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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Second Epistle to the Thessalonians, Chapter 2

## ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β' 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

#### **Appeal: do not be shaken — the Day has not come**

Paul opens with an entreaty 'concerning the coming of the Lord and our gathering to him' (1) that the Thessalonians not be quickly unsettled by any spirit, word, or forged letter claiming the Day of the Lord has already arrived (2).

B · 2:3–5

#### **The apostasy and the man of lawlessness must come first**

The reason the Day cannot have come: it will not arrive 'unless the apostasy comes first and the man of lawlessness is revealed' (3) — the one who exalts himself over every god and seats himself in God's temple, proclaiming himself God (4); a teaching Paul had already given them in person (5).

C · 2:6–8

### **The restrainer and the timed revelation**

Now they know 'what restrains' (τὸ κατέχον, 6) so that he is revealed only in his own time; for the mystery of lawlessness is already at work, only until 'the one who restrains' (ὁ κατέχων, 7) is removed — and then the lawless one will be revealed, whom the Lord Jesus will destroy by the breath of his mouth and the appearance of his coming (8).

D · 2:9–12

### **The lying coming and the judgment of the perishing**

The lawless one's coming is by Satan's working in counterfeit power and signs (9) and in every deceit of unrighteousness for the perishing, who refused to love the truth (10); therefore God sends them a working of delusion to believe the lie (11), that all who disbelieved the truth and delighted in unrighteousness may be judged (12).

E · 2:13–14

### **Thanksgiving: chosen, called, and destined for glory**

By contrast ('but we'), Paul gives thanks: God chose them as firstfruits for salvation in sanctification of the Spirit and belief of the truth (13), to which he called them through the gospel, for the obtaining of the glory of the Lord Jesus Christ (14).

F · 2:15–17

### **Exhortation and benediction: stand firm**

Therefore 'stand firm and hold the traditions' they were taught (15); and a wish-prayer that the Lord Jesus and God the Father, who loved and gave eternal comfort and good hope by grace (16), would comfort and establish their hearts in every good work and word (17).

## 1 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν,

Now we ask you, brothers, concerning the coming of our Lord Jesus Christ and our gathering together to him,

TRANSITION / NEW TOPIC **δέ** δέ opens a new section, turning from ch. 1 to the eschatological problem. The double topic — the παρουσία and 'our gathering to him' — frames the whole argument; the appeal proper follows in v.2.

## Ἐρωτῶμεν

we ask

Pres Act Indic 1 Pl · ἐρωτάω

*main verb*

→ customary present

ἐρωτάω: 'ask, request, entreat'; in koine often a gentle request (not only a question) — here a pastoral appeal.

## δὲ

now

*transitional conjunction*

## ὑμᾶς

you

Accusative

*direct object*

## ἀδελφοί

brothers

Vocative

*vocative of address*

ἀδελφός: 'brother'; the affectionate family address marking a fresh, urgent appeal.

## ὑπὲρ

concerning

*preposition + genitive (reference)*

ὑπὲρ + gen. here = περί, 'concerning, with regard to' — the topic of the appeal.

## τῆς

the

Genitive

*article*

## παρουσίας

coming/presence

Genitive

*object of ὑπὲρ (topic)*

παρουσία: 'presence, arrival'; a quasi-technical term for the royal advent of Christ — the term governing the chapter's eschatology.

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*genitive (subject of παρουσίας)*

κύριος: 'Lord'; the one whose παρουσία is in view, named in full below.

## ἡμῶν

our

Genitive

*genitive of relationship*

## Ἰησοῦ

Jesus

Genitive

*apposition to κυρίου*

## Χριστοῦ

Christ

Genitive

*apposition*

## καὶ

and

*coordinating conjunction*

## ἡμῶν

our

Genitive

*genitive (subject of ἐπισυναγωγῆς)*

## ἐπισυναγωγῆς

gathering together

Genitive

*coordinate object of ὑπὲρ (topic)*

ἐπισυναγωγή: 'a gathering together to' (ἐπί + συναγωγή); the assembling of the saints to Christ (cf. 1 Thess 4:17; Heb 10:25) — the single article binds it with παρουσία as one complex event.

## ἐπ'

to

*preposition + accusative (direction/goal)*

**αὐτόν**

him

Accusative

object of *ἐπί* (goal of the gathering)

2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου.

that you not be quickly shaken from your mind, nor be alarmed, neither through a spirit nor through a word nor through a letter as if from us, to the effect that the day of the Lord has come.

**PURPOSE OF THE APPEAL** εἰς τό The articular-infinitive purpose clause states the aim: stability of mind. The triple μήτε rules out three alleged channels of the claim; the climactic ὡς ὅτι reports the false content — that the Day has already arrived.

**εἰς**

for

preposition + accusative (purpose)

εἰς τό + inf. is a standard purpose/result construction — 'in order that.'

**τὸ**

the

Accusative

article (nominalizes the infinitive)

**μὴ**

not

negative particle (with infinitive)

**ταχέως**

quickly

adverb (manner)

ταχέως: 'quickly, hastily'; warns against a too-rapid, unreflective unsettling.

**σαλευθῆναι**

to be shaken

Aor Pass Inf · σαλεύω

articular infinitive (purpose)

→ [ingressive aorist](#)

σαλεύω: 'shake, agitate' (of a ship at anchor or a building); to be dislodged from a settled conviction.

**ὑμᾶς**

you

Accusative

accusative subject of the infinitive

**ἀπὸ**

from

preposition + genitive (separation)

**τοῦ**

the

Genitive

article

## νοῦς

mind

Genitive

object of ἀπό (point of departure)

νοῦς: 'mind, understanding'; here their sound, settled judgment — the anchor from which they risk being torn loose.

## μηδὲ

nor

negative coordinating conjunction

## θροεῖσθαι

to be alarmed

Pres Pass Inf · θροέω

coordinate articular infinitive

→ present (ongoing state)

θροέω: 'startle, frighten'; passive 'be alarmed, troubled' — the same word Jesus uses (Mt 24:6) of end-time alarm.

## μήτε

neither

correlative negative (μήτε ... μήτε ...)

## διὰ

through

preposition + genitive (means/channel)

## πνεύματος

a spirit

Genitive

object of διὰ (channel)

πνεῦμα: here a (claimed) prophetic 'spirit' — an alleged inspired utterance.

## μήτε

nor

correlative negative

## διὰ

through

preposition + genitive (channel)

## λόγου

a word

Genitive

object of διὰ (channel)

λόγος: here a spoken message/report or teaching alleged to convey the claim.

