

Some Notes on the Information Structure and Discourse Features of 1 Thessalonians

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INTRODUCTION

I use the notes in this file during the second half of ‘Discourse for Translation’ workshops run by SIL International. During the first half of each workshop, participants learn about information structure (NARR0.1—see below) and discourse features of natural languages that are of particular relevance to Bible translation.

The materials used to teach these features (NARR and NonNarr) are available online (see below for details) and are an essential prerequisite to understanding the terminology used in these notes. Whenever you see a reference to ‘NARR’ or to ‘NonNarr’ in these notes, I recommend that you look up the relevant section, so that you can understand how I am using the term concerned. For instance, if you turn to NARR0.1, which refers to sec. 0.1 of the self-instruction materials on narrative discourse analysis, you will find a definition of the term ‘information structure’ (“the interaction of sentences and their contexts”—Lambrecht 1994:9). Similarly, you will encounter a reference on p. 3 to NonNarr8.5, which refers to sec. 8.5 of the self-instruction materials on non-narrative discourse analysis and gives examples of *inclusio* structures.

The file begins with a two-page overview of 1 Thessalonians. This compares how *Translator’s Notes (TrNotes)* and the *UBS Handbook (UBS)* divide the letter and evaluates them. The rest of the document contains flow-charts of the argument structure of each sub-section, together with comments on the information structure and discourse features of each verse. The notes on chapters 4 and 5 also include translation suggestions, a number of which address issues related especially to verb-final languages.

It is my prayer that these notes will be a helpful tool for all who exegete and translate this book into the heart language of a people group for whom Christ died and rose again.

References

- Lambrecht, Knud. 1994. *Information Structure and Sentence Form: Topic, Focus, and the Mental Representation of Discourse Referents*. New York: Cambridge University Press.
- NARR: Levinsohn, Stephen H. 2008a. *Self-Instruction Materials on Narrative Discourse Analysis*. Online at <http://levinsohn.noadsfree.com>.
- NonNarr: Levinsohn, Stephen H. 2008b. *Self-Instruction Materials on Non-Narrative Discourse Analysis*. Online at <http://levinsohn.noadsfree.com>.

Outline of 1 Thessalonians

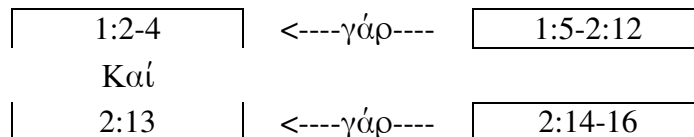
(The Outline in *Translator's Notes* [*TrNotes*] is aligned to the left and is in Times New Roman font.

The Outline in the *UBS Handbook* is aligned to the right and is in Arial font.)

- 1:1 Paul greeted the believers in the town of Thessalonica Greeting
- A. The evangelists and the Thessalonians (1:2-3:13)**
- 1:2*-10 Paul thanked God for the way that the Thessalonians had believed the gospel and continued to obey God A1. The life and faith of the Thessalonians
- 2:1*-12 Paul reminded the Thessalonians about his visit to them A2. Paul's work in Thessalonica
- 2:13-16 Paul again thanked God for the way the Thessalonians had accepted the gospel
A3. After Paul left Thessalonica
A4. Paul's desire to visit Thessalonica again (2:17–3:13)
- 2:17*-3:5 Paul explained that he had wanted very much to visit the Thessalonians again
- 3:6*-13 Timothy had visited the Thessalonians and brought Paul an encouraging report
- B. Calls to action (4:1-5:28)**
- 4:1*-12 Paul reminded the Thessalonians how to behave in a way that would please God
B1. Introduction (4.1–2)
B2. Sex (4.3–8)
B3. Brotherly love (4.9–12)
- 4:13*-5:11 Paul taught about when the Lord Jesus would return
B4. The Lord's coming (4.13–18)
B5. Be ready for the Lord's coming (5.1–11)
- 5:12*-22 Paul gave more instructions about how to please God B6. Life in the community
- 5:23-28 Paul prayed that God would bless the Thessalonians B7. Final instructions and greetings
- (* indicates the presence of a title in the NIV. GNB does not have a title at 3:6, but does have one at 5:1.)

Significant differences and observations

1. The above outline hides the unity of 1:2-2:16, which is reflected in the presence of *γάρ* *for* at the start of each section and sub-section (1:8-10, 2:1-8, 2:9-12), and of *καί* *and* at 2:13. The overall theme of 1:2-2:16 is thanksgiving to God. The first THESES on this theme are presented in 1:2-4. Thereafter, all the material from 1:5-2:12 is supportive in nature. *Καί* then introduces a further THESIS on the theme of thanksgiving (2:13).



2. *UBS* (and *GNB*) group together 2:17-3:13, whereas *TrNotes* (and *NIV*) introduce an additional division at 3:6. There is support for both analyses.

- An *inclusio* is formed by 'no longer enduring ... sent' (3:1) and 'no longer bearing sent' (5)—see NonNarr8.5). The point of departure and development marker Ἄρτι δὲ 'But now' (6) can also be cited as support for a boundary (NonNarr8.2-3).
- On the other hand, there is a thematic unity between Paul sending Timothy to determine the situation in Thessalonica (3:1-5) and Timothy's report on his return (6ff).

3. *TrNotes* groups together 4:1-12, whereas *UBS* introduces additional divisions at 4:3 and 4:9.

a) In 4:3, γάρ *for* indicates that the following verses support 1-2 and, in fact, they give the content of the *instructions we gave you* (2) that the Thessalonians *should do ... more and more* (1). This implies that no thematic break occurs between 2 and 3.

b) 4:9 begins with the point of departure and development marker Περί δὲ τῆς φιλαδελφίας *Now concerning brotherly love*, which provide good support for a boundary.

