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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Epistle to the Thessalonians, Chapter 3

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β' 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 · 3:1–2

Request for prayer

Paul asks the church to pray that the word of the Lord may run and be glorified as it was among them (1), and that he be rescued from perverse and evil people, for not all have faith (2).

B · 3:3–5

Confidence in the faithful Lord

Over against faithless people stands the faithful Lord, who will establish and guard them from the evil one (3); Paul's confidence in their obedience (4) issues in a wish-prayer that the Lord direct their hearts to God's love and Christ's endurance (5).

C · 3:6–10

Command to withdraw from the idle

In the Lord's name Paul charges them to keep away from any brother walking in idleness contrary to the tradition (6); he recalls the apostolic example of self-supporting labor, working night and day so as not to burden them (7–9), and the rule given in person: if anyone will not work, neither let him eat (10).

D · 3:11–13

Correcting the idle busybodies

Report has it that some walk idly, doing no work but being busybodies (11); such are commanded and exhorted in the Lord to work quietly and eat their own bread (12); the rest are not to grow weary in doing good (13).

E · 3:14–15

Discipline of the disobedient

If anyone disobeys this letter, note that person and do not associate with him, that he may be ashamed (14) — yet not counting him an enemy but admonishing him as a brother (15).

F · 3:16–18

Closing: peace, autograph, and benediction

A wish-prayer for the Lord of peace to give peace in every way (16); the authenticating greeting in Paul's own hand, his mark in every letter (17); and the closing grace-benediction (18).

1 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχη καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς,

Finally, brothers, pray for us, that the word of the Lord may run and be glorified, just as it also did among you,

TRANSITION / EXHORTATION **Τὸ λοιπὸν** An adverbial 'finally' turns from the prayer of 2:16–17 to a reciprocal request: as Paul prayed for them, they are to pray for the gospel's advance.

Τὸ

the

Accusative

article (*adverbial accusative*)

λοιπὸν

finally / for the rest

Accusative

adverbial accusative (transition)

λοιπός: 'remaining'; τὸ λοιπὸν as an adverbial accusative = 'finally, henceforth, as for the rest' — a transitional marker, not necessarily 'last of all!'

προσεύχεσθε

pray

Pres Mid Impv 2 Pl · προσεύχομαι

main verb (imperative)

→ *customary present (ongoing duty)*

προσεύχομαι: 'pray (to God)' (πρός + εὔχομαι); the deponent verb of address to God, here a standing summons to intercede.

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the familial address binding writer and readers — frequent in this letter at points of appeal.

περὶ

for

preposition + genitive (reference)

ἡμῶν

us

Genitive

object of περὶ

ἵνα

that

conjunction (content of prayer)

ἵνα: here introduces the content/object of the petition rather than strict purpose — common after verbs of asking.

ὁ

the

Nominative

article

λόγος

word

Nominative

subject

λόγος: 'word, message'; ὁ λόγος τοῦ κυρίου = the gospel message as the Lord's own proclamation.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source/author

κύριος: 'Lord'; the word that originates with and belongs to the Lord (Christ).

τρέχη

may run

Pres Act Subj 3 Sg · τρέχω

subjunctive (ἵνα clause)

→ *progressive present (unhindered course)*

τρέχω: 'run'; a vivid athletic metaphor (cf. Ps 147:15) for the gospel speeding on its way without obstruction.

καὶ
and

coordinating conjunction

δοξάζεται

may be glorified

Pres Pass Subj 3 Sg · δοξάζω

subjunctive (ἵνα clause)

→ *progressive present*

δοξάζω: 'glorify, honor'; the word is 'glorified' as it is welcomed and bears fruit — its triumphant reception.

καθώς

just as

comparative conjunction

καθώς: 'just as, according as'; the Thessalonians' own reception is the benchmark of the prayer.

καὶ

also

adverbial (ascensive) conjunction

πρὸς

among

preposition + accusative (relational 'with/among')

πρὸς + acc.: here 'with, in relation to, among' — the word's course as it reached them.

ὑμᾶς

you

Accusative

object of πρὸς

2 καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.

and that we may be rescued from perverse and evil people; for not everyone has faith.

SECOND PETITION + GROUND **καὶ ἵνα** A second object of the prayer, paired with the first: deliverance from hostile people; grounded by a terse maxim — faith is not universal.

καὶ
and

coordinating conjunction

ἵνα

that

conjunction (second content clause)

ῥυσθῶμεν

we may be rescued

Aor Pass Subj 1 Pl · ῥύομαι

subjunctive (ἵνα clause)

→ *ingressive aorist (act of deliverance)*

ῥύομαι: 'rescue, deliver, draw to oneself out of danger'; the verb of the Lord's Prayer ('deliver us from evil').

