

1 Thessalonians 5 — clausal layout

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α' Ε'

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

relative

purpose

cause

comparative

content

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

The day of the Lord — sons of light, appointed for salvation 5:1–11

VV. 1–3 — THE DAY COMES LIKE A THIEF: SUDDEN, INESCAPABLE

- 1 Now concerning the times and the seasons, brothers, you have no need for anything to be written to you, independent — Περὶ δέ — the next topic taken up (cf. 4:9, 13); χρόνοι καὶ καιροί, the stock pair (Acts 1:7): duration and decisive moment

- 2 | **for you yourselves know accurately** cause — why no letter is needed — αὐτοί with ἀκριβῶς, gently ironic: precise knowledge of an incalculable day
 | **that the day of the Lord comes just so, like a thief in the night.** content — the known thing — dominical tradition (Matt 24:43); the only 'when' available is the manner: unannounced
- 3 | **When they say,** conditional — ὅταν — indefinite temporal, quasi-conditional; leans forward on the destruction below (so no anchor); 'they', the outsiders
 | **"Peace and safety,"** content — the quoted slogan — verbless; the pax-et-securitas confidence of the age, spoken at the worst moment
 | **then sudden destruction comes upon them,** independent — the landing — τότε answers ὅταν; ἐφίσταται, destruction standing over them, present for vividness
 | **like labor-pain upon her who is pregnant,** comparative — the second image — sudden yet the certain end of a process; no verb: the comparison flashed, not argued
 | **and they will surely not escape.** independent — οὐ μὴ + subjunctive — the strongest future denial: no exit, as no one escapes birth-pangs

VV. 4–8 — BUT YOU ARE OF THE DAY: WAKE, BE SOBER, PUT ON THE ARMOR

- 4 | **But you, brothers, are not in darkness,** independent — the turn — ὑμεῖς δέ against the αὐτοῖς of v. 3; position, not performance, is the first ground of hope
 | **that the day should overtake you like a thief;** purpose — ἵνα read as result — darkness would have that outcome; for those in light the day surprises no one
- 5 | **for you are all sons of light and sons of day.** cause — the ground — Semitic υἱοί-idiom: belonging by nature; πάντες, no second-class members in the eschatological family
 | **We are not of night nor of darkness.** cause — the ground restated in 'we' — Paul joins the pronoun; genitives of possession: night owns none of us
- 6 | **So then, let us not sleep as the rest do,** independent — ἀρα οὖν — the inference from identity to conduct; οἱ λοιποὶ as in 4:13, the outsiders; hortatory subjunctives begin
 | **but let us stay awake and be sober.** independent — the double counter-command — vigilance and sobriety, the watchman's pair (here still moral, unlike v. 10)

- 7 | **For those who sleep, sleep at night,** cause — the truism — sleep belongs to night; conduct betrays the realm one lives in
 | **and those who get drunk are drunk at night.** cause — the truism's second limb — drunkenness is night's business; day-people have no share in
 | either
- 8 | **But since we are of the day, let us be sober,** independent — the resumption — ἡμεῖς δέ; the causal participle ὄντες; because day is what we are,
 | sobriety is what we do
 | **having put on the breastplate of faith and love** participial — the armor — Isa 59:17 refitted; sobriety is not bare wakefulness but armed watch;
 | the triad begins: faith, love...
 | **and as a helmet the hope of salvation;** phrase modifier — ...and hope, the helmet — the letter's triad (1:3) completed; hope guards the head
 | where the day is contemplated