However, there is a possible *inclusio* in 11-12 with 1-2 involving the repetition of *walk* and *charge*.

4. *TrNotes* groups together 4:13-5:11, whereas *UBS* (and *GNB*) introduce an additional division at 5:1.

5:1 begins with the point of departure and development marker Περί δὲ τῶν χρόνων καὶ τῶν καιρῶν *Now concerning the times and the seasons*, as well as the vocative ἀδελφοί *brothers* (NonNarr8.9).

The combination of these features provides good support for a boundary.

At the same time, parts of 4:17-18 are repeated or alluded to in 5:10b-11 (e.g. *whether we are awake or asleep* and *Encourage each other*), which suggests an overall unity to 4:13-5:11.

Some Notes on the Information Structure and Discourse Features of 1 Thessalonians

1:1 Greeting

in God the father and the Lord Jesus Christ (ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ). It is normal in Greek for referents to be introduced without the article (*DFNTG* 150).

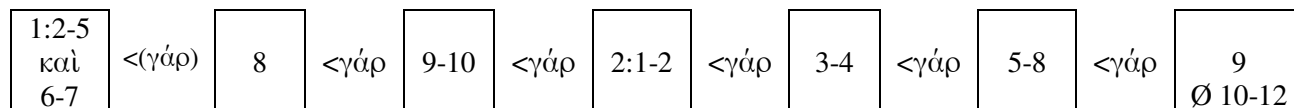
Grace to you and peace (χάρις ὑμῖν καὶ εἰρήνη). It is normal in Greek for the first part of a co-ordinative focal constituent to begin a proposition and be separated from the second part by the verb or another constituent (*DFNTG* 57f).¹ There is no need for the Greek order to be reproduced in languages where such an order is marked (e.g. English!).

1:2-3:13 The evangelists and the Thessalonians

1:2-10 Thanksgiving for the life and faith of the Thessalonians

The main *THESES* of this section, which really extends to 2:16 (see above), is thanksgiving to God for the Thessalonians, and for the clear evidence that He has chosen them (see further on 1:4). You may wish to reflect this in the title.

As noted above, the first *THESES* on this theme are presented in 1:2-4. Thereafter, all the material from 1:5-2:12 is supportive in nature. This is represented in the following flow chart (the internal details of 2:3-4 and 2:5-8 are omitted; 2:10-12 ‘constitute an emphatic summary of’ 2:1-9—*UBS*).



1:2b-4. These **post-nuclear** participial clauses are NOT backgrounded with respect to the nuclear clause (*DFNTG* 185f). Rather, they expand on it. They all describe ongoing activities (2b, 3a) or states (4) (the first two are imperfective [present] participles; the third is in the perfect, as ‘knowing’ has a starting point).

If these clauses are translated as separate sentences, then an **associative** connective might indicate that they all relate to the same situation (see further on 1:3).

¹ Contrast Morris 1991:37f, who says, ‘The word order is significant’.

1:2b *making mention* (μνείαν ποιούμενοι). Although μνείαν *mention* is preverbal, it is normal for it to precede the generic verb for ‘do’ (see also Rom. 1:9, Eph. 1:16, Philemon 4).

1:2b/3a *unceasingly* (ἀδιαλείπτως). If this adverb is part of 3a (see *TrNotes*), then it has been preposed to P2 for focal prominence, probably for emphasis (Non-Narr4.3.2, 5.2.1) (one would not expect the authors to be remembering the addressees so often).

1:3a *remembering your work...* (μνημονεύοντες ὑμῶν τοῦ ἔργου...). As noted above, this is a post-nuclear participial clause. By introducing the verse with ‘For’, TEV treats it as ‘the reason why they thank God’ (Blight 1989:13). The THESIS of 2-3 then becomes 2a or 2a-b, with 3 as support for this THESIS. Although this interpretation enjoys widespread commentary support, the effect of using ‘for’ is to background what Paul remembered about the Thessalonians in relation to his giving thanks for them.

In contrast, NLT treats the final constituent of 3 (ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν *before our God and Father*) as a point of departure by renewal for the whole verse: ‘As we talk to our God and Father about you’. This has the effect of treating 3 as a distinct point from 2. As I note above, though, the participles of 2b-4 present material that expands on 2a, rather than making distinct points.

The preposing of the pronominal genitive ὑμῶν (*your*) within the object reflects the fact that ‘you’ is topical. It may also give prominence to the rest of the constituent (τοῦ ἔργου ‘the work’...) (*DFNTG* 64).

‘Paul is remembering how the Thessalonians responded to his preaching. Consequently, most of the concepts he speaks of are activated with the article (e.g. ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος (*lit.* your **the** work of **the** faith and **the** labour of **the** love and **the** endurance of **the** hope—1:3)’ (NonNarr6.1.3).

1:4 *knowing, brothers beloved by God, your election* (εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ [τοῦ] θεοῦ, τὴν ἐκλογὴν ὑμῶν). Although *TrNotes* treats 4 as the beginning of a new paragraph, this is the third of the participial clauses that relate back to *we give thanks* (2a).

brothers beloved by God (ἀδελφοὶ ἠγαπημένοι ὑπὸ [τοῦ] θεοῦ). *TrNotes* says, ‘You should put this [vocative] in the natural position in the sentence for your language’. However, when occurring between the verb and its object in 1 Thessalonians, vocatives appear to be used as a rhetorical, slowing-down device to give prominence to the object, which then becomes thematic.² In 1:4, prominence is given to *your election* (τὴν ἐκλογὴν ὑμῶν), and evidence of the Thessalonians’ election is given in the following verses. This in turn implies that 4 is the main THESIS of the section (see above).

beloved (ἠγαπημένοι) is a perfect participle.

by God (ὑπὸ [τοῦ] θεοῦ). If the variant that lacks the article is followed, this gives focal prominence to God (NonNarr6.1.3).