## μήτε

nor

correlative negative

## δι'

through

preposition + genitive (channel)

## ἐπιστολῆς

a letter

Genitive

object of διὰ (channel)

ἐπιστολή: 'letter'; a forged or misread epistle — hence Paul's authenticating signature in 3:17.

## ὡς

as

particle (alleged source)

ὡς δι' ἡμῶν: 'as though through us' — the spurious claim of Pauline authority.

## δι'

from

preposition + genitive (source)

## ἡμῶν

us

Genitive

object of διὰ (alleged source)

## ὡς

to the effect

conjunction (introduces content)

ὡς ὅτι: 'to the effect that, alleging that' — flags the following as a reported (and false) claim.

<p><b>ὅτι</b> that <i>conjunction (content of the claim)</i></p>	<p><b>ἐνέστηκεν</b> has come/is present Perf Act Indic 3 Sg · ἐνίστημι <i>main verb (content clause)</i> → <b>intensive perfect (present result)</b> ἐνίστημι: perf. 'to be present, have arrived' (cf. ἐνεστώς, 'the present!'); the false claim is that the Day is already here, not merely near.</p>	<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>ἡμέρα</b> day Nominative <i>subject of ἐνέστηκεν</i> ἡμέρα: 'day'; ἡ ἡμέρα τοῦ κυρίου = the OT 'Day of the LORD' (Joel, Amos, Zeph), the day of decisive judgment and salvation.</p>
<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>κυρίου</b> Lord Genitive <i>possessive/qualifying genitive</i> κύριος: 'Lord'; the Day belongs to and is enacted by the Lord.</p>		

3 μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας,

Let no one deceive you in any way; for it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of destruction,

GROUND / REASON **ὅτι** A prohibition against deception, then the decisive ground (ὅτι): two prerequisites must precede the Day. The apodosis is elided (anacoluthon) — supply 'it [the Day] will not come' — a vivid, broken construction. This launches the central teaching of the chapter.

μή

not

*negative (with subjunctive prohibition)*

τις

anyone

Nominative

*subject of ἐξαπατήση*

τις: indefinite 'anyone'; with κατὰ μηδένα τρόπον it slams the door on every would-be deceiver.

ὕμας

you

Accusative

*direct object*

ἐξαπατήση

should deceive

Aor Act Subj 3 Sg · ἐξαπατάω

*prohibitive subjunctive (μή + aor.)*

→ *ingressive aorist*

ἐξαπατάω: 'deceive thoroughly' (ἐκ-intensive of ἀπατάω); a heightened term — utterly mislead.

κατὰ

in

*preposition + accusative (manner)*

μηδένα

no

Accusative

*attributive (negative adjective)*

τρόπον

way

Accusative

*object of κατὰ (manner)*

τρόπος: 'manner, way'; κατὰ μηδένα τρόπον = 'in no way whatever!'

ὅτι

for

*causal conjunction*

ἐάν

if

*conjunction (third-class condition)*

ἐάν μή: 'unless'; introduces the indispensable precondition(s).

μή

not

*negative (with ἐάν)*

ἔλθη

comes

Aor Act Subj 3 Sg · ἔρχομαι

*verb of protasis (subjunctive)*

→ *ingressive aorist*

ἔρχομαι: 'come'; the apostasy's arrival is the first of two prerequisites.

ἡ

the

Nominative

*article*

ἀποστασία

apostasy/rebellion

Nominative

*subject of ἔλθη*

ἀποστασία: 'rebellion, falling away' (ἀφίστημι); in the LXX of political/religious revolt — here the climactic end-time defection, the definite article marking it as the foretold event.

πρῶτον

first

*adverb (sequence)*

πρῶτον: 'first'; the prerequisites precede the Day — settling the chronology that the false claim ignored.

καὶ

and

*coordinating conjunction*

ἀποκαλυφθῆ

is revealed

Aor Pass Subj 3 Sg · ἀποκαλύπτω

*coordinate verb of protasis*

→ *ingressive aorist*

ἀποκαλύπτω: 'unveil, reveal'; the lawless one is 'revealed' — a parody of Christ's own ἀποκάλυψις, and a hidden figure made manifest at the appointed time.

<p>ὁ</p> <p>the</p> <p>Nominative</p> <p>article</p>	<p>ἄνθρωπος</p> <p>man</p> <p>Nominative</p> <p>subject of ἀποκαλυφθῆ</p> <p>ἄνθρωπος: 'man, human being'; the lawless one is a personal human figure, not merely an abstract force.</p>	<p>τῆς</p> <p>of the</p> <p>Genitive</p> <p>article</p>	<p>ἀνομίας</p> <p>lawlessness</p> <p>Genitive</p> <p>genitive of quality (Semitic idiom)</p> <p>ἀνομία: 'lawlessness' (α-privative + νόμος); 'the man of lawlessness' = the man whose defining character is lawlessness, the eschatological embodiment of rebellion against God's law.</p>
<p>ὁ</p> <p>the</p> <p>Nominative</p> <p>article</p>	<p>υἱός</p> <p>son</p> <p>Nominative</p> <p>apposition to ἄνθρωπος</p> <p>υἱός: 'son'; 'son of destruction' is a Hebraism for one destined for / belonging to destruction — the same title given Judas (Jn 17:12).</p>	<p>τῆς</p> <p>of the</p> <p>Genitive</p> <p>article</p>	<p>ἀπωλείας</p> <p>destruction</p> <p>Genitive</p> <p>genitive of destiny/quality</p> <p>ἀπώλεια: 'ruin, destruction, perdition'; marks his appointed end even as he works ruin.</p>

4 ὁ ἀντικείμενος καὶ υπεραϊρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσει, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.

who opposes and exalts himself over everything called god or object of worship, so that he seats himself in the temple of God, proclaiming himself that he is God.

DESCRIPTION (APPOSITION) ASYNDETON Two substantival participles define his self-deifying program; the ὥστε clause gives the result — enthronement in God's temple with a self-proclamation of deity. The language echoes Daniel 11:36 and Ezekiel 28, the archetypal hubris of the pretender.

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀντικείμενος

who opposes

Pres Mid Ptc · Nom Sg Masc · ἀντίκειμαι

substantival participle (apposition)

→ present (characteristic)

ἀντίκειμαι: 'set oneself against, be an adversary' (ἀντί + κείμαι); ὁ ἀντικείμενος is near-titular for 'the adversary' — an antichrist figure opposing God.

