

object of περὶ

ἐπὶ

for/over

preposition + dative (ground/occasion)

ἐπί + dat.: here causal/occasional — 'on the basis of, in return for' all the joy.

πάσῃ

all

Dative

attributive adjective

τῇ

the

Dative

article

χαρᾶ

joy

Dative

object of ἐπί (occasion of thanks)

χαρά: 'joy, gladness'; the joy the Thessalonians give Paul is the measure of his debt of thanks.

ἣ

with which

Dative

relative pronoun (cognate dat. w/ χαίρομεν)

ὅς; relative pronoun; attracted to the case of χαρᾶ — a cognate dative, 'the joy with which we rejoice!'

χαίρομεν

we rejoice

Pres Act Indic 1 Pl · χαίρω

main verb (relative clause)

→ progressive present

χαίρω: 'rejoice, be glad'; cognate with χαρά — the joy and the rejoicing reinforce each other.

δι'

because of

preposition + accusative (cause)

διά + acc.: 'on account of, because of' — the cause of the joy is the Thessalonians themselves.

ὑμᾶς

you

Accusative

object of διά

ἔμπροσθεν

before

improper preposition + genitive (place)

ἔμπροσθεν: 'in front of, before'; the joy is enjoyed coram Deo, in God's presence — i.e. in prayer.

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἔμπροσθεν

ἡμῶν

our

Genitive

genitive of relationship

10 νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

night and day praying most earnestly that we may see your face and supply what is lacking in your faith?

MANNER OF THE THANKSGIVING ASYNDETON An adverbial participle (δεόμενοι) qualifying v.9: the joy and thanksgiving are voiced in ceaseless, superlative prayer, with a twofold petition — to see them face to face and to make good whatever their faith still lacks.

νυκτὸς

by night

Genitive

genitive of time (within which)

νύξ: 'night'; the genitive of time denotes the kind of time — praying 'during the night!'

καὶ

and

coordinating conjunction

ἡμέρας

by day

Genitive

genitive of time (within which)

ἡμέρα: 'day'; 'night and day' = around the clock, an idiom for unremitting prayer.

ὑπερεκπερισσοῦ

most earnestly/beyond measure

adverb (degree, superlative)

ὑπερεκπερισσοῦ: 'superabundantly, beyond all measure'; a triple-compound (ὑπέρ + ἐκ + περισσός) — Pauline intensive coinage.

δεόμενοι

praying/asking

Pres Mid Ptc · Nom Pl Masc · δέομαι

adverbial participle (manner, w/ χαίρομεν)

→ progressive present (continual entreaty)

δέομαι: 'beg, entreat, pray'; the verb of urgent petitionary prayer arising from need.

εἰς

for/to

preposition + articular infinitive (goal of prayer)

τὸ

the

Accusative

article (nominalizes infinitives)

ἰδεῖν

to see

Aor Act Inf · ὁράω

articular infinitive (content/goal of δεόμενοι)

→ constative aorist

ὁράω: 'see'; the first object of petition — to behold them again in person.

<p>ὑμῶν your Genitive <i>genitive of relationship (modifies πρόσωπον)</i></p>	<p>τὸ the Accusative article</p>	<p>πρόσωπον face Accusative <i>object of ἰδεῖν</i> πρόσωπον: 'face, countenance'; 'to see your face' is a Semitic idiom for a personal, face-to-face visit (cf. 2:17).</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>καταρτίσαι to supply/complete Aor Act Inf · καταρτίζω <i>articular infinitive (coordinate goal)</i> → constative aorist καταρτίζω: 'put in order, mend, complete, equip'; used of mending nets (Mark 1:19) — to make good what is deficient.</p>	<p>τὰ the Accusative article</p>	<p>ὑστερήματα deficiencies/lacks Accusative <i>object of καταρτίσαι</i> ὑστέρημα: 'what is lacking, shortfall, deficiency'; their faith is genuine yet not complete — gaps remain to be filled.</p>	<p>τῆς of the Genitive article</p>
<p>πίστεως faith Genitive <i>genitive of reference (lacks of faith)</i> πίστις: 'faith'; the chapter's keyword again — the deficiencies pertain to their faith and its outworking.</p>	<p>ὑμῶν your Genitive <i>genitive of relationship</i></p>		

11 Αὐτός δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς

| Now may our God and Father himself, and our Lord Jesus, direct our way to you;

| WISH-PRAYER (TRANSITION) **δέ** The optative κατευθύναι opens the concluding wish-prayer (vv.11-13). The emphatic Αὐτός and the single verb governing a compound subject (God and Jesus) quietly bind Father and Son together as one source of action — the answer to the petition of v.10.