If *beloved by God* is translated with a verb in a co-ordinative relation with a verbalisation of *your election* (e.g. ‘brothers who are loved and **also** chosen by God’), then make sure that *chosen* is given prominence (e.g. by adding ‘also’).

1:5a *because our message of the gospel* (ὅτι τὸ εὐαγγέλιον ἡμῶν).

The Greek connective ὅτι ‘that, because’ is an **interpretive use** marker (NonNarr3.5.3), showing that what follows relates back to and interprets something that has already been said or implied. In this instance, 5ff give (realis) evidence of ‘your election’ (4).

our message of the gospel (τὸ εὐαγγέλιον ἡμῶν). The pre-verbal subject (i.e., in P1—NonNarr4.3.2) signals a switch of topic from *we* (the subject of each of the verbs in 2-4).

1:5a *but* (ἀλλὰ). The normal countering connective when a negative constituent or proposition is followed by a positive one (NonNarr3.2.2). Also in 1:8.

² See the *UBS* comment about *brothers* in 2:1, which is cited below.

with the Holy Spirit (ἐν πνεύματι ἁγίῳ). The lack of the article is consistent with the referent being given focal prominence (NonNarr6.1.3).³ The same comment applies to 6b.

1:6a *and you became imitators of us and of the Lord* (καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου). The conjunction καὶ (*and*) adds or associates what follows with the context (see the *TrNotes* comment, ‘Like 1:5, this sentence connects to 1:4’).

you (ὑμεῖς). The pre-verbal subject signals a switch of topic from our message of the gospel (5).⁴

imitators of us and of the Lord (μιμηταὶ ἡμῶν ... καὶ τοῦ κυρίου). As noted in connection with 1:1, it is normal in Greek for the first part of a co-ordinative focal constituent to precede the verb and for the second part to follow it.

1:6b *having received the Word in much affliction with joy of the Holy Spirit* (δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου). A post-nuclear participial clause which ‘specifies in what way they became imitators’ (Blight p. 23). It is NOT backgrounded with respect to 6a (see discussion of 1:2b-4).

with joy of the Holy Spirit (μετὰ χαρᾶς πνεύματος ἁγίου). The absence of the article gives focal prominence to the Holy Spirit, since He was activated in 4.

1:7 *so that* (ὥστε). ‘This verse expresses the result of which the reason has just been given’ (*UBS*). Also in 8d. (Achaia is ‘here’. since Paul is writing from Corinth, which in Achaia, whereas Macedonia is ‘close to hearer’.)

1:8a *For from you* (ἀφ’ ὑμῶν γὰρ).

For (γὰρ). This conjunction indicates that the following material supports or strengthens the previous assertion, without indicating a specific logical relation (NonNarr3.5.3). ‘In 1:7, Paul explained that the Thessalonians had become a model for other believers. In this verse he explained how that happened.’ (*TrNotes*)⁵

from you (ἀφ’ ὑμῶν). Preposed as a point of departure by renewal (see ὑμεῖς *you*—6a).⁶ Such points of departure typically introduce a **different** point about the same topic (see *DFNTG* 13). *You* not only became *imitators of us and of the Lord* (6); *from you* has also sounded out everywhere *the word of the Lord*.

1:8b *in every place your faith in God has become known* (ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελέλυθεν). The (chiastic) order of constituents reflects the fact that this proposition has Identificational articulation (NonNarr2.1). The focal constituent ἐν παντὶ τόπῳ *in every place* (an instance of ‘expanding focus’—NARR4.4) begins the proposition in P2, and is followed by a nominal constituent which is part of the presupposition (*your faith in God has become known in X*).⁷

1:8d *have no need* (μὴ χρεῖαν ἔχειν). Although χρεῖαν *need* is preverbal, it frequently precedes the generic verb for ‘have’.⁸ Nevertheless, the context does suggest that it is focal and prominent.

1:9-10 *For* (γὰρ). ‘This gives the reason why Paul and his companions did not need to tell people about the Thessalonians’ faith (1:8d)’ (*TrNotes*).

³ This comment assumes that, because God the Father and the Lord Jesus Christ have already been activated, the Holy Spirit is now an accessible referent.

⁴ This is how ‘The change of focus is marked by an emphatic pronoun: “as for you...”’ (*UBS*) should be understood.

⁵ Morris (p. 50) notes that NIV does not translate γὰρ. He then observes (fn. 42), ‘Now it is of course true that on occasion γὰρ may legitimately be omitted... but it can scarcely be disputed that modern translators [into English] take this too far and in doing so rob their readers of access to a Pauline distinctive’.

⁶ This is how ‘**From you** in Greek comes at the beginning of the verse and is thus emphatic’ (*UBS*) should be understood.

⁷ Since *in God* is not focal, the article occurs (Morris’ footnote [p. 51, fn. 47] misses the point).

⁸ Χρεῖαν precedes ἔχειν 34 times in the Greek New Testament. The only exceptions I found were in Luke 22:71, John 13:10, Heb. 10:36 and Rev. 22:5.

1:9a *they themselves report concerning us* (αὐτοὶ ... περὶ ἡμῶν ἀπαγγέλλουσιν).

they themselves (αὐτοὶ). Preposed to P2 for focal prominence; *they themselves* contrast with *we* (8d—see Morris p. 52, fn. 48). However, the additional preposing of the topical περὶ ἡμῶν *concerning us* suggests that the preposing of αὐτοὶ *themselves* is for ‘emphatic’ prominence (*UBS*). In other words, Paul wouldn’t have expected these people to be reporting ‘what kind of reception you gave us’ (*TrNotes*).