καὶ

and

coordinating conjunction

ὑπεραίρομενος

exalts himself

Pres Mid Ptc · Nom Sg Masc · ὑπεραίρομαι

coordinate substantival participle

→ present (characteristic)

ὑπεραίρω: 'raise above'; mid. 'lift oneself up, be arrogant' (ὑπέρ + αἴρω); self-exaltation above all rival objects of reverence.

ἐπὶ

over

preposition + accusative (superiority)

πάντα

everything

Accusative

attributive (with λεγόμενον θεόν)

λεγόμενον

called

Pres Pass Ptc · Acc Sg Masc · λέγω

attributive participle

→ present (general)

λέγω (pass. ptc.): 'so-called, called'; covers every being named 'god' — true or alleged.

θεόν

god

Accusative

object of ἐπί

θεός: 'god'; here generalized — every entity reckoned divine.

ἢ

or

disjunctive conjunction

σέβασμα

object of worship

Accusative

coordinate object of ἐπί

σέβασμα: 'object of veneration' (σέβομαι, 'revere'); cf. Acts 17:23 — temples, shrines, anything venerated.

ὥστε

so that

conjunction (result + infinitive)

ὥστε + inf. expresses actual result — the upshot of his self-exaltation.

αὐτόν

he

Accusative

accusative subject of καθίσαι

<p>εἰς in/into <i>preposition + accusative (place into)</i></p>	<p>τόν the Accusative <i>article</i></p>	<p>ναόν temple/sanctuary Accusative <i>object of εἰς (place)</i>   ναός: the inner sanctuary/shrine (vs. ἱερόν, the temple precinct); the holiest place — usurped as a throne. Whether literal, figurative (the church), or symbolic is debated.</p>	<p>τοῦ of the Genitive <i>article</i></p>
<p>θεοῦ of God Genitive <i>possessive genitive</i>   θεός: the true God; the outrage is that he seats himself in God's own sanctuary.</p>	<p>καθίσει to sit/seat himself Aor Act Inf · καθίζω <i>infinitive of result (with ὥστε)</i> → ingressive aorist   καθίζω: 'sit, take a seat'; to enthrone oneself — claiming the place of God.</p>	<p>ἀποδεικνύντα proclaiming/displaying Pres Act Ptc · Acc Sg Masc · ἀποδείκνυμι <i>adverbial participle (manner, w/ αὐτόν)</i> → present (concurrent)   ἀποδείκνυμι: 'show forth, prove, proclaim publicly'; he stages a self-demonstration of his alleged divinity.</p>	<p>ἑαυτόν himself Accusative <i>object of ἀποδεικνύντα</i></p>
<p>ὅτι that <i>conjunction (content)</i></p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (content clause)</i> → stative present</p>	<p>θεός God Nominative <i>predicate nominative</i>   θεός: the climactic blasphemy — the lawless one claims to be God himself.</p>	

## 5 οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;

Do you not remember that, while I was still with you, I used to tell you these things?

REMINDER (RHETORICAL QUESTION) **ASYNDETON** A pointed rhetorical question (expecting 'yes') anchoring the teaching in Paul's prior oral instruction. The shift to first-person singular (ἔλεγον) and the imperfect ('I used to tell') show this was repeated catechesis, not a novelty.

οὐ

not

*negative (expects 'yes' answer)*

οὐ in a question anticipates an affirmative reply — 'surely you remember!'

μνημονεύετε

you remember

Pres Act Indic 2 Pl · μνημονεύω

*main verb (interrogative)*

→ customary present

μνημονεύω: 'remember, call to mind, mention'; appeals to their memory of his teaching.

ὅτι

that

*conjunction (object clause)*

ἔτι

still

*adverb (time)*

ἔτι: 'still, yet'; underscores how early and direct the instruction was.

ὧν

being

Pres Act Ptc · Nom Sg Masc · εἰμί

*adverbial participle (temporal)*

→ present (contemporaneous)

πρός

with

*preposition + accusative (association)*

πρός + acc. of persons = 'with, in company of!'

ὑμᾶς

you

Accusative

*object of πρὸς*

ταῦτα

these things

Accusative

*direct object of ἔλεγον*

ταῦτα: 'these things' — the whole teaching about the apostasy, the lawless one, and the restrainer.

ἔλεγον

I used to tell

Impf Act Indic 1 Sg · λέγω

*main verb (object clause)*

→ iterative/customary imperfect

λέγω: 'say, tell'; the imperfect denotes repeated past instruction — 'I kept telling you.'

ὑμῖν

you

Dative

*indirect object*

6 καὶ νῦν τὸ κατέχον οἶδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.

And now you know what restrains, so that he may be revealed in his own time.

RESUMPTION / PRESENT KNOWLEDGE **καὶ νῦν** καὶ νῦν resumes the argument from the reminder of v.5 to the present situation. The neuter τὸ κατέχον ('the restraining thing/principle') introduces the enigmatic restrainer — here impersonal — whose function is to hold back the lawless one until the divinely fixed moment.

καὶ  
and

*coordinating conjunction*

νῦν  
now

*adverb (time; logical resumption)*

νῦν: 'now'; here marking the present situation they are to grasp, not merely a temporal 'at this moment!'

τὸ  
the (thing)

*Accusative*

*article (substantizes ptc.)*

κατέχον  
restraining

*Pres Act Ptc · Acc Sg Neut · κατέχω*

*substantival participle (object of οἶδατε)*

→ present (ongoing action)

κατέχω: 'hold down, hold back, restrain' (κατά + ἔχω); the neuter τὸ κατέχον names a restraining power/principle. Its referent is famously disputed — proposals include the Roman state/law, the proclamation of the gospel, the principle of order, or an angelic/divine restraint. In v.7 the same idea recurs as a person (ὁ κατέχων).

οἶδατε  
you know

*Perf Act Indic 2 Pl · οἶδα*

*main verb*

→ perfect with present force (state of knowing)

οἶδα: 'know' (perfect in form, present in sense); they already possess this knowledge from Paul's earlier teaching.

εἰς  
for

*preposition + accusative (purpose)*

τὸ  
the

*Accusative*

*article (nominalizes the infinitive)*

ἀποκαλυφθῆναι  
to be revealed

*Aor Pass Inf · ἀποκαλύπτω*

*articular infinitive (purpose/result)*

→ ingressive aorist

ἀποκαλύπτω: 'reveal!'; the restraint serves a purpose — that the lawless one appear only at the appointed time, not before.

**αὐτόν**

he

Accusative

*accusative subject of the infinitive*

| αὐτόν: refers to the lawless one of vv.3–4.

