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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Epistle to the Thessalonians, Chapter 5

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α' Ε'

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 · 5:1–3

The day of the Lord comes like a thief

Picking up the eschatology of 4:13–18, Paul says the times and seasons need no instruction (1–2): the day arrives suddenly, unannounced, like a thief in the night — and 'sudden destruction' overtakes those lulled by 'peace and safety' (3).

B · 5:4–8

Children of light, not of night

The believers, by contrast, are not in darkness for the day to surprise them (4): they are sons of light and of day (5). Therefore the imperative — let us not sleep but stay awake and sober (6–7), armed with the breastplate of faith and love and the helmet of hope (8).

C · 5:9–11

Appointed for salvation, not wrath

The ground of that sobriety: God appointed us not to wrath but to obtain salvation through the Lord Jesus (9), who died for us so that whether awake or asleep we may live with him (10). Therefore, encourage and build one another up (11).

D · 5:12–15

Life in the community

A first cluster of exhortations on body life: honor those who labor and lead (12–13a), be at peace (13b), and a charge to all — admonish, encourage, help, be patient (14), repaying no evil but always pursuing the good (15).

E · 5:16–22

Rapid-fire final exhortations

A staccato chain of present imperatives on the spiritual life: rejoice always, pray without ceasing, give thanks in everything — God's will (16–18); do not quench the Spirit or despise prophecies (19–20); test all things, hold the good, abstain from every form of evil (21–22).

F · 5:23–24

Benediction of complete sanctification

A wish-prayer that the God of peace himself wholly sanctify them and keep spirit, soul, and body blameless at the Parousia (23) — grounded in the faithfulness of the one who calls and will surely do it (24).

G · 5:25–28

Closing requests and grace

The epistolary close: a request for prayer (25), the holy kiss (26), a solemn adjuration to read the letter to all (27), and the grace-benediction (28).

1 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρειάν ἔχετε ὑμῖν γράφεσθαι,

Now concerning the times and the seasons, brothers, you have no need for anything to be written to you,

NEW TOPIC (PERI DE) **Περὶ δὲ** The *περὶ δέ* formula introduces a fresh sub-topic, continuing the eschatology of 4:13–18: the timing of the day of the Lord. Paul disclaims any need to instruct them about it.

Περὶ

concerning

preposition + genitive (reference)

δὲ

now

transitional conjunction (new topic)

δέ: mild connective; with περί it forms the 'περὶ δέ' topic-shift formula (cf. 4:9, 4:13).

τῶν

the

Genitive

article

χρόνων

times

Genitive

object of περί (reference)

χρόνος: 'time' as duration/chronological span; paired with καιρός in the OT/Acts idiom for eschatological timing (cf. Acts 1:7).

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article

καιρῶν

seasons

Genitive

object of περί (coordinate)

καιρός: 'appointed time, decisive moment'; the qualitative counterpart to χρόνος — the critical junctures of God's plan.

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; Paul's affectionate address to the congregation, frequent in this letter (4:1, 4:13, 5:4 etc.).

οὐ

not

negative particle

χρείαν

need

Accusative

direct object of ἔχετε

χρεία: 'need, necessity'; χρείαν ἔχω = idiom 'to have need.'

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

main verb

→ stative present

ἔχω: 'have, hold'; with χρείαν, 'to be in need of.'

ὕμιν

to you

Dative

dat. of advantage/indirect object

γράφεσθαι

to be written

Pres Pass Inf · γράφω

complementary infinitive (epexegetic to χρεῖαν)

→ present (general)

γράφω: 'write'; the passive infinitive — nothing 'needs to be written,' since they already know.

2 αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡμέρα κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.

for you yourselves know accurately that the day of the Lord comes just so, like a thief in the night.

GROUND γὰρ The reason they need no instruction: they already know — and know precisely — the dominical teaching that the day arrives unannounced, like a burglar at night (cf. Mt 24:43; Lk 12:39).

αὐτοὶ

yourselves

Nominative

intensive pronoun (subject emphasis)

αὐτός (intensive): 'you yourselves'; underscores their own firsthand knowledge.

γὰρ

for

explanatory conjunction

ἀκριβῶς

accurately

adverb (manner)

ἀκριβῶς: 'precisely, exactly'; their knowledge is not vague but well-instructed (cf. Lk 1:3; Acts 18:25).

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ perfect with present force (settled knowledge)

οἶδα: 'know' (perfect with present sense); settled, possessed knowledge.

ὅτι
that

conjunction (content of knowing)

ἡμέρα
day

Nominative

subject (anarthrous, qualitative)

ἡμέρα: 'day'; 'day of the Lord' (יהוה יום), the OT motif of decisive divine intervention now centered on Christ's coming.

κυρίου
of the Lord

Genitive

genitive of relationship/possession

κύριος: 'Lord'; the OT 'day of YHWH' is transferred to the Lord Jesus.

ὡς
like

comparative particle

κλέπτης

a thief

Nominative

predicate of comparison (subject of ἔρχεται)

κλέπτης: 'thief'; the burglar simile stresses unexpectedness, not malice — an echo of Jesus' words.

ἐν
in

preposition + dative (time)

νυκτὶ
the night

Dative

dat. of time (when)

νύξ: 'night'; the hour of stealth — reinforcing the suddenness, and prefiguring the light/dark contrast of vv.4–8.

οὕτως

just so

adverb (correlative with ὡς)

οὕτως: 'thus, in this way'; resumes the simile — 'so, in just this way, it comes.'

ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (ὅτι clause)

→ futuristic / gnomic present

ἔρχομαι: 'come'; the present dramatizes the certain future arrival as a settled fact.

3 ὅταν λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὡσπερ ἡ ὤδιν τῆ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.

When they say, "Peace and safety," then sudden destruction comes upon them, like labor-pain upon her who is pregnant, and they will surely not escape.

TEMPORAL CONTRAST **ὅταν** The flip-side of suddenness: complacent false security ('peace and safety') is precisely when ruin strikes — as inescapably and abruptly as labor-pains seize the pregnant woman.

ὅταν

when

temporal conjunction (+ subjunctive)

ὅταν: 'whenever'; ὅτε + ἄν, marking an indefinite/recurrent occasion.

λέγωσιν

they say

Pres Act Subj 3 Pl · λέγω

verb of temporal clause (subjunctive after ὅταν)

→ present (general/iterative)

λέγω: 'say'; the subject is the unwary world, lulled into a slogan of security.