1:9b *to God from idols* (πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων). The order of constituents is consistent with the Principle of Natural Information Flow; *to God* is established information, whereas *from idols* is non-established information, so is the ‘dominant focal constituent’ (DFE—NARR4.2.4, NonNarr5.3).

1:9c *a living and true God* (θεῷ ζῶντι καὶ ἀληθινῷ). According to Morris (p. 53), Paul is here describing ‘the nature rather than the person of God’ (*living and true*), hence the lack of an article. The article could also be omitted to give focal prominence to God (NonNarr6.1.3).

1:10b *whom he raised from the dead* (ὃν ἤγειρεν ἐκ [τῶν] νεκρῶν). A **non-restrictive** relative clause (NARR10.3.2). Paul is NOT identifying which of God’s sons he is talking about!

2:1-12 Further grounds for thanksgiving: Paul's work in Thessalonica

Supporting evidence for the beginning of a new sub-unit at 2:1 includes the orienter οἴδατε *you know* (NonNarr8.10) and particularly the following vocative ἀδελφοί *brothers*, which is followed by ‘the introduction of an important new idea’ (*UBS*). ‘[T]he beginning of a new section is indicated also by a change of grammatical subject, marked by the emphatic **yourselves**. On the other hand, this new section is carefully linked with what precedes. Paul does this by repeating the rather unusual word **visit** (cf. 1.9),* and by using a link word translated “for” (*UBS*), which indicates that the following verses support what precedes.

*The presence of the article (τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς *the visit of us to you*) confirms that the reference is to the visit of 1:9 (NonNarr6.1.3).

2:1a *You yourselves* (Αὐτοὶ). The pre-verbal subject signals a switch of attention from *they themselves* (1:9).

As noted above, the presence of ἀδελφοί *brothers* after the orienter verb gives prominence to the new theme: *our visit to you* (τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς).

2:1b *that it was not in vain* (ὅτι οὐ κενὴ γέγονεν).

As in 1:5a, the interpretive use marker ὅτι *that* shows that what follows relates back to and interprets something that has already been said or implied. In this instance, it introduces what it was about *our visit to you* that was significant.

in vain (κενὴ) is preposed, following the negative particle οὐ, for focal prominence (*DFNTG* 49).

2:2a *But, having suffered and been shamefully treated, as you know, in Philippi* (ἀλλὰ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις).

But (ἀλλὰ). As in 1:5a, this is the default connective for marking a countering relation when the preceding proposition is negative. It is NOT ‘an emphatic’ *but* (*UBS*). See further below.

having suffered and been shamefully treated ... in Philippi (προπαθόντες καὶ ὑβρισθέντες ... ἐν Φιλίπποις). These are pre-nuclear participial clauses in Greek. *Having suffered and been shamefully treated ... in Philippi* forms the background to *we had courage in our God to declare to you the gospel of God in spite of great opposition* (2:2b).

I would expect the insertion between the verb and ἐν Φιλίπποις *in Philippi* of καθὼς οἴδατε *as you know* to be a rhetorical slowing-down device to give prominence to *in Philippi*. If such is the case, then *in Philippi* will be a foil (NonNarr5.2.1) to *to you* (2b), and it is ‘our’ unexpected behaviour in Thessalonica that is given prominence.

Concerning the countering connective *ἀλλὰ* *but*, *UBS* points out that 2b does not present the expected ‘statement about the success of Paul’s visit to Thessalonica’. If anything is countered, it is the expectation that, *having suffered and been shamefully treated in Philippi, we would have been very circumspect in our declaration of the Gospel of God.*

2:3-4 *For our appeal* (ἡ γὰρ παράκλησις ἡμῶν).

For (γὰρ) simply indicates that the following material supports what precedes (see discussion in *UBS* and *TrNotes*). This supportive material has two parts, which are associated together by *ἀλλὰ* (see comment on 1:5a): a negative part (v. 3) and a positive part (v. 4).

our appeal (ἡ παράκλησις ἡμῶν). Although the proposition lacks a verb, this initial constituent is probably a point of departure, marking the switch of topic from *our visit* (1).

2:4a *just as we have been approved by God to be entrusted with the message of the Gospel, so we speak* (καθὼς δεδοκιμάσαμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτως λαλοῦμεν). *TrNotes* translates this with a single clause: ‘we speak as men approved by God to be entrusted with the gospel’. The effect of left-dislocating the comparative clause (thereby making it a comparative point of departure) and following it by the pro-adverb οὕτως *so*, is to give οὕτως focal prominence.⁹

UBS state, ‘The Greek tense indicates that this did not happen once and for all, but that both the testing and the approval continue’. However, the perfect tense-aspect of *we have been approved* (δεδοκιμάσαμεθα) actually signals only a past action of approval with a resulting state of being approved.

(*So we speak* (οὕτως λαλοῦμεν) forms an *inclusio* with 2b, but 4b continues the same sentence, so I do not see any particular significance in its presence.)

2:4b *not as pleasing men but God* (οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ). *Men* (ἀνθρώποις) is preposed for focal prominence; it provides the foil for *God* (θεῷ). The reference to God lacks the article to give it focal prominence (NonNarr6.1.3).

2:5-8 *For* (γὰρ) again indicates that the following material supports what precedes. The first two parts (vv. 5-7a, which is negative and v. 7b-c, which is positive) are associated together by *ἀλλὰ*. A final part (v. 8) is introduced with οὕτως ‘thus’ (see discussion below).

