

The Second Epistle to the Thessalonians, Chapter 1

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β' Α'

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 · 1:1–2

Salutation

The epistolary opening: senders (Paul, Silvanus, Timothy) to the church of the Thessalonians in God the Father and the Lord Jesus Christ (1), with the grace-and-peace greeting (2).

B · 1:3–4

Thanksgiving for growing faith and love

An obligatory thanksgiving (3): their faith is flourishing and their mutual love abounding — so much that Paul boasts of their endurance and faith amid persecutions (4).

C · 1:5–10

The righteous judgment of God at Christ's revelation

Their endurance is evidence of God's righteous judgment (5): it is just for God to repay affliction to the afflicters and rest to the afflicted (6–7a), at the revelation of the Lord Jesus from heaven (7b), inflicting vengeance on those who do not know God and disobey the gospel (8) — eternal destruction away from the Lord's presence (9) — when he comes to be glorified in his saints (10).

Prayer that God may fulfill their calling

To this end Paul prays constantly that God will count them worthy of the calling and fulfill every resolve of goodness and work of faith with power (11), so that the name of the Lord Jesus may be glorified in them and they in him, by grace (12).

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ·

Paul and Silvanus and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ:

LETTER OPENING **ASYNDETON** The epistolary superscription: three named senders, the addressee church, and its location 'in God the Father and the Lord Jesus Christ' — the sphere of its existence.

Παῦλος

Paul

Nominative

subject (nominative of address/superscription)

Παῦλος: the apostle's Roman cognomen; named first as the principal author of the letter.

καὶ

and

coordinating conjunction

Σιλουανὸς

Silvanus

Nominative

subject (coordinate)

Σιλουανός: Silvanus (the Silas of Acts), Paul's co-worker on the second missionary journey and co-founder of the Thessalonian church.

καὶ

and

coordinating conjunction

Τιμόθεος

Timothy

Nominative

subject (coordinate)

Τιμόθεος: Timothy, Paul's young associate (cf. Acts 16–17); the three co-senders together founded the church.

τῇ

to the

Dative

article

ἐκκλησία

church

Dative

indirect object (addressee)

ἐκκλησία: 'assembly, gathering'; the called-out congregation — the local body of believers.

Θεσσαλονικέων

of the Thessalonians

Genitive

genitive of identification/relationship

Θεσσαλονικεύς: 'a Thessalonian'; the believers of Thessalonica, capital of the province of Macedonia.

<p>ἐν</p> <p>in</p> <p><i>preposition + dative (sphere)</i></p>	<p>θεῷ</p> <p>God</p> <p>Dative</p> <p><i>dat. of sphere (locus of the church's being)</i></p> <p>θεός: God; the church exists 'in' God the Father — its defining sphere, distinguishing it from a mere civic assembly.</p>	<p>πατρὶ</p> <p>Father</p> <p>Dative</p> <p><i>apposition to θεῷ</i></p> <p>πατήρ: 'Father'; the relational name for God, shared with the church as his children.</p>	<p>ἡμῶν</p> <p>our</p> <p>Genitive</p> <p><i>genitive of relationship</i></p>
<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>κυρίῳ</p> <p>the Lord</p> <p>Dative</p> <p><i>dat. of sphere (coordinate with θεῷ)</i></p> <p>κύριος: 'Lord'; Father and Lord set in parallel under one preposition — the church's being is bound up in both.</p>	<p>Ἰησοῦ</p> <p>Jesus</p> <p>Dative</p> <p><i>apposition to κυρίῳ</i></p>	<p>Χριστῷ</p> <p>Christ</p> <p>Dative</p> <p><i>apposition</i></p>

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

Grace to you and peace from God the Father and the Lord Jesus Christ.

GREETING **ASYNDETON** The standard Pauline grace-and-peace blessing, naming its double source — God the Father and the Lord Jesus Christ together.