**ἐν**

in

*preposition + dative (time)*

**τῷ**

the

Dative

*article*

**ἐαυτοῦ**

his own

Genitive

*possessive (reflexive)*

| ἐαυτοῦ: 'his own'; the moment is divinely set — he cannot appear before it.

**καιρῷ**

time

Dative

*dat. of time (when)*

| καιρός: 'appointed time, season' (vs. χρόνος, duration); the fixed, fitting moment in God's plan.

7 τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.

| For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way.

GROUND / EXPLANATION **γάρ** γάρ explains why a restraint is needed now: lawlessness is already operative in secret (a 'mystery'). The compressed second clause — with its elided verb (supply 'restrains/will restrain') — shifts to the masculine personal ὁ κατέχων, the restrainer as a person, who holds back until removed. The neuter/masculine pairing (vv.6–7) is the crux of the passage's interpretation.

τὸ

the

Nominative

article

γὰρ

for

explanatory conjunction

μυστήριον

mystery

Nominative

subject of ἐνεργεῖται

μυστήριον: 'mystery, hidden secret'; here the lawlessness is presently at work covertly — a dark counterpart to the 'mystery' of the gospel (cf. Eph 3); its full unveiling awaits the lawless one's revelation.

ἤδη

already

adverb (time)

ἤδη: 'already, now'; the lawlessness is no future-only threat — it is operative in Paul's own day.

ἐνεργεῖται

is at work

Pres Mid Indic 3 Sg · ἐνεργέω

main verb

→ progressive present

ἐνεργέω: 'be at work, operate, be effective' (ἐν + ἔργον); of an active, energizing power working below the surface.

τῆς

of the

Genitive

article

ἀνομίας

of lawlessness

Genitive

genitive of content/apposition (with μυστήριον)

ἀνομία: 'lawlessness'; word-order separates it from μυστήριον for emphasis — 'the mystery, that is, of lawlessness!'

μόνον

only

adverb (limiting/elliptical)

μόνον: 'only'; introduces the one qualifying condition — 'only [there is] the restrainer until ...!' The construction is elliptical and notoriously hard.

ὁ

the (one)

Nominative

article (substantizes ptc.)

κατέχων

who restrains

Pres Act Ptc · Nom Sg Masc · κατέχω

substantival participle (subject of elided verb)

→ present (ongoing)

κατέχω: 'restrain, hold back'; now masculine ὁ κατέχων — the restrainer as a person. The shift from neuter (v.6) to masculine fuels the debate (a person and the office/power he wields; e.g. the emperor and Rome, or a restraining agent and its principle).

ἄρτι

now

adverb (present time)

ἄρτι: 'now, at present'; the restraining is a present reality, contrasted with the future removal.

ἕως

until

conjunction (temporal limit)

ἕως: 'until'; marks the terminus of the restraint.

ἐκ

out of

*preposition + genitive (separation)*

ἐκ μέσου γένηται: idiom 'to be removed, taken out of the way' (lit. 'come out of the midst').

μέσου

the midst

*Genitive*

*object of ἐκ (in idiom)*

μέσος: 'middle, midst'; ἐκ μέσου = 'from among, out of the way!'

γένηται

he is/comes to be

*Aor Mid Subj 3 Sg · γίνομαι*

*verb of temporal clause (ἕως + subj.)*

→ *ingressive aorist*

γίνομαι: 'become, come to be'; in the idiom ἐκ μέσου γίνομαι, 'be taken out of the way' — whether the restrainer steps aside or is removed is left open.

8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ,

And then the lawless one will be revealed, whom the Lord Jesus will slay with the breath of his mouth and abolish by the appearing of his coming,

**SEQUENCE / CLIMAX** **καὶ τότε** καὶ τότε ('and then!') marks the sequel to the restrainer's removal: the lawless one's unveiling — and, in the same breath, his doom. The relative clause assures victory before the description of his coming (v.9): Christ destroys him 'with the breath of his mouth' (Isa 11:4) merely by his appearing.

καὶ

and

*coordinating conjunction*

τότε

then

*adverb (sequence)*

τότε: 'then, at that time!'; the lawless one's revelation follows the restraint's removal.

ἀποκαλυφθήσεται

will be revealed

*Fut Pass Indic 3 Sg · ἀποκαλύπτω*

*main verb*

→ *predictive future*

ἀποκαλύπτω: 'reveal!'; the third use of this verb of the lawless one (cf. vv.3, 6) — his manifestation is a fixed certainty.

ὁ

the

*Nominative*

*article*

## ἄνομος

lawless one

Nominative

*subject (substantival adjective)*

ἄνομος: 'lawless (one)' (α-privative + νόμος); a one-word title summing up 'the man of lawlessness' of v.3.

## ὃν

whom

Accusative

*relative pronoun (object of ἀνελεῖ)*

## ὁ

the

Nominative

*article*

## κύριος

Lord

Nominative

*subject of ἀνελεῖ/καταργήσει*

κύριος: 'Lord'; the conqueror, named to assure the readers of the outcome.

## Ἰησοῦς

Jesus

Nominative

*apposition to κύριος*

## ἀνελεῖ

will slay/destroy

Fut Act Indic 3 Sg · ἀναίρῃω

*main verb (rel. clause)*

→ predictive future

ἀναίρῃω: 'take away, kill, do away with'; echoes Isaiah 11:4 LXX — the Messiah slays the wicked with the breath of his lips.

## τῷ

the

Dative

*article*

## πνεύματι

breath/spirit

Dative

*dat. of means/instrument*

πνεῦμα: here 'breath' (its root sense); the mere breath of Christ's mouth suffices — effortless, decisive judgment.

## τοῦ

of the

Genitive

*article*

## στόματος

mouth

Genitive

*genitive of source*

στόμα: 'mouth'; the breath/word issuing from Christ's mouth — his decree as weapon.

## αὐτοῦ

his

Genitive

*genitive of possession*

## καὶ

and

*coordinating conjunction*

## καταργήσει

will abolish/render powerless

Fut Act Indic 3 Sg · καταργέω

*coordinate main verb (rel. clause)*

→ predictive future

καταργέω: 'render ineffective, abolish, bring to nothing' (κατά + ἀργός); a favorite Pauline word for the nullifying of hostile powers (cf. 1 Cor 15:24).

## τῆ

the

Dative

*article*

## ἐπιφανεία

appearing/manifestation

Dative

*dat. of means*

ἐπιφάνεια: 'appearing, manifestation' (cf. 'epiphany'); a term for a deity's or sovereign's glorious self-disclosure — here Christ's. The very radiance of his arrival annihilates the pretender.