2:5-6 *we never were either with words of flattery, as you know, or with a pretext for greed, as God is our witness...* (οὔτε ... ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας, θεὸς μάρτυς...).¹⁰

never is conveyed when ποτε then follows a negative (see also Eph. 5:29; 2 Pe. 1:10, 21).

never either with words of flattery ... or with a pretext for greed... (οὔτε ποτε ἐν λόγῳ κολακείας ἐγενήθημεν ... οὔτε ἐν προφάσει πλεονεξίας...). As in 1:6a, the focal constituent is co-ordinated, so the first part precedes the verb, whereas the other parts follow it.

God (θεὸς). As in 4, lacks the article to give it focal prominence (NonNarr6.1.3).

2:6a *praise from men* (ἐξ ἀνθρώπων δόξαν). *ἐξ ἀνθρώπων from men* is preposed for focal prominence (see comment on 4b).

2:6b/7a *to be a burden as apostles of Christ* (ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι). The most natural way to read the Greek is to associate this clause with what precedes. *But* (ἀλλὰ) (7b) then introduces the POSITIVE part of the negative - POSITIVE group of propositions that begins in 5.

a burden (ἐν βάρει—*lit.* with weight). Preposed for focal prominence.

⁹ The left-dislocation permits Paul first to affirm that they have been approved by God, before asserting that they spoke in the same way.

¹⁰ The verb ἐγενήθημεν *we became* is perfective (aorist), which ‘normally indicates a specific event’ (*UBS*). When a span of time (here, *never*) is stated in connection with a past tense verb, it is cross-linguistically normal to use the perfective.

apostles of Christ (Χριστοῦ ἀπόστολοι). The order of the words is marked. Usually, when this occurs, the genitive (here, Χριστοῦ *of Christ*) has been preposed for focal prominence. Here, however, *UBS* may well be right in asserting, ‘the word [for apostles] is emphatic’. In other words, ἀπόστολοι has been **postposed** for focal prominence.

2:7b-c *but* (ἀλλὰ). See comment on 1:5a.

2:7c *as if a nursing mother were tenderly caring for her own children* (ὡς ἐὰν τροφὸς θάλπη τὰ ἐαυτῆς τέκνα). **If** this clause begins 8 (see *UBS*), then it is a comparative point of departure. However, the presence in 8 of a pre-nuclear participial clause makes it unlikely that this clause should be analysed like the one in 2:4a (as left-dislocated followed by the pro-adverb οὕτως *so* for focal prominence).

Within the comparative clause, τροφὸς *nursing mother* is preposed, possibly for focal prominence, though the proposition looks like a comment about *nursing mother* as topic.

2:8a *so being affectionately desirous of you* (οὕτως ὁμειρόμενοι ὑμῶν).

So (οὕτως). *TrNotes* prefers to translate this word as ‘so much’. However, because it is preceded by a comparative clause, I would have expected it to mean ‘thus’.

being affectionately desirous of you (ὁμειρόμενοι ὑμῶν). A pre-nuclear participial clause, backgrounded with respect to 8b.

2:8d *because you became very dear to us* (διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε).

because, due to the fact that (διότι). ‘[A]n emphasis on the direct cause of the action is often conveyed’ by the preposition διὰ with an accusative (Porter 1992:150). ‘Direct cause’ perhaps also describes the function of διότι here as a subordinator (also in 18), but doesn’t fit well in 4:6. *Due to the fact that* captures the relation better. ‘In the context of a **past event**, a following aorist in a clause subordinated by διότι should often be translated into English with a **pluperfect** ... “due to the fact that (διότι) you **had** become so dear to us”’ (NonNarr3.5.3).

very dear (ἀγαπητοὶ). Preposed for focal prominence. The additional preposing of ἡμῖν *to us* implies that ἀγαπητοὶ is **emphasised**. The assertion of 8d seems to be much stronger than that of 8a.

2:9. Supporting evidence for the beginning of a new sub-unit here includes the orienter μνημονεύετε *you remember*¹¹ and the following vocative ἀδελφοί *brothers*, which introduces the ‘important new idea’ *our labour and toil* (τὸν κόπον ἡμῶν καὶ τὸν μόχθον). As in 2:1, the section is linked to what precedes by γὰρ *for*, which indicates that the following verses support what precedes. Furthermore, because it only extends over one verse (see comment on 10a), *TrNotes* prefers a paragraph break at 10.

2:9b *working night and day so as not to burden any of you* (νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν). The absence of a connector before this clause is consistent with an orienter – CONTENT relation with 9a (*DFNTG* 120).

Although this is a pre-nuclear participial clause, it is the focal part of the sentence; all the information in the nuclear clause (*we proclaimed to you the gospel of God* [ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ]) has already been established.

night and day (νυκτὸς καὶ ἡμέρας). Preposed for (emphatic) focal prominence (one would not expect apostles to work *night and day*) (NonNarr5.2.1).

2:10a *You are witnesses, and God also* (ὑμεῖς μάρτυρες καὶ ὁ θεός).

The absence of a connective (‘asyndeton’) indicates that the supportive material of 9 does NOT continue into 10. As *UBS* notes, ‘verses 10–12 constitute an emphatic summary of the preceding paragraph (vv. 1–9)’.

¹¹ *You remember* (μνημονεύετε) is usually taken to be indicative, rather than imperative (contrast Eph. 2:11—NonNarr7.2).

The subject *you* (ὕμεῖς) could be the topic of a topic-comment sentence (NonNarr2.1). Alternatively, it is the first part of a co-ordinative focal constituent, with the second part (καὶ ὁ θεός *and God*) following μάρτυρες (*witnesses*).

2:10b *how pure, upright and blameless* (ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως). Preposed for focal prominence. The additional preposing of ὑμῖν τοῖς πιστεύουσιν *toward you believers* implies that the first constituent is emphasised.

2:11a *even/just as you know* (καθάπερ οἴδατε). [*καθά just as + ὑπερ over, above*]. This subordinator introduces yet another fact about ‘us’ that *you know*. It probably gives prominence to 11-12.