Εἰρήνη

Peace

Nominative

nominative in direct quotation

εἰρήνη: 'peace'; here the false complacency the prophets condemned ('peace, peace, when there is no peace,' Jer 6:14).

καὶ

and

coordinating conjunction

ἀσφάλεια

safety

Nominative

nominative in direct quotation (coordinate)

ἀσφάλεια: 'security, safety' (lit. 'no stumbling'); possibly echoing imperial propaganda of the Pax Romana.

τότε

then

adverb (apodosis marker)

τότε: 'then, at that time'; the answering correlative to ὅταν — the very moment of false ease.

αἰφνίδιος

sudden

Nominative

predicate adjective (proleptic w/ ὄλεθρος)

αἰφνίδιος: 'sudden, unforeseen'; placed forward for emphasis — the abruptness is the point.

αὐτοῖς

upon them

Dative

dat. of disadvantage (w/ ἐφίσταται)

ἐφίσταται

comes upon

Pres Mid Indic 3 Sg · ἐφίστημι

main verb (apodosis)

→ futuristic present (vivid)

ἐφίστημι: 'stand over, come upon suddenly' (ἐπί + ἵστημι); often of an unexpected arrival (Lk 2:9; 21:34).

ὄλεθρος

destruction

Nominative

subject of ἐφίσταται

ὄλεθρος: 'ruin, destruction'; eschatological perdition (cf. 2 Thess 1:9), not annihilation merely but irreparable loss.

ὥσπερ

like

comparative conjunction

ὥσπερ: 'just as'; a strengthened ὡς introducing the birth-pang simile.

ἡ

the

Nominative

article

ὠδίν

labor-pain

Nominative

subject of implied verb (comparison)

ὠδίν: 'birth-pang'; standard apocalyptic image (the 'messianic woes'); sudden, inevitable, and intensifying.

τῇ

upon her

Dative

article (substantizes ptc.)

ἐν

in

preposition + dative (idiom)

γαστρὶ

womb

Dative

dat. in idiom ἐν γαστρὶ ἔχειν (be pregnant)

γαστήρ: 'belly, womb'; ἐν γαστρὶ ἔχω = idiom 'to be pregnant.'

ἔχουσα

her who is pregnant

Pres Act Ptc · Dat Sg Fem · ἔχω

substantival participle (dat. of disadvantage)

→ present (ongoing state)

ἔχω: in the idiom ἐν γαστρὶ ἔχουσα, 'the pregnant woman' — on whom the pangs fall without escape.

καὶ

and

coordinating conjunction

οὐ

not

negative (part of emphatic οὐ μή)

μή

surely not

negative (οὐ μή + subjunctive = emphatic denial)

οὐ μή: the strongest negation in Greek — 'by no means, certainly not!'

ἐκφύγωσιν

they will escape

Aor Act Subj 3 Pl · ἐκφεύγω

subjunctive of emphatic negation

→ constative aorist

ἐκφεύγω: 'flee out, escape' (ἐκ + φεύγω); there is no fleeing the labor once it begins.

4 ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃ καταλάβῃ·

But you, brothers, are not in darkness, that the day should overtake you like a thief;

ADVERSATIVE (CONTRAST) **δέ** The emphatic ὑμεῖς δέ pivots from 'them' to 'you': believers are not in the darkness where the day could ambush them. The thief-image now turns on its head.

ὑμεῖς

you

Nominative

subject (emphatic, fronted)

ὑμεῖς; emphatic 'you' — sharply contrasted with the complacent 'they' of v.3.

δέ

but

adversative conjunction

ἀδελφοί

brothers

Vocative

vocative of address

οὐκ

not

negative particle

ἐστὲ

are

Pres Act Indic 2 Pl · εἶμί

main verb (copula)

→ stative present

ἐν

in

preposition + dative (sphere)

σκότει

darkness

Dative

dat. of sphere

σκότος: 'darkness'; the moral-spiritual realm of ignorance and judgment, opposite to the 'light' of v.5.

ἵνα

that

conjunction (result/purpose, + subjunctive)

ἵνα: here near-consecutive ('so that') — the darkness from which the day would ambush them is not their condition.

ἡ

the

Nominative

article

ἡμέρα

day

Nominative

subject of καταλάβῃ

ἡμέρα: 'day'; the day of the Lord, now articular — the eschatological event of v.2.

ὑμᾶς

you

Accusative

direct object of καταλάβῃ

ὡς

like

comparative particle

κλέπτης

a thief

Nominative

predicate of comparison

κλέπτης: 'thief'; resumes v.2 — but for the watchful believer the day is no burglar.

καταλάβη

should overtake

Aor Act Subj 3 Sg · καταλαμβάνω

main verb (ἴνα clause)

→ constative aorist

καταλαμβάνω: 'seize, overtake, catch' (κατά + λαμβάνω); of an event surprising/capturing someone (cf. Jn 12:35).

5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους·

for you are all sons of light and sons of day. We are not of night nor of darkness.

GROUND (BASIS OF THE CONTRAST) **γὰρ** The reason: their very identity is 'sons of light and of day.' The Semitic idiom 'son of X' names them by their defining sphere. Paul slides to the inclusive 'we' (ἐσμὲν).

πάντες

all

Nominative

adjective in apposition to ὑμεῖς

πᾶς: 'all'; no believer is exempt from this status — universal within the church.

γὰρ

for

explanatory conjunction

ὑμεῖς

you

Nominative

subject

υἱοὶ

sons

Nominative

predicate nominative

υἱός: 'son'; 'sons of X' is a Semitism for those belonging to / characterized by X.

φωτός

of light

Genitive

genitive of quality/source

φῶς: 'light'; sphere of revelation, salvation, and moral clarity (cf. Lk 16:8; Eph 5:8).

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

καὶ

and

coordinating conjunction

υἱοὶ

sons

Nominative

predicate nominative (coordinate)

ἡμέρας

of day

Genitive

genitive of quality/source

ἡμέρα: 'day'; belonging to the day (of the Lord) and so unafraid of its dawning.

οὐκ

not

negative particle

ἔσμεν

we are

Pres Act Indic 1 Pl · εἰμί

main verb (copula; shift to 1st pl.)

→ stative present

νυκτὸς

of night

Genitive

predicate genitive (of source/quality)

νύξ: 'night'; the realm forsaken — neither origin nor allegiance for believers.