ἀπὸ

from

preposition + genitive (separation)

<p>τῶν the Genitive <i>article</i></p>	<p>ἀτόπων perverse / improper Genitive <i>attributive adjective</i></p> <p>ἀτοπος: lit. 'out of place' (ἀ- + τόπος), hence 'improper, perverse, outrageous'; of people who act wrongly toward the gospel.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>πονηρῶν evil Genitive <i>attributive adjective</i></p> <p>πονηρός: 'evil, wicked' (with active malignity); the same root as ὁ πονηρός, 'the evil one,' in v.3.</p>
<p>ἀνθρώπων people Genitive <i>object of ἀπό (the head noun)</i></p> <p>ἄνθρωπος: 'human being, person'; the generic plural for the hostile opponents.</p>	<p>οὐ not <i>negative particle</i></p>	<p>γὰρ for <i>explanatory conjunction (ground)</i></p>	<p>πάντων of all Genitive <i>possessive genitive (predicate)</i></p> <p>πᾶς: 'all'; 'the faith is not of all' — a litotes implying that many reject the gospel and oppose its messengers.</p>
<p>ἡ the Nominative <i>article</i></p>	<p>πίστις faith Nominative <i>subject (verbless clause)</i></p> <p>πίστις: 'faith'; here saving trust in the gospel — not the universal possession of humankind.</p>		

3 πιστὸς δὲ ἐστὶν ὁ κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.

But the Lord is faithful, who will establish you and guard you from the evil one.

CONTRAST / REASSURANCE **δέ** A pointed wordplay turns from faithless people (v.2) to the faithful Lord: where human πίστις fails, the Lord is πιστός and will himself secure the church.

πιστὸς

faithful

Nominative

predicate adjective (fronted, emphatic)

πιστὸς: 'faithful, trustworthy'; placed first for emphasis, echoing πίστις (v.2) — God's reliability against human unbelief.

δέ

but

adversative conjunction

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; the faithful one is Christ, the church's guarantor.

ὃς

who

Nominative

relative pronoun (subject of rel. clause)

στηρίξει

will establish

Fut Act Indic 3 Sg · στηρίζω

main verb (rel. clause)

→ predictive future

στηρίζω: 'make firm, establish, strengthen'; the same verb as in 2:17 — the Lord steadies them against shaking.

ὑμᾶς

you

Accusative

direct object

καὶ

and

coordinating conjunction

φυλάξει

will guard

Fut Act Indic 3 Sg · φυλάσσω

main verb (rel. clause)

→ predictive future

φυλάσσω: 'guard, protect, keep watch over'; protective custody against the assault of the evil one.

ἀπὸ

from

preposition + genitive (separation)

τοῦ

the

Genitive

article (substantizes adj.)

πονηροῦ

evil one

Genitive

object of ἀπό (substantival adj.)

πονηρός: 'evil'; τοῦ πονηροῦ likely personal, 'the evil one' (Satan), echoing the petition of Matt 6:13; possibly neuter 'evil.'

4 πεποιθήσαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν καὶ ποιεῖτε καὶ ποιήσετε.

And we have confidence in the Lord about you, that you are doing and will do the things we command.

EXPRESSION OF CONFIDENCE **δέ** A pastoral captatio: confidence 'in the Lord' (not in them as such) that they will obey, preparing the ground for the commands of vv.6–15.

πεποιθήσαμεν

we have confidence

Perf Act Indic 1 Pl · πείθω

main verb

→ *intensive perfect (settled state of trust)*

πείθω: active 'persuade,' but the perfect πέποιθα is intransitive, 'I have come to trust, I am confident!'; a present state from a past persuasion.

δὲ

and

continuative conjunction

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

dat. of sphere (locus of confidence)

κύριος: 'Lord!'; the confidence rests in the Lord who works in them, not in their unaided resolve.

ἐφ'

about / concerning

preposition (ἐπί) + accusative (reference)

ἐπί + acc.: here 'regarding, with respect to' — the persons concerning whom the confidence is held.

ὑμᾶς

you

Accusative

object of ἐπί

ὅτι

that

conjunction (content of confidence)

ἃ

the things which

Accusative

relative pronoun (object, fronted)

παραγγέλλομεν

we command

Pres Act Indic 1 Pl · παραγγέλλω

main verb (rel. clause)

→ customary present

παραγγέλλω: 'command, charge, give orders'; a term of authoritative (often military) instruction, recurring in vv.6, 10, 12.

καὶ

both

correlative conjunction (καὶ ... καὶ)

ποιεῖτε

you are doing

Pres Act Indic 2 Pl · ποιέω

main verb

→ progressive present

ποιέω: 'do, make'; present obedience already in progress.

καὶ

and

correlative conjunction

ποιήσετε

will do

Fut Act Indic 2 Pl · ποιέω

main verb

→ predictive future

ποιέω: 'do'; future continuance — present obedience projected forward, gently anticipating compliance with what follows.

5 Ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

WISH-PRAYER **δὲ** A votive optative closes the section: the Lord himself is asked to steer their hearts — a benedictory bridge from reassurance to the commands that follow.

ὁ

the

Nominative

article

δὲ

and / now

transitional conjunction

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; the agent invoked to do the directing — likely Christ here.