VV. 9–11 — APPOINTED FOR SALVATION, AWAKE OR ASLEEP — SO ENCOURAGE ONE ANOTHER

- 9 | **because God did not appoint us for wrath** cause — why hope can be worn — εἴθετο: divine appointment, not our reading of the times; the wrath of
 | 1:10 not our destination
 | **but for obtaining salvation through our Lord Jesus Christ,** phrase modifier — the αλλά-counterpart — περιποίησις read actively,
 | 'obtaining'; the destination positive, and the route named: through the Lord
- 10 | **who died for us,** participial — the letter's one explicit word of the cross — ὑπὲρ ἡμῶν: the death that secures the appointment
 | **so that whether we are awake** conditional — the purpose opens into alternatives — first limb, leaning forward on the living below;
 | γρηγορῶμεν now = alive at his coming
 | **or asleep** conditional — second limb — καθεύδωμεν = dead (4:13–17's sleepers), not the culpable sleep of v. 6: the vocabulary
 | deliberately re-tuned
 | **we may live together with him.** purpose — the landing — ἅμα σὺν αὐτῷ echoes 4:17: one life with him, survival to the parousia
 | indifferent
- 11 | **Therefore encourage one another** independent — the application — Διό as at 4:18; doctrine issues in mutual comfort, every member the comforter
 | **and build each other up,** independent — the building word — εἰς τὸν ἕνα, the vernacular distributive: one the one, each his neighbor

just as you are indeed doing. comparative — the tactful καθώς — command as confirmation (cf. 4:1, 10): they are already at it

Life together — leaders, the fragile, and the constant notes 5:12–22

VV. 12–15 — THE COMMUNITY'S ORDER: LEADERS KNOWN AND LOVED, THE FRAGILE CARRIED, NO RETALIATION

- 12 Now we ask you, brothers, independent — the frame — Ἐρωτῶμεν, request rather than decree: church order asked for in family tones
- to recognize those who labor among you content — the request's content — εἰδέναι, 'know' in the sense of acknowledge; the leaders named first by their toil
- and lead you in the Lord participial — one article, three participles — the same persons; προϊστημι, presiding-and-caring, its authority located ἐν κυρίῳ
- and admonish you, participial — the third mark — νουθετέω, corrective counsel; the congregation is asked to receive what v. 14 asks it to give
- 13 and to esteem them very highly in love because of their work. content — the second infinitive — ὑπερεκπερισσοῦ, Paul's super-superlative (3:10); the ground is the work, not the office
- Be at peace among yourselves. independent — the hinge command — ἐν ἑαυτοῖς, among yourselves: peace kept inside the body, leaders included
- 14 And we urge you, brothers: independent — the second frame — παρακαλοῦμεν; the whole congregation now deputized to the pastoral work
- admonish the unruly, content — first of the four-fold rule — οἱ ἀτάκτοι, the out-of-step (the idle of 4:11; 2 Thess 3:6–11): firm words for the disorderly
- encourage the fainthearted, content — the second — ολιγόψυχοι, the small-souled (the grieving of 4:13?): comfort, not correction
- help the weak, content — the third — ἀντέχομαι, hold on to: the weak not managed but held; each case gets its own medicine
- be patient toward all. content — the fourth — μακροθυμία covers every case: the long fuse that the other three ministries require
- 15 See independent — the watch-command — the whole church made responsible that no one retaliates
- that no one repays anyone evil for evil, content — the warning's content — the lex talionis renounced (Rom 12:17; 1 Pet 3:9): dominical ethic in epistolary form

but always pursue the good both toward one another and toward all.

independent — the αλλά-counterpart — διώκετε, chase the good; the double εἰς: inside the body and beyond it

VV. 16–22 — THE STACCATO STANDING ORDERS: CONSTANT JOY, PRAYER, THANKS; THE SPIRIT AND PROPHECY

16 Rejoice always,

independent — the constant triad opens — the adverb fronted each time: always, unceasingly, in everything

17 pray without ceasing,

independent — ἀδιαλείπτως — Paul's own word for his prayers (1:2; 2:13): not nonstop utterance but unbroken recourse

18 in everything give thanks;

independent — the triad closes — ἐν παντί, in every circumstance (not 'for'): thanksgiving as climate

for this is the will of God in Christ Jesus for you.

cause — the verbless ground — τοῦτο read retrospectively over all three commands; θέλημα anarthrous: this is (part of) God's will

19 Do not quench the Spirit,

independent — the Spirit pair opens — σβέννυμι, the fire-metaphor: the Spirit dampened by contempt or control

20 do not despise prophecies;

independent — the concrete case — προφητεῖαι plural, the actual utterances; εξουθενέω: treat as nothing, the quenching named

21 but test all things;

independent — the balance — δε adversative: no contempt, but no credulity either; δοκιμάζω, assay like metal

hold fast to what is good,

independent — the test's positive issue — κατέχετε: keep what assays true

22 abstain from every form of evil.

