

2 Thessalonians 3 — clausal layout

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β' Γ'

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.

independent

participial

relative

purpose

cause

comparative

content

conditional

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.)

Pray for us — that the word may run 3:1–2

1 Finally, brothers, pray for us, independent — Τὸ λοιπόν the transitional adverbial accusative — the request turns reciprocal: Paul has just prayed for them (2:16–17)

that the word of the Lord may run and be glorified,

content — ἵνα gives the content of the petition, not strict purpose; τρέχει the athletic figure (Ps 147:15) — the word speeding unhindered

- just as it also did among you, comparative — elliptical comparison — their own reception of the word is the prayer's benchmark
- 2 and that we may be rescued from perverse and evil people; content — the second petition — ῥύομαι, the deliverance verb of the Lord's Prayer; ἀτοπος, literally 'out of place'
- for the faith is not everyone's. cause — verbless maxim grounding the petition — a litotes: many refuse the gospel; πίστις sets up the wordplay of v. 3

The faithful Lord — and confidence in him 3:3–5

- 3 But the Lord is faithful, independent — the hinge wordplay — fronted πιστός answers the failed πίστις of v. 2: where people lack faith, the Lord keeps it
- who will establish you and guard you from the evil one. relative — two predictive futures — στηρίζω as in 2:17; τοῦ πονηροῦ read as personal, the evil one (Matt 6:13), answering the πονηροί of v. 2
- 4 And we have confidence in the Lord about you, independent — intensive perfect — settled trust, located ἐν κυρίῳ rather than in the readers themselves; a captatio before the commands
- that what we command you are both doing and will do. content — the confidence's content — παραγγέλλω sounds for the first time, anticipating vv. 6, 10, 12
- 5 And may the Lord direct your hearts to the love of God and to the steadfastness of Christ. independent — volitive optative wish-prayer — both debated genitives read subjectively: God's own love, Christ's own endurance as pattern; the objective readings remain possible

Keep away from the idle — the apostolic example 3:6–10

- 6 Now we command you, brothers, in the name of our Lord Jesus Christ, independent — the chapter's central charge, weighted by the full solemn name — the command carries the Lord's own authority
- to keep away from every brother content — the command's content — στέλλομαι, to shorten sail away from; the offender still named ἀδελφός (cf. v. 15)
- who walks idly and not according to the tradition participial — attributive participle — ἀτάκτως the military word for breaking ranks; in this letter, idleness as insubordination

that they received from us. relative — on παράδοσιν, the apostolic instruction (cf. 2:15) — παρελάβοσαν, the Hellenistic -οσαν third plural

VV. 7–9 — THE GROUND: THE EXAMPLE THEY SAW, THE RIGHT WAIVED TO MAKE A ΤΥΠΟΣ

7 For you yourselves know cause — γάρ grounds the command in their own firsthand knowledge

how you ought to imitate us, content — indirect question — the imitation motif of the Thessalonian letters (1 Thess 1:6)

because we were not idle among you, cause — the imitation's ground — ἀτακτέω, cognate with ἀτάκτως (v. 6): the apostles did not break ranks

8 nor did we eat anyone's bread without paying, cause — coordinate with v. 7b — δωρεάν, gratis; ἄρτον φαγεῖν, bread as livelihood, anticipating v. 12

but with toil and labor, working night and day, participial — the positive counter — κόπος καὶ μόχθος as in 1 Thess 2:9; the participle carries the sentence's weight

so as not to burden any of you — purpose — πρὸς τό + infinitive — the labor's aim: no one's upkeep imposed on the church

9 not that we do not have the right, cause — the corrective — the apostolic right to support (1 Cor 9:4–18) is owned even while waived

but in order to give ourselves to you as a model, purpose — the real motive, set at equal depth against οὐχ ὅτι — τύπος, the impress to be copied

so that you would imitate us. purpose — εἰς τό + infinitive — the modelling's goal, μιμεῖσθαι closing the ring with v. 7

V. 10 — THE RULE ALREADY GIVEN IN PERSON

10 For even when we were with you, this we used to command you: cause — second γάρ-ground — customary imperfect, a standing charge; cataphoric τοῦτο points to the quoted rule

if anyone is not willing to work, conditional — the protasis leans on the imperative below; recitative ὅτι opens the quotation; οὐ θέλει — unwillingness, not inability, is censured

neither let him eat. content — the quoted apodosis under παρηγγέλλομεν — a maxim, perhaps proverbial: no willing work, no bread at the community's expense

