

# 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).

τρέχει

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.

καθὼς

just as

*comparative conjunction*

καθὼς: '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 ῥυθῶμεν 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.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἵνα that <i>conjunction (second content clause)</i></p>	<p>ῥυθῶμεν we may be rescued Aor Pass Subj 1 Pl · ῥύομαι <i>subjunctive (ἵνα clause)</i> → <i>ingressive aorist (act of deliverance)</i> ῥύομαι: 'rescue, deliver, draw to oneself out of danger'; the verb of the Lord's Prayer ('deliver us from evil').</p>	<p>ἀπὸ from <i>preposition + genitive (separation)</i></p>
<p>τῶν the Genitive <i>article</i></p>	<p>ἀτόπων perverse / improper Genitive <i>attributive adjective</i> ἄτοπος: 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> 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> 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> πᾶς: 'all'; 'the faith is not of all' — a litotes implying that many reject the gospel and oppose its messengers.</p>

ἡ

the

Nominative

article

πίστις

faith

Nominative

subject (verbless clause)

πίστις: 'faith'; here saving trust in the gospel — not the universal possession of humankind.

### 3 πιστὸς δὲ ἔστιν 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)

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

δέ

but

adversative conjunction

ἔστιν

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 πεποίθαμεν 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.

## πεποίθαμεν

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 (ἐπι) + accusative (reference)*

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

## ὑμᾶς

you

Accusative

*object of ἐπι*

## 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 (καί ... καί)*

## 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*

ὑπομονήν

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.

<p><b>Παραγγέλλομεν</b> we command Pres Act Indic 1 Pl · παραγγέλλω <i>main verb (authoritative directive)</i> → customary present (standing order)   παραγγέλλω: 'command, charge'; military-flavored order, here invested with the Lord's authority.</p>	<p><b>δὲ</b> now <i>transitional conjunction</i></p>	<p><b>ὑμῖν</b> you Dative <i>dat. of indirect object (recipients of charge)</i></p>	<p><b>ἀδελφοί</b> brothers Vocative <i>vocative of address</i>   ἀδελφός: 'brother'; the affectionate address frames even the stern command as family business.</p>
<p><b>ἐν</b> in <i>preposition + dative (sphere/authority)</i></p>	<p><b>ὀνόματι</b> name Dative <i>dat. of sphere (authority basis)</i>   ὄνομα: 'name'; 'in the name of' = by the authority and as the representative of the one named.</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>κυρίου</b> Lord Genitive <i>genitive of possession (the name belongs to)</i>   κύριος: 'Lord'; the full solemn title invests the directive with divine authority.</p>

## ἡμῶν

our

Genitive

*genitive of relationship*

## Ἰησοῦ

Jesus

Genitive

*apposition to κυρίου*

## Χριστοῦ

Christ

Genitive

*apposition*

## στελλεσθαι

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*

## ἀπό

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 οἶδατε 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) γὰρ 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 οἶδατε)*

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

**γὰρ**

for

*explanatory conjunction (ground)*

**οἶδατε**

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 παρὰ 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><b>οὐδὲ</b> nor <i>negative coordinating conjunction</i></p> <p>οὐδέ: 'and not, nor'; continues the negation of v.7 with a concrete instance.</p>	<p><b>δωρεὰν</b> 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><b>ἄρτον</b> bread Accusative <i>direct object</i></p> <p>ἄρτος: 'bread, loaf'; by metonymy 'food, sustenance, living.'</p>	<p><b>ἐφάγομεν</b> we ate Aor Act Indic 1 Pl · ἐσθίω <i>main verb</i></p> <p>→ constative aorist</p> <p>ἐσθίω: 'eat' (aorist ἔφαγον from suppletive φάγω); to take food, here at another's expense.</p>
<p><b>παρὰ</b> from <i>preposition + genitive (source)</i></p>	<p><b>ΤΙΝΟΣ</b> anyone Genitive <i>object of παρά (indefinite pronoun)</i></p> <p>τις: indefinite 'anyone, someone'; the unnamed potential benefactor.</p>	<p><b>ἀλλ'</b> but <i>strong adversative conjunction</i></p> <p>ἀλλά: 'but'; the strong contrast introducing the positive counter-statement.</p>	<p><b>ἐν</b> with / in <i>preposition + dative (manner/attendant circumstance)</i></p>
<p><b>κόπῳ</b> 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><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>μόχθῳ</b> 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><b>νυκτὸς</b> 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)*