<p>χάρις</p> <p>grace</p> <p>Nominative</p> <p><i>subject (nom. in greeting formula)</i></p> <p>χάρις: 'grace, favor'; Paul reshapes the conventional Greek χαίρειν greeting into 'grace.'</p>	<p>ὑμῖν</p> <p>to you</p> <p>Dative</p> <p><i>dat. of recipient</i></p>	<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>εἰρήνη</p> <p>peace</p> <p>Nominative</p> <p><i>subject (coordinate)</i></p> <p>εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and well-being, the second half of the doubled blessing.</p>
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<p>ἀπὸ from <i>preposition + genitive (source)</i></p>	<p>θεοῦ God Genitive <i>object of ἀπό (source)</i></p>	<p>πατρὸς the Father Genitive <i>apposition to θεοῦ</i> πατήρ: 'Father'; God named as Father, the fount of grace and peace.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>κυρίου the Lord Genitive <i>object of ἀπό (coordinate source)</i> κύριος: 'Lord'; Christ joined to the Father as a single source of grace and peace — an implicit high Christology.</p>	<p>Ἰησοῦ Jesus Genitive <i>apposition to κυρίου</i></p>	<p>Χριστοῦ Christ Genitive <i>apposition</i></p>	

3 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους,

We ought always to give thanks to God for you, brothers, as is fitting, because your faith is growing abundantly, and the love of every one of you all for one another is increasing,

THANKSGIVING **ASYNDETON** The thanksgiving period opens, framed as obligation ('we ought') rather than mere sentiment — fitting because their faith and love are visibly flourishing.

Εὐχαριστεῖν

to give thanks

Pres Act Inf · εὐχαριστέω

complementary infinitive (of ὀφείλομεν)

→ customary present

εὐχαριστέω: 'give thanks'; the standard verb opening a Pauline thanksgiving, here fronted for emphasis.

ὀφείλομεν

we ought

Pres Act Indic 1 Pl · ὀφείλω

main verb

→ customary present

ὀφείλω: 'owe, be obligated'; casts the thanksgiving as a debt of duty — distinctive to this letter.

τῷ

the

Dative

article

θεῷ

God

Dative

indirect object (recipient of thanks)

πάντοτε

always

adverb (frequency)

πάντοτε: 'always, at all times'; the constancy of the obligation.

περὶ

for

preposition + genitive (reference)

ὑμῶν

you

Genitive

object of περὶ

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; warm familial address to the congregation, frequent in the Thessalonian letters.

καθὼς

as

comparative conjunction

ἄξιόν

fitting

Nominative

predicate adjective

ἄξιος: 'worthy, fitting, befitting'; the thanksgiving is appropriate to the reality of their progress.

ἐστίν

it is

Pres Act Indic 3 Sg · εἶμι

main verb (copula, impersonal)

→ stative present

ὅτι

because

causal conjunction

ὑπεραυξάνει

is growing abundantly

Pres Act Indic 3 Sg · ὑπεραυξάνω

main verb (ὄτι clause)

→ progressive present

ὑπεραυξάνω: 'grow exceedingly' (ὑπέρ-intensive of αὐξάνω); a NT hapax — their faith outgrows itself.

ἡ

the

Nominative

article

πίστις

faith

Nominative

subject

πίστις: 'faith, trust'; the first ground of thanks — their trust is expanding, not merely surviving.

ὑμῶν

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

πλεονάζει

is increasing

Pres Act Indic 3 Sg · πλεονάζω

main verb (coordinate ὄτι clause)

→ progressive present

πλεονάζω: 'increase, abound, become more'; the second ground — their love is multiplying.

ἡ

the

Nominative

article

ἀγάπη

love

Nominative

subject

ἀγάπη: 'love'; self-giving covenant love — here mutual love within the body, the fruit of faith.

ἐνός

of one

Genitive

attributive (with ἐκάστου)

εἷς: 'one'; ἐνός ἐκάστου = 'of each single one,' stressing that no member is excepted.

ἐκάστου

each

Genitive

partitive genitive (subject of ἀγάπη)

ἕκαστος: 'each, every'; the love is individual and universal across the congregation.

πάντων

of all

Genitive

attributive (with ὑμῶν)

πᾶς: 'all'; underscores that the love embraces the whole body without exception.

ὑμῶν

of you

Genitive

partitive genitive

εἰς

for

preposition + accusative (direction/goal)

ἀλλήλους

one another

Accusative

reciprocal pronoun (object of εἰς)

ἀλλήλων: 'one another'; the direction of the love — mutual, within the community.

