

The First Epistle to the Thessalonians, Chapter 4

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α' Δ'

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 · 4:1–2

Exhortation to abound the more in pleasing God

A transition from thanksgiving to exhortation: Paul asks and urges them in the Lord Jesus that, having received how they ought to walk and please God, they would do so all the more (1) — for they know the charges he gave through the Lord Jesus (2).

B · 4:3–8

Sanctification: sexual purity as God's will

God's will is their sanctification — abstaining from sexual immorality (3): each acquiring his own vessel in holiness and honor (4), not in lustful passion like the Gentiles who do not know God (5), and not transgressing or defrauding a brother in this matter, for the Lord is an avenger (6). God called us not to impurity but in sanctification (7); so the one who rejects this rejects not man but God, who gives his Holy Spirit (8).

C · 4:9–12

Brotherly love and a quiet, working life

On brotherly love they need no instruction, being God-taught and already practicing it toward all Macedonia (9–10a); yet Paul urges them to abound still more (10b), aspiring to live quietly, mind their own affairs, and work with their hands (11), so as to walk properly before outsiders and depend on no one (12).

The coming of the Lord and the dead in Christ

Paul will not have them ignorant about those who sleep, lest they grieve like the hopeless (13): since Jesus died and rose, God will bring with him those who have fallen asleep (14). By the Lord's word, the living will not precede the dead (15): the Lord himself will descend with a cry, archangel's voice, and God's trumpet, and the dead in Christ will rise first (16); then the living will be caught up together with them to meet the Lord, and so be always with the Lord (17) — therefore comfort one another with these words (18).

- 1 Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον.

Finally then, brothers, we ask you and urge you in the Lord Jesus that, just as you received from us how you ought to walk and please God — as indeed you are walking — that you would abound the more.

TRANSITION / INFERENCE **Λοιπὸν οὖν** The hinge of the letter: 'finally then' pivots from the warm thanksgiving of chs. 1–3 to the ethical exhortation that follows, framed as request and appeal 'in the Lord Jesus.'

Λοιπὸν

finally

adverbial accusative (transition)

λοιπόν: 'for the rest, finally'; an accusative of respect used as a discourse marker turning to what remains — not 'lastly' but 'as for the rest.'

οὖν

then

inferential conjunction

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; the affectionate familial address saturating 1 Thessalonians — the church as kin.

ἐρωτῶμεν

we ask

Pres Act Indic 1 Pl · ἐρωτάω

main verb

→ customary present

ἐρωτάω: 'ask, request'; in Koine often of request between near-equals, softening the appeal that follows.

ὑμᾶς

you

Accusative
direct object

καὶ

and

coordinating conjunction

παρακαλοῦμεν

we urge

Pres Act Indic 1 Pl · παρακαλέω
main verb (coordinate)

→ customary present

παρακαλέω: 'call alongside' — exhort, encourage, appeal; pairs with ἐρωτάω to combine request and apostolic urging.

ἐν

in

preposition + dative (sphere/authority)

κυρίῳ

the Lord

Dative

dat. of sphere (basis of the appeal)

κύριος: 'Lord'; the appeal is made 'in the Lord Jesus' — its authority and sphere are Christ himself.

Ἰησοῦ

Jesus

Dative

apposition to κυρίῳ

ἵνα

that

conjunction (content of the appeal)

ἵνα: here introducing the content/object of ἐρωτώμεν and παρακαλοῦμεν rather than strict purpose.

καθὼς

just as

comparative conjunction

παρελάβετε

you received

Aor Act Indic 2 Pl · παραλαμβάνω
verb (comparative clause)

→ constative aorist

παραλαμβάνω: 'receive (a tradition), take alongside'; the technical verb for receiving handed-on instruction (cf. 2:13).

παρ'

from

preposition + genitive (source)

ἡμῶν

us

Genitive

object of παρά (source)

τὸ

the

Accusative

article (nominalizes the clause)

πῶς

how

interrogative adverb (indirect question)

πῶς: 'how'; the articular τὸ πῶς... nominalizes the whole indirect question as the object of 'received.'

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb

→ stative present

δεῖ: 'it is necessary, one must'; impersonal verb of obligation governing the infinitives that follow.

ὑμᾶς

you

Accusative

accusative subject of infinitives

περιπατεῖν

to walk

Pres Act Inf · περιπατέω

complementary infinitive (of δεῖ)

→ customary present

περιπατέω: lit. 'walk about'; a Semitic metaphor (hālak) for the whole conduct of life — Paul's favorite ethical verb.

καὶ

and

coordinating conjunction

ἀρέσκειν

to please

Pres Act Inf · ἀρέσκω

complementary infinitive (coordinate)

→ customary present

ἀρέσκω: 'please, accommodate'; here the goal of the walk — to please God, the standard of Christian conduct.

θεῷ

God

Dative

dat. of object (the one pleased)

καθώς

as

comparative conjunction

καὶ

indeed

adverbial/ascensive kai

περιπατεῖτε

you are walking

Pres Act Indic 2 Pl · περιπατέω

verb (parenthetical comparison)

→ progressive present

περιπατέω: the affirming parenthesis — they already walk this way; Paul commends before he commands.

ἵνα

that

conjunction (resumes the appeal's content)

ἵνα: the appeal's ἵνα resumed after the long comparison — its real burden lands here.

περισσεύητε

you may abound

Pres Act Subj 2 Pl · περισσεύω

subjunctive (content of appeal)

→ progressive present

περισσεύω: 'overflow, abound, excel'; not mere maintenance but ever-increasing growth in obedience.

μᾶλλον

more

comparative adverb (degree)

μᾶλλον: 'more, rather'; the keynote of the chapter's ethics — 'all the more,' a sanctification without ceiling (cf. v.10).

2 οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.

For you know what charges we gave you through the Lord Jesus.