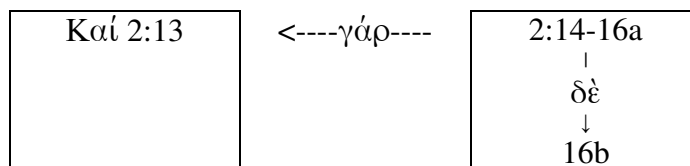
2:11b *with each one of you* (ἕνα ἕκαστον ὑμῶν). The clause lacks a verb, and the second constituent, *like a father with his children* (ὡς πατήρ τέκνα ἑαυτοῦ), conveys non-established information. It is therefore unclear in what sense this constituent is ‘emphatic’ (UBS). The only possibility is that it is a point of departure, perhaps marking a switch from *you* in general (10) to *each one of you* as individuals.

2:12. *exhorting and encouraging and testifying* (παρακαλοῦντες καὶ παραμυθούμενοι καὶ μαρτυροῦμενοι). These post-nuclear participial orienters introduce a report of past exhortations—NonNarr7.2.

2:13-16 Further thanksgiving: After Paul left Thessalonica

As *TrNotes* indicates, this section ‘resumes the theme of thanking God’. The first THESES on this theme were presented in 1:2-4. Thereafter, all the material from 1:5-2:12 has been supportive in nature (see the flowchart at 1:2). The associative/additive connective Καὶ *And* (UBS preferred reading) now introduces a further cause of thanksgiving.¹²

The following is a flowchart for 2:13-16.



2:13a *because of this we also give thanks to God unceasingly* (διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως).

because of this (διὰ τοῦτο). UBS is right in arguing that this ‘referential connective’ (NARR06) is cataphoric, pointing forward to and giving focal prominence to the material introduced by ὅτι *that, because* (13b-d) (NonNarr3.5.3, 6.1.2). The proposition itself then has identificational articulation.

also (καὶ). This additive either adds the constituent that immediately follows (in this case, ἡμεῖς *we*) to a corresponding one (DFNTG 101), or adds the whole proposition to a corresponding one (Levinsohn 2002:181).¹³ UBS decides that ‘the context does not support [the first] interpretation’.

The pre-verbal subject ἡμεῖς ‘we’ probably re-establishes ‘us’ as the topic.

2:13b ὅτι. Whether translated ‘that’ or ‘because’, this marker introduces material that relates back to and interprets *this* (13a).

2:13b *having received a message that you heard from us [as being] of God* (παραλαβόντες λόγον ἀκοῆς παρ’ ἡμῶν τοῦ θεοῦ). A pre-nuclear participial clause, backgrounded with respect to 13c (see

¹² The UBS comments about **And** in 2:13 don’t capture the function of Καὶ, which is not used either ‘to indicate a division of medium importance’ or ‘to introduce a new development’.

¹³ The use of non-conjunctive καὶ to add a whole proposition to a corresponding one is not recognised in DFNTG. This means that my conclusions about Phil. 2:9 (p. 104), which begins with διὸ καὶ (wherefore also) are suspect.

Since the information in 13b largely repeats information from chapter 1, καὶ could even be confirmatory (‘Indeed’).

also *TrNotes*).¹⁴

Note. τοῦ θεοῦ ‘of God’ is typically interpreted as being in apposition to ‘word of hearing’. The above translation is my own, but I believe is implied by Blight’s interpretation 1.1 (p 63; see also Morris p87.)

2:13c *as what it really is* (καθώς ἐστὶν ἀληθῶς). By inserting this expression before *God’s word* (λόγον θεοῦ), extra prominence is given to λόγον θεοῦ. The reference to God’s word lacks the article to give it focal prominence (NonNarr6.1.3).

2:13d *which* (ὅς). An example of **sequential progression**, in which a constituent of the comment of one proposition becomes topical in the next (NonNarr4.1). *God (UBS)* or *God’s word (TrNotes)* becomes the topic of 13d. (Consequently, the relative clause is **non-restrictive**—NARR10.3.2.)

2:13d *also works* (καὶ ἐνεργεῖται). The additive either adds *works* to some action that *God/God’s word* does, or is **confirmatory** (NARR6.3). The confirmatory sense is followed in the Dutch common language translation, according to *UBS*: ‘That it [the word] is indeed [from God] is proved by the effect is has on you believers’.

2:14 *For* (γάρ) indicates that what follows supports what precedes (see *TrNotes*).

2:14a *you became imitators, brothers, of the churches of God in Judea (that are) in Christ Jesus* (ὕμεῖς μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ).

you (ὕμεῖς). The pre-verbal subject signals a switch of topic from that of 13d.

imitators ... of the churches of God in Judea... (μιμηταὶ ... τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ...). This split focal constituent is discussed in NonNarr5.5. One reason for constituents being split is ‘because only the second part relates to what follows’ (*DFNTG* 57f). The position of the vocative identifies what follows as ‘an important new idea’ (see discussion of 1:4, 2:1 and 2:9; see also NonNarr7.7).

in Christ Jesus (ἐν Χριστῷ Ἰησοῦ). The only time *Christ* precedes *Jesus* in 1 Thessalonians is immediately after the preposition *in* (ἐν)—here and in 5:18. Otherwise, the order is *Jesus Christ*.

2:14b *because* (ὅτι). What follows interprets in what sense you are ‘imitators’ *of the churches of God in Judea...*

2:14b *the same things* (τὰ αὐτὰ). Preposed for focal prominence.

2:15a *who killed both the Lord Jesus and the prophets* (τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας). If you begin this sentence with ‘those Jews/people’, be sure to use an **athematic demonstrative** (NARR9.2.1), as ‘you’ are thematic, not the Jews.