## τῆς

of the

Genitive

*article*

## παρουσίας

coming

Genitive

*genitive (epexegetic / of source)*

παρουσία: 'coming, advent'; 'the appearing of his coming' — Christ's παρουσία (v.1) is the answer to the lawless one's parody-παρουσία (v.9).

## αὐτοῦ

his

Genitive

*genitive of possession*

## 9 οὗ ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους

whose coming is according to the working of Satan in all power and signs and lying wonders,

DESCRIPTION (RELATIVE CLAUSE) οὗ A relative clause backtracking to describe the lawless one's own παρουσία — a deliberate counterfeit of Christ's. It is energized by Satan and accompanied by 'power, signs, and wonders' (the Synoptic triad of miracle) — but all in the service of 'falsehood.'

**οὗ**

whose

Genitive

*relative pronoun (genitive of possession)*

**ἐστίν**

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ stative present (futuristic)

**ἡ**

the

Nominative

*article*

**παρουσία**

coming

Nominative

*subject*

παρουσία: 'coming, advent'; the lawless one's arrival apes Christ's — a satanic counterfeit advent.

**κατ'**

according to

*preposition + accusative (norm/standard)*

**ἐνέργειαν**

working/energy

Accusative

*object of κατά (standard)*

ἐνέργεια: 'operation, active power' (cf. ἐνεργεῖται, v.7); his coming is empowered by Satan's energizing.

**τοῦ**

of the

Genitive

*article*

**Σατανᾶ**

of Satan

Genitive

*subjective genitive (Satan works it)*

Σατανᾶς: 'Satan, the adversary' (Aramaic loanword); the lawless one is Satan's agent, as Christ is God's.

**ἐν**

in/with

*preposition + dative (accompaniment/manner)*

**πάση**

all

Dative

*attributive adjective*

**δυνάμει**

power

Dative

*dat. of accompaniment*

δύναμις: 'power, miracle'; the first of the triad — counterfeit mighty works.

**καί**

and

*coordinating conjunction*

**σημείους**

signs

Dative

*dat. of accompaniment*

σημεῖον: 'sign'; an attesting wonder — here false attestation pointing to the pretender.

**καὶ**

and

*coordinating conjunction*

**τέρασιν**

wonders

Dative

*dat. of accompaniment*

τέρας: 'portent, wonder'; the awe-inspiring marvel. δύναμις/σημεῖα/τέρατα is the standard NT miracle-triad — here counterfeited.

**ψεύδους**

of falsehood

Genitive

*genitive of quality (modifies the triad)*

ψεῦδος: 'lie, falsehood'; 'wonders of falsehood' — either lying (i.e. deceptive) wonders or wonders that serve the Lie (v.11). Their power is real but their import is a lie.

10 καὶ ἐν πάσῃ ἀδικίᾳ τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς.

and in every deceit of unrighteousness for those who are perishing, because they did not receive the love of the truth so as to be saved.

**DESCRIPTION / CAUSE** καὶ The description continues — his coming works 'in every deceit of unrighteousness' targeting 'those who are perishing.' The ἀνθ' ὧν clause assigns moral responsibility: they perish because they refused to love the truth that would have saved them. Human culpability precedes the divine delusion of v.11.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐν in/with <i>preposition + dative (manner)</i></p>	<p>πάσῃ every Dative <i>attributive adjective</i></p>	<p>ἀπάτῃ deceit Dative <i>dat. of accompaniment/manner</i> ἀπάτῃ: 'deception, deceit'; the seductive power of the lawless one's program.</p>
<p>ἀδικίας of unrighteousness Genitive <i>genitive of source/quality</i> ἀδικία: 'unrighteousness, wrongdoing'; the deceit springs from and serves unrighteousness — the moral opposite of the truth they refused.</p>	<p>τοῖς for those Dative <i>article (substantizes ptc.)</i></p>	<p>ἀπολλυμένοις who are perishing Pres Mid Ptc · Dat Pl Masc · ἀπόλλυμι <i>substantival participle (dat. of disadvantage)</i> → progressive present (in process) ἀπόλλυμι: mid. 'perish, be destroyed/lost'; the present ptc. depicts them on the road to ruin — the deceit works 'among/for the perishing' (cf. 2 Cor 4:3).</p>	<p>ἀνθ' because <i>preposition + genitive (cause)</i> ἀνθ' ὧν: idiom 'because, in return for which' (ἀντί + rel.); states the reason for their perishing.</p>

**ὧν**

which

Genitive

*relative pronoun (in causal idiom)*

**τήν**

the

Accusative

*article*

**ἀγάπην**

love

Accusative

*direct object of ἐδέξαντο*

ἀγάπη: 'love'; 'the love of the truth' — a wholehearted embrace of truth, not bare assent; its refusal is the root sin.

**τῆς**

of the

Genitive

*article*

**ἀληθείας**

of the truth

Genitive

*objective genitive (love for the truth)*

ἀλήθεια: 'truth'; the saving gospel as truth, antithesis of the ψεῦδος/lie they will embrace instead.

**οὐκ**

not

*negative particle*

**ἐδέξαντο**

they received

Aor Mid Indic 3 Pl · δέχομαι

*main verb (causal clause)*

→ *constative aorist*

δέχομαι: 'receive, welcome'; they did not welcome the truth's love — a deliberate refusal, not mere ignorance.

**εἰς**

so as

*preposition + accusative (result/purpose)*

**τὸ**

the

Accusative

*article (nominalizes infinitive)*

**σωθῆναι**

to be saved

Aor Pass Inf · σῶζω

*articular infinitive (result/purpose)*

→ *ingressive aorist*

σῶζω: 'save, rescue'; loving the truth is the path to salvation they spurned.

**αὐτούς**

they/them

Accusative

*accusative subject of the infinitive*

# 11 καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει,

And for this reason God sends them a working of delusion, that they should believe the lie,

**INFERENCE / CONSEQUENCE** καὶ διὰ τοῦτο διὰ τοῦτο ('for this reason') draws the judicial consequence of their refusal (v.10): because they would not receive the truth, God himself sends 'a working of delusion.' The present πέμπει presents it as God's settled judicial response — a hardening that confirms the choice already made.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>διὰ</b> because of <i>preposition + accusative (cause)</i></p> <p>διὰ τοῦτο: 'for this reason, therefore' — points back to their refusal of the truth.</p>	<p><b>τοῦτο</b> this Accusative <i>object of διὰ (causal demonstrative)</i></p>	<p><b>πέμπει</b> sends Pres Act Indic 3 Sg · πέμπω <i>main verb</i></p> <p>→ futuristic/gnomic present</p> <p>πέμπω: 'send'; God actively sends the delusion — a sobering picture of judicial hardening (cf. Rom 1:24–28; 1 Kgs 22:22).</p>
<p><b>αὐτοῖς</b> them Dative <i>indirect object</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>θεός</b> God Nominative <i>subject</i></p> <p>θεός: 'God'; strikingly, God — not Satan — is the subject who sends the delusion as judgment.</p>	<p><b>ἐνέργειαν</b> working Accusative <i>direct object</i></p> <p>ἐνέργεια: 'active power, working'; deliberately echoes the satanic ἐνέργεια of v.9 — God turns the deceiver's own energy into judgment.</p>

## πλάνης

of delusion/error

Genitive

*genitive of content/result*

πλάνη: 'wandering, error, deception' (cf. 'planet,' a wanderer); a power that leads astray — the delusion they had courted.