κατευθύναι

may he direct

Aor Act Opt 3 Sg · κατευθύνω

optative of wish (main verb)

→ volitive optative (prayer-wish)

κατευθύνω: 'make straight, direct, guide' (κατά + εὐθύς); to clear a path for and steer the heart toward its goal.

ὑμῶν

your

Genitive

possessive genitive

τὰς

the

Accusative

article

καρδίας

hearts

Accusative

direct object

καρδία: 'heart'; the inner center of will, thought, and affection — the whole self that is to be aimed Godward.

εἰς

to / into

preposition + accusative (goal)

τὴν

the

Accusative

article

ἀγάπην

love

Accusative

object of εἰς (goal)

ἀγάπη: 'love'; the goal of the heart's direction.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive (subjective or objective; debated)

θεός: God; 'the love of God' is probably God's love for them (and so a love they enter), or possibly their love for God.

καὶ

and

coordinating conjunction

εἰς

to / into

preposition + accusative (goal)

τὴν

the

Accusative

article

ὑπομονὴν

steadfastness / endurance

Accusative

object of εἰς (goal)

ὑπομονή: 'patient endurance, perseverance' (lit. 'remaining under'); steadfastness under pressure, a key virtue amid the Thessalonians' afflictions.

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

genitive (subjective or objective; debated)

Χριστός: Christ; 'the endurance of Christ' — most likely the steadfastness Christ himself displayed (a pattern), or perseverance in waiting for him.

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν.

Now we command you, brothers, in the name of our Lord Jesus Christ, to keep away from every brother who walks idly and not according to the tradition that they received from us.

MAIN COMMAND (DISCIPLINARY) **δὲ** The chapter's central charge, weighted by the solemn 'in the name of our Lord Jesus Christ': separate from the idle who flout the apostolic tradition.

Παραγγέλλομεν

we command

Pres Act Indic 1 Pl · παραγγέλλω

main verb (authoritative directive)

→ customary present (standing order)

παραγγέλλω: 'command, charge'; military-flavored order, here invested with the Lord's authority.

δὲ

now

transitional conjunction

ὑμῖν

you

Dative

dat. of indirect object (recipients of charge)

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the affectionate address frames even the stern command as family business.

ἐν

in

preposition + dative (sphere/authority)

ὄνοματι

name

Dative

dat. of sphere (authority basis)

ὄνομα: 'name!'; 'in the name of' = by the authority and as the representative of the one named.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of possession (the name belongs to)

κύριος: 'Lord!'; the full solemn title invests the directive with divine authority.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition to κυρίου

Χριστοῦ

Christ

Genitive

apposition

στέλλεσθαι

to keep away / withdraw

Pres Mid Inf · στέλλω

infinitive (content of command)

→ customary present

στέλλω (mid.): lit. 'draw oneself in, restrain oneself!'; here 'hold aloof from, keep one's distance' — to shorten sail away from.

ὑμᾶς

you

Accusative

accusative subject of the infinitive

ἀπὸ

from

preposition + genitive (separation)

παντός

every

Genitive

attributive adjective

ἀδελφοῦ

brother

Genitive

object of ἀπό

ἀδελφός: 'brother!'; the offender is still reckoned a believer — an erring member, not an outsider (cf. v.15).

ἀτάκτως

idly / in a disorderly way

adverb (manner)

ἀτάκτως: 'in disorderly fashion' (a military term for breaking ranks); in this letter specifically of refusing to work — idleness as insubordination.

περιπατοῦντος

walking

Pres Act Ptc · Gen Sg Masc · περιπατέω

attributive participle (modifies ἀδελφοῦ)

→ progressive present (habitual conduct)

περιπατέω: lit. 'walk about!'; metaphorically 'conduct one's life' — the Semitic 'walk' (hālak) for manner of living.

καὶ

and

coordinating conjunction

μὴ

not

negative particle (with ptc.)

κατὰ

according to

preposition + accusative (standard)

τὴν

the

Accusative

article

παράδοσιν

tradition

Accusative

object of κατὰ (standard)

παράδοσις: 'that which is handed over, tradition'; the authoritative apostolic instruction (cf. 2:15), here including the work ethic.

ἣν

which

Accusative

relative pronoun (object of παρελάβοσαν)

παρελάβοσαν

they received

Aor Act Indic 3 Pl · παραλαμβάνω

main verb (rel. clause)

→ constative aorist

παραλαμβάνω: 'receive (a tradition handed on)'; the -οσαν ending is a Hellenistic 3rd-pl. aorist form (cf. LXX usage).

παρ'

from

preposition (παρά) + genitive (source)

ἡμῶν

us

Genitive

object of παρά (source)

7 αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἤτακτήσαμεν ἐν ὑμῖν

For you yourselves know how you ought to imitate us, because we were not idle among you,

GROUND (APPEAL TO EXAMPLE) γάρ The command is grounded in the apostles' own example: their conduct among the Thessalonians is the pattern to be imitated.

αὐτοὶ

yourselves

Nominative

intensive pronoun (with subject of οἴδατε)

αὐτός; intensive 'yourselves'; appeals to their firsthand knowledge.