4 ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε,

so that we ourselves boast about you in the churches of God, for your endurance and faith in all your persecutions and the afflictions that you are enduring —

RESULT ὥστε The result of such growth: Paul himself boasts of them among the other churches — boasting in their steadfastness under persecution, which sets up the theme of judgment that follows.

<p>ὥστε so that conjunction (result)</p> <p>ὥστε: 'so that'; here introducing an actual result with the infinitive — their growth issues in Paul's boasting.</p>	<p>αὐτοὺς ourselves Accusative intensive pronoun (with ἡμᾶς)</p> <p>αὐτός: 'self'; αὐτοὺς ἡμᾶς = 'we ourselves' — emphatic, the apostles themselves do the boasting.</p>	<p>ἡμᾶς we Accusative accusative subject of the infinitive</p>	<p>ἐν about preposition + dative (object of boasting)</p>
<p>ὑμῖν you Dative object of ἐν (ground of the boast)</p>	<p>ἐγκαυχᾶσθαι to boast Pres Mid Inf · ἐγκαυχάομαι infinitive of result → progressive present</p> <p>ἐγκαυχάομαι: 'boast in/over' (ἐν + καυχάομαι); a NT hapax — Paul's glorying is 'in' them before others.</p>	<p>ἐν in preposition + dative (place/sphere)</p>	<p>ταῖς the Dative article</p>

ἐκκλησίαις

churches

Dative

dat. of place (arena of the boast)

ἐκκλησία: 'assembly, church'; the other congregations among whom Paul circulates the report.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of possession

θεός: God; the churches belong to him — 'the churches of God.'

ὑπὲρ

for

preposition + genitive (cause/reference)

τῆς

the

Genitive

article

ὑπομονῆς

endurance

Genitive

object of ὑπὲρ (cause of boasting)

ὑπομονή: 'patient endurance, steadfastness' (lit. 'remaining under'); active perseverance under pressure.

ὑμῶν

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

πίστεως

faith

Genitive

object of ὑπὲρ (coordinate)

πίστις: 'faith, faithfulness'; here perhaps with the nuance of loyal steadfastness alongside ὑπομονή.

ἐν

in

preposition + dative (circumstance)

πᾶσιν

all

Dative

attributive adjective

τοῖς

the

Dative

article

διωγμοῖς

persecutions

Dative

dat. of circumstance/sphere

διωγμός: 'persecution' (from διώκω, 'pursue'); active hostility directed at the believers.

ὑμῶν

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ταῖς

the

Dative

article

Θλίψεσιν

afflictions

Dative

dat. of circumstance (coordinate)

θλίψις: 'tribulation, affliction, pressure' (lit. 'a pressing'); the suffering they endure generally.

αἷς

which

Dative

relative pronoun (object of ἀνέχεσθε, by attraction)

ἀνέχεσθε

you are enduring

Pres Mid Indic 2 Pl · ἀνέχομαι

main verb (rel. clause)

→ progressive present

ἀνέχομαι: 'bear up under, endure, put up with'; the present pictures their ongoing forbearance.

5 ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε,

evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which also you are suffering —

INTERPRETATION **ASYNDETON** An appositional comment interpreting their suffering: it is itself a token of God's righteous judgment — proof that he is justly ordering things toward their vindication and the kingdom.

ἔνδειγμα

evidence

Nominative

nominative in apposition (to the preceding clause)

ἔνδειγμα: 'proof, token, plain indication' (from ἐνδείκνυμι); their endurance is visible evidence of a coming just verdict.

τῆς

the

Genitive

article

δικαίας

righteous

Genitive

attributive adjective

δικαίος: 'righteous, just'; God's judgment is fair — it will set the imbalance of suffering right.

κρίσεως

judgment

Genitive

objective/descriptive genitive (with ἔνδειγμα)

κρίσις: 'judgment, verdict, decision'; the act of judicial assessment, here God's eschatological judging.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective genitive (God judges)

εἰς

that

preposition + accusative (purpose/result)

τὸ

the

Accusative

article (substantizes inf.)