## εἰς

that/so as

*preposition + accusative (result/purpose)*

## τὸ

the

Accusative

*article (nominalizes infinitive)*

## πιστεῦσαι

to believe

Aor Act Inf · πιστεύω

*articular infinitive (result/purpose)*

→ *ingressive aorist*

πιστεύω: 'believe'; the grim irony — having refused to believe the truth, they 'believe the lie!'

## αὐτούς

they/them

Accusative

*accusative subject of the infinitive*

## τῷ

the

Dative

*article*

## ψεύδει

lie

Dative

*dat. object of πιστεῦσαι*

ψεῦδος: 'the lie'; the definite article points to the great lie of the lawless one's self-deification — the antithesis of 'the truth' (v.10).

## 12 ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.

in order that all may be judged who did not believe the truth but delighted in unrighteousness.

PURPOSE / FINAL OUTCOME **ἵνα** The ἵνα clause gives the ultimate divine purpose of the delusion: a just judgment. Two contrasting participles (μὴ πιστεύσαντες ... ἀλλὰ εὐδοκήσαντες) define the condemned: not mere unbelief but a positive pleasure in unrighteousness. The verdict is righteous because it ratifies their own settled disposition.

ἵνα

in order that

conjunction (purpose + subjunctive)

κριθῶσιν

they may be judged

Aor Pass Subj 3 Pl · κρίνω

verb of purpose clause (subjunctive)

→ ingressive aorist

κρίνω: 'judge'; here in the condemnatory sense — 'be condemned' (cf. Jn 3:18). The final purpose is just judgment.

πάντες

all

Nominative

subject (with substantival ptc.)

οἱ

those who

Nominative

article (substantizes ptc.)

μὴ

not

negative (with participle)

πιστεύσαντες

having believed

Aor Act Ptc · Nom Pl Masc · πιστεύω

substantival participle (subject)

→ constative aorist

πιστεύω: 'believe'; οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ = 'those who did not believe the truth' — the decisive failure.

τῇ

the

Dative

article

ἀληθείᾳ

truth

Dative

dat. object of πιστεύσαντες

ἀλήθεια: 'truth'; the third occurrence in the unit (vv.10, 12) — the rejected gospel.

ἀλλὰ

but

adversative conjunction

ἀλλὰ: 'but'; sharpens the contrast — not neutral unbelief but active delight in evil.

εὐδοκήσαντες

having delighted

Aor Act Ptc · Nom Pl Masc · εὐδοκέω

coordinate substantival participle

→ constative aorist

εὐδοκέω: 'take pleasure in, approve, be well pleased'; they positively relished unrighteousness — culpable, willing complicity.

τῇ

the

Dative

article

ἀδικίᾳ

unrighteousness

Dative

dat. object of εὐδοκήσαντες

ἀδικία: 'unrighteousness, wrongdoing'; the moral counterpart of the truth — what they loved instead (cf. v.10).

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἵλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας,

But we ought to give thanks to God always for you, brothers beloved by the Lord, because God chose you as firstfruits for salvation in sanctification of the Spirit and belief of the truth,

**CONTRAST / THANKSGIVING** **δέ** Emphatic 'Ἡμεῖς δέ ('but we') turns sharply from the perishing to the saved. A renewed thanksgiving grounds their security in God's eternal election: he 'chose' them (note the ἀπαρχήν / ἀπ' ἀρχῆς variant — 'as firstfruits' or 'from the beginning'), salvation worked out 'in sanctification of the Spirit and belief of the truth' — the very truth the lost refused.

**Ἡμεῖς**

we

Nominative

subject (emphatic pronoun)

ἡμεῖς; emphatic 'we' — sets the apostolic 'we' and the readers over against the doomed of vv.10–12.

**δὲ**

but

adversative/transitional conjunction

**ὀφείλομεν**

we ought

Pres Act Indic 1 Pl · ὀφείλω

main verb (+ complementary inf.)

→ customary present

ὀφείλω: 'owe, be obligated'; thanksgiving is a debt owed — fitting, in view of God's electing grace (cf. 1:3).

**εὐχαριστεῖν**

to give thanks

Pres Act Inf · εὐχαριστέω

complementary infinitive

→ customary present

εὐχαριστέω: 'give thanks!'; the obligatory, ongoing gratitude of the apostle.

**τῷ**

the

Dative

article

**θεῷ**

to God

Dative

indirect object (recipient of thanks)

**πάντοτε**

always

adverb (frequency)

πάντοτε: 'always!'; the constancy of the thanksgiving.

**περὶ**

for

preposition + genitive (reference)

## ὑμῶν

you

Genitive

*object of περί*

## ἀδελφοὶ

brothers

Vocative

*vocative of address*

ἀδελφός: 'brother'; the warm family address, now amplified by 'beloved by the Lord.'

## ἠγαπημένοι

beloved

Perf Pass Ptc · Voc Pl Masc · ἀγαπάω

*attributive participle (with ἀδελφοί)*

→ *intensive perfect (settled state)*

ἀγαπάω: 'love'; the perfect 'having been (and remaining) loved' — divine love as an abiding state, echoing the covenant address of Israel.

## ὑπὸ

by

*preposition + genitive (agent)*

## κυρίου

the Lord

Genitive

*genitive of agent (loved by)*

κύριος: 'Lord'; here likely Christ — the readers are objects of his love.

## ὅτι

because

*causal conjunction (ground of thanks)*

## εἶλατο

chose

Aor Mid Indic 3 Sg · αἰρέομαι

*main verb (causal clause)*

→ *constative aorist*

αἰρέομαι: mid. 'choose, select'; a rare NT word for divine election (cf. Dt 7:6–7 LXX) — God's deliberate choosing is the ground of their security.