γάρ

for

explanatory conjunction (ground)

οἴδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ intensive perfect with present sense ('you know')

οἶδα: 'know' (perfect with present meaning); settled, possessed knowledge — they already have the relevant facts.

πῶς

how

interrogative adverb (indir. question)

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb (obligation)

→ customary present (binding norm)

δεῖ: impersonal 'it is necessary, one must'; expresses moral/logical obligation.

μιμεῖσθαι

to imitate

Pres Mid Inf · μιμέομαι

complementary infinitive (with δεῖ)

→ customary present

μιμέομαι: 'imitate, follow as a pattern' (cf. 'mime'); Paul's self-presentation as a model is a recurring Thessalonian motif.

ἡμᾶς

us

Accusative

direct object of μιμεῖσθαι

ὅτι

because

causal conjunction

οὐκ

not

negative particle

ἤτακτήσαμεν

we were idle

Aor Act Indic 1 Pl · ἀτακτέω

main verb (causal clause)

→ constative aorist (summary of their stay)

ἀτακτέω: 'be idle, behave in a disorderly/insubordinate way'; cognate with ἀτάκτως (v.6) — the apostles did not break ranks.

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

dat. of sphere (among you)

8 οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν·

nor did we eat anyone's bread without paying, but with toil and labor we worked night and day so as not to burden any of you;

ELABORATION OF EXAMPLE οὐδὲ The negative is spelled out: no free meals; rather strenuous, round-the-clock self-support precisely to avoid being a financial burden.

<p>οὐδὲ nor <i>negative coordinating conjunction</i></p> <p>οὐδέ: 'and not, nor'; continues the negation of v.7 with a concrete instance.</p>	<p>δωρεὰν without paying / as a gift <i>adverbial accusative (manner)</i></p> <p>δωρεάν: 'freely, gratis, for nothing' (adverbial acc. of δωρεά); here 'without payment' — they did not sponge off others.</p>	<p>ἄρτον bread Accusative <i>direct object</i></p> <p>ἄρτος: 'bread, loaf'; by metonymy 'food, sustenance, living.'</p>	<p>ἐφάγομεν we ate Aor Act Indic 1 Pl · ἐσθίω <i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>ἐσθίω: 'eat' (aorist ἔφαγον from suppletive φάγω); to take food, here at another's expense.</p>
<p>παρά from <i>preposition + genitive (source)</i></p>	<p>τινος anyone Genitive <i>object of παρά (indefinite pronoun)</i></p> <p>τις: indefinite 'anyone, someone'; the unnamed potential benefactor.</p>	<p>ἀλλ' but <i>strong adversative conjunction</i></p> <p>ἀλλά: 'but'; the strong contrast introducing the positive counter-statement.</p>	<p>ἐν with / in <i>preposition + dative (manner/attendant circumstance)</i></p>
<p>κόπῳ toil Dative <i>dat. of manner</i></p> <p>κόπος: 'labor to the point of weariness, trouble, toil'; stresses the exhausting effort involved.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>μόχθῳ labor / hardship Dative <i>dat. of manner</i></p> <p>μόχθος: 'hard labor, distressing toil'; near-synonym of κόπος, the pair reinforcing the strenuousness.</p>	<p>νυκτὸς night Genitive <i>genitive of time (within which)</i></p> <p>νύξ: 'night'; the genitive of time = 'during the night' — i.e. into the night hours.</p>

<p>καὶ and coordinating conjunction</p>	<p>ἡμέρας day Genitive genitive of time (within which) ἡμέρα: 'day'; 'night and day' = continually, an idiom for ceaseless labor.</p>	<p>ἐργαζόμενοι working Pres Mid Ptc · Nom Pl Masc · ἐργάζομαι adverbial participle (manner/means) → progressive present (continuous activity) ἐργάζομαι: 'work, labor, earn by working'; the key verb of the section's work ethic (cf. vv.10–12).</p>	<p>πρὸς so as / for preposition + articular infinitive (purpose) πρὸς + acc. articular inf.: a purpose construction, 'in order (not) to.'</p>
<p>τὸ the Accusative article (with infinitive)</p>	<p>μὴ not negative particle (with infinitive)</p>	<p>ἐπιβαρῆσαί to burden Aor Act Inf · ἐπιβαρέω articular infinitive (purpose) → constative aorist ἐπιβαρέω: 'put a weight on, burden, be a financial burden' (ἐπί + βάρος, 'weight'); of imposing one's upkeep on others.</p>	<p>τινα any Accusative direct object of infinitive (indefinite pronoun) τις: indefinite 'anyone'; 'any of you.'</p>
<p>ὑμῶν of you Genitive partitive genitive</p>			

9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.

not because we do not have the right, but in order to give ourselves to you as a model, so that you would imitate us.

CLARIFICATION (RIGHT VS. EXAMPLE) οὐχ ὅτι A qualifier guards the apostolic right to support: the renunciation was voluntary, undertaken precisely to furnish an imitable model.

οὐχ

not

negative particle

ὅτι

because

causal conjunction (οὐχ ὅτι = 'not that')

οὐχ ὅτι: an idiom, 'not that ..., not as though ...!' — denying a possible misinference.