<p>καταξιωθῆναι to be counted worthy Aor Pass Inf · καταξιόω <i>articular infinitive of purpose/result</i> → <i>constative aorist</i></p> <p>καταξιόω: 'count/deem worthy' (κατά + άξιόω); the divine passive — God himself reckons them worthy.</p>	<p>ύμᾶς you Accusative <i>accusative subject of the infinitive</i></p>	<p>τῆς the Genitive <i>article</i></p>	<p>βασιλείας kingdom Genitive <i>genitive (of which they are deemed worthy)</i></p> <p>βασιλεία: 'kingdom, reign'; the goal of their suffering — the coming reign of God they are destined to share.</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>possessive/subjective genitive</i></p>	<p>ὑπὲρ for <i>preposition + genitive (cause/advantage)</i></p>	<p>ἧς which Genitive <i>relative pronoun (object of ὑπέρ)</i></p>
<p>καὶ also <i>adverbial (ascensive)</i></p>	<p>πάσχετε you are suffering Pres Act Indic 2 Pl · πάσχω <i>main verb (rel. clause)</i> → <i>progressive present</i></p> <p>πάσχω: 'suffer, experience'; their present suffering is 'for' (on behalf of / in the cause of) the kingdom.</p>		

6 εἶπερ δίκαιον παρὰ θεῶ ἀνταποδοῦναι τοῖς θλίβουσιν ύμᾶς θλίψιν

since indeed it is just in God's sight to repay with affliction those who afflict you,

GROUND εἶπερ The ground of the 'righteous judgment': a conditional taken as fact — God's justice requires that he repay the persecutors with the very affliction they inflict (lex talionis).

εἴπερ

since indeed

conjunction (conditional, assumed true)

εἴπερ: 'if indeed, since' (εἰ + περ); the περ marks the condition as taken to be the case — 'seeing that.'

δίκαιον

just

Nominative

predicate adjective (impersonal)

δίκαιος: 'just, righteous'; the repayment accords with God's justice — the same root as v.5's δικαίως.

παρὰ

in the sight of

preposition + dative (in the judgment of)

παρὰ + dat.: 'beside, with, in the estimation of; 'just in God's view.'

θεῶ

God

Dative

object of παρὰ

ἀνταποδοῦναι

to repay

Aor Act Inf · ἀνταποδίδωμι

exegetical infinitive (subject of δίκαιον)

→ *constative aorist*

ἀνταποδίδωμι: 'pay back, recompense' (ἀντί + ἀπό + δίδωμι); a double-compound stressing exact requital — judgment in kind.

τοῖς

those

Dative

article (substantizes ptc.)

θλίβουσιν

who afflict

Pres Act Ptc · Dat Pl Masc · θλίβω

substantival participle (indirect object of ἀνταποδοῦναι)

→ *progressive present*

θλίβω: 'press, oppress, afflict'; the present pictures the persecutors' ongoing oppression — cognate with θλίψις.

ὑμᾶς

you

Accusative

direct object (of θλίβουσιν)

θλίψιν

affliction

Accusative

direct object (of ἀνταποδοῦναι)

θλίψις: 'affliction'; the recompense is the very thing they dealt out — a deliberate echo of v.4.

7 καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ

and to you who are afflicted, rest with us, at the revelation of the Lord Jesus from heaven with his mighty angels,

GROUND (CONTINUED) **καὶ** The other side of the just recompense: rest for the afflicted (including Paul's circle) — fixed in time at the apocalyptic unveiling of the Lord Jesus from heaven.

<p>καὶ and <i>coordinating conjunction (with v.6)</i></p>	<p>ὑμῖν to you Dative <i>indirect object (of ἀνταποδοῦναι, v.6)</i></p>	<p>τοῖς who Dative <i>article (substantizes ptc.)</i></p>	<p>θλιβομένοις are afflicted Pres Pass Ptc · Dat Pl Masc · θλίβω <i>substantival participle (apposition to ὑμῖν)</i> → progressive present θλίβω: 'press, afflict'; the passive marks them as the ones being oppressed — the counterpart to v.6's oppressors.</p>
<p>ἄνεσιν rest/relief Accusative <i>direct object (of ἀνταποδοῦναι)</i> ἄνεσις: 'relaxation, relief, rest' (from ἀνήμι, 'loosen'); the easing of pressure — opposite of θλίψις.</p>	<p>μεθ' with <i>preposition + genitive (association)</i></p>	<p>ἡμῶν us Genitive <i>object of μετά (association)</i> ἡμῶν: 'us'; Paul includes himself and his co-workers among the afflicted who await relief.</p>	<p>ἐν at <i>preposition + dative (time)</i></p>