independent — the test's negative issue — εἶδος, every form (or 'kind') of evil; the κατέχετε/ἀπέχεσθε wordplay seals the sequence

The wish-prayer and the closing 5:23–28

VV. 23–24 — THE WISH-PRAYER: SANCTIFIED WHOLE, KEPT BLAMELESS — AND THE FAITHFUL CALLER

23 Now may the God of peace himself sanctify you completely,

independent — the wish-prayer — optative ἀγιάσαι; Αὐτοῦς δέ: after all the imperatives, God himself must do it; ὅλοτελεῖς, whole to the end

and may your whole spirit and soul and body

independent — the second wish suspended — spirit, soul, body: the trichotomy proof-text debate; more likely rhetorical fullness (ὁλόκληρον) than an anthropology

be kept blameless at the coming of our Lord Jesus Christ.

independent — the verb lands — second optative τηρηθείη, singular over the triple subject; kept blameless unto the parousia, the letter's fifth chapter-ending παρουσία

24 Faithful is the one who calls you,

independent — the verbless seal — πιστός fronted; ὁ καλῶν present: the Caller still calling

who also will do it.

relative — the promise — ποιήσει absolute, object unstated: he will do the sanctifying and keeping just prayed for

VV. 25–28 — THE LAST REQUESTS: PRAYER, THE KISS, THE PUBLIC READING, THE GRACE

25 Brothers, pray also for us.

independent — the request reciprocal — καί: as we pray for you (1:2); the apostles ask what they give

26 Greet all the brothers with a holy kiss.

independent — the kiss — φίλημα ἅγιον, the family's greeting made holy; πάντας again: no one left ungreeted

27 I adjure you by the Lord

independent — the adjuration — Ἐνορκίζω with double accusative, an oath-formula, and first person singular: Paul's own hand and urgency

that this letter be read to all the brothers.

content — the oath's content — public reading to all: the letter claims the assembly's ear, the earliest step toward canonical use

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

independent — the grace — verbless benediction, replacing the secular ἐρρωσθε: the letter ends where it began (1:1), in χάρις

Analysis. 1 Thessalonians 5 falls into three textures. Verses 1–11 still argue like chapter 4: purple main clauses with real subordination hanging beneath them — the ὅτι-content of what the Thessalonians already know (the thief in the night), the ὅταν protasis leaning forward — quasi-conditional, so no anchor — over the sudden-destruction landing with its labor-pain comparison, and the chapter's one deep chain in vv. 9–10, where the ground of sobriety (God appointed us not for wrath but for salvation) steps down through the redeemer's parteciple to the ἵνα of union — its two εἴτε limbs set as forward-leaning conditional lines over ἅμα σὺν αὐτῷ ζήσωμεν, the letter reaching depth 5 at its theological core. From v. 12 the page turns staccato, on the Romans 12 pattern: framing verbs (Ἐρωτῶμεν, παρακαλοῦμεν, ὁρᾶτε) each carry a short content column — the leaders known and esteemed, the four-fold pastoral rule toward the unruly, fainthearted, weak, and all — and then vv. 16–22 run flush left as independent one-line commands: the constant triad

(rejoice, pray, give thanks) with its verbless θέλημα-θεοῦ ground, the Spirit-and-prophecy pair, and the test-hold-abstain close. The closing (vv. 23–28) sets the double optative wish-prayer as paired flush-left lines — the second wish suspended over its verb-final landing so that ἐν τῇ παρουσίᾳ stands visible — then the verbless πιστός seal with its relative promise, and the final commands down to the grace. Cruxes the layout takes a side on: the ἵνα of v. 4 is read as result (darkness would have that outcome), not divine purpose; in v. 10 γρηγορῶμεν/καθεύδωμεν are taken as live/die (echoing 4:13–17), not the moral vigilance of vv. 6–7 — hence conditional limbs, salvation indifferent to survival until the parousia; τοῦτο in v. 18 is read retrospectively over all three constant commands; and v. 23's spirit-soul-body is treated as rhetorical fullness of the whole person rather than a dogmatic trichotomy.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.