οὐκ

not

negative particle

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb

→ *stative present*

ἔχω: 'have, hold, possess'; the apostles do possess the right being waived.

ἐξουσίαν

right / authority

Accusative

direct object

ἐξουσία: 'authority, right, freedom to act'; here the apostolic right to material support (cf. 1 Cor 9:4–18).

ἀλλ'

but

strong adversative conjunction

ἵνα

in order that

conjunction (purpose)

ἐαυτοὺς

ourselves

Accusative

reflexive pronoun (object of δῶμεν)

ἐαυτοῦ: reflexive 'oneself'; the apostles offer their own conduct as the exhibit.

τύπον

model / pattern

Accusative

double accusative (object complement)

τύπος: 'mark, impress, pattern, model' (from τύπτω, 'strike'); originally the mark a blow leaves, then an example to be copied.

δῶμεν

we might give

Aor Act Subj 1 Pl · δίδωμι

subjunctive (ἵνα clause)

→ *constative aorist*

δίδωμι: 'give'; here 'present, set forth' ourselves as a τύπος.

ὑμῖν

to you

Dative

dat. of indirect object

εἰς

so as / for

preposition + articular infinitive (purpose/result)

τὸ

the

Accusative

article (with infinitive)

μιμεῖσθαι

to imitate

Pres Mid Inf · μιμέομαι

articular infinitive (purpose)

→ *customary present*

μιμέομαι: 'imitate'; the goal of the modelling — they are to copy the apostolic example.

ἡμᾶς

us

Accusative

direct object of μιμεῖσθαι

10 καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω.

For even when we were with you, this we used to command you: if anyone is not willing to work, neither let him eat.

GROUND (RECALLED RULE) **καὶ γὰρ** Paul recalls a rule already given in person — a maxim, perhaps proverbial, making support conditional on willingness to work.

<p>καὶ even <i>adverbial (with γάρ)</i></p> <p>καὶ γάρ: 'for indeed, for even' — adds confirming force to the explanation.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ὅτε when <i>temporal conjunction</i></p>	<p>ἦμεν we were Impf Act Indic 1 Pl · εἰμί <i>main verb (temporal clause)</i></p> <p>→ durative imperfect (during the stay)</p>
<p>πρὸς with <i>preposition + accusative (presence with)</i></p> <p>πρὸς + acc.: of being 'with, in the company of' someone.</p>	<p>ὑμᾶς you Accusative <i>object of πρὸς</i></p>	<p>τοῦτο this Accusative <i>direct object (fronted, cataphoric)</i></p> <p>οὗτος: 'this'; points forward to the ὅτι-clause that states the command.</p>	<p>παρηγγέλλομεν we used to command Impf Act Indic 1 Pl · παραγγέλλω <i>main verb</i></p> <p>→ customary imperfect (repeated charge)</p> <p>παραγγέλλω: 'command, charge'; the imperfect marks it as a standing instruction repeatedly given.</p>
<p>ὑμῖν you Dative <i>dat. of indirect object</i></p>	<p>ὅτι that <i>conjunction (recitative — introduces the command)</i></p> <p>ὅτι: here recitative, equivalent to opening quotation marks for the rule that follows.</p>	<p>εἴ if <i>conjunction (1st-class condition)</i></p>	<p>τις anyone Nominative <i>subject (indefinite pronoun)</i></p> <p>τις: indefinite 'anyone'; the generalizing subject of the maxim.</p>

οὐ

not

negative particle (with θέλει)

οὐ: the negative attaches to θέλει — it is the unwillingness, not mere inability, that is censured.

θέλει

is willing

Pres Act Indic 3 Sg · θέλω

main verb (protasis)

→ stative present (settled disposition)

θέλω: 'will, wish, be willing'; the point is volitional refusal — 'will not,' not 'cannot.'

ἐργάζεσθαι

to work

Pres Mid Inf · ἐργάζομαι

complementary infinitive (with θέλει)

→ customary present

ἐργάζομαι: 'work, labor'; the willingness in view is willingness to do honest labor.

μηδὲ

neither

negative conjunction (with imperative)

μηδὲ: 'and not, not even, neither'; the prohibitive negative governing the imperative.

ἔσθιέτω

let him eat

Pres Act Impv 3 Sg · ἐσθίω

imperative (apodosis)

→ customary present (standing rule)

ἐσθίω: 'eat'; the third-person imperative issues the rule — no work, no bread (at the community's expense).

11 ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·

For we hear that some among you are walking idly, doing no work at all but being busybodies.

GROUND (OCCASION OF THE COMMAND) γάρ The reason the rule must be reissued: a report that some are idle — a deft wordplay sets ἐργαζομένους ('working!') against περιεργαζομένους ('working around,' meddling).

ἀκούομεν

we hear

Pres Act Indic 1 Pl · ἀκούω

main verb

→ progressive present (a current report)

ἀκούω: 'hear, learn of'; the present implies news reaching Paul of the situation.