GROUND (APPEAL TO SHARED KNOWLEDGE) **γὰρ** Grounds the appeal: the exhortation is no novelty but a reminder of authoritative commands already delivered 'through the Lord Jesus.'

οἴδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ stative perfect (present sense)

οἶδα: 'know' (perfect with present meaning); the recurring 'you know' of the letter, appealing to their settled memory.

γὰρ

for

explanatory conjunction

τίνας

what

Accusative

interrogative adj. (indirect question)

παραγγελίας

charges

Accusative

direct object of ἐδώκαμεν

παραγγελία: 'command, charge, instruction'; a military/official term — these are authoritative directives, not suggestions.

ἐδώκαμεν

we gave

Aor Act Indic 1 Pl · δίδωμι

verb (indirect question)

→ constative aorist

δίδωμι: 'give'; here 'give a charge,' i.e. deliver commands — looking back to the founding mission.

ὑμῖν

you

Dative

indirect object

διὰ

through

preposition + genitive (agency/authority)

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

object of διά (authority behind the charge)

κύριος: 'Lord'; the commands derive their authority from the Lord Jesus, not from Paul's own person.

Ἰησοῦ

Jesus

Genitive

apposition

3 Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,

For this is the will of God, your sanctification: that you abstain from sexual immorality,

THESIS OF THE SECTION γάρ The heading of the ethical body: God's will = your sanctification, defined first negatively as abstaining from sexual immorality.

Τοῦτο

this

Nominative

subject (forward-pointing demonstrative)

οὗτος: 'this'; cataphoric — it announces what follows, unpacked by the appositional phrases.

γάρ

for

explanatory conjunction

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

θέλημα

will

Nominative

predicate nominative (anarthrous, qualitative)

θέλημα: 'will, what is willed'; anarthrous and fronted — 'a (matter of) God's will is this.'

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective genitive (God wills it)

ὁ

the

Nominative

article

ἁγιασμός

sanctification

Nominative

apposition to Τοῦτο (defining)

ἁγιασμός: 'sanctification, holiness'; the process and state of being made holy — the controlling theme of vv.3–8.

ὑμῶν

your

Genitive

objective genitive (you are sanctified)

ἀπέχεσθαι

to abstain

Pres Mid Inf · ἀπέχω

epexegetical infinitive (defines ἁγιασμός)

→ customary present

ἀπέχω (mid.): 'hold oneself off from, abstain'; the first concrete content of sanctification.

ὑμᾶς

you

Accusative

accusative subject of infinitive

ἀπὸ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

πορνείας

sexual immorality

Genitive

object of ἀπό (separation)

πορνεία: 'sexual immorality, fornication'; the comprehensive term for illicit sexual conduct, rife in the pagan world.

4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ,

| that each of you know how to acquire his own vessel in holiness and honor,

| POSITIVE SPECIFICATION ASYNDETON The positive counterpart to abstaining: each is to master/acquire his own 'vessel' — likely his body or his wife — in holiness, not lust.

εἰδέναι

to know

Perf Act Inf · οἶδα

epexegetical infinitive (parallel to ἀπέχεσθαι)

→ stative perfect (present sense)

οἶδα: 'know how, understand'; here 'know how to' + complementary infinitive — to have the skill of mastering oneself.

ἕκαστον

each

Accusative

accusative subject of infinitive

ἕκαστος: 'each one'; individualizing — sanctification is the duty of every member, not the group abstractly.

ὑμῶν

of you

Genitive

partitive genitive

τὸ

the

Accusative

article

ἑαυτοῦ

his own

Genitive

genitive (reflexive possession)

ἑαυτοῦ: 'his own'; the emphasis on 'one's own' fits both readings of σκευός — one's own body, or one's own wife.

σκευός

vessel

Accusative

direct object of κτᾶσθαι

σκευός: 'vessel, instrument'; metaphorically either the body (2 Cor 4:7) or the wife (1 Pet 3:7) — the latter widely favored here given the marital context.

κτᾶσθαι

to acquire/master

Pres Mid Inf · κτάομαι

complementary infinitive (of εἰδέναι)

→ customary present

κτάομαι: 'gain, acquire, take for oneself'; if 'wife,' 'take a wife'; if 'body,' an extended sense 'gain mastery over' — the present favors ongoing control.

ἐν

in

preposition + dative (manner)

ἁγιασμῶ

holiness

Dative

dat. of manner

ἁγιασμός: 'sanctification, holiness'; the manner of right acquisition, echoing v.3's theme word.

καὶ

and

coordinating conjunction

τιμῇ

honor

Dative

dat. of manner (coordinate)

τιμή: 'honor, value, respect'; the opposite of treating the body/spouse as an object of mere passion.

5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότες τὸν θεόν,

not in lustful passion like the Gentiles who do not know God,

NEGATIVE CONTRAST **ASYNDETON** The antithesis to 'holiness and honor': not the lustful passion characteristic of the God-ignorant Gentiles — a pagan/Christian boundary marker.

<p>μὴ not <i>negative particle (with implied infinitive)</i></p> <p>μὴ: the negative proper to non-indicative moods/infinitives — here negating the manner of κτᾶσθαι.</p>	<p>ἐν in <i>preposition + dative (manner)</i></p>	<p>πάθει passion Dative <i>dat. of manner (antithesis to v.4)</i></p> <p>πάθος: 'passion, strong feeling'; in vice-lists a negative term — uncontrolled, consuming desire (cf. Rom 1:26).</p>	<p>ἐπιθυμίας of lust Genitive <i>attributive/descriptive genitive</i></p> <p>ἐπιθυμία: 'desire, craving'; neutral in itself but here, joined to πάθος, the sinful craving of disordered appetite.</p>
<p>καθάπερ just as <i>comparative conjunction</i></p> <p>καθάπερ: 'exactly as, just like'; a strengthened καθώς, drawing the sharp comparison with the pagans.</p>	<p>καὶ also <i>adjunctive kai</i></p>	<p>τὰ the Nominative <i>article</i></p>	<p>ἔθνη Gentiles Nominative <i>subject of the comparison (nominative as point of comparison)</i></p> <p>ἔθνος: 'nation'; plural τὰ ἔθνη = the (pagan) Gentiles — here as a moral category, those outside the covenant.</p>
<p>τὰ the (ones) Nominative <i>article (substantizes ptc.)</i></p>	<p>μὴ not <i>negative particle (with participle)</i></p>	<p>εἰδότες knowing Perf Act Ptc · Nom Pl Neut · οἶδα <i>attributive participle (describes ἔθνη)</i></p> <p>→ stative perfect (present sense)</p> <p>οἶδα: 'know'; 'who do not know God' — the root of pagan immorality is ignorance of God (cf. Rom 1:28).</p>	<p>τὸν the Accusative <i>article</i></p>