τῆ

the

Dative

article

ἀποκαλύψει

revelation

Dative

dat. of time (when the recompense occurs)

ἀποκάλυψις: 'unveiling, revelation, disclosure'; the apocalyptic appearing of Christ — the moment of judgment and relief.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

subjective/possessive genitive (the one revealed)

κύριος: 'Lord'; the title under which Jesus is unveiled as eschatological judge.

Ἰησοῦ

Jesus

Genitive

apposition to κυρίου

ἀπ'

from

preposition + genitive (separation/origin)

οὐρανοῦ

heaven

Genitive

object of ἀπό (origin of the descent)

οὐρανός: 'heaven, sky'; the place from which the Lord is revealed, descending in glory.

μετ'

with

preposition + genitive (accompaniment)

ἀγγέλων

angels

Genitive

object of μετά (accompanying retinue)

ἄγγελος: 'messenger, angel'; the heavenly host attending the Lord's appearing (cf. the OT theophany imagery).

δυνάμεως

of power

Genitive

attributive genitive (of quality)

δύναμις: 'power, might'; 'angels of his power' = his mighty/powerful angels — a Semitic genitive of quality.

αὐτοῦ

his

Genitive

genitive of possession

8 ἐν πυρὶ φλογός, δίδοντας ἐκδίκησιν τοῖς μὴ εἰδόσιν θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ,

in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus,

MANNER / ACCOMPANIMENT **ASYNDETON** The appearing is 'in flaming fire,' the theophanic medium of judgment; the participle specifies the act — meting out justice to two overlapping groups: the ignorant of God and the disobedient to the gospel.

ἐν

in

*preposition + dative
(manner/accompaniment)*

πυρὶ

fire

Dative

dat. of manner (medium of the appearing)

πῦρ: 'fire'; the standard biblical emblem of God's judging and purifying presence (cf. Exod 3; Isa 66:15).

φλογός

of flame

Genitive

attributive genitive (of quality)

φλόξ: 'flame, blaze'; πυρὶ φλογός = 'flaming fire' — an OT theophany phrase (cf. Isa 66:15; Exod 3:2 LXX).

δίδοντας

inflicting

Pres Act Ptc · Gen Sg Masc · δίδωμι

adverbial participle (in genitive agreeing with κυρίου, v.7)

→ progressive present

δίδωμι: 'give'; with ἐκδίκησιν, 'to give/render vengeance' — i.e. to mete out the punishment.

ἐκδίκησιν

vengeance

Accusative

direct object (of δίδοντας)

ἐκδίκησις: 'vengeance, retribution, just penalty' (from ἐκδικέω); judicial recompense, not personal vendetta (cf. Deut 32:35; Rom 12:19).

τοῖς

those

Dative

article (substantizes ptc.)

μὴ

not

negative particle (with participle)

εἰδόσιν

who know

Perf Act Ptc · Dat Pl Masc · οἶδα

substantival participle (recipient of vengeance)

→ intensive perfect (settled state)

οἶδα: 'know' (perfect with present force); 'those not knowing God' echoes the Gentile ignorance of Ps 79:6; Jer 10:25 LXX.