Αὐτός

himself

Nominative

intensive pronoun (w/ subject)

αὐτός; intensive, 'himself'; emphatic — God himself, beyond any human agency, must clear the road.

δὲ

now

transitional conjunction

δέ: 'now, but'; marks the turn from report to intercessory wish.

ὁ

the

Nominative

article

θεός

God

Nominative

subject (part of compound subject)

θεός; God; named with πατήρ as one referent — 'our God and Father!'

καὶ

and

coordinating conjunction (joins titles)

πατήρ

Father

Nominative

apposition / coordinate title (one referent)

πατήρ: 'Father'; under one article with θεός — the same person, named God-and-Father.

ἡμῶν

our

Genitive

genitive of relationship

καὶ

and

coordinating conjunction (joins subjects)

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject (second member of compound subject)

κύριος: 'Lord'; Jesus is joined with the Father as co-subject of a singular verb — a high Christological touch.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦς

Jesus

Nominative

apposition to κύριος

Ἰησοῦς; Jesus; the personal name in apposition to the title 'our Lord.'

κατευθύναι

may he direct

Aor Act Optative 3 Sg · κατευθύνω

main verb (optative of wish)

→ volitive (precative) optative

κατευθύνω: 'make straight, direct' (κατά + εὐθύς, 'straight'); the optative voices a prayer-wish — 'may he clear the road.' The singular verb with a compound subject treats Father and Son as one.

τήν

the

Accusative

article

ὁδόν

way

Accusative

direct object

ὁδός: 'road, way, journey'; the path to Thessalonica that Satan had hindered (cf. 2:18).

ἡμῶν

our

Genitive

genitive of relationship

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,

and may the Lord make you increase and abound in love for one another and for all, just as we also do for you,

WISH-PRAYER (SECOND PETITION) **δέ** The second optative pair (πλεονάσαι, περισσεύσαι) shifts from Paul's coming to the Thessalonians' growth: that the Lord cause their love to overflow — inward toward one another, outward toward all — on the model of Paul's own love for them.

ὑμᾶς

you

Accusative

direct object (fronted for emphasis)

the fronted ὑμᾶς shifts the focus from 'our way' (v.11) to 'you' — the readers' own growth.

δὲ

and

connective conjunction (continues the prayer)

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; here the Lord Jesus, the agent who increases their love.

πλεονάσαι

may he make increase

Aor Act Optative 3 Sg · πλεονάζω

main verb (optative of wish; causative)

→ volitive (precative) optative

πλεονάζω: 'increase, make more'; transitive here — 'cause you to abound,' the first of a near-synonymous pair.

καὶ

and

coordinating conjunction

περισσεύσαι

may he make abound

Aor Act Optative 3 Sg · περισσεύω

main verb (optative of wish; causative)

→ volitive (precative) optative

περισσεύω: 'overflow, abound, cause to overflow'; the pair πλεονάσαι/περισσεύσαι piles up the sense of superabundance.

τῇ

the

Dative

article

ἀγάπη

love

Dative

dative of reference/respect (in love)

ἀγάπη: 'love'; the sphere in which they are to abound — the chief Christian virtue (cf. v.6; 4:9–10).

εἰς

for/toward

preposition + accusative (direction of love)

ἀλλήλους

one another

Accusative

object of εἰς (reciprocal pronoun)

ἀλλήλων: 'one another'; the inward direction of love — within the community.

καὶ

and

coordinating conjunction

εἰς

for/toward

preposition + accusative (direction of love)

πάντας

all

Accusative

object of εἰς (substantival adjective)

πᾶς: 'all'; the outward direction — love extending beyond the church to all people (cf. 5:15).