γάρ

for

explanatory conjunction (ground)

τινας

some

Accusative

accusative subject of the participles

τις: indefinite 'some, certain ones'; the unnamed offenders within the church.

περιπατοῦντας

walking

Pres Act Ptc · Acc Pl Masc · περιπατέω

ptc. in indirect discourse (after ἀκούω)

→ progressive present (habitual conduct)

περιπατέω: 'walk,' i.e. 'conduct oneself, live'
— picks up the same idiom as v.6.

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

dat. of sphere

ἀτάκτως

idly / disorderly

adverb (manner)

ἀτάκτως: 'in disorderly fashion'; the same charge as v.6 — idleness as breaking ranks.

μηδέν

nothing

Accusative

direct object of ἐργαζομένους (negated)

μηδείς: 'no one, nothing'; 'doing no work whatever!'

ἐργαζομένους

working

Pres Mid Ptc · Acc Pl Masc · ἐργάζομαι

ptc. in indirect discourse

→ progressive present

ἐργάζομαι: 'work'; here negated — they accomplish no productive labor.

ἀλλὰ

but

strong adversative conjunction

περιεργαζομένους

being busybodies / meddling

Pres Mid Ptc · Acc Pl Masc · περιεργάζομαι

ptc. in indirect discourse (contrast)

→ progressive present

περιεργάζομαι: 'busy oneself about, meddle' (περί + ἐργάζομαι); a pointed pun — not 'working' (ἐργ-) but 'working around' (περιεργ-), i.e. fussing in others' affairs.

12 τοῖς δὲ τοιοῦτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.

Now such persons we command and exhort in the Lord Jesus Christ to work quietly and eat their own bread.

DIRECT ADDRESS TO THE IDLE **δὲ** The charge turns to the offenders themselves: 'command and exhort' pairs authority with appeal; the remedy is quiet, self-supporting labor.

<p>τοῖς the Dative article (substantizes adj.)</p>	<p>δὲ now transitional conjunction</p>	<p>τοιοῦτοις such persons Dative dat. of indirect object (substantival adj.) τοιοῦτος: 'such, of this kind'; the idle busybodies of v.11.</p>	<p>παραγγέλλομεν we command Pres Act Indic 1 Pl · παραγγέλλω main verb → customary present παραγγέλλω: 'command, charge'; authority on the one side.</p>
<p>καὶ and coordinating conjunction</p>	<p>παρακαλοῦμεν we exhort Pres Act Indic 1 Pl · παρακαλέω main verb → customary present παρακαλέω: 'call alongside, urge, exhort, encourage'; appeal on the other side – Paul balances command with entreaty.</p>	<p>ἐν in preposition + dative (sphere/authority)</p>	<p>κυρίῳ the Lord Dative dat. of sphere (authority basis) κύριος: 'Lord'; the exhortation is made in union with and on the authority of Christ.</p>
<p>Ἰησοῦ Jesus Dative apposition to κυρίῳ</p>	<p>Χριστῷ Christ Dative apposition</p>	<p>ἵνα that conjunction (content of command)</p>	<p>μετὰ with preposition + genitive (accompaniment/manner)</p>

ἡσυχίας

quietness

Genitive

object of μετά (manner)

ἡσυχία: 'quietness, stillness, settled calm';
the antidote to restless meddling —
minding one's own work peaceably.

ἐργαζόμενοι

working

Pres Mid Ptc · Nom Pl Masc · ἐργάζομαι

adverbial participle (manner, attendant to ἐσθίωσιν)

→ progressive present

ἐργάζομαι: 'work'; the prescribed activity,
now positively enjoined on the idle.

τὸν

the

Accusative

article

ἐαυτῶν

their own

Genitive

possessive reflexive (attributive)

ἐαυτοῦ: reflexive 'their own'; emphasizes
self-earned bread — not another's.

ἄρτον

bread

Accusative

direct object of ἐσθίωσιν

ἄρτος: 'bread'; metonymy for their own
livelihood, earned by labor.

ἐσθίωσιν

they may eat

Pres Act Subj 3 Pl · ἐσθίω

subjunctive (ἵνα clause)

→ customary present

ἐσθίω: 'eat'; the goal — they should support
and feed themselves.

13 Ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκαθήσητε καλοποιῶντες.

But as for you, brothers, do not grow weary in doing good.

CONTRAST (TO THE REST OF THE CHURCH) **δέ** An emphatic 'you' turns from the idle to the faithful
majority: the misconduct of some must not dampen the others' well-doing.

Ὑμεῖς

you

Nominative

subject (emphatic pronoun)

σύ (pl.): the expressed pronoun is emphatic
— 'you, by contrast, for your part.'

δέ

but

adversative conjunction

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the warm address
marks the shift to the obedient majority.

μὴ

not

negative particle (with prohibitive subj.)

ἐγκακήσητε

grow weary / lose heart

Aor Act Subj 2 Pl · ἐγκακέω

prohibitive subjunctive

→ ingressive aorist (do not start to flag)

ἐγκακέω: 'become weary, lose heart, give up' (ἐν + κακός); the aorist subjunctive with μή forbids beginning to slacken.

