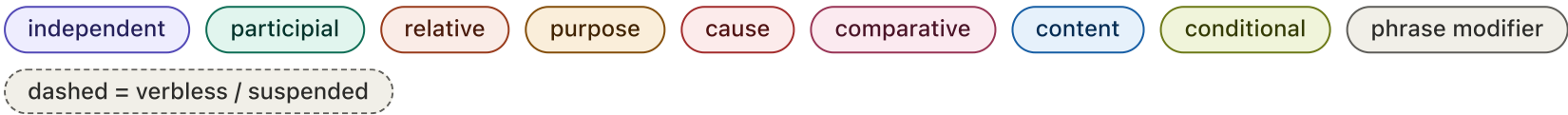


2 Thessalonians 1 — clausal layout

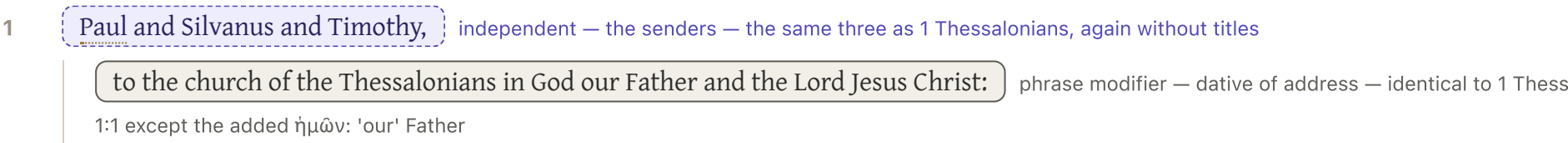
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β΄ Α΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.



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

The salutation 1:1–2



- 2 Grace to you and peace from God the Father and the Lord Jesus Christ. independent — the greeting — now expanded with the ἀπό clause 1
Thess lacked; Father and Lord as one source

The thanksgiving and the judgment — one sentence 1:3–10

VV. 3–4 — THE DEBT OF THANKS: FAITH OVER-GROWING, LOVE ABOUNDING, THE FOUNDERS BOASTING

- 3 We ought always to give thanks to God for you, brothers, independent — the sentence's one finite main verb — οφείλομεν: thanks owed as a debt, where 1 Thess simply gave it
- as is fitting, comparative — the aside doubling the obligation — οφείλομεν the debt, αξιον the fittingness
- because your faith is growing beyond measure cause — the ground — υπεραυξάνει, an over-compound found only here: the prayer of 1 Thess 3:10 answered
- and the love of each single one of you all for one another is increasing, cause — the pair — the ὅτι carries over; ενός ἐκάστου πάντων: the love counted head by head
- 4 so that we ourselves boast about you in the churches of God, purpose — ὥστε result of both verbs (anchored on the nearer) — αὐτοὺς ἡμᾶς: this time the founders do the telling (contrast 1 Thess 1:8)
- for your endurance and faith in all your persecutions and the afflictions phrase modifier — the boast's content — ὑπομονή and πίστις paired under one article: enduring faith
- which you are enduring — relative — αἷς by attraction (ἀνέχομαι governs the genitive ὧν); present tense — the pressure is still on

VV. 5–7A — THE JUST JUDGMENT READ OFF THEIR ENDURANCE: REPAYMENT BOTH WAYS

- 5 evidence of the righteous judgment of God, phrase modifier — verbless apposition to the whole endurance-in-persecution — the suffering itself is the ἐνδειγμα
- so that you may be counted worthy of the kingdom of God, purpose — εἰς τό + infinitive — the judgment's aim; καταξιωθῆναι echoes αξιον (v. 3) and is echoed by αξιώση (v. 11)
- for which you are indeed suffering — relative — the kingdom worth the pain; ascensive καί

and to be marveled at among all who have believed) purpose — the pair — θαυμασθῆναι (Ps 67:36 LXX);

and to be marveled at among all who have believed) purpose — the pair — θαυμασθῆναι (Ps 67:36 LXX);

aorist πιστεύσασιν: faith seen as complete from the vantage of that day

— for our testimony to you was believed —) cause — parenthetical ground — *ἐπίστεύθη* picks up