οὐδὲ

nor

negative coordinating conjunction

σκότους

of darkness

Genitive

predicate genitive (coordinate)

σκότος: 'darkness'; the parallel negation rounds off the light/dark, day/night antithesis.

6 ἄρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

So then, let us not sleep as the rest do, but let us stay awake and be sober.

INFERENCE (HORTATORY) ἄρα οὖν The double inferential 'so then' draws the ethical conclusion from their identity (vv.4-5): three first-plural exhortations — not to sleep, but to be alert and clear-headed.

ἄρα

so

inferential particle

ἄρα: 'then, consequently'; with οὖν a strengthened inference (a Pauline favorite).

οὖν

then

inferential conjunction

οὖν: 'therefore'; reinforces ἄρα.

μὴ

not

negative (with hortatory subjunctive)

καθεύδωμεν

let us sleep

Pres Act Subj 1 Pl · καθεύδω

hortatory subjunctive (negated)

→ present (general)

καθεύδω: 'sleep'; here metaphorical spiritual torpor/indifference (cf. Eph 5:14).

<p>ὡς as <i>comparative particle</i></p>	<p>οἱ the Nominative <i>article (substantival)</i></p>	<p>λοιποί rest Nominative <i>substantival adjective (subject of implied verb)</i> λοιπός: 'remaining, the rest'; the others — outsiders without hope (cf. 4:13).</p>	<p>ἀλλὰ but <i>strong adversative conjunction</i></p>
<p>γρηγορῶμεν let us stay awake Pres Act Subj 1 Pl · γρηγορέω <i>hortatory subjunctive</i> → present (durative) γρηγορέω: 'be awake, watchful' (from the perfect of ἐγείρω); eschatological vigilance (Mk 13:35).</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>νήφωμεν let us be sober Pres Act Subj 1 Pl · νήφω <i>hortatory subjunctive</i> → present (durative) νήφω: 'be sober, self-controlled'; clear-headed alertness, lit. abstaining from drunkenness (cf. v.7).</p>	

7 οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν·

For those who sleep, sleep at night, and those who get drunk are drunk at night.

GROUND (ILLUSTRATION) **γὰρ** A proverb-like ground: sleep and drunkenness belong to night. By natural association, those of the day are to have nothing to do with such nocturnal stupor.

<p>οἱ those Nominative <i>article (substantizes ptc.)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>καθεύδοντες who sleep Pres Act Ptc · Nom Pl Masc · καθεύδω <i>substantival participle (subject)</i> → present (characteristic) καθεύδω: 'sleep'; the sleepers as a class.</p>	<p>νυκτὸς at night Genitive <i>genitive of time (within which)</i> νύξ: 'night'; genitive of time — 'by night, during the night.'</p>
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<p>καθεύδουσιν sleep Pres Act Indic 3 Pl · καθεύδω <i>main verb</i> → gnomic present (general truth)</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ those Nominative <i>article (substantizes ptc.)</i></p>	<p>μεθυσκόμενοι who get drunk Pres Mid/Pass Ptc · Nom Pl Masc · μεθύσκομαι <i>substantival participle (subject)</i> → present (characteristic) μεθύσκομαι: 'get drunk' (ingressive of μεθύω); the act of becoming intoxicated.</p>
<p>νυκτός at night Genitive <i>genitive of time (within which)</i></p>	<p>μεθύουσιν are drunk Pres Act Indic 3 Pl · μεθύω <i>main verb</i> → gnomic present (general truth) μεθύω: 'be drunk'; the state of intoxication — emblem of the night-world's heedlessness.</p>		

8 ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας·

But since we are of the day, let us be sober, having put on the breastplate of faith and love and as a helmet the hope of salvation;

CONTRAST + EXHORTATION **δὲ** Returning to 'we of the day,' Paul resumes the call to sobriety, now with martial imagery (cf. Isa 59:17): the triad faith-love-hope as defensive armor for the waiting community.

ἡμεῖς

we

Nominative

subject (emphatic)

ἡμεῖς: emphatic 'we' — believers, set over against 'those of the night!'

δὲ

but

adversative conjunction

ἡμέρας

of day

Genitive

predicate genitive (w/ ὄντες)

ἡμέρα: 'day'; 'belonging to the day' — the ground of the exhortation.

ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἰμί

causal/concessive participle

→ present (ongoing state)

εἰμί: 'be'; the participle gives the basis — 'since we are of the day!'

νήφωμεν

let us be sober

Pres Act Subj 1 Pl · νήφω

hortatory subjunctive

→ present (durative)

νήφω: 'be sober/self-controlled'; resumes v.6 as the key imperative.

ἐνδυσάμενοι

having put on

Aor Mid Ptc · Nom Pl Masc · ἐνδύω

circumstantial ptc. (means/attendant)

→ constative aorist

ἐνδύω (mid.): 'put on, clothe oneself'; the arming metaphor — donning armor as a decisive act.

θώρακα

breastplate

Accusative

direct object of ἐνδυσάμενοι

θώραξ: 'breastplate'; the soldier's chest-armor guarding the heart — here faith and love (cf. Isa 59:17; Eph 6:14).

πίστεως

of faith

Genitive

genitive of apposition/content

πίστις: 'faith, trust'; the first of the triad — the armor consists of faith.

καὶ

and

coordinating conjunction

ἀγάπης

and of love

Genitive

genitive of apposition (coordinate)

ἀγάπη: 'love'; self-giving Christian love, paired with faith as the one breastplate.

καὶ

and

coordinating conjunction

περικεφαλαίαν

as a helmet

Accusative

second object of ἐνδυσάμενοι

περικεφαλαία: 'helmet' (περί + κεφαλή, 'around the head'); guards the head — here hope.

ἐλπίδα

the hope

Accusative

accusative in apposition to περικεφαλαίαν

ἐλπίς: 'hope'; the third member of the triad — confident expectation of final salvation.

σωτηρίας

of salvation

Genitive

objective/epexegetic genitive

σωτηρία: 'salvation, deliverance'; the object of the hope — eschatological rescue (v.9).

9 ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

because God did not appoint us for wrath but for obtaining salvation through our Lord Jesus Christ,

GROUND (BASIS OF HOPE) ὅτι The objective foundation of that 'hope of salvation': a divine appointment — not to wrath but to the gaining of salvation, mediated through the Lord Jesus.

