

SENTENCE FLOW · CLAUSE STRUCTURE · GREEK

1 Thessalonians 5 — clausal layout

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α' Ε'

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

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 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρειαν ἔχετε ὑμῖν γράφεσθαι, 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 αὐτοὶ γὰρ ἀκριβῶς οἶδατε cause — why no letter is needed — αὐτοί with ἀκριβῶς, gently ironic: precise knowledge of an incalculable day
ὅτι ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται. content — the known thing — dominical tradition (Matt 24:43); the only 'when'
available is the manner: unannounced
- 3 ὅταν λέγωσιν, conditional — ὅταν — indefinite temporal, quasi-conditional; leans forward on the destruction below (so no anchor); 'they', the
outsiders
Εἰρήνη καὶ ἀσφάλεια, content — the quoted slogan — verbless; the pax-et-securitas confidence of the age, spoken at the worst moment
τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος independent — the landing — τότε answers ὅταν; ἐφίσταται, destruction standing over them, present for
vividness
ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ, comparative — the second image — sudden yet the certain end of a process; no verb: the comparison flashed,
not argued
καὶ οὐ μὴ ἐκφύγωσιν. 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 ὁμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, independent — the turn — ὁμεῖς δέ against the αὐτοῖς of v. 3; position, not performance, is the first ground of
hope
ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ. purpose — ἵνα read as result — darkness would have that outcome; for those in light the day surprises no
one
- 5 πάντες γὰρ ὁμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. cause — the ground — Semitic υἱοί-idiom: belonging by nature; πάντες, no second-class
members in the eschatological family
οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους; cause — the ground restated in 'we' — Paul joins the pronoun; genitives of possession: night owns none of us
- 6 ἄρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποί, independent — ἄρα οὖν — the inference from identity to conduct; οἱ λοιποί as in 4:13, the outsiders; hortatory
subjunctives begin

ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

10)

independent — the double counter-command — vigilance and sobriety, the watchman's pair (here still moral, unlike v.

7

οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν,

cause — the truism — sleep belongs to night; conduct betrays the realm one lives in

καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν.

cause — the truism's second limb — drunkenness is night's business; day-people have no share in either

8

ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν,

we do

independent — the resumption — ἡμεῖς δέ; the causal participle ὄντες: because day is what we are, sobriety is what

ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης

begins: faith, love...

participial — the armor — Isa 59:17 refitted; sobriety is not bare wakefulness but armed watch; the triad

καὶ περικεφαλαίαν ἐλπίδα σωτηρίας

where the day is contemplated

phrase modifier — ...and hope, the helmet — the letter's triad (1:3) completed; hope guards the head

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

9

ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν

not our destination

cause — why hope can be worn — ἔθετο: divine appointment, not our reading of the times; the wrath of 1:10

ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

actively, 'obtaining'; the destination positive, and the route named: through the Lord

phrase modifier — the ἀλλά-counterpart — περιποίησις read

10

τοῦ ἀποθανόντος ὑπὲρ ἡμῶν,

participial — the letter's one explicit word of the cross — ὑπὲρ ἡμῶν: the death that secures the appointment

ἵνα εἴτε γρηγορῶμεν

now = alive at his coming

conditional — the purpose opens into alternatives — first limb, leaning forward on the living below; γρηγορῶμεν

εἴτε καθεύδωμεν

deliberately re-tuned

conditional — second limb — καθεύδωμεν = dead (4:13–17's sleepers), not the culpable sleep of v. 6: the vocabulary

ἅμα σὺν αὐτῷ ζήσωμεν.

purpose — the landing — ἅμα σὺν αὐτῷ echoes 4:17: one life with him, survival to the parousia indifferent

11

Διὸ παρακαλεῖτε ἀλλήλους

independent — the application — Διὸ as at 4:18; doctrine issues in mutual comfort, every member the comforter

καὶ οἰκοδομεῖτε εἷς τὸν ἕνα,

independent — the building word — εἷς τὸν ἕνα, the vernacular distributive: one the one, each his neighbor

καθὼς καὶ ποιεῖτε.

comparative — the tactful καθὼς — 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 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, independent — the frame — Ἐρωτῶμεν, request rather than decree: church order asked for in family tones
- εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν content — the request's content — εἰδέναι, 'know' in the sense of acknowledge; the leaders named first by their
toil
- καὶ προΐσταμένους ὑμῶν ἐν κυρίῳ participial — one article, three participles — the same persons; προΐστημι, presiding-and-caring, its
authority located ἐν κυρίῳ
- καὶ νουθετοῦντας ὑμᾶς, participial — the third mark — νουθετέω, corrective counsel; the congregation is asked to receive what v. 14 asks it to
give
- 13 καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. content — the second infinitive — ὑπερεκπερισσοῦ, Paul's super-
superlative (3:10); the ground is the work, not the office
- εἰρηνεύετε ἐν ἑαυτοῖς. independent — the hinge command — ἐν ἑαυτοῖς, among yourselves: peace kept inside the body, leaders included
- 14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, independent — the second frame — παρακαλοῦμεν; the whole congregation now deputized to the pastoral work
- νουθετεῖτε τοὺς ἀτάκτους, 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
- παραμυθεῖσθε τοὺς ὀλιγοψύχους, content — the second — ὀλιγόψυχοι, the small-souled (the grieving of 4:13?): comfort, not correction
- ἀντέχεσθε τῶν ἀσθενῶν, content — the third — ἀντέχομαι, hold on to: the weak not managed but held; each case gets its own medicine
- μακροθυμεῖτε πρὸς πάντας. content — the fourth — μακροθυμία covers every case: the long fuse that the other three ministries require
- 15 ὁρᾶτε independent — the watch-command — the whole church made responsible that no one retaliates
- μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ, content — the warning's content — the lex talionis renounced (Rom 12:17; 1 Pet 3:9): dominical ethic in
epistolary form

ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας.

εἰς: inside the body and beyond it

independent — the ἀλλά-counterpart — διώκετε, chase the good; the double

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

16 Πάντοτε χαίρετε,

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

17 ἀδιαλείπτως προσεύχεσθε,

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

18 ἐν παντὶ εὐχαριστεῖτε

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

τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

anarthrous: this is (part of) God's will

cause — the verbless ground — τοῦτο read retrospectively over all three commands; θέλημα

19 τὸ πνεῦμα μὴ σβέννυτε,

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

20 προφητείας μὴ ἐξουθενεῖτε

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

named

21 πάντα δὲ δοκιμάζετε,

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

τὸ καλὸν κατέχετε,

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

22 ἀπὸ παντὸς εἶδους πονηροῦ ἀπέχεσθε.

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 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς,

himself must do it; ὀλοτελεῖς, whole to the end

independent — the wish-prayer — optative ἀγιάσαι; Αὐτὸς δέ: after all the imperatives, God

καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα

debate; more likely rhetorical fullness (ὀλόκληρον) than an anthropology

independent — the second wish suspended — spirit, soul, body: the trichotomy proof-text

ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.

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 πιστὸς ὁ καλῶν ὑμᾶς,

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

ὃς καὶ ποιήσει.

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 Ἀδελφοί, προσεύχεσθε καὶ περὶ ἡμῶν.

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

26 Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.

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

27 Ἐνορκίζω ὑμᾶς τὸν κύριον

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

ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς.

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

28 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

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 participle 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.