## ὑμᾶς

you

Accusative

*direct object of εἶλατο*

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*subject of εἶλατο*

θεός: 'God'; the same God who sends judgment (v.11) is the one who saves by sovereign choice.

## ἀπαρχήν

as firstfruits

Accusative

*predicate accusative (object complement)*

ἀπαρχή: 'firstfruits' (the first/best portion consecrated to God); printed here as the harder, well-attested reading. A strong variant reads ἀπ' ἀρχῆς, 'from the beginning' (i.e. chose you from eternity) — both yield Pauline sense; see the text note.

## εἰς

for

*preposition + accusative (goal/purpose)*

## σωτηρίαν

salvation

Accusative

*object of εἰς (goal of election)*

σωτηρία: 'salvation, deliverance'; the goal of God's choosing — pointedly the σωθῆναι the perishing forfeited (v.10).

## ἐν

in

*preposition + dative (means/sphere)*

## ἁγιασμῶ

sanctification

Dative

*dat. of means/sphere*

ἁγιασμός: 'sanctification, consecration'; the Spirit's setting-apart work — the divine side of salvation's outworking.

## πνεύματος

of the Spirit

Genitive

*subjective genitive (Spirit sanctifies)*

πνεῦμα: the Holy Spirit; 'sanctification of the Spirit' = the consecration the Spirit effects (cf. 1 Pet 1:2).

## καὶ

and

*coordinating conjunction*

## πίστει

belief

Dative

*coordinate dat. of means/sphere*

πίστις: 'faith, belief'; the human side, paired with sanctification — 'belief of the truth' is the answering counterpart to the lost's refusal to believe (v.12).

## ἀληθείας

of the truth

Genitive

*objective genitive (belief in the truth)*

ἀλήθεια: 'truth'; the saving truth the elect embrace — closing the antithesis of vv.10–12.

14 εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

to which he called you through our gospel, for the obtaining of the glory of our Lord Jesus Christ.

**RELATIVE EXPANSION / GOAL** εἰς ὃ A relative clause links election (v.13) to the historical calling: God called them 'to this' through the gospel Paul preached. The final εἰς phrase names the ultimate end — sharing in Christ's glory, the saved counterpart to the destruction of the lost (v.3, 'son of destruction').

εἰς

to

*preposition + accusative (goal)*

ὃ

which

Accusative

*relative pronoun (object of εἰς)*

ὃ: refers back to the whole salvation/sanctification/belief complex of v.13.

ἐκάλεσεν

he called

Aor Act Indic 3 Sg · καλέω

*main verb (rel. clause)*

→ constative aorist

καλέω: 'call, summon'; the effectual call by which eternal election entered their history.

ὑμᾶς

you

Accusative

*direct object*

διὰ

through

*preposition + genitive (means)*

τοῦ

the

Genitive

*article*

εὐαγγελίου

gospel

Genitive

*object of διὰ (instrument of calling)*

εὐαγγέλιον: 'good news, gospel'; the means of the call — the very message the perishing rejected as 'truth.'

ἡμῶν

our

Genitive

*genitive (subjective/possessive)*

'our gospel' = the gospel Paul and his co-workers preached to them.

εἰς

for

*preposition + accusative (purpose/goal)*

περιποίησιν

obtaining/possession

Accusative

*object of εἰς (ultimate goal)*

περιποίησις: 'acquiring, obtaining; possession' (περιποιέομαι); the call aims at their gaining a share in Christ's glory (cf. 1 Thess 5:9).

δόξης

of the glory

Genitive

*objective genitive (glory to be obtained)*

δόξα: 'glory, splendor'; the glory of Christ in which the saved come to share — the goal opposite the doom of the lawless one.

τοῦ

of the

Genitive

*article*

κυρίου

Lord

Genitive

*possessive genitive (whose glory)*

κύριος: 'Lord'; the glory is Christ's, shared with his people.

ἡμῶν

our

Genitive

*genitive of relationship*

Ἰησοῦ

Jesus

Genitive

*apposition to κυρίου*

Χριστοῦ

Christ

Genitive

*apposition*

# 15 ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

So then, brothers, stand firm and hold fast the traditions which you were taught, whether by word or by letter from us.

**INFERENCE / EXHORTATION** ἄρα οὖν The doubled inferential ἄρα οὖν ('so then, therefore') draws the practical conclusion from the whole argument: in view of God's election and calling, two present imperatives — 'stand firm' and 'hold fast' the apostolic traditions, received orally or in writing. This answers v.2's 'word' and 'letter' — the genuine teaching versus the forged.

<p><b>ἄρα</b> so <i>inferential particle</i></p> <p>ἄρα οὖν: a strong combined inferential — 'consequently, so then'; characteristic of Paul's drawing of conclusions.</p>	<p><b>οὖν</b> then <i>inferential conjunction</i></p>	<p><b>ἀδελφοί</b> brothers Vocative <i>vocative of address</i></p> <p>ἀδελφός: 'brother'; the affectionate address renewed as the exhortation lands.</p>	<p><b>στήκετε</b> stand firm Pres Act Impv 2 Pl · στήκω <i>imperative (command)</i></p> <p>→ customary/durative present (keep standing)</p> <p>στήκω: 'stand firm, stand fast' (a late present formed from the perfect ἕστηκα of ἵστημι); the antidote to being 'shaken' (v.2).</p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>κρατεῖτε</b> hold fast Pres Act Impv 2 Pl · κρατέω <i>coordinate imperative</i></p> <p>→ customary/durative present (keep holding)</p> <p>κρατέω: 'grasp, hold fast, retain' (κράτος, 'strength!'); a firm, continuing grip on what was handed down.</p>	<p><b>τὰς</b> the Accusative <i>article</i></p>	<p><b>παραδόσεις</b> traditions Accusative <i>direct object of κρατεῖτε</i></p> <p>παραδόσεις: 'that which is handed down, tradition' (παραδίδωμι); here apostolic teaching with authority — used positively (vs. the merely human 'traditions' Jesus criticizes).</p>

**ἃς**

which

Accusative

relative pronoun (object of ἐδιδάχθητε)

**ἐδιδάχθητε**

you were taught

Aor Pass Indic 2 Pl · διδάσκω

main verb (rel. clause)

→ constative aorist

διδάσκω: 'teach'; the passive looks back to Paul's instruction — received, not invented by them.

**εἴτε**

whether

correlative conjunction (εἴτε ... εἴτε ...)