<p>ὅτι because <i>causal conjunction</i></p>	<p>οὐκ not <i>negative particle</i></p>	<p>ἔθετο appointed Aor Mid Indic 3 Sg · τίθημι <i>main verb</i> → constative aorist τίθημι (mid.): 'set, appoint, destine'; God's purposive placement of us — an electing act.</p>	<p>ἡμᾶς us Accusative <i>direct object</i></p>
<p>ὁ the Nominative <i>article</i></p>	<p>θεὸς God Nominative <i>subject</i> θεός; God; the sovereign agent of the appointment.</p>	<p>εἰς for <i>preposition + accusative (purpose/goal)</i></p>	<p>ὀργὴν wrath Accusative <i>object of εἰς (goal denied)</i> ὀργή; 'wrath'; the eschatological judgment (cf. 1:10) from which believers are exempted.</p>
<p>ἀλλὰ but <i>strong adversative conjunction</i></p>	<p>εἰς for <i>preposition + accusative (purpose/goal)</i></p>	<p>περιποίησιν obtaining Accusative <i>object of εἰς (goal affirmed)</i> περιποίησις: 'acquiring, possession, obtaining'; the gaining of salvation as our destined end (cf. 2 Thess 2:14).</p>	<p>σωτηρίας of salvation Genitive <i>objective genitive</i> σωτηρία: 'salvation'; what is to be obtained — final deliverance.</p>

διὰ
through
preposition + genitive (agency/means)

τοῦ
the
Genitive
article

κυρίου
Lord
Genitive
object of διὰ (mediator)
κύριος: 'Lord'; the agent through whom salvation comes.

ἡμῶν
our
Genitive
genitive of relationship

Ἰησοῦ
Jesus
Genitive
apposition to κυρίου

Χριστοῦ
Christ
Genitive
apposition

10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν.

who died for us, so that whether we are awake or asleep we may live together with him.

RELATIVE EXPANSION (CHRIST'S WORK) ASYNDETON The means is unfolded christologically: Christ's substitutionary death secures that, alive or dead at his coming, believers will live with him – the answer to the bereavement question of 4:13–17.

τοῦ
the (one)
Genitive
article (substantizes ptc.)

ἀποθανόντος
who died
Aor Act Ptc · Gen Sg Masc · ἀποθνήσκω
attributive participle (modifying Χριστοῦ)
→ constative aorist
ἀποθνήσκω: 'die'; the once-for-all death of Christ on our behalf.

ὑπὲρ
for
preposition + genitive (substitution/benefit)
ὑπὲρ: 'on behalf of, in place of'; the standard preposition of atonement.

ἡμῶν
us
Genitive
object of ὑπέρ

ἵνα

so that

conjunction (purpose, + subjunctive)

εἴτε

whether

disjunctive conjunction (first member)

εἴτε ... εἴτε: 'whether ... or'; introduces the two alternatives.

γρηγορῶμεν

we are awake

Pres Act Subj 1 Pl · γρηγορέω

subjunctive (first alternative)

→ present (state)

γρηγορέω: here 'be alive' (lit. 'awake'); not the vigilance of v.6 but a euphemism, paired with καθεύδω = 'be dead.'

εἴτε

or

disjunctive conjunction (second member)

καθεύδωμεν

we are asleep

Pres Act Subj 1 Pl · καθεύδω

subjunctive (second alternative)

→ present (state)

καθεύδω: here 'be dead' (euphemism); the word shifts sense from v.6 — living or dead at the Parousia, the outcome is the same.

ἅμα

together

adverb (strengthens σύν)

ἅμα: 'at the same time, together'; with σύν stresses corporate union (cf. 4:17, ἅμα σύν αὐτοῖς).

σύν

with

preposition + dative (association)

σύν: 'with'; the goal of salvation — union with Christ.

αὐτῷ

him

Dative

object of σύν

ζήσωμεν

we may live

Aor Act Subj 1 Pl · ζάω

main verb (ἵνα clause)

→ ingressive aorist

ζάω: 'live'; ingressive — come to (resurrection) life with him, the definite future shared life.

11 Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

Therefore encourage one another and build each other up, just as you are indeed doing.

INFERENCE (APPLICATION) **Διὸ** The pastoral payoff of the eschatology (echoing 4:18): mutual encouragement and edification — with the gracious acknowledgment that they already practice it.

Διὸ

therefore

inferential conjunction

διό: 'wherefore' (δι' ὅ); draws the practical conclusion.

παρακαλεῖτε

encourage

Pres Act Impv 2 Pl · παρακαλέω

imperative

→ present (ongoing command)

παρακαλέω: 'exhort, encourage, comfort'; the same verb closing 4:18 — keep building each other's hope.

ἀλλήλους

one another

Accusative

direct object (reciprocal pronoun)

ἀλλήλων: 'one another'; the reciprocal — mutual, congregation-wide ministry.

καὶ

and

coordinating conjunction

οἰκοδομεῖτε

build up

Pres Act Impv 2 Pl · οἰκοδομέω

imperative (coordinate)

→ present (ongoing command)

οἰκοδομέω: 'build (a house), edify' (οἶκος + δέμω); metaphor of constructing the community's faith.

εἷς

each one

Nominative

nominative for reciprocal idiom (subject)

εἷς ... τὸν ἕνα: 'one ... the one,' a Semitic-flavored reciprocal = 'each the other.'

τὸν

the

Accusative

article

ἕνα

other

Accusative

accusative (object in reciprocal idiom)

εἷς: 'one'; 'the one' as object — together 'one another.'

καθώς

just as

comparative conjunction

καθώς: 'just as, even as'; introduces the affirming comparison.

καὶ

indeed

adverbial/ascensive conjunction

ποιεῖτε

you are doing

Pres Act Indic 2 Pl · ποιέω

main verb (comparative clause)

→ present (ongoing)

ποιέω: 'do, make'; the commendation — the command only asks them to continue.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νοουθετοῦντας ὑμᾶς,

Now we ask you, brothers, to recognize those who labor among you and lead you in the Lord and admonish you,

NEW SECTION (EXHORTATIONS) **δὲ** A fresh cluster of community-life exhortations begins. The first concerns leaders: to 'know'/value those whose threefold work is labor, leadership in the Lord, and admonition.

Ἐρωτῶμεν

we ask

Pres Act Indic 1 Pl · ἐρωτάω

main verb

→ present (request)

ἐρωτάω: 'ask, request'; a gentle entreaty, not a peremptory command.