<p>θεόν God Accusative <i>direct object (of ειδόσιν)</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τοῖς those Dative <i>article (substantizes ptc.)</i></p>	<p>μὴ not <i>negative particle (with participle)</i></p>
<p>ὑπακούουσιν who obey Pres Act Ptc · Dat Pl Masc · ὑπακούω <i>substantival participle (coordinate recipient)</i> → progressive present ὑπακούω: 'obey, submit to' (lit. 'hear under'); the gospel demands the obedience of faith — its rejection is disobedience.</p>	<p>τῷ the Dative <i>article</i></p>	<p>εὐαγγελίῳ gospel Dative <i>dat. complement (of ὑπακούουσιν)</i> εὐαγγέλιον: 'good news, gospel'; the proclamation that calls for obedient faith.</p>	<p>τοῦ of the Genitive <i>article</i></p>
<p>κυρίου Lord Genitive <i>subjective/possessive genitive (gospel belonging to the Lord)</i> κύριος: 'Lord'; the gospel is 'of our Lord Jesus' — both about him and authorized by him.</p>	<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>	<p>Ἰησοῦ Jesus Genitive <i>apposition to κυρίου</i></p>	

9 οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,

who will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of his might,

RELATIVE EXPANSION οἵτινες A qualitative relative clause spelling out the sentence: such people will pay a penalty — eternal ruin consisting in exclusion from the Lord's presence and glory.

οἵτινες

who

Nominative

qualitative relative pronoun (subject)

ὅστις: 'whoever, such as'; the qualitative relative — 'people of such a kind as to...'.
|

δίκην

penalty

Accusative

direct object (cognate w/ τίσουσιν)

δίκη: 'justice, penalty, punishment';
δίκην τίνω = a classical idiom, 'to pay a penalty, suffer punishment.'
|

τίσουσιν

they will pay

Fut Act Indic 3 Pl · τίνω

main verb (rel. clause)

→ *predictive future*

τίνω: 'pay, render'; here in the legal idiom 'pay a penalty' — judicial requital at the judgment.
|

ὄλεθρον

destruction

Accusative

accusative in apposition (to δίκην)

ὄλεθρος: 'ruin, destruction'; not annihilation of being but ruinous loss — defined here by separation from God.
|

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, age-long'; the destruction belongs to the age to come — permanent in duration and quality.
|

ἀπὸ

away from

preposition + genitive (separation)

ἀπό: here separative — 'away from'; the destruction consists in exclusion from God's presence (cf. Isa 2:10, 19, 21 LXX).
|

προσώπου

presence/face

Genitive

object of ἀπό (separation)

πρόσωπον: 'face, presence' (lit. 'what is toward the eyes'); a Semitism — banishment from the Lord's face.
|

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

possessive genitive

κύριος: 'Lord'; from whose face they are shut out — the deepest dimension of the ruin.
|

καὶ

and

coordinating conjunction

ἀπὸ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

δόξης

glory

Genitive

object of ἀπό (coordinate separation)

δόξα: 'glory, splendor'; the radiant majesty of the Lord, from which they are likewise excluded.
|

τῆς

of the

Genitive

article

ισχύος

might

Genitive

attributive/source genitive (with δόξης)

ἰσχύς: 'strength, might'; 'the glory of his might' — the splendor that issues from his power (echoing Isa 2:10, 19, 21 LXX).
|

αὐτοῦ

his

Genitive

genitive of possession

10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἀγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ.

when he comes to be glorified in his saints and to be marveled at among all who have believed — because our testimony to you was believed — on that day.

TEMPORAL FRAME **ὅταν** A temporal clause locating the whole scene: 'when he comes.' Its goal is two-fold — to be glorified and marveled at in his people; a parenthesis grounds the Thessalonians' inclusion ('because our testimony was believed').

<p>ὅταν when <i>temporal conjunction (+ subjunctive)</i></p> <p>ὅταν: 'whenever, when' (ὅτε + ἄν); with the subjunctive, of an event certain but undated.</p>	<p>ἔλθῃ he comes Aor Act Subj 3 Sg · ἔρχομαι <i>verb of the temporal clause</i></p> <p>→ constative aorist</p> <p>ἔρχομαι: 'come, go'; here the parousia — the Lord's coming on 'that day.'</p>	<p>ἐνδοξασθῆναι to be glorified Aor Pass Inf · ἐνδοξάζομαι <i>infinitive of purpose</i></p> <p>→ constative aorist</p> <p>ἐνδοξάζομαι: 'be glorified in/among' (ἐν + δοξάζω); the saints are the arena in which Christ's glory is displayed (cf. Ps 89:7 LXX; Isa 49:3).</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>
<p>τοῖς the Dative <i>article</i></p>	<p>ἀγίοις saints Dative <i>dat. of sphere (locus of glorification)</i></p> <p>ἅγιος: 'holy one, saint'; the set-apart people in whom Christ's glory shines — perhaps the believers (so v.10b), perhaps with the holy ones/angels.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>

θαυμασθῆναι

to be marveled at

Aor Pass Inf · θαυμάζω

infinitive of purpose (coordinate)

→ constative aorist

θαυμάζω: 'wonder, marvel at, admire';
Christ is the object of astonished
worship among all believers.