Θεόν

God

Accusative

direct object of εἰδῶτα

6 τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἕκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα.

that no one transgress and defraud his brother in this matter, because the Lord is an avenger concerning all these things, just as we also told you beforehand and solemnly testified.

FURTHER SPECIFICATION + WARNING **ASYNDETON** A third infinitive of God's will: not to overreach or defraud a brother in 'this matter' (sexual sin against another), grounded in the warning that the Lord avenges.

τὸ

the

Accusative

article (nominalizes infinitive)

μὴ

not

negative particle (with infinitive)

ὑπερβαίνειν

to transgress

Pres Act Inf · ὑπερβαίνω

articular infinitive (parallel to v.3 ἀπέχεσθαι)

→ customary present

ὑπερβαίνω: lit. 'step over' a boundary;
'transgress, overreach' — a NT hapax,
here of trespassing on another's rights.

καὶ

and

coordinating conjunction

πλεονεκτεῖν

to defraud

Pres Act Inf · πλεονεκτέω

articular infinitive (coordinate)

→ customary present

πλεονεκτέω: 'take advantage of, defraud' (from πλεονεξία, 'greed'); to exploit another for one's own gain — here sexually.

ἐν

in

preposition + dative (reference)

τῷ

the

Dative

article

πράγματι

matter

Dative

dat. of reference (the matter at hand)

πράγμα: 'matter, affair'; the article (τῷ) points to the specific matter under discussion — the sexual sphere of vv.3–5.

τὸν

the

Accusative

article

ἀδελφὸν

brother

Accusative

direct object (the one wronged)

ἀδελφός: 'brother'; the wronged party is a fellow believer — sexual sin is also a sin against the community.

αὐτοῦ

his

Genitive

genitive of relationship

διότι

because

causal conjunction

διότι: 'because' (διά + ὅτι); introduces the motivating ground — divine retribution.

ἔκδικος

avenger

Nominative

predicate nominative

ἔκδικος: 'one who exacts justice, avenger'; God/the Lord vindicates the wronged — the deterrent against exploitation.

κύριος

the Lord

Nominative

subject (anarthrous, but definite)

κύριος: 'Lord'; anarthrous yet definite ('the Lord') — the eschatological Judge who avenges.

περὶ

concerning

preposition + genitive (reference)

πάντων

all

Genitive

attributive adjective

τούτων

these things

Genitive

object of *περί* (demonstrative)

οὗτος: 'these'; sums up the sins of vv.3–6 as a class the Lord will judge.

καθώς

just as

comparative conjunction

καὶ

also

adjunctive *kai*

προείπαμεν

we told beforehand

Aor Act Indic 1 Pl · προλέγω

verb (comparative clause)

→ constative aorist

προλέγω: 'say beforehand, forewarn'; the warning is not new — it was part of the founding instruction.

ὑμῖν

you

Dative

indirect object

καὶ

and

coordinating conjunction

διεμαρτυράμεθα

we solemnly testified

Aor Mid Indic 1 Pl · διαμαρτύρομαι

verb (coordinate)

→ constative aorist

διαμαρτύρομαι: 'testify solemnly, charge earnestly' (διά intensive); a weighty, witness-invoking warning.

7 οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσία ἀλλ' ἐν ἁγιασμῷ.

For God did not call us for impurity but in sanctification.

GROUND (THE NATURE OF THE CALL) γὰρ Grounds the warning in the very purpose of God's call: not toward impurity but within the sphere of holiness — calling and conduct must cohere.

οὐ

not

negative particle (indicative)

γὰρ

for

explanatory conjunction

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb

→ *constative aorist*

καλέω: 'call, summon'; the effectual call to salvation — its goal defines its moral demand.

ἡμᾶς

us

Accusative

direct object

ὁ

the

Nominative

article

θεός

God

Nominative

subject

ἐπὶ

for

preposition + dative (purpose/basis)

ἐπί + dat.: here of the basis or condition — 'on the basis/for the purpose of' impurity; the call was not toward that end.

ἀκαθαρσία

impurity

Dative

object of ἐπί (the rejected goal)

ἀκαθαρσία: 'uncleanness, impurity'; moral/sexual defilement — the antithesis of ἁγιασμός.

ἀλλ'

but

adversative conjunction (strong)

ἀλλά: 'but'; the strong contrast setting holiness against impurity.

ἐν

in

preposition + dative (sphere)

ἁγιασμῶ

sanctification

Dative

dat. of sphere (the realm of the call)

ἁγιασμός: 'holiness'; note the shift of preposition — not ἐπί ('toward,' of impurity) but ἐν ('within the sphere of,' of holiness).

8 τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν καὶ δίδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

Therefore the one who rejects this rejects not man but God, who also gives his Holy Spirit to you.

STRONG INFERENCE / CONCLUSION **τοιγαροῦν** The emphatic conclusion of the sanctification unit: to spurn the call to purity is to spurn not the apostle but God himself, the giver of the Holy Spirit.