καθάπερ

just as

comparative conjunction

καθάπερ: 'exactly as'; Paul's own love is offered as the pattern and proof of what he prays for them.

καὶ

also

adverbial (correlative)

ἡμεῖς

we

Nominative

subject (emphatic; verb 'abound' implied)

ἡμεῖς: 'we'; emphatic — Paul's love for them is the living model (verb supplied from περισσεύσαι).

εἰς

for/toward

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of εἰς

13 εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ. ἀμήν.

so as to establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy ones. Amen.

PURPOSE / GOAL OF THE PRAYER **ASYNDETON** An articular-infinitive clause states the ultimate aim of abounding love: stabilized, blameless hearts. The horizon is eschatological — the παρουσία of the Lord Jesus with all his holy ones — and the chapter's keynote verb στηρίζω (v.2) returns to close the section.

εἰς

so as to/for

preposition + articular infinitive (purpose/result)

τὸ

the

Accusative

article (nominalizes infinitive)

στηρίξαι

to establish/make firm

Aor Act Inf · στηρίζω

articular infinitive of purpose (w/ εἰς τὸ)

→ constative aorist

στηρίζω: 'establish, make firm'; the keynote verb of the chapter (v.2) returns — abounding love is what stabilizes the heart.

ὑμῶν

your

Genitive

genitive of relationship (modifies καρδίας)

τὰς

the

Accusative

article

καρδίας

hearts

Accusative

object of στηρίξαι

καρδία: 'heart'; in biblical usage the center of will, thought, and affection — the whole inner person.

ἀμέμπτους

blameless

Accusative

predicate accusative (object complement)

ἄμεμπτος: 'blameless, without fault' (α-privative + μέμφομαι, 'blame'); the goal-state of the established heart.

ἐν

in

preposition + dative (sphere)

ἁγιωσύνη

holiness

Dative

dative of sphere (realm of blamelessness)

ἁγιωσύνη: 'holiness'; the abstract quality of being set apart to God — the sphere of blamelessness (cf. Rom 1:4).

ἔμπροσθεν

before

improper preposition + genitive (place)

ἔμπροσθεν: 'in front of, before'; the blamelessness is to stand the scrutiny of God's presence (cf. v.9).

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἔμπροσθεν

καὶ

and

coordinating conjunction (joins titles)

πατρός

Father

Genitive

apposition (one referent: God-and-Father)

πατήρ: 'Father'; 'our God and Father,' the same divine person addressed in v.11.

ἡμῶν

our

Genitive

genitive of relationship

ἐν

at

preposition + dative (time)

τῇ

the

Dative

article

παρουσία

coming/arrival

Dative

dative of time (when blamelessness is tested)

παρουσία: 'presence, arrival, advent'; the technical term for Christ's royal coming — a leitmotif of this letter (cf. 2:19; 4:15; 5:23).

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

possessive/subjective genitive (whose coming)

κύριος: 'Lord'; the coming is the Lord's own advent in glory.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition to κυρίου

Ἰησοῦς: Jesus; the personal name in apposition to 'our Lord.'

μετὰ

with

preposition + genitive (accompaniment)

πάντων

all

Genitive

attributive adjective

τῶν

the

Genitive

article

ἁγίων

holy ones

Genitive

object of μετά (substantival adjective)

ἅγιος: 'holy one'; the entourage of the coming Lord — angels, glorified saints, or both (cf. Zech 14:5; Deut 33:2 LXX).

αὐτοῦ

his

Genitive

genitive of relationship

ἀμήν

amen

liturgical affirmation (transliterated Hebrew)

ἀμήν: 'truly, so be it'; a Hebrew loanword sealing the wish-prayer with worshipful assent.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The chapter has thirteen verses; none is omitted in the critical text. A few readings carry minor text-critical weight: at v.2 the editions divide over the description of Timothy (διάκονον τοῦ θεοῦ / συνεργὸν τοῦ θεοῦ / διάκονον ... καὶ συνεργόν), and the NA28 text adopted here reads διάκονον τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ; at v.13 the adopted text frames the goal with an articular infinitive (εἰς τὸ στηρίξαι), though some editions punctuate the verb as the aorist optative στηρίξαι. These variants are not annotated word by word.

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.