**διὰ**

by

preposition + genitive (means)

**λόγου**

word

Genitive

object of διὰ (means)

λόγος; here 'spoken word' — Paul's oral preaching; legitimate teaching, unlike the spurious 'word' of v.2.

**εἴτε**

or

correlative conjunction

**δι'**

by

preposition + genitive (means)

**ἐπιστολῆς**

letter

Genitive

object of διὰ (means)

ἐπιστολή; 'letter'; Paul's authentic letters (1 & 2 Thess) — answering the forged 'letter' feared in v.2.

**ἡμῶν**

our

Genitive

genitive of source (with λόγου/ἐπιστολῆς)

'our' authenticates both channels — word and letter alike originate with the apostles.

16 Αὐτός δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ὁ θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δούς παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,

Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave eternal comfort and good hope by grace,

WISH-PRAYER (TRANSITION) **δέ** The exhortation flows into a wish-prayer (the verbs follow in v.17).

The emphatic Αὐτός fronts the divine subject; strikingly, Christ is named before the Father, both governed by a single verb (v.17, singular παρακαλέσαι) — a high Christology. The participles describe past grace (loved, gave) as the basis for the petition.

**Αὐτός**

himself

Nominative

*intensive pronoun (with subject)*

αὐτός; intensive 'himself'; fronted for emphasis — it is God himself who must do the establishing the readers cannot do for themselves.

**δέ**

now

*transitional conjunction*

**ὁ**

the

Nominative

*article*

**κύριος**

Lord

Nominative

*subject (compound, with ὁ θεός)*

κύριος; 'Lord'; Christ is named first — remarkable in a prayer addressed jointly to him and the Father.

**ἡμῶν**

our

Genitive

*genitive of relationship*

**Ἰησοῦς**

Jesus

Nominative

*apposition to κύριος*

**Χριστὸς**

Christ

Nominative

*apposition*

**καὶ**

and

*coordinating conjunction*

**ὁ**

the

Nominative

*article*

**θεός**

God

Nominative

*coordinate subject*

θεός; 'God'; joined with Christ under one verb — Father and Son as a single source of comfort.

**ὁ**

the

Nominative

*article*

**πατήρ**

Father

Nominative

*apposition to θεός*

πατήρ; 'Father'; the relational name underscoring the love that grounds the prayer.

## ἡμῶν

our

Genitive

*genitive of relationship*

## ὁ

the (one)

Nominative

*article (substantizes ptc.)*

## ἀγαπήσας

who loved

Aor Act Ptc · Nom Sg Masc · ἀγαπάω

*substantival/attributive participle*

→ constative aorist (the decisive act of love)

ἀγαπάω: 'love'; the singular participle (agreeing grammatically as one) sums up the saving love of Father and Son — supremely the cross.

## ἡμᾶς

us

Accusative

*direct object of ἀγαπήσας*

## καὶ

and

*coordinating conjunction*

## δοῦς

gave

Aor Act Ptc · Nom Sg Masc · δίδωμι

*coordinate substantival participle*

→ constative aorist

δίδωμι: 'give'; the gift accompanying the love — comfort and hope already bestowed, grounding the petition for more.

## παράκλησιν

comfort/encouragement

Accusative

*direct object of δοῦς*

παράκλησις: 'comfort, encouragement, exhortation' (παρακαλέω); the consolation that sustains amid eschatological alarm.

## αἰωνίαν

eternal

Accusative

*attributive adjective*

αἰώνιος: 'eternal, age-long'; the comfort is permanent — set against the transient terror the false claim caused.

## καὶ

and

*coordinating conjunction*

## ἐλπίδα

hope

Accusative

*coordinate direct object of δοῦς*

ἐλπίς: 'hope'; confident expectation of the promised glory (v.14) — the proper eschatological posture.

## ἀγαθὴν

good

Accusative

*attributive adjective*

ἀγαθός: 'good'; the hope is well-founded and beneficial — secure, not the false hope of the deceived.

## ἐν

by

*preposition + dative (means/sphere)*

## χάριτι

grace

Dative

*dat. of means (basis of the gift)*

χάρις: 'grace'; the comfort and hope are sheer gift — 'by grace,' not desert.

## 17 παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

comfort your hearts and establish them in every good work and word.

PETITION (MAIN VERBS OF THE WISH-PRAYER) ASYNDETON The optatives complete the wish-prayer begun in v.16: 'may [he] comfort and establish.' The singular verb-forms with the compound subject (Christ and the Father) confirm their unity. The petition matches the chapter's need — comfort against alarm, stability against being shaken — issuing in good work and word.

### παρακαλέσαι

may he comfort

Aor Act Opt 3 Sg · παρακαλέω

*optative of wish (main verb)*

→ constative aorist (volitive optative)

παρακαλέω: 'comfort, encourage, exhort' (cf. παράκλησις, v.16); the optative expresses Paul's prayer-wish — 'may he comfort!'

### ὑμῶν

your

Genitive

*genitive of possession*

### τὰς

the

Accusative

*article*

### καρδίας

hearts

Accusative

*direct object of both optatives*

καρδία: 'heart'; the inner person — mind, will, emotions — the seat of both alarm and steadfastness.

### καὶ

and

*coordinating conjunction*

### στηρίξαι

may he establish

Aor Act Opt 3 Sg · στηρίζω

*coordinate optative of wish*

→ constative aorist (volitive optative)

στηρίζω: 'make firm, establish, strengthen'; the divine counterpart to the human imperative 'stand firm' (v.15) — God steadies what he commands.

### ἐν

in

*preposition + dative (sphere)*

### παντὶ

every

Dative

*attributive adjective*

## ἔργω

work

Dative

*dat. of sphere*

ἔργον: 'work, deed'; establishment shows in action — good conduct flows from a steadied heart.

## καὶ

and

*coordinating conjunction*

## λόγῳ

word

Dative

*coordinate dat. of sphere*

λόγος: 'word, speech'; deed and word together — the whole of Christian life and witness.

## ἀγαθῷ

good

Dative

*attributive adjective (with ἔργω and λόγῳ)*

ἀγαθός: 'good'; qualifies both 'work' and 'word' — the goal of God's establishing is a wholly good life.

**On the text.** Verse punctuation and paragraphing are editorial and conventional. One textual decision is noted: in v.13 the editions read εἴλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σωτηρίαν ('God chose you as firstfruits for salvation!'); a strongly attested variant reads ἀπ' ἀρχῆς ('from the beginning'). ἀπαρχὴν (firstfruits) is printed here as the harder, well-supported reading; ἀπ' ἀρχῆς is the natural sense if the alternative is adopted. Other minor orthographic variants are not noted.

**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.