

2 Thessalonians 1 — clausal layout

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β' Α'

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

independent

participial

relative

purpose

cause

comparative

content

conditional

phrase modifier

dashed = verbless / suspended

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

The salutation 1:1–2

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος independent — the senders — the same three as 1 Thessalonians, again without titles

τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ·

phrase modifier — dative of address — identical to 1 Thess 1:1

except the added ἡμῶν: 'our' Father

2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.

independent — the greeting — now expanded with the ἀπὸ 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 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί,

independent — the sentence's one finite main verb — ὀφείλομεν: thanks owed as a

debt, where 1 Thess simply gave it

καθὼς ἄξιόν ἐστιν,

comparative — the aside doubling the obligation — ὀφείλομεν the debt, ἄξιον the fittingness

ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν

cause — the ground — ὑπεραυξάνει, an over-compound found only here: the prayer of 1 Thess 3:10 answered

καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους,

cause — the pair — the ὅτι carries over; ἐνὸς ἐκάστου πάντων: the love

counted head by head

4 ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐγκauχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ

purpose — ὥστε result of both verbs (anchored on the nearer) —

αὐτοὺς ἡμᾶς: this time the founders do the telling (contrast 1 Thess 1:8)

ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν

phrase modifier — the boast's content —

ὑπομονή and πίστις paired under one article: enduring faith

αἱς ἀνέχεσθε,

relative — αἱς by attraction (ἀνέχομαι governs the genitive ᾧν); present tense — the pressure is still on

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

5 ἑνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ,

phrase modifier — verbless apposition to the whole endurance-in-persecution — the suffering

itself is the ἐνδειγμα

εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ,

purpose — εἰς τό + infinitive — the judgment's aim; καταξιωθῆναι echoes ἀξιον

(v. 3) and is echoed by ἀξιώση (v. 11)

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. Cruces 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 δικαίας 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.