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πιστεύσασιν: the Thessalonians certified among those believers

on that day.) phrase modifier — resumption over the parenthesis — completes ὅταν ἐλθῇ with the fixed

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prophetic formula (Isa 2:11, 17)

The prayer for worthiness and mutual glory 1:11–12

11 { To this end we also pray always for you,

independent — εἰς ὃ — the prayer aims at the vv. 5–10 scenario; πάντοτε and περὶ ὑμῶν echo v. 3:

thanksgiving and prayer share one rhythm

that our God may count you worthy of the calling) purpose — content-ἵνα after the verb of praying — ἀξίωσῃ answers καταξιωθῆναι (v. 5): what

that our God may count you worthy of the calling) purpose — content-ἵνα after the verb of praying — ἀξίωσῃ answers καταξιωθῆναι (v. 5): what

judgment will declare, prayer now asks

and may fulfill every resolve of goodness and work of faith with power,) purpose — petition 2 — εὐδοκία ἀγαθωσύνης read of their resolve,

and may fulfill every resolve of goodness and work of faith with power,) purpose — petition 2 — εὐδοκία ἀγαθωσύνης read of their resolve,

not God's good pleasure; ἔργον πίστεως repeats 1 Thess 1:3 verbatim

12 { so that the name of our Lord Jesus may be glorified in you,

purpose — ὅπως — the purpose beyond both petitions; ἐνδοξασθῇ resumes v.

10, and 'the name' carries Isa 66:5

and you in him, purpose — the reciprocity, verb carried over — you glorified in him as he in you: v. 10's exchange made mutual

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according to the grace of our God and the Lord Jesus Christ.) phrase modifier — the norm of the whole exchange; the single article

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spans θεοῦ and κυρίου — grammatically patient of one referent ('our God and Lord, Jesus Christ'), but the fixed κύριος-formula and the pairing of v. 2

favor two

Analysis. After the two verbless lines of the greeting, the chapter is really two sentences.

The first (vv. 3–10) hangs entirely from one purple main verb, Εὐχαριστεῖν ὀφείλομεν, and never returns to the margin: the ὅτι ground (faith over-growing, love abounding) opens into the ὥστε boast, the boast into the verbless ἔνδειγμα apposition, and from there the

judgment unwinds — the εἴπερ backward conditional with its twin repayment infinitives, the ἐν τῇ ἀποκαλύψει temporal frame with its fire and its vengeance-giving participle, the οὔτινες penalty relative, and the ὅταν ἔλθῃ close — so that the sentence stair-steps to depth 12 before the second sentence, the prayer (vv. 11–12), steps back out to the margin and climbs only to depth 3. Cruxes the layout takes a side on: ἔνδειγμα (v. 5) is read as verbless apposition to the endurance-in-persecution itself, not to the boasting; εἴπερ (v. 6) is a backward conditional grounding the δικαίᾱς κρίσεως claim, so it takes an anchor; ἐν τῇ ἀποκαλύψει (v. 7b) frames the whole double repayment, not only the ἄνεσις; the two τοῖς μή phrases of v. 8 are read as one company doubly described (the single οὔτινες of v. 9 tips it); ἀπὸ προσώπου (v. 9, Isa 2) is separation, not source; ὅτι ἐπιστεύθη (v. 10) is a parenthesis with ἐν τῇ ἡμέρᾳ ἐκείνῃ resuming ὅταν ἔλθῃ over it; εὐδοκία ἀγαθωσύνης (v. 11) is the Thessalonians' resolve, not God's good pleasure; and the one article of v. 12 is left with two referents — grace of our God and of the Lord Jesus Christ.

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