καλοποιούντες

doing good

Pres Act Ptc · Nom Pl Masc · καλοποιέω

adverbial participle (reference/sphere)

→ progressive present (ongoing good conduct)

καλοποιέω: 'do good, do what is noble' (καλός + ποιέω); a compact word for the right conduct they must sustain.

14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε, μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπῇ·

But if anyone does not obey our word through this letter, take note of that person, not to associate with him, so that he may be put to shame.

DISCIPLINARY CONTINGENCY **δέ** A first-class condition envisions disobedience to the letter and prescribes a graduated response: mark the person and suspend fellowship — with a redemptive aim.

εἰ

if

conjunction (1st-class condition)

δέ

but

transitional/adversative conjunction

τις

anyone

Nominative

subject (indefinite pronoun)

τις: indefinite 'anyone'; a hypothetical recalcitrant individual.

οὐχ

not

negative particle

ὕπακούει

obeys

Pres Act Indic 3 Sg · ὑπακούω

main verb (protasis)

→ customary present

ὕπακούω: 'obey, heed' (lit. 'hear under, listen submissively'); to comply with an authoritative word.

τῷ

the

Dative

article

λόγῳ

word

Dative

dat. complement of ὑπακούει

λόγος: 'word, instruction'; here the directive of this very letter.

ἡμῶν

our

Genitive

possessive genitive

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

ἐπιστολῆς

letter

Genitive

object of διὰ (means)

ἐπιστολή: 'letter, epistle'; 'through the letter' — the written word now carries the apostolic command (cf. the autograph of v.17).

τούτου

this one

Accusative

direct object (fronted, demonstrative)

οὗτος: 'this (person)'; the disobedient individual singled out.

σημειοῦσθε

take note of / mark

Pres Mid Impv 2 Pl · σημειώω

main verb (imperative, apodosis)

→ customary present

σημειώω (mid.): 'note for oneself, mark, take special notice of' (from σημεῖον, 'sign'); identify the person for the congregation's attention.

μὴ

not

negative particle (with infinitive)

συναναμίγνυσθαι

to associate / mix

Pres Mid Inf · συναναμίγνυμι

infinitive (epexegetical / imperatival force)

→ customary present

συναναμίγνυμι: 'mix up together, keep close company with' (σύν + ἀνά + μίγνυμι); the prohibition is a withdrawal of ordinary fellowship (cf. 1 Cor 5:9, 11).

αὐτῷ

him

Dative

dat. of association (with συναναμίγνυσθαι)

ἵνα

so that

conjunction (purpose)

ἐντραπή

he may be ashamed

Aor Pass Subj 3 Sg · ἐντρέπω

subjunctive (ἵνα clause)

→ ingressive aorist (come to feel shame)

ἐντρέπω (pass.): 'be made to turn (in on oneself), be put to shame'; a remedial, not punitive, shame meant to bring repentance.

15 καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νοθετεῖτε ὡς ἀδελφόν.

Yet do not regard him as an enemy, but admonish him as a brother.

QUALIFICATION (LIMIT OF DISCIPLINE) **καὶ** The discipline is fenced by love: the aim is restoration, so the offender remains a brother to be admonished, never an enemy to be destroyed.

καὶ

and yet

coordinating conjunction (here adversative nuance)

μὴ

not

negative particle (with imperative)

ὡς

as

comparative particle (manner)

ἐχθρὸν

enemy

Accusative

object complement (predicate accusative)

ἐχθρός; 'enemy, hostile one'; the category explicitly refused — discipline is not warfare against the person.

ἡγεῖσθε

regard / consider

Pres Mid Impv 2 Pl · ἡγέομαι

imperative

→ customary present

ἡγέομαι: 'lead'; in the sense 'consider, regard, count as' — make an estimate of someone's standing.

ἀλλὰ

but

strong adversative conjunction

νουθετεῖτε

admonish

Pres Act Impv 2 Pl · νουθετέω

imperative

→ customary present (ongoing pastoral care)

νουθετέω: 'put in mind, admonish, warn, instruct' (νοῦς + τίθημι); corrective counsel aimed at amendment, the proper mode toward a brother.

ὡς

as

comparative particle (manner)

ἀδελφόν

brother

Accusative

object complement (predicate accusative)

ἀδελφός: 'brother'; the abiding category — the erring one is still family, the goal being his recovery.

16 Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων ὑμῶν.

Now may the Lord of peace himself give you peace at all times in every way. The Lord be with you all.

CLOSING WISH-PRAYER (PEACE) **δὲ** The letter's body closes as it opened (1:2) with peace: an emphatic 'the Lord of peace himself,' framing a comprehensive blessing followed by a benedictory greeting.

Αὐτός

himself

Nominative

intensive pronoun (with subject)

αὐτός; intensive 'himself'; throws weight on the Lord as the personal source of peace.

δὲ

now

transitional conjunction

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

κύριος; 'Lord'; 'the Lord of peace' (cf. 'the God of peace,' 1 Thess 5:23) — the source and giver of šālôm.