It is normal in Greek for the first part of a co-ordinative focal constituent to precede the verb and for the second part to follow it (see 1:6a). However, I don’t know why *Jesus* (Ἰησοῦν) should be separated from *the Lord* (τὸν κύριον), unless the intention is to give more prominence to his lordship (see Blight p. 68).

2:15b *and drove us out* (καὶ ἡμᾶς ἐκδιωξάντων). The order of constituents is marked but ambiguous (see *DFNTG* 42). It appears that Paul is listing the different participants, then saying what the Jews did to them. ἡμᾶς (*us*) is therefore preposed to mark the switch of attention from *both the Lord Jesus and the prophets* (15a), and the verb is focal.¹⁵

¹⁴ The *UBS* discussion is confusing, because the participial clause is rendered ‘When we brought you God’s message’ and ‘you ... accepted it’ is treated as ‘emphatic’ new information!

¹⁵ The order of constituents in 15b-d is consistent with the Principle of Natural Information Flow—NonNarr4.4.

2:15c *and they displease God* (καὶ θεῷ μὴ ἀρεσκόντων). Continuing the list, θεῷ *God* is preposed to mark the switch of attention from *us* (15b). The absence of the article gives it extra prominence (NonNarr6.1.3—if read aloud, it would receive a strong secondary accent: *Gòd they disPLEASE*). Again, the verb is focal.¹⁶

2:15d *and oppose all men* (καὶ πᾶσιν ἀνθρώποις ἐναντίων). Although the proposition lacks a verb, it is reasonable to assume that πᾶσιν ἀνθρώποις is preposed to mark the switch of attention from *God* (15c), and ἐναντίων ‘contrary’ is focal.

2:16a *to speak to the Gentiles* (τοῖς ἔθνεσιν λαλήσαι). Again, the order of constituents is marked but ambiguous. In the light of the listing in 15b-d, though, τοῖς ἔθνεσιν *to the Gentiles* may be preposed to mark the switch of attention from *all men*. The focus would then be on *speak so that they may be saved*, most of which is a comment about the topic *the Gentiles*.

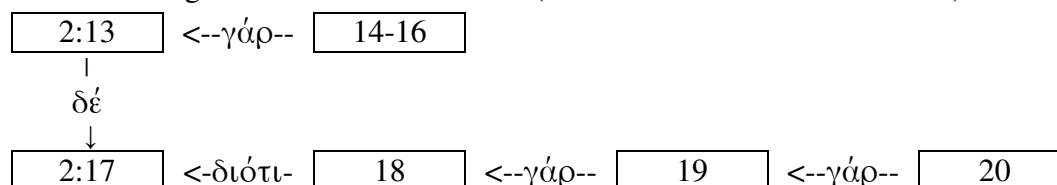
2:16b *so as to fill up their sins always* (εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε).¹⁷ The preposing of the pronominal genitive αὐτῶν *their* reflects the fact that ‘they’ are topical. It may also give prominence to the rest of the constituent (τὰς ἀμαρτίας *the sins*).

2:16c *but, and* (δὲ). This connective indicates progression in Paul’s reasoning. In this instance, it introduces the concluding assertion of the section. If you use a countering connective in your translation, it should imply that the new proposition progresses from or is more important than the preceding one—NonNarr3.2.2.

2:17-3:5 or 13 Paul's desire to visit Thessalonica again

Supporting evidence for the beginning of a new unit at 2:17 includes the pre-verbal subject Ἡμεῖς (*we*), the development marker δέ (*but, now*) and the vocative ἀδελφοί (*brothers*), which this time comes early in the sentence (NonNarr8.9).

2:17 *but, now* (δέ). ‘In 2.17–3:5, however, Paul's thought takes a step forward’ (*UBS*—see comment on δέ in 16c). The following is a flowchart of 2:17-20 (see 3:1 for a flowchart for 3:1-5).



2:17a *we* (Ἡμεῖς). The pre-verbal subject signals a switch ‘from the topic of what the Jews did to him and his companions’ (*TrNotes*). To capture this switch, NRSV and TEV translate, ‘As for us’.

2:17a-b *when we were separated from you (orphaned) for a short time—in person, not in heart* (ἀπορφανισθέντες ἀφ’ ὑμῶν πρὸς καιρὸν ὥρας, προσώπω οὐ καρδίᾳ). A pre-nuclear participial clause, backgrounded with respect to 17c.

2:17c *more abundantly* (περισσοτέρως). Preposed for focal prominence, to emphasise how eager *we* were *to see you face to face*. See 18 below on why the comparative is appropriate (translated, perhaps, as ‘all the more’).

2:17c *your face* (τὸ πρόσωπον ὑμῶν). Preposed for focal prominence. This is captured nicely in the NRSV translation ‘to see you face to face’.

¹⁶ If θεῷ had been focal, it would have followed the negative particle μὴ.

¹⁷ As in 2:6, perfective aspect is used because a span of time (here, *always*) is specified.

2:18 *For, due to the fact that* (διότι). As in 2:8d, this subordinator may indicate ‘direct cause’. In this passage, the ‘direct cause’ of ‘us’ longing *all the more to see you face to face* is the combination of 18a and 18c: ‘we had wanted to come to you but/and (καί) Satan blocked our way’ (NonNarr3.5.3).

2:18b *certainly I, Paul, did* (ἐγὼ μὲν Παῦλος). Although the proposition lacks a verb, it is reasonable to assume that the initial subject ἐγὼ (*I*) signals a switch of attention from *we* (17-18a).

The presence of μὲν normally points forward to a further proposition (usually introduced with δέ), though the second proposition can be left implicit (see Acts 1:1). ‘The switch from first person plural to first singular (also 5:27) is made more emphatic by the use of *men* without a contrasting *de*’ (Richard p. 130). Perhaps Paul recognised that the other people included in *we* were less eager to return to Thessalonica than he was.