δὲ

now

transitional conjunction

ὑμᾶς

you

Accusative

direct object

ἀδελφοί

brothers

Vocative

vocative of address

εἰδέναι

to recognize

Perf Act Inf · οἶδα

complementary infinitive (content of request)

→ perfect with present force

οἶδα: 'know'; here 'recognize, appreciate, value' — to acknowledge the worth of.

τούς

those

Accusative

article (substantizes ptc.)

κοπιῶντας

who labor

Pres Act Ptc · Acc Pl Masc · κοπιάω

substantival participle (object of εἰδέναι)

→ present (ongoing)

κοπιάω: 'toil to weariness' (from κόπος, 'fatigue'); strenuous labor — the leaders' hard work.

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

object of ἐν (sphere)

καὶ

and

coordinating conjunction

προϊσταμένους

who lead

Pres Mid Ptc · Acc Pl Masc · προϊστημι

substantival participle (coordinate)

→ present (ongoing)

προϊστημι: 'stand before, lead, care for' (προ + ἵστημι); leadership blended with protective care.

ὑμῶν

you

Genitive

objective genitive (w/ προϊσταμένους)

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

dat. of sphere (in the Lord)

κύριος: 'Lord'; their leadership is exercised within the sphere of Christ's authority, not personal.

καὶ

and

coordinating conjunction

νουθετοῦντας

who admonish

Pres Act Ptc · Acc Pl Masc · νουθετέω

substantival participle (coordinate)

→ present (ongoing)

νουθετέω: 'admonish, instruct, warn' (νοῦς + τίθημι, 'put in mind'); corrective counsel.

ὑμᾶς

you

Accusative

direct object (of νουθετοῦντας)

13 καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.

and to esteem them very highly in love because of their work. Be at peace among yourselves.

CONTINUATION + NEW IMPERATIVE **καὶ** The request continues — superlative esteem in love, grounded in the leaders' work — then breaks into a terse imperative: live at peace internally (perhaps hinting at friction in the body).

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἡγεῖσθαι to esteem Pres Mid Inf · ἡγέομαι <i>complementary infinitive (coordinate w/ εἰδέναι)</i> → present (ongoing) ἡγέομαι: 'consider, regard, esteem'; to reckon their worth, here at the highest valuation.</p>	<p>αὐτοὺς them Accusative <i>direct object (of ἡγεῖσθαι)</i></p>	<p>ὑπερεκπερισσοῦ very highly <i>adverb (superlative degree)</i> ὑπερεκπερισσοῦ: 'beyond all measure' (ὑπέρ + ἐκ + περισσός); a triple-compound Pauline superlative (cf. 3:10; Eph 3:20).</p>
<p>ἐν in <i>preposition + dative (manner/sphere)</i></p>	<p>ἀγάπῃ love Dative <i>dat. of manner</i> ἀγάπη: 'love'; the esteem is to be loving, not merely deferential.</p>	<p>διὰ because of <i>preposition + accusative (cause)</i></p>	<p>τὸ the Accusative <i>article</i></p>
<p>ἔργον work Accusative <i>object of διὰ (ground of esteem)</i> ἔργον: 'work, labor'; the leaders are honored not for office but for their work's sake.</p>	<p>αὐτῶν their Genitive <i>genitive of possession</i></p>	<p>εἰρηνεύετε be at peace Pres Act Impv 2 Pl · εἰρηνεύω <i>imperative</i> → present (ongoing command) εἰρηνεύω: 'be at peace, keep peace'; maintain harmony in the community (cf. Mk 9:50; Rom 12:18).</p>	<p>ἐν among <i>preposition + dative (sphere)</i></p>

ἑαυτοῖς

yourselves

Dative

reflexive pronoun (object of ἐν)

ἑαυτῶν: reflexive 'yourselves'; here
reciprocal — peace 'among one another!'

14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

And we urge you, brothers: admonish the unruly, encourage the fainthearted, help the weak, be patient toward all.

CHARGE TO ALL (PARALLEL ASYNDETON) **δὲ** The charge now widens from leaders to the whole body: four asyndetic imperatives matched to four kinds of people — the disorderly, the discouraged, the weak — capped by patience toward everyone.

παρακαλοῦμεν

we urge

Pres Act Indic 1 Pl · παρακαλέω

main verb

→ present (appeal)

παρακαλέω: 'urge, exhort'; introduces the string of imperatives addressed to all.

δὲ

and

transitional conjunction

ὑμᾶς

you

Accusative

direct object

ἀδελφοί

brothers

Vocative

vocative of address

νουθετεῖτε

admonish

Pres Act Impv 2 Pl · νουθετέω

imperative

→ present (ongoing command)

νουθετέω: 'admonish, warn'; correct the disorderly with a word fitly placed.

τούς

the

Accusative

article (substantival)

ἀτάκτους

unruly

Accusative

substantival adjective (direct object)

ἄτακτος: 'disorderly, out of rank' (a military term, α-privative + τάσσω); the idle/insubordinate (cf. 2 Thess 3:6–11).

παραμυθεῖσθε

encourage

Pres Mid Impv 2 Pl · παραμυθέομαι

imperative

→ present (ongoing command)

παραμυθέομαι: 'console, encourage, cheer'; comforting words to the disheartened (cf. 2:11).

τούς

the

Accusative

article (substantival)

ὀλιγοψύχους

fainthearted

Accusative

substantival adjective (direct object)

ὀλιγόψυχος: 'fainthearted, discouraged' (ὀλίγος + ψυχή, 'small-souled'); the anxious or despondent.

ἀντέχεσθε

help

Pres Mid Impv 2 Pl · ἀντέχομαι

imperative (+ genitive)

→ present (ongoing command)

ἀντέχομαι: 'hold fast to, cling to, support'; take the weak by the hand and uphold them.

τῶν

the

Genitive

article (substantival)

ἀσθενῶν

weak

Genitive

substantival adjective (genitive object of ἀντέχεσθε)

ἀσθενής: 'weak, feeble'; whether in faith, conscience, or constitution — the vulnerable.

μακροθυμεῖτε

be patient

Pres Act Impv 2 Pl · μακροθυμέω

imperative

→ present (ongoing command)

μακροθυμέω: 'be long-tempered, patient' (μακρός + θυμός); slow to anger, forbearing.

πρός

toward

preposition + accusative (relation)

πάντας

all

Accusative

substantival adjective (object of πρὸς)

πᾶς: 'all'; the patience is universal — toward every person, not only the easy ones.