ἐν

among

preposition + dative (sphere)

πᾶσιν

all

Dative

attributive adjective

τοῖς

those

Dative

article (substantizes ptc.)

πιστεύσασιν

who have believed

Aor Act Ptc · Dat Pl Masc · πιστεύω

substantival participle (dat. of sphere)

→ constative aorist

πιστεύω: 'believe, trust'; the aorist
views their believing as the act that
brought them into Christ's people.

ὅτι

because

causal conjunction (parenthetical)

ἐπιστεύθη

was believed

Aor Pass Indic 3 Sg · πιστεύω

main verb (parenthetical clause)

→ constative aorist

πιστεύω (pass.): 'be believed, be
entrusted'; here 'our testimony was
believed' — they are among the
believers.

τὸ

the

Nominative

article

μαρτύριον

testimony

Nominative

subject (of ἐπιστεύθη)

μαρτύριον: 'testimony, witness'; the
apostolic proclamation borne to the
Thessalonians — equivalent to the
gospel.

ἡμῶν

our

Genitive

genitive of source/relationship

ἐφ'

to

preposition + accusative (direction toward)

ἐπί + acc.: 'to, toward, upon'; the
testimony was directed 'to you' — its
hearers.

ὑμᾶς

you

Accusative

object of ἐπί

ἐν

on

preposition + dative (time)

τῇ

that

Dative

article

ἡμέρα

day

Dative

dat. of time (resumes ὅταν ἔλθῃ)

ἡμέρα: 'day'; 'that day' — the Day of the Lord, the fixed eschatological appointment (cf. 2:2).

ἐκείνη

that

Dative

demonstrative adjective

ἐκεῖνος: 'that'; the demonstrative singles out the well-known eschatological Day.

11 εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει,

To this end we also pray always for you, that our God may count you worthy of the calling and may fulfill every resolve of goodness and work of faith with power,

PURPOSE / PRAYER REPORT εἰς ὃ Returning to the main line: 'with this in view' Paul reports his constant prayer — that God would make them worthy of their calling and bring to completion their goodness and faith-work by power.

εἰς

to

preposition + accusative (goal/purpose)

εἰς ὃ: 'unto which, to this end'; points back to the glorification of v.10 as the goal in view.

ὃ

which

Accusative

relative pronoun (object of εἰς)

καὶ

also

adverbial (ascensive)

προσευχόμεθα

we pray

Pres Mid Indic 1 Pl • προσεύχομαι

main verb

→ customary present

προσεύχομαι: 'pray'; the general verb for prayer to God, here Paul's habitual intercession.

πάντοτε

always

adverb (frequency)

πάντοτε: 'always'; the constancy of the prayer, echoing the πάντοτε of v.3.

περὶ

for

preposition + genitive (reference)

ὕμῶν

you

Genitive

object of περὶ

ἵνα

that

conjunction (content of the prayer)

ἵνα: 'that'; here introducing the content/object of the praying rather than strict purpose.

ὑμᾶς

you

Accusative

direct object (of ἀξίωση)

ἀξίωση

may count worthy

Aor Act Subj 3 Sg · ἀξιόω

subjunctive (ἵνα clause)

→ constative aorist

ἀξιόω: 'deem/count worthy, make worthy' (cf. καταξιόω, v.5); God renders them fit for what they are called to.

τῆς

the

Genitive

article

κλήσεως

calling

Genitive

genitive (of which they are deemed worthy)

κλήσις: 'call, calling' (from καλέω); the divine summons into salvation and the kingdom (v.5).