<p>τοιγαροῦν therefore <i>inferential particle (emphatic)</i></p> <p>τοιγαροῦν: 'for that very reason then'; a rare, weighty triple particle drawing the solemn conclusion.</p>	<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>ἀθετῶν who rejects Pres Act Ptc · Nom Sg Masc · ἀθετέω <i>substantival participle (subject)</i></p> <p>→ gnomic present</p> <p>ἀθετέω: 'set aside, reject, nullify'; to treat the instruction as having no authority — used absolutely here.</p>	<p>οὐκ not <i>negative particle</i></p>
<p>ἄνθρωπον man Accusative <i>direct object (anarthrous, qualitative)</i></p> <p>ἄνθρωπος: 'human being, man'; 'not a mere man' (i.e. Paul) — the rejection reaches higher.</p>	<p>ἀθετεῖ he rejects Pres Act Indic 3 Sg · ἀθετέω <i>main verb</i></p> <p>→ gnomic present</p> <p>ἀθετέω: the same verb resumed as the finite verb — the act of rejecting, now with its true object named.</p>	<p>ἀλλὰ but <i>adversative conjunction (strong)</i></p>	<p>τὸν the Accusative <i>article</i></p>

θεόν

God

Accusative

direct object (the true object of rejection)

τόν

the (one)

Accusative

article (substantizes ptc.)

καί

also

adjunctive kai

διδόντα

who gives

Pres Act Ptc · Acc Sg Masc · δίδωμι

attributive participle (describes θεόν)

→ iterative/customary present

δίδωμι: 'give'; the present (NA28/SBLGNT) stresses God's continual giving of his Spirit — the very Spirit who sanctifies, making purity God's own concern.

τὸ

the

Accusative

article

πνεῦμα

Spirit

Accusative

direct object of δίδοντα

πνεῦμα: 'Spirit'; the Holy Spirit, agent of sanctification — so impurity grieves the indwelling God.

αὐτοῦ

his

Genitive

genitive of possession

τὸ

the

Accusative

article

ἅγιον

Holy

Accusative

attributive adjective (second-attributive position)

ἅγιος: 'holy'; the appositional 'his Spirit, the Holy one' underscores that the Spirit given is the Holy Spirit, fitting the call to holiness.

εἰς

to

preposition + accusative (direction/recipient)

εἰς: 'into, to'; here virtually 'to/into you' — the Spirit is given into the believers themselves.

ὑμᾶς

you

Accusative

object of εἰς

9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·

Now concerning brotherly love you have no need for anyone to write to you, for you yourselves are taught by God to love one another;

NEW TOPIC **Περὶ δὲ** The 'now concerning' formula opens a new subject — brotherly love — with the gracious paralipsis that they hardly need instruction, being God-taught.

Περὶ

concerning

preposition + genitive (reference; topic marker)

περὶ δέ: a formula introducing a new topic, often one raised by the readers themselves (cf. 1 Cor 7:1).

δὲ

now

transitional conjunction

τῆς

the

Genitive article

φιλαδελφίας

brotherly love

Genitive object of περὶ (topic)

φιλαδελφία: 'love of brother/sister' (φίλος + ἀδελφός); originally of literal siblings, transferred to fellow believers.

οὐ

not

negative particle

χρείαν

need

Accusative direct object of ἔχετε

χρεία: 'need'; χρείαν ἔχω + infinitive = 'have need to' — here softened: 'you have no need for [one] to write.'

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω main verb

→ *stative present*

ἔχω: 'have, hold'; in the idiom χρείαν ἔχειν, 'to have need.'

γράφειν

to write

Pres Act Inf · γράφω exegetical infinitive (of χρείαν)

→ *customary present*

γράφω: 'write'; the infinitive specifies the need — Paul gently disclaims the need even as he writes.

ὕμῖν

to you

Dative

indirect object

αὐτοὶ

yourselves

Nominative

intensive pronoun (with subject)

αὐτός: 'self'; intensive — 'you yourselves,' stressing their own God-given competence in love.

γὰρ

for

explanatory conjunction

ὕμεῖς

you

Nominative

subject (emphatic pronoun)

θεοδίδακτοί

taught by God

Nominative

predicate nominative (verbal adjective)

θεοδίδακτος: 'God-taught' (θεός + διδακτός); a coinage, perhaps echoing Isa 54:13/Jer 31:34 — instructed directly by God, not just by men.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

εἰς

to

preposition + accusative (purpose/goal)

τὸ

the

Accusative

article (nominalizes infinitive)

ἀγαπᾶν

to love

Pres Act Inf · ἀγαπάω

articular infinitive of purpose/content (εἰς τό)

→ customary present

ἀγαπάω: 'love'; the content of their God-teaching — self-giving love directed toward fellow believers.

ἀλλήλους

one another

Accusative

direct object (reciprocal pronoun)

ἀλλήλων: 'one another'; the reciprocal love that knits the community.

10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον,

for indeed you are doing it toward all the brothers throughout the whole of Macedonia. But we urge you, brothers, to abound the more,

CONFIRMATION + RENEWED APPEAL **καὶ γὰρ** Their love is no theory — they already practice it across Macedonia; yet Paul, with his keynote 'the more,' presses them to grow still further.

<p>καὶ indeed <i>ascensive καί (with γάρ)</i></p> <p>καὶ γάρ: 'for indeed, for in fact'; confirms the claim of v.9 with evidence.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ΠΟΙΕΙΤΕ you are doing Pres Act Indic 2 Pl · ποιέω <i>main verb</i></p> <p>→ progressive present</p> <p>ποιέω: 'do, practice'; their love is an active, ongoing practice, not mere disposition.</p>	<p>αὐτὸ it Accusative <i>direct object (refers to loving)</i></p>
<p>εἰς toward <i>preposition + accusative (direction of love)</i></p>	<p>πάντας all Accusative <i>attributive adjective</i></p>	<p>τοὺς the Accusative <i>article</i></p>	<p>ἀδελφοὺς brothers Accusative <i>object of εἰς (the loved)</i></p> <p>ἀδελφός: 'brother'; the recipients of their love — believers beyond their own city.</p>
<p>τοὺς the (ones) Accusative <i>article (with prepositional phrase)</i></p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>ὅλη whole Dative <i>attributive adjective</i></p>	<p>τῇ the Dative <i>article</i></p>

Μακεδονία

Macedonia

Dative

dat. of place

Μακεδονία: the Roman province of Macedonia (capital Thessalonica) — their love reached the whole region.