15 ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας.

See that no one repays anyone evil for evil, but always pursue the good both toward one another and toward all.

PROHIBITION + POSITIVE COMMAND ASYNDETON The non-retaliation ethic of Jesus: watch that no one returns evil for evil; instead, make the active pursuit of the good your habitual practice, within the church and beyond it.

ὁρᾶτε

see

Pres Act Impv 2 Pl · ὁράω

imperative (introduces μή clause)

→ present (ongoing command)

ὁράω: 'see, watch out'; ὁρᾶτε μή = 'see to it that ... not,' a vigilance formula.

μή

not

negative (with subjunctive of caution)

τις

anyone

Nominative

indefinite pronoun (subject)

τις: 'someone, anyone'; the indefinite — guard the whole body lest any individual retaliate.

κακὸν

evil

Accusative

direct object of ἀποδῶ

κακός: 'bad, evil'; the harm one is tempted to return.

ἀντὶ

for

preposition + genitive (exchange)

ἀντὶ: 'in place of, in exchange for'; the preposition of tit-for-tat repayment.

κακοῦ

evil

Genitive

object of ἀντὶ (the wrong received)

κακός: 'evil'; the evil suffered, which one must not requite in kind.

τινὶ

to anyone

Dative

dat. of disadvantage (indirect object)

τις: 'anyone'; the recipient of the repayment — toward no one.

ἀποδῶ

repays

Aor Act Subj 3 Sg · ἀποδίδωμι

subjunctive of caution (after ὁρᾶτε μή)

→ constative aorist

ἀποδίδωμι: 'give back, repay, render' (ἀπό + δίδωμι); the recompense forbidden (cf. Rom 12:17; 1 Pet 3:9).

<p>ἀλλὰ but <i>strong adversative conjunction</i></p>	<p>πάντοτε always <i>adverb (frequency)</i> πάντοτε: 'always, at all times'; the good is to be pursued without exception.</p>	<p>τὸ the <i>Accusative</i> <i>article</i></p>	<p>ἀγαθὸν good <i>Accusative</i> <i>substantival adjective (object of διώκετε)</i> ἀγαθός: 'good'; the beneficial good to be actively chased after.</p>
<p>διώκετε pursue <i>Pres Act Impv 2 Pl · διώκω</i> <i>imperative</i> → present (ongoing command) διώκω: 'pursue, chase' (even 'persecute'); zealous, energetic pursuit — not passive avoidance of evil.</p>	<p>καὶ both <i>correlative conjunction (καὶ ... καὶ)</i></p>	<p>εἰς toward <i>preposition + accusative (relation)</i></p>	<p>ἀλλήλους one another <i>Accusative</i> <i>reciprocal pronoun (object of εἰς)</i> ἀλλήλων: 'one another'; the good is owed first within the fellowship.</p>
<p>καὶ and <i>correlative conjunction</i></p>	<p>εἰς toward <i>preposition + accusative (relation)</i></p>	<p>πάντας all <i>Accusative</i> <i>substantival adjective (object of εἰς)</i> πᾶς: 'all'; and then beyond the church, to all people without distinction.</p>	

16 Πάντοτε χαίρετε,

Rejoice always,

STACCATO EXHORTATION (1) ASYNDETON The first of the rapid-fire imperatives — terse, asyndetic.
Unceasing joy heads the list of marks of the Spirit-filled life.

Πάντοτε

always

adverb (frequency)

πάντοτε: 'always'; joy is to be the constant disposition, not occasional.

χαίρετε

rejoice

Pres Act Impv 2 Pl · χαίρω

imperative

→ present (ongoing command)

χαίρω: 'rejoice, be glad'; the present calls for habitual, unbroken joy (cf. Phil 4:4).

17 ἀδιαλείπτως προσεύχεσθε,

pray without ceasing,

STACCATO EXHORTATION (2) ASYNDETON The second clipped command, parallel in form (adverb + imperative) to v.16: constant prayerfulness as an unbroken posture of the heart.

ἀδιαλείπτως

without ceasing

adverb (manner)

ἀδιαλείπτως: 'unceasingly' (α-privative + διαλείπω, 'leave an interval'); not non-stop words but constant disposition (cf. 1:2; 2:13).

προσεύχεσθε

pray

Pres Mid Impv 2 Pl · προσεύχομαι

imperative

→ present (ongoing command)

προσεύχομαι: 'pray'; the general verb for addressing God in petition and worship.

18 ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

in everything give thanks; for this is the will of God in Christ Jesus for you.

STACCATO EXHORTATION (3) + GROUND ASYNDETON The third command completes the triad (joy, prayer, thanks), then a γὰρ clause grounds all three: this is God's will for them in Christ — not arbitrary but the shape of the redeemed life.

<p>ἐν in <i>preposition + dative (circumstance)</i></p>	<p>παντὶ everything Dative <i>substantival adjective (object of ἐν)</i> παῖς: 'all, every'; 'in every circumstance' – note 'in,' not 'for,' everything.</p>	<p>εὐχαριστεῖτε give thanks Pres Act Impv 2 Pl · εὐχαριστέω <i>imperative</i> → present (ongoing command) εὐχαριστέω: 'give thanks'; gratitude as the constant Christian response in all situations.</p>	<p>τούτο this Nominative <i>demonstrative pronoun (subject)</i> οὗτος: 'this'; likely summarizing all three imperatives as together God's will.</p>
<p>γὰρ for <i>explanatory conjunction</i></p>	<p>θέλημα will Nominative <i>predicate nominative (anarthrous, qualitative)</i> θέλημα: 'will, purpose'; God's revealed desire for his people's conduct.</p>	<p>θεοῦ of God Genitive <i>genitive of source/possession</i> θεός: God; the source and authority of the command.</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>
<p>Χριστῷ Christ Dative <i>dat. of sphere (in Christ)</i> Χριστός: 'Christ'; this will is expressed and enabled within union with Christ.</p>	<p>Ἰησοῦ Jesus Dative <i>apposition to Χριστῷ</i></p>	<p>εἰς for <i>preposition + accusative (reference/goal)</i></p>	<p>ὑμᾶς you Accusative <i>object of εἰς (those concerned)</i></p>

19 τὸ πνεῦμα μὴ σβέννυτε,

Do not quench the Spirit,

PROHIBITION (SPIRIT LIFE, 1) **ASYNDETON** A new sub-cluster on the Spirit's work in worship. The metaphor of quenching a fire: do not suppress the Spirit's manifestations in the assembly.