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject (of ἀξίωση / πληρώση)

ἡμῶν

our

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

πληρώση

may fulfill

Aor Act Subj 3 Sg · πληρόω

subjunctive (coordinate ἵνα clause)

→ constative aorist

πληρόω: 'fill, fulfill, complete, bring to fruition'; God carries their good intentions and works through to completion.

πᾶσαν

every

Accusative

attributive adjective

εὐδοκίαν

resolve/good pleasure

Accusative

direct object (of πληρώση)

εὐδοκία: 'good pleasure, good will, resolve' (εὖ + δοκέω); here the good purpose/desire God brings to completion.

ἀγαθωσύνης

of goodness

Genitive

genitive of content/quality

ἀγαθωσύνη: 'goodness, generosity' (a biblical-Greek formation); the moral excellence the resolve aims at.

καὶ
and
coordinating conjunction

ἔργον
work
Accusative
direct object (coordinate, of πληρώση)
ἔργον: 'work, deed'; faith's active outworking — the concrete labor that faith produces (cf. 1 Thess 1:3).

πίστεως
of faith
Genitive
genitive of source (work produced by faith)
πίστις: 'faith'; 'work of faith' = the activity that springs from and expresses their trust.

ἐν
with
preposition + dative (means/manner)

δυνάμει
power
Dative
dat. of means (the agency of fulfillment)
δύναμις: 'power'; God accomplishes this 'in/by power' — the divine enabling, not human effort alone.

12 ὅπως ἐνδοξασθῆ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

ULTIMATE PURPOSE **ὅπως** The final goal of the prayer: a reciprocal glorification — the Lord's name glorified in them, and they in him — the whole grounded in and measured by divine grace.

ὅπως

so that

conjunction (purpose)

ὅπως: 'so that, in order that'; introduces the ultimate aim of God's fulfilling work in v.11.

ἐνδοξασθῆ

may be glorified

Aor Pass Subj 3 Sg · ἐνδοξάζομαι

subjunctive (purpose clause)

→ *constative aorist*

ἐνδοξάζομαι: 'be glorified in' (cf. v.10); the Lord's name receives glory through the transformed community.

τὸ

the

Nominative

article

ὄνομα

name

Nominative

subject (of ἐνδοξασθῆ)

ὄνομα: 'name'; the 'name' stands for the person and renown of the Lord — what is honored or dishonored.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

possessive genitive (whose name)

κύριος: 'Lord'; the name to be glorified is that of 'our Lord Jesus.'

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition to κυρίου

ἐν

in

preposition + dative (sphere)

ὑμῖν

you

Dative

object of ἐν (locus of glorification)

καὶ

and

coordinating conjunction

ὕμεις

you

Nominative

subject (of an implied ἐνδοξασθῆτε)

ὕμεις: 'you'; the emphatic pronoun in the reciprocal half — 'and you (be glorified) in him.'

ἐν

in

preposition + dative (sphere)

αὐτῷ

him

Dative

object of ἐν

κατὰ

according to

preposition + accusative (standard/norm)

τὴν

the

Accusative

article

<p>χάριν grace Accusative <i>object of κατά (the measuring norm)</i></p> <p>χάρις: 'grace'; the whole reciprocal glory is 'according to' — grounded in and proportioned by — God's grace.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>genitive of source</i></p> <p>θεός: God; the grace's source — 'our God.'</p>	<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>κυρίου the Lord Genitive <i>genitive of source (coordinate)</i></p> <p>κύριος: 'Lord'; God and the Lord Jesus Christ named together as the single source of grace — framing the chapter with v.2.</p>	<p>Ἰησοῦ Jesus Genitive <i>apposition to κυρίου</i></p>	<p>Χριστοῦ Christ Genitive <i>apposition</i></p>

On the text. The Greek follows the standard critical text of 2 Thessalonians 1, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few places carry interpretive or text-critical weight: at v.2 the editions read ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ (some witnesses add ἡμῶν after πατρὸς); at v.8 the editions divide over the article and order in ἐν πυρὶ φλογός / ἐν φλογὶ πυρός (the reading printed follows NA28/SBLGNT); at v.10 the printed ἐπιστεύθη ('was believed') reflects the aorist passive of the main editions. The chapter has 12 verses; none is legitimately omitted by the critical text.

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.