παρακαλοῦμεν

we urge

Pres Act Indic 1 Pl · παρακαλέω

main verb

→ customary present

παρακαλέω: 'exhort, urge'; the same appeal-verb as v.1, marking the renewed exhortation.

δὲ

but

mildly adversative conjunction

ὑμᾶς

you

Accusative

direct object

ἀδελφοί

brothers

Vocative

vocative of direct address

περισσεύειν

to abound

Pres Act Inf · περισσεύω

infinitive (content of παρακαλοῦμεν)

→ progressive present

περισσεύω: 'overflow, abound'; the same verb as v.1 — love too must increase 'the more.'

μᾶλλον

more

comparative adverb (degree)

μᾶλλον: 'more'; the recurring 'all the more' (cf. v.1) — Christian love has no resting-place.

11 καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν,

and to aspire to live quietly and to mind your own affairs and to work with your own hands, just as we charged you,

COORDINATE EXHORTATION (SPECIFICS) καὶ Love overflows into orderly living: three coordinate infinitives — be quiet, mind one's own business, work with one's hands — countering idleness already brewing.

καὶ

and

coordinating conjunction

φιλοτιμεῖσθαι

to aspire

Pres Mid Inf · φιλοτιμέομαι

infinitive (coordinate w/ περισεύειν)

→ customary present

φιλοτιμέομαι: lit. 'love honor, be ambitious'; here a deliberate paradox — 'make it your ambition to be unambitious,' to live quietly.

ἡσυχάζειν

to live quietly

Pres Act Inf · ἡσυχάζω

complementary infinitive (of φιλοτιμεῖσθαι)

→ customary present

ἡσυχάζω: 'be quiet, be at rest'; a settled, undisturbing life — not withdrawal but freedom from meddling restlessness.

καὶ

and

coordinating conjunction

πράσσειν

to mind/do

Pres Act Inf · πράσσω

complementary infinitive (coordinate)

→ customary present

πράσσω: 'do, practice, attend to'; with τὰ ἴδια, 'attend to one's own affairs' — a Greek proverb for minding one's own business.

τὰ

the

Accusative

article (substantizes adjective)

ἴδια

own things

Accusative

direct object (substantival adjective)

ἴδιος: 'one's own'; τὰ ἴδια = 'one's own affairs,' the proper sphere of attention versus busybodying.

καὶ

and

coordinating conjunction

ἐργάζεσθαι

to work

Pres Mid Inf · ἐργάζομαι

complementary infinitive (coordinate)

→ customary present

ἐργάζομαι: 'work, labor'; honest manual work as the antidote to dependence and idleness (cf. 2 Thess 3:10–12).

ταῖς

the

Dative

article

ἰδίαις

your own

Dative

attributive adjective

ἴδιος: 'one's own'; 'your own hands' — self-supporting labor, dignified and independent.

χερσὶν

hands

Dative

dat. of instrument/means

χεῖρ: 'hand'; manual labor, esteemed in Paul's own example (cf. 2:9).

ὑμῶν

your

Genitive

genitive of possession

καθώς

just as

comparative conjunction

ὑμῖν

you

Dative

indirect object

παρηγγείλαμεν

we charged

Aor Act Indic 1 Pl · παραγγέλλω

verb (comparative clause)

→ constative aorist

παρηγγέλλω: 'command, charge' (cf. the noun in v.2); again the exhortation reaches back to the founding instruction.

12 ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρείαν ἔχητε.

so that you may walk properly toward those outside and may have need of nothing.

PURPOSE ἵνα The aim of the quiet, working life: a seemly witness before outsiders and freedom from dependence — credibility and self-sufficiency for the gospel's sake.

ἵνα

so that

conjunction (purpose)

περιπατῆτε

you may walk

Pres Act Subj 2 Pl · περιπατέω

subjunctive (purpose clause)

→ customary present

περιπατέω: 'walk, conduct oneself'; the ethical 'walk' (cf. v.1) now directed outward, toward public reputation.

εὐσχημόνως

properly

adverb of manner

εὐσχημόνως: 'becomingly, decently' (εὖ + σχῆμα); with outward propriety that commends the faith to observers.

πρὸς

toward

preposition + accusative (relation)

τούς

those

Accusative

article (substantizes adverb)

ἔξω

outside

adverb (substantized: outsiders)

ἔξω: 'outside'; οἱ ἔξω = 'those outside (the church),' non-believers (cf. 1 Cor 5:12; Col 4:5).

καὶ

and

coordinating conjunction

μηδενός

of nothing

Genitive

objective genitive (object of need)

μηδείς: 'no one, nothing'; masculine/neuter — 'of no one/nothing,' i.e. dependent on none.

χρείαν

need

Accusative

direct object of ἔχητε

χρεία: 'need'; here the goal of self-supporting work — to be a burden to none.

ἔχητε

you may have

Pres Act Subj 2 Pl · ἔχω

subjunctive (purpose clause, coordinate)

→ stative present

ἔχω: 'have'; in χρείαν ἔχειν, 'have need' — the dignified independence of honest labor.

13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπηῖσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

Now we do not want you to be ignorant, brothers, concerning those who are asleep, so that you may not grieve as also the rest who have no hope.

NEW TOPIC (DISCLOSURE FORMULA) δὲ The 'we do not want you ignorant' disclosure opens the eschatological section: the grief over deceased believers is met not by stoicism but by hope.