τὸ

the

Accusative

article

πνεῦμα

Spirit

Accusative

direct object (*fronted for emphasis*)

πνεῦμα: 'Spirit'; the Holy Spirit, especially in his charismatic activity (linked to prophecy, v.20).

μὴ

not

negative (*with prohibitive imperative*)

σβέννυτε

quench

Pres Act Impv 2 Pl · σβέννυμι

prohibitive imperative

→ present (*ongoing prohibition*)

σβέννυμι: 'extinguish, put out (fire)'; the Spirit imaged as flame (cf. Acts 2:3) — do not douse it.

20 προφητείας μὴ ἐξουθενεῖτε

do not despise prophecies;

PROHIBITION (SPIRIT LIFE, 2) ASYNDETON A concrete instance of quenching: contempt for prophetic utterances. Yet this is balanced immediately by the call to discernment (v.21) — neither suppression nor naïveté.

προφητείας

prophecies

Accusative

direct object (*fronted*)

προφητεία: 'prophecy'; Spirit-prompted speech for edification — to be valued, then weighed.

μὴ

not

negative (*with prohibitive imperative*)

ἐξουθενεῖτε

despise

Pres Act Impv 2 Pl · ἐξουθενέω

prohibitive imperative

→ present (*ongoing prohibition*)

ἐξουθενέω: 'treat as nothing, despise, scorn' (from οὐθέν, 'nothing'); to count as worthless.

21 πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε,

but test all things; hold fast to what is good,

BALANCING COMMAND (DISCERNMENT) **δὲ** The corrective to mere acceptance: weigh everything (including prophecy), and once tested, cling to whatever proves genuinely good. Discernment, not credulity or cynicism.

πάντα

all things

Accusative

direct object (substantival)

παῖς: 'all'; everything claiming the Spirit's authority is subject to testing.

δὲ

but

adversative/connective conjunction

δοκιμάζετε

test

Pres Act Impv 2 Pl · δοκιμάζω

imperative

→ present (ongoing command)

δοκιμάζω: 'test, examine, prove' (as metal assayed); discern the genuine from the false.

τὸ

the

Accusative

article

καλὸν

good

Accusative

substantival adjective (object of κατέχετε)

καλός: 'good, noble, fine'; what passes the test as genuinely good.

κατέχετε

hold fast

Pres Act Impv 2 Pl · κατέχω

imperative

→ present (ongoing command)

κατέχω: 'hold down, hold fast, retain' (κατά + ἔχω); grasp firmly and keep.

22 ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

abstain from every form of evil.

COUNTERPART COMMAND **ASYNDETON** The negative counterpart to v.21b: as one holds the good, so one keeps clear of evil in its every form — the close of the staccato series.

ἀπό

from

preposition + genitive (separation)

παντός

every

Genitive

attributive adjective

πᾶς: 'every'; no kind of evil is to be exempted.

εἶδους

form

Genitive

object of ἀπό

εἶδος: 'form, kind, appearance' (from ὀράω); here 'kind/sort' rather than mere 'appearance.'

πονηροῦ

of evil

Genitive

attributive genitive / substantival

πονηρός: 'evil, wicked' (from πόνος, 'toil/pain'); active malignant evil.

ἀπέχεσθε

abstain

Pres Mid Impv 2 Pl · ἀπέχομαι

imperative (+ ἀπό)

→ present (ongoing command)

ἀπέχομαι: 'keep away from, abstain' (ἀπό + ἔχομαι); hold oneself off (cf. 4:3).

23 Αὐτός δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς, καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη.

Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.

WISH-PRAYER (BENEDICTION) **δὲ** The closing wish-prayer answers the imperatives: only God can accomplish such a life. Two optatives — sanctify wholly, keep blameless — frame the goal at the Parousia, the whole person preserved.

Αὐτός

himself

Nominative

intensive pronoun (w/ ὁ θεός)

αὐτός (intensive): 'himself'; emphatic — God alone, not their own effort, is the sanctifier.

δὲ

now

transitional conjunction

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: God; subject of both optative verbs.

τῆς

of the

Genitive

article

εἰρήνης

peace

Genitive

attributive genitive (characterizing God)

εἰρήνη: 'peace'; 'the God of peace' — a Pauline benedictory title (Rom 15:33; Phil 4:9), fitting after v.13's call to peace.

ἀγιάσαι

may he sanctify

Aor Act Opt 3 Sg · ἀγιάζω

optative of wish (main verb)

→ constative aorist (effective)

ἀγιάζω: 'make holy, sanctify, set apart'; the aorist optative expresses the prayer that God do it fully.

ὑμᾶς

you

Accusative

direct object

ὀλοτελεῖς

completely

Accusative

predicate adjective (w/ ὑμᾶς)

ὀλοτελής: 'wholly complete, through and through' (ὅλος + τέλος); sanctification reaching to the entire person — a NT hapax.

καὶ

and

coordinating conjunction

ὀλόκληρον

whole

Nominative

predicate adjective (proleptic, w/ the triad)

ὀλόκληρος: 'complete, intact, sound in every part' (ὅλος + κληρός); nothing missing — kept entire.

ὑμῶν

your

Genitive

genitive of possession

τὸ

the

Nominative

article

πνεῦμα

spirit

Nominative

subject of τηρηθεῖν (first member)

πνεῦμα: 'spirit'; the highest faculty — the triad spirit/soul/body denotes the whole person, not a rigid trichotomy.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

ψυχή

soul

Nominative

subject (second member)

ψυχή: 'soul, life'; the animating self — the seat of personality and will.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

σῶμα

body

Nominative

subject (third member)

σῶμα: 'body'; the physical person — sanctification embraces even the body (cf. 4:4).

ἀμέμπτως

blamelessly

adverb (manner, w/ τηρηθείη)

ἀμέμπτως: 'blamelessly' (α-privative + μέμφομαι, 'find fault'); without grounds for accusation (cf. 3:13).

ἐν

at

preposition + dative (time)

τῇ

the

Dative

article

παρουσία

coming

Dative

dat. of time (the goal-point)

παρουσία: 'presence, arrival, coming' (παρά + οὐσία); the technical term for Christ's royal advent (cf. 2:19; 3:13; 4:15).