ἑαυτοῦς

ourselves

Accusative

*reflexive pronoun (object of δῶμεν)*

ἑαυτοῦ: 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)

**μιμῆσθαι**

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 μιμῆσθαι

**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.

**καὶ**

even

adverbial (with γάρ)

καὶ γάρ: 'for indeed, for even' — adds confirming force to the explanation.

**γὰρ**

for

explanatory conjunction

**ὅτε**

when

temporal conjunction

**ἦμεν**

we were

Impf Act Indic 1 Pl · εἶμι  
main verb (temporal clause)

→ durative imperfect (during the stay)

πρὸς

with

*preposition + accusative (presence with)*

πρὸς + acc.: of being 'with, in the company of' someone.

ὑμᾶς

you

Accusative

*object of πρὸς*

τούτο

this

Accusative

*direct object (fronted, cataphoric)*

οὗτος: 'this'; points forward to the ὅτι-clause that states the command.

παρηγγέλλομεν

we used to command

Impf Act Indic 1 Pl · παραγγέλλω

*main verb*

→ customary imperfect (repeated charge)

παραγγέλλω: 'command, charge'; the imperfect marks it as a standing instruction repeatedly given.

ὑμῖν

you

Dative

*dat. of indirect object*

ὅτι

that

*conjunction (recitative — introduces the command)*

ὅτι: here recitative, equivalent to opening quotation marks for the rule that follows.

εἰ

if

*conjunction (1st-class condition)*

τις

anyone

Nominative

*subject (indefinite pronoun)*

τις: indefinite 'anyone'; the generalizing subject of the maxim.

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)

ἔσθιω: '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 τοιούτοις 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.

τοῖς

the

Dative

article (substantizes adj.)

δὲ

now

transitional conjunction

τοιούτοις

such persons

Dative

dat. of indirect object (substantival adj.)

τοιούτος: 'such, of this kind'; the idle busybodies of v.11.

παραγγέλλομεν

we command

Pres Act Indic 1 Pl · παραγγέλλω

main verb

→ customary present

παραγγέλλω: 'command, charge'; authority on the one side.

καὶ

and

coordinating conjunction

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.

ἐν

in

preposition + dative (sphere/authority)

κυρίῳ

the Lord

Dative

dat. of sphere (authority basis)

κύριος: 'Lord'; the exhortation is made in union with and on the authority of Christ.

Ἰησοῦ

Jesus

Dative

apposition to κυρίῳ

Χριστῷ

Christ

Dative

apposition

ἵνα

that

conjunction (content of command)

μετὰ

with

preposition + genitive (accompaniment/manner)

ἡσυχίας

quietness

Genitive

object of μετὰ (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 ἐγκακήσητε καλοποιοῦντες.

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' (έν + 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 συναμιγνυσθαι 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*

## ὑπακούει

obeys

Pres Act Indic 3 Sg · ὑπακούω

*main verb (protasis)*

→ customary present

ὑπακούω: '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.

## σημειώσθε

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 σημείον, 'sign'); identify the person for the congregation's attention.

## μὴ

not

*negative particle (with infinitive)*

## συναναμίγνυσθαι

to associate / mix

Pres Mid Inf · συναναμίγνυμι

*infinitive (exegetical / 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 νουθετεῖτε 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.

## δῶη

may he give

Aor Act Opt 3 Sg · δίδωμι

*optative of wish (main verb)*

→ volitive optative (prayer-wish)

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

## ὑμῖν

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')*

πᾶς: '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.'

μετά

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 μετά*

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)*

ἀσπασμός: '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*

πᾶς: '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.** The Greek follows the standard critical text of 2 Thessalonians 3, 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 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.