Οὐ

not

negative particle

Θέλομεν

we want

Pres Act Indic 1 Pl · θέλω

main verb

→ customary present

θέλω: 'wish, want'; οὐ θέλομεν ὑμᾶς ἄγνοεῖν is a Pauline disclosure formula introducing important teaching (cf. Rom 11:25; 1 Cor 12:1).

δὲ

now

transitional conjunction

ὑμᾶς

you

Accusative

accusative subject of infinitive

ἄγνοεῖν

to be ignorant

Pres Act Inf · ἀγνοέω

complementary infinitive (of θέλομεν)

→ stative present

ἀγνοέω: 'not know, be ignorant'; the thing they lack knowledge of follows in περί.

ἀδελφοί

brothers

Vocative

vocative of direct address

περὶ

concerning

preposition + genitive (reference)

τῶν

those

Genitive

article (substantizes ptc.)

κοιμωμένων

who are asleep

Pres Mid Ptc · Gen Pl Masc · κοιμάομαι

substantival participle (object of περί)

→ progressive present

κοιμάομαι: 'fall asleep, sleep'; a tender euphemism for the death of believers — sleep implies awakening (cf. v.16).

ἵνα

so that

conjunction (purpose)

μὴ

not

negative particle (with subjunctive)

λυπῆσθε

you may grieve

Pres Mid Subj 2 Pl · λυπέω

subjunctive (negative purpose)

→ progressive present

λυπέω: 'grieve, be sorrowful'; the issue is not grief itself but hopeless grief — the kind that has no resurrection.

<p>καθώς</p> <p>as</p> <p><i>comparative conjunction</i></p>	<p>καὶ</p> <p>also</p> <p><i>adjunctive kai</i></p>	<p>οἱ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>	<p>λοιποὶ</p> <p>rest</p> <p>Nominative</p> <p><i>subject of comparison (substantival adj.)</i></p> <p>λοιπός: 'remaining, rest'; οἱ λοιποὶ = 'the others,' the unbelieving world without resurrection hope.</p>
<p>οἱ</p> <p>the (ones)</p> <p>Nominative</p> <p><i>article (substantizes ptc.)</i></p>	<p>μὴ</p> <p>not</p> <p><i>negative particle (with participle)</i></p>	<p>ἔχοντες</p> <p>having</p> <p>Pres Act Ptc · Nom Pl Masc · ἔχω</p> <p><i>attributive participle (describes λοιποὶ)</i></p> <p>→ stative present</p> <p>ἔχω: 'have'; 'those not having hope' — the defining lack of the pagan world (cf. Eph 2:12).</p>	<p>ἐλπίδα</p> <p>hope</p> <p>Accusative</p> <p><i>direct object of ἔχοντες</i></p> <p>ἐλπίς: 'hope'; the confident expectation of resurrection, the very thing Christian faith supplies.</p>

14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

For if we believe that Jesus died and rose, so also God will bring with him, through Jesus, those who have fallen asleep.

GROUND (THE CREED AS BASIS OF HOPE) **γὰρ** The doctrinal foundation: the death-and-resurrection of Jesus, confessed by all, guarantees that God will likewise raise and bring the dead believers.

εἰ

if

conjunction (1st-class condition, assumed true)

εἰ: 'if'; with the indicative πιστεύομεν, a first-class condition — 'since we do believe.'

γὰρ

for

explanatory conjunction

πιστεύομεν

we believe

Pres Act Indic 1 Pl · πιστεύω

verb (protasis)

→ customary present

πιστεύω: 'believe, trust'; the shared confession that grounds the inference.

ὅτι

that

conjunction (content of belief)

Ἰησοῦς

Jesus

Nominative

subject (ὄτι clause)

Ἰησοῦς: 'Jesus'; the human name, fitting in a clause about his death and rising.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

verb (ὄτι clause)

→ constative aorist

ἀποθνήσκω: 'die'; the first member of the primitive creed (cf. 1 Cor 15:3).

καὶ

and

coordinating conjunction

ἀνέστη

rose

Aor Act Indic 3 Sg · ἀνίστημι

verb (ὄτι clause, coordinate)

→ constative aorist

ἀνίστημι: 'rise, stand up'; intransitive aorist — Jesus rose; note Paul uses the active 'rose,' not only 'was raised.'

οὕτως

so

adverb (correlative, introduces apodosis)

οὕτως: 'thus, so'; draws the parallel — as with Jesus, so with his own.

καὶ

also

adjunctive καί

ὁ

the

Nominative

article

θεός

God

Nominative

subject (apodosis)

θεός: 'God'; the Father is the agent who will bring the dead — divine action answering the creed.

τούς

those

Accusative

article (substantizes ptc.)

κοιμηθέντας

who have fallen asleep

Aor Pass Ptc · Acc Pl Masc · κοιμάομαι

substantival participle (object of ἄξει)

→ constative aorist

κοιμάομαι: 'fall asleep (die)'; aorist passive of the completed event — those who have died in Christ.

διὰ

through

preposition + genitive (agency/mediation)

διὰ τοῦ Ἰησοῦ: construed either with 'fallen asleep through Jesus' (died as believers) or 'will bring through Jesus' — the latter widely preferred.

τοῦ

the

Genitive

article

Ἰησοῦ

Jesus

Genitive

object of *διά* (mediator)

ἄξει

will bring

Fut Act Indic 3 Sg · ἄγω

main verb (apodosis)

→ predictive future

ἄγω: 'lead, bring'; God will bring the departed in Jesus' train at the parousia — they are not lost but gathered.

σύν

with

preposition + dative (association)

σύν: 'together with'; the keynote preposition of vv.14–17 — believers' destiny is 'with' Christ and 'with' one another.

αὐτῷ

him

Dative

object of *σύν* (association)

15 Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·

For this we say to you by a word of the Lord, that we who are alive, who remain until the coming of the Lord, will by no means precede those who have fallen asleep;

AUTHORITATIVE EXPLANATION **γὰρ** Paul grounds the comfort in 'a word of the Lord': the living at the parousia will have no advantage over — will not outstrip — the dead in Christ.