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of possession (whose coming)

κύριος: 'Lord'; the Parousia is the Lord's own.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition to κυρίου

Χριστοῦ

Christ

Genitive

apposition

τηρηθείη

may be kept

Aor Pass Opt 3 Sg · τηρέω

optative of wish (second main verb)

→ constative aorist (effective)

τηρέω: 'keep, guard, preserve'; the divine passive — God himself the implied keeper of the whole person.

24 πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

Faithful is the one who calls you, who also will do it.

GROUND (ASSURANCE) ASYNDETON The ground of confidence for the preceding prayer: the God who calls is faithful, and he himself will accomplish the sanctification asked — the prayer rests on his character, not their merit.

πιστὸς

faithful

Nominative

predicate adjective (fronted, emphatic)

πιστός: 'faithful, trustworthy, reliable'; the basis of assurance — God keeps his word (cf. 1 Cor 1:9; 10:13).

ὁ

the (one)

Nominative

article (substantizes ptc.)

καλῶν

who calls

Pres Act Ptc · Nom Sg Masc · καλέω

substantival participle (subject)

→ present (ongoing/characteristic)

καλέω: 'call, summon'; God's effectual call (cf. 2:12; 4:7) — the present marks it as his ongoing relation to them.

ὑμᾶς

you

Accusative

direct object (of καλῶν)

ὃς

who

Nominative

relative pronoun (subject of ποιήσει)

καὶ

also

adverbial/ascensive conjunction

καί: 'also, indeed'; he not only calls but will also carry it through.

ποιήσει

will do it

Fut Act Indic 3 Sg · ποιέω

main verb (rel. clause)

→ predictive future

ποιέω: 'do, accomplish'; the object is unstated — 'will do' (i.e. the sanctifying and keeping just prayed for).

25 Ἀδελφοί, προσεύχεσθε καὶ περὶ ἡμῶν.

Brothers, pray also for us.

CLOSING REQUEST ASYNDETON The epistolary close begins. Having prayed for them (v.23), Paul asks reciprocal prayer — the apostle, too, depends on the church's intercession.

Ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the warm address opening the final requests.

προσεύχεσθε

pray

Pres Mid Imprv 2 Pl · προσεύχομαι

imperative

→ present (ongoing command)

προσεύχομαι: 'pray'; the same verb as v.17, now turned toward the apostles' need.

καὶ

also

adverbial/ascensive conjunction

καί: 'also'; reciprocity — 'for us too,' as we for you.

περὶ

for

preposition + genitive (reference)

ἡμῶν

us

Genitive

object of περί

26 Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.

Greet all the brothers with a holy kiss.

CLOSING GREETING **ASYNDETON** A second closing instruction: convey Paul's greeting to all, sealed with the holy kiss — the early church's gesture of familial affection and unity.

Ἀσπάσασθε

greet

Aor Mid Imprv 2 Pl · ἀσπάζομαι

imperative

→ ingressive aorist (perform the greeting)

ἀσπάζομαι: 'greet, salute, embrace'; the customary epistolary greeting verb.

τοὺς

the

Accusative

article

ἀδελφοὺς

brothers

Accusative

direct object

ἀδελφός: 'brother'; the whole congregation as the family of God.

πάντας

all

Accusative

attributive adjective

πᾶς: 'all'; the greeting excludes none — 'all the brothers' (cf. the emphasis on 'all' in v.27).

ἐν

with

preposition + dative (manner/means)

φιλήματι

a kiss

Dative

dat. of means/manner

φίλημα: 'kiss' (from φιλέω); the ritual greeting-kiss of the early church (cf. Rom 16:16; 1 Cor 16:20).

ἁγίῳ

holy

Dative

attributive adjective

ἅγιος: 'holy'; consecrated, set apart from a merely social kiss — a sign of holy fellowship.

27 Ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς.

I adjure you by the Lord that this letter be read to all the brothers.

SOLEMN ADJURATION ASYNDETON An unusually forceful charge — Paul puts the recipients under oath that the letter be read aloud to all, ensuring the whole community, none excepted, hears the apostolic word.

Ἐνορκίζω

I adjure

Pres Act Indic 1 Sg · ἐνορκίζω

main verb (double accusative)

→ present (performative)

ἐνορκίζω: 'put under oath, adjure' (ἐν + ὄρκος, 'oath'); a solemn binding charge — strikingly strong here.

ὑμᾶς

you

Accusative

direct object (person adjured)

τὸν

the

Accusative

article

κύριον

Lord

Accusative

accusative of oath (by whom)

κύριος: 'Lord'; the second accusative names the one by whom they are sworn — by the Lord himself.

ἀναγνωσθῆναι

to be read

Aor Pass Inf · ἀναγινώσκω

infinitive (content of the adjuration)

→ constative aorist

ἀναγινώσκω: 'read (aloud)' (ἀνά + γινώσκω); public reading in the assembly, as Scripture was read.

τήν

the

Accusative

article

ἐπιστολήν

letter

Accusative

accusative subject of the infinitive

ἐπιστολή: 'letter, epistle'; this very document — Paul assumes its authoritative, public function.

πᾶσιν

to all

Dative

attributive adjective

πᾶς: 'all'; the emphatic concern of the close — every member must hear it.

τοῖς

the

Dative

article

ἀδελφοῖς

brothers

Dative

dat. of recipient (to whom read)

ἀδελφός: 'brother'; the whole assembled congregation — the letter is for the body, not a few.

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

The grace of our Lord Jesus Christ be with you.

GRACE-BENEDICTION ASYNDETON The letter ends as Pauline letters do — not with a wish for health but with grace: the Lord's own favor invoked upon the community, framing the whole with the grace that opened it (1:1).

Ἡ

the

Nominative

article

χάρις

grace

Nominative

subject (of implied optative 'be')

χάρις: 'grace, favor'; the keynote of the Pauline benediction — God's unmerited goodness in Christ.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source (whose grace)

κύριος: 'Lord'; the grace flows from the Lord Jesus.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition to κυρίου

Χριστοῦ

Christ

Genitive

apposition

μεθ'

be with

preposition + genitive (association)

μετά: 'with'; the benedictory 'be with you'
— the implied verb is an optative of wish.

ὑμῶν

you

Genitive

object of μετά

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Minor orthographic and word-order variants (e.g. the placement of ὑμᾶς in v.4, ὀφθαλμόν/ἀγαθόν readings in v.15) are not noted; the chapter comprises 28 verses with no critically omitted verse.

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.