The idle addressed — the faithful encouraged 3:11–13

- 11 For we hear that some among you are walking idly, independent — the occasion — a current report; περιπατοῦντας in indirect discourse after ἀκούομεν: the case of v. 6 is now actual
- doing no work at all but being busybodies. participial — the famous pun kept on one line — not ἐργαζόμενοι but περιεργαζόμενοι: not working but working around others' business
- 12 Now such persons we command and exhort in the Lord Jesus Christ, independent — authority paired with appeal — the offenders addressed directly but as family, ἐν κυρίῳ as in v. 6
- that, working with quietness, they eat their own bread. content — the remedy — ἡσυχία against the meddling of v. 11; τὸν ἑαυτῶν ἄρτον answering the unearned bread of v. 8
- 13 But as for you, brothers, do not grow weary in doing good. independent — emphatic Ὑμεῖς turns to the faithful majority — ἐγκακέω, do not begin to flag; others' abuse must not sour well-doing

If anyone disobeys — mark, withdraw, admonish 3:14–15

- 14 But if anyone does not obey our word through this letter, conditional — forward-leaning protasis — the letter itself (cf. v. 17) now bears the apostolic word
- take note of that person, independent — the apodosis — σημειώω, mark for the congregation's attention (from σημεῖον, cf. v. 17)
- so as not to associate with him, content — epexegetic infinitive spelling out the marking (cf. 1 Cor 5:9, 11) — read with σημειοῦσθε, not as a free imperational infinitive
- so that he may be put to shame; purpose — the withdrawal's aim — ἐντρέπω, a remedial shame meant to turn him, not destroy him
- 15 Yet do not regard him as an enemy, independent — the discipline fenced — καί with adversative force; the category ἐχθρός explicitly refused
- but admonish him as a brother. independent — νοουθετέω, corrective counsel — the offender remains ἀδελφός (v. 6), the goal his recovery

Peace, the autograph, and grace 3:16–18

- 16 **Now may the Lord of peace himself give you peace at all times in every way.** independent — wish-prayer with the rare optative δῶη — 'the Lord of peace' beside 'the God of peace' (1 Thess 5:23); peace for a church strained by discipline
- The Lord be with you all.** independent — verbless benediction (cf. Ruth 2:4) — πάντων embracing even the disciplined
- 17 **The greeting is in my own hand — Paul's —** independent — the pen taken from the amanuensis (cf. 1 Cor 16:21; Gal 6:11) — pointed where a forged letter had been feared (2:2)
- which is the sign in every letter;** relative — ὁ neuter, of the autograph practice itself — the authenticating σημεῖον of genuine Pauline mail
- this is how I write.** independent — the hand exhibited — 'this is what my script looks like'
- 18 **The grace of our Lord Jesus Christ be with you all.** independent — the grace-benediction, again μετὰ πάντων — no one left outside its reach

Analysis. The chapter is a command-frame: παραγγέλλω sounds four times (vv. 4, 6, 10, 12), and the layout sets its directive heads flush left — Παραγγέλλομεν δὲ ὑμῖν (v. 6), τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν (v. 12), τοῦτον σημειοῦσθε (v. 14). It opens reciprocally: προσεύχεσθε carries two ἵνα-columns read as the content of the petition rather than strict purpose (the word running and being glorified, the writers rescued), the second grounded by the dashed verbless maxim οὐ γὰρ πάντων ἡ πίστις — out of which v. 3 springs the wordplay the shape makes visible, faithless people answered by πιστὸς δὲ ὁ κύριος, with ἀπὸ τοῦ πονηροῦ taken as the personal evil one (Matt 6:13), not neuter 'evil.' In v. 5 both debated genitives are read subjectively: God's own love, Christ's own endurance as pattern. The core is the single deep chain of vv. 6–9: the command in the Lord's name descends through στέλλεσθαι to the disorderly brother and his flouted παράδοσις, and the γάρ-ground of v. 7 runs through οἴδατε and μιμεῖσθαι down five levels to the purpose of the night-and-day labor — v. 9's οὐχ ὅτι / ἀλλ' ἵνα pair hanging at equal depth under ἐφάγομεν, owning the apostolic right to support (1 Cor 9) even as it is waived to make a τύπος. Verse 10's remembered rule keeps the recitative ὅτι with the protasis, which leans forward on the bare quoted apodosis μηδὲ ἐσθιέτω under παρηγγέλλομεν; v. 11 leaves the pun intact on one line, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους. In v. 14 μὴ συναναμίγνυσθαι is read as epexegetic of σημειοῦσθε rather than a free imperatival infinitive, ἵνα ἐντραπῇ marking the shame as remedial, and v. 15's two flush-left imperatives fence the discipline — not an

enemy, still a brother. The close stacks four flush-left benedictory lines, three of them dashed and verbless; ὃ in v. 17 is taken of the autograph practice itself, the σημεῖον in every letter against the forged word feared in 2:2.

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.