Τοῦτο

this

Accusative

direct object (forward-pointing)

οὗτος: 'this'; cataphoric, pointing to the ὅτι clause that follows.

γὰρ

for

explanatory conjunction

ὑμῖν

to you

Dative

indirect object

λέγομεν

we say

Pres Act Indic 1 Pl · λέγω

main verb

→ customary present

λέγω: 'say, tell'; the present of solemn declaration of authoritative teaching.

ἐν

by

preposition + dative (means/authority)

λόγῳ

a word

Dative

dat. of means (basis of the claim)

λόγος: 'word, saying'; 'a word of the Lord' — either a dominical saying or a prophetic revelation, lending divine authority.

κυρίου

of the Lord

Genitive

genitive of source/author

κύριος: 'Lord'; the source of the word — the teaching is Christ's own, not Paul's opinion.

ὅτι

that

conjunction (content of λέγομεν)

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἡμεῖς: 'we'; Paul includes himself among 'the living,' though without dogmatizing the timing — a hope, not a calendar.

οἱ

the (ones)

Nominative

article (substantizes ptc.)

ζῶντες

living

Pres Act Ptc · Nom Pl Masc · ζάω

substantival participle (apposition to ἡμεῖς)

→ progressive present

ζάω: 'live, be alive'; 'we the living' — those surviving to the parousia.

οἱ

the (ones)

Nominative

article (substantizes ptc.)

περιλειπόμενοι

who remain

Pres Pass Ptc · Nom Pl Masc ·

περιλείπομαι

substantival participle (apposition)

→ progressive present

περιλείπομαι: 'be left over, remain'; those 'left behind' alive until the coming — a near-synonymous reinforcement of ζῶντες.

εἰς

until

preposition + accusative (temporal goal)

τὴν

the

Accusative

article

παρουσίαν

coming

Accusative

object of εἰς (temporal goal)

παρουσία: 'arrival, presence'; the technical term for Christ's royal advent — used of an emperor's state visit.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

possessive/subjective genitive

οὐ

not

negative particle (with μή = emphatic)

μή

by no means

negative particle (οὐ μή emphatic negation)

οὐ μή: the strongest negation in Greek
— 'certainly not, by no means'; the
living gain no priority over the dead.

φθάσωμεν

precede

Aor Act Subj 1 Pl · φθάνω

subjunctive (emphatic future negation)

→ constative aorist

φθάνω: 'come before, precede, anticipate'; the living will not outstrip or get there ahead of the dead.

τούς

those

Accusative

article (substantizes ptc.)

κοιμηθέντας

who have fallen asleep

Aor Pass Ptc · Acc Pl Masc · κοιμάομαι

substantival participle (object of φθάσωμεν)

→ constative aorist

κοιμάομαι: 'fall asleep (die)'; the departed believers, who lose nothing by having died first.

16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,

because the Lord himself, with a cry of command, with the voice of an archangel and with the trumpet of God, will descend from heaven, and the dead in Christ will rise first;

EXPLANATION (THE MANNER OF THE PAROUSIA) **ὅτι** The reason the dead are not disadvantaged: the Lord's descent is heralded by command, archangel's voice, and God's trumpet, and the dead in Christ rise first of all.

ὅτι

because

causal conjunction

ὅτι: 'because'; grounds v.15 — the dead will not be left behind because of the sequence now described.

αὐτός

himself

Nominative

intensive pronoun (with ὁ κύριος)

αὐτός: 'himself'; emphatic — 'the Lord himself' will come in person, not merely send.

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

ἐν

with

preposition + dative (attendant circumstance)

κελεύσῃ

a cry of command

Dative

dat. of attendant circumstance

κέλευσμα: 'shout of command' (NT hapax); a commander's or coxswain's rallying cry — the summons that raises the dead.

ἐν

with

preposition + dative (attendant circumstance)

φωνῇ

the voice

Dative

dat. of attendant circumstance

φωνή: 'voice, sound'; the archangel's voice — part of the threefold heavenly heralding.

ἀρχαγγέλου

of an archangel

Genitive

genitive of source/possession

ἀρχάγγελος: 'chief angel' (ἀρχή + ἄγγελος); the highest order of angels (cf. Michael, Jude 9) accompanying the advent.

καὶ

and

coordinating conjunction

ἐν

with

preposition + dative (attendant circumstance)

σάλπιγγι

the trumpet

Dative

dat. of attendant circumstance

σάλπιγξ: 'trumpet'; the eschatological trumpet signaling God's decisive intervention (cf. 1 Cor 15:52; Exod 19:16).

θεοῦ

of God

Genitive

genitive of source/possession

θεός: 'God'; 'the trumpet of God' — divine in origin and authority, the signal of the end.

καταβήσεται

will descend

Fut Mid Indic 3 Sg · καταβαίνω

main verb

→ predictive future

καταβαίνω: 'come down, descend'; the Lord's bodily descent from heaven — answering the ascent of Acts 1:11.

ἀπ'

from

preposition + genitive (source)

οὐρανοῦ

heaven

Genitive

object of ἀπό (source)

οὐρανός: 'heaven, sky'; the point of departure of the descending Lord.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>νεκροὶ dead Nominative <i>subject (substantival adjective)</i> νεκρός: 'dead (one)'; here 'the dead in Christ,' the believing departed.</p>	<p>ἐν in <i>preposition + dative (incorporation)</i> ἐν Χριστῷ: 'in Christ'; the union that defines them even in death — they die and rise as Christ's own.</p>
<p>Χριστῷ Christ Dative <i>dat. of sphere/incorporation</i></p>	<p>ἀναστήσονται will rise Fut Mid Indic 3 Pl · ἀνίστημι <i>main verb (coordinate)</i> → <i>predictive future</i> ἀνίστημι: 'rise'; their bodily resurrection — the same verb used of Jesus' rising in v.14.</p>	<p>πρῶτον first <i>adverb (sequence)</i> πρῶτον: 'first'; the dead rise first — the very priority that dissolves the Thessalonians' fear (cf. v.15).</p>	

17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἔσόμεθα.

then we who are alive, who remain, will be caught up together with them in the clouds to meet the Lord in the air; and so we will always be with the Lord.