τῆς

of

Genitive

article

εἰρήνης

peace

Genitive

genitive of quality/source (describes κύριος)

εἰρήνη; 'peace'; the Hebrew šālôm — wholeness and well-being, here the Lord's defining gift.

δώ

may he give

Aor Act Opt 3 Sg · δίδωμι

optative of wish (main verb)

→ volitive optative (prayer-wish)

δίδωμι; 'give'; the rare aorist optative δώη marks this as a votive blessing.

ὕμῖν

you

Dative

dat. of indirect object

τὴν

the

Accusative

article

εἰρήνην

peace

Accusative

direct object

εἰρήνη; 'peace'; the gift requested — well-being amid affliction and internal strain.

διὰ

at / through

preposition + genitive (διὰ παντός = 'continually')

διὰ παντός; idiom, 'through all (time), continually, always.'

παντός

all

Genitive

object of διὰ (idiomatic, sc. 'time')

πάς; 'all'; with διὰ denotes unbroken continuity — at every time.

ἐν

in

preposition + dative (manner)

παντὶ

every

Dative

attributive adjective

πᾶς; 'every'; the blessing is comprehensive — in every circumstance and form.

τρόπῳ

way / manner

Dative

dat. of manner

τρόπος; 'manner, way, mode'; 'in every way' — peace of every kind and on every front.

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject (verbless benediction)

κύριος: 'Lord'; the closing greeting echoes Ruth 2:4 and the liturgical 'the Lord be with you.'

μετὰ

with

preposition + genitive (accompaniment)

πάντων

all

Genitive

attributive adjective

πᾶς: 'all'; 'all of you' — embracing even the disciplined, kept within the fellowship's hope.

ὑμῶν

of you

Genitive

object of μετὰ

17 Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω.

The greeting is in my own hand, Paul's, which is a sign of genuineness in every letter; this is how I write.

AUTHENTICATING AUTOGRAPH ASYNDETON Paul takes the pen from the amanuensis to add the closing greeting himself — a guarantee of authenticity, pointed in a letter where a forged communication had been feared (2:2).

Ὁ

the

Nominative

article

ἀσπασμὸς

greeting

Nominative

subject (verbless clause)

ἀσπασμὸς: 'greeting, salutation'; the customary closing greeting, here written personally.

τῆ

the

Dative

article

ἐμῆ

my own

Dative

possessive adjective (attributive, emphatic)

ἐμός: 'my, my own'; the possessive stresses Paul's personal hand.

χειρὶ

hand

Dative

dat. of means/instrument

χείρ: 'hand'; 'with my own hand' — Paul writes this part himself rather than dictating (cf. 1 Cor 16:21; Gal 6:11).

Παύλου

of Paul

Genitive

genitive in apposition (to ἐμῆ, 'mine, Paul's')

Παῦλος: Paul; the name appended to identify whose hand it is.

ὃ

which

Nominative

relative pronoun (subject of rel. clause)

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

main verb (rel. clause, copula)

→ stative present

σημεῖον

sign / token

Nominative

predicate nominative

σημεῖον: 'sign, mark, token'; the autograph functions as a mark of authenticity guarding against forgery (cf. 2:2).

ἐν

in

preposition + dative (sphere)

πάση

every

Dative

attributive adjective

πάς: 'every'; his settled practice in all his letters.

ἐπιστολῇ

letter

Dative

dat. of sphere

ἐπιστολή: 'letter'; the autograph is a consistent feature distinguishing genuine Pauline correspondence.

οὕτως

thus / this is how

adverb (manner)

οὕτως: 'in this manner, thus'; points to the very handwriting on the page — 'this is what my script looks like.'

γράφω

I write

Pres Act Indic 1 Sg · γράφω

main verb

→ progressive present (writing in the act)

γράφω: 'write'; the present captures the act under way — the reader is to recognize the hand.

18 ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

The grace of our Lord Jesus Christ be with you all.

GRACE BENEDICTION ASYNDETON The letter closes as Paul's letters do, with the grace-benediction — grace from the Lord Jesus Christ extended to 'all,' once more including every member.

ἡ

the

Nominative

article

χάρις

grace

Nominative

subject (verbless benediction)

χάρις: 'grace, favor'; the unmerited favor of Christ — the signature note on which Paul's letters close.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source (grace from the Lord)

κύριος: 'Lord'; the source of the grace invoked.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition to κυρίου

Χριστοῦ

Christ

Genitive

apposition

μετά

with

preposition + genitive (accompaniment)

πάντων

all

Genitive

attributive adjective

παῖς: 'all'; the inclusive 'all of you' rounds off the letter, leaving no one outside the reach of grace.

ὑμῶν

of you

Genitive

object of μετά

On the text. Verse punctuation and paragraphing are editorial and conventional. The chapter has eighteen verses; none is omitted in the critical text. Minor orthographic and word-order variants (e.g. the placement of ὁ κύριος in v.16, the ἀτάκτως/ἀτάκτους family in vv.6, 11) 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.