SEQUENCE (THE CLIMAX) **ἔπειτα** The sequel and climax: living and raised together are snatched up to meet the descending Lord — and the abiding result, 'always with the Lord,' is the heart of the comfort.

ἔπειτα

then

adverb (temporal sequence)

ἔπειτα: 'thereupon, next'; marks the next stage after the resurrection of the dead — a sequence, not a long interval.

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

οἱ

the (ones)

Nominative

article (substantizes ptc.)

ζῶντες

living

Pres Act Ptc · Nom Pl Masc · ζάω

substantival participle (apposition to ἡμεῖς)

→ progressive present

ζάω: 'live'; the phrase of v.15 repeated, binding the two verses into one sequence.

οἱ

the (ones)

Nominative

article (substantizes ptc.)

περιλειπόμενοι

who remain

Pres Pass Ptc · Nom Pl Masc ·

περιλείπομαι

substantival participle (apposition)

→ progressive present

περιλείπομαι: 'be left, remain'; again echoing v.15.

ἅμα

together

adverb (with σύν: simultaneity/union)

ἅμα: 'at the same time, together'; with σύν αὐτοῖς it stresses the simultaneous, joint gathering — living and dead together.

σύν

with

preposition + dative (association)

σύν: 'with'; the reunion — the living are caught up together 'with them,' the raised dead.

αὐτοῖς

them

Dative

object of σύν (the raised dead)

ἀρπαγησόμεθα

we will be caught up

Fut Pass Indic 1 Pl · ἀρπάζω

main verb

→ predictive future

ἀρπάζω: 'seize, snatch, carry off (suddenly)'; the source of 'rapture' (Lat. rapere) — a sudden, forcible catching-up by God.

ἐν

in

preposition + dative (place/means)

νεφέλαις

clouds

Dative

dat. of place/means

νεφέλη: 'cloud'; the cloud of theophany and the Son of Man's coming (Dan 7:13; Acts 1:9) — the vehicle of the gathering.

<p>εἰς to <i>preposition + accusative (purpose/goal)</i></p>	<p>ἀπάντησιν meeting Accusative <i>object of εἰς (purpose)</i></p> <p>ἀπάντησις: 'meeting'; often the formal going-out of citizens to welcome a visiting dignitary and escort him in — fitting the παρουσία imagery.</p>	<p>τοῦ of the Genitive article</p>	<p>κυρίου Lord Genitive <i>objective genitive (the one met)</i></p>
<p>εἰς in <i>preposition + accusative (place)</i></p>	<p>ἀέρα air Accusative <i>object of εἰς (place of meeting)</i></p> <p>ἀήρ: 'air'; the lower atmosphere — the meeting-place between earth and heaven where the Lord is met.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οὕτως so <i>adverb (result/manner)</i></p> <p>οὕτως: 'thus, in this way'; introduces the abiding outcome — the real point of the whole passage.</p>
<p>πάντοτε always <i>adverb (time)</i></p> <p>πάντοτε: 'always'; the unbroken permanence of the union — no further parting.</p>	<p>σὺν with <i>preposition + dative (association)</i></p> <p>σὺν: 'with'; the climactic 'with the Lord' — the essence of Christian hope, surpassing all questions of timing.</p>	<p>κυρίῳ the Lord Dative <i>object of σὺν (association)</i></p>	<p>ἔσόμεθα we will be Fut Mid Indic 1 Pl · εἰμί <i>main verb (result clause)</i></p> <p>→ predictive future</p> <p>εἰμί: 'be, exist'; the future of unbroken being-with — the consummation of salvation.</p>

18 Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

Therefore comfort one another with these words.

RESULT / APPLICATION Ὡστε The pastoral upshot: the doctrine of the παρουσία is given not to satisfy curiosity but to console — they are to comfort one another with this very teaching.

<p>ὥστε therefore <i>inferential conjunction (result)</i></p> <p>ὥστε: 'so that, therefore'; with the imperative it draws the practical consequence from the foregoing teaching.</p>	<p>παρακαλεῖτε comfort Pres Act Impv 2 Pl · παρακαλέω <i>imperative (exhortation)</i></p> <p>→ <i>customary present (ongoing command)</i></p> <p>παρακαλέω: 'comfort, encourage, exhort'; here the consoling sense — mutual comfort grounded in resurrection hope.</p>	<p>ἀλλήλους one another Accusative <i>direct object (reciprocal pronoun)</i></p> <p>ἀλλήλων: 'one another'; the comfort is a community task, not merely apostolic — mutual ministry of hope.</p>	<p>ἐν with <i>preposition + dative (means)</i></p>
<p>τοῖς the Dative <i>article</i></p>	<p>λόγοις words Dative <i>dat. of means (instrument of comfort)</i></p> <p>λόγος: 'word'; 'these words' — the very teaching of vv.13–17 is the instrument of comfort.</p>	<p>τούτοις these Dative <i>demonstrative (attributive)</i></p> <p>οὗτος: 'these'; anaphoric — pointing back to the words just spoken about the parousia.</p>	

On the text. The Greek follows the standard critical text of 1 Thessalonians 4, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few places carry interpretive or text-critical weight: at v.1 the printed text includes καθὼς καὶ περιπατεῖτε ('as indeed you are walking'), present in the main editions though absent from some witnesses; at v.8 the printed participle is the present διδόντα ('gives,' NA28/SBLGNT) rather than the aorist δόντα of some witnesses; at v.11 the editions read ἰδίας ('your own') before χειρῶν, which a few witnesses omit. The chapter has 18 verses; none is legitimately omitted by the critical text.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.