2:18c *but/and Satan blocked our way* (καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς). Καί conjoins the two propositions that are introduced by διότι (18a). It is these propositions together that support the expository THESIS of 17 (NonNarr3.1.2).

2:19 *For* (γάρ). As *UBS* notes, what follows supports 17-18b, rather than 18c.

2:19a *who/what [is] our hope or joy or crown of boasting* (τίς ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχίσεως). An utterance with identificational articulation. The presupposition is that ‘someone is our hope or joy or crown of boasting’. The focus is first *who* (19a); then (19b), it is *even you* (NonNarr5.1).

See 2:16b on the effect of preposing the pronominal genitive ἡμῶν (*our*).

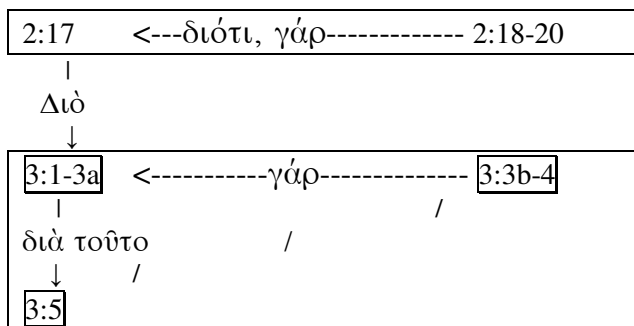
2:19b(e) *Is it not even you?* (οὐχὶ καὶ ὑμεῖς). Although *UBS* could be right in interpreting καί as adding *you* to others (‘you, no less than others’—TEV), καί could be **confirming** the expectation that it is you who are our hope, etc. (‘It is indeed you’—*TrNotes*).

2:19(d) *at his coming* (ἐν τῇ αὐτοῦ παρουσίᾳ). Again, the pronominal genitive (αὐτοῦ) is preposed (see 2:16b). This may give prominence to the rest of the constituent (παρουσία *coming*).

2:20 *Yes, you are our glory and joy!* (ὕμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά). ‘The function of this sentence is simply to sum up and reemphasize’ (*UBS*). As usual, γάρ (here translated ‘Yes’ or ‘Indeed’) simply indicates that the proposition supports what precedes.

you (ὕμεῖς). Preposed for focal prominence, in a Identificational structure.

3:1 *Therefore, It was for that reason that* (Διὸ). Following the supportive material of 2:18-20, this connective marks a return to the theme line of 2:17ff and introduces the result of making ‘every effort to see you’ (17 NIV). See also NonNarr3.5.3.



3:1a *when we could stand it no longer* (μηκέτι στέγοντες). A pre-nuclear participial clause, back-grounded with respect to 1b.

3:1b *to be left in Athens alone* (εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι). μόνοι *alone* has probably been postposed as the DFE.

3:3a *that no-one be shaken by these afflictions* (τὸ μηδένα σαίνεισθαι ἐν ταῖς θλίψεσιν ταύταις). The ultimate purpose of sending Timothy (2a) (εἰς *to* introduces the immediate purpose in 2b.)

by these afflictions (ἐν ταῖς θλίψεσιν ταύταις). The use of the proximal demonstrative identifies the afflictions as ‘thematic and salient’ (NARR09 Appendix). They were a theme in 2:14-15 (Morris p. 96— NonNarr6.1.2).

3:3b *For you yourselves know that we were destined for them* (αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα). *For* (γὰρ). 3b supports 3a.

you yourselves (αὐτοὶ). ‘[T]he emphasis really attaches to the whole phrase; there is no contrast with any other group of people’ (UBS). Using αὐτοὶ (*your*)selves makes the referent **thematically** prominent (‘emphatic’), which has the effect in this context of highlighting the comment about the topic *you* (NARR4.6).¹⁸

to this we are destined (εἰς τοῦτο κείμεθα). The referent of the proximal demonstrative *this* (τοῦτο) is ‘the trials in 3:3a’ (*TrNotes*), which are thematic (see 3a).

The verb *we are destined* (κείμεθα) is focal, and the order of constituents is consistent with the Principle of Natural Information Flow (NonNarr4.4).

3:4a *For, even when we were with you* (καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν).

For (γὰρ). 4a supports 3b; ‘the Thessalonians knew they were destined to be persecuted because Paul and his companions had told them so’ (*TrNotes*).

even when we were with you (καὶ ὅτε πρὸς ὑμᾶς ἦμεν). A temporal point of departure, switching back to an earlier time. Πρὸς ὑμᾶς (*with you*) is preposed for focal prominence; the use of additive καὶ¹⁹ (translated ‘even, in fact’) suggests that the assertion of 4b might have been unexpected.

3:4d *as also/indeed happened* (καθὼς καὶ ἐγένετο). Additive καὶ is used to confirm that what *we* had predicted *when we were with you* actually happened.

3:5 *because of this* (διὰ τοῦτο). I agree with *TrNotes* that it ‘makes the best sense in the context’ to take the reference as **anaphoric**, relating to a specific, thematic referent (contrast 2:13). Prior to 5, the same proximal demonstrative has already been used twice to refer to the theme of *these afflictions* (3), so the referent probably remains the same in 5 (NonNarr3.5.3, 6.1.2). ‘Paul was saying that, because he knew that the Thessalonians were being persecuted, he was anxious about them’ (*TrNotes*).

Since the information in 5a-b has already been stated in 1, *because of this* may be the focus of a identificational structure: ‘It was for this reason that, when I could stand it no longer, I sent to find out about your faith’.

3:5a *when I could stand it no longer* (κἀγὼ μηκέτι στέγων). This is a pre-nuclear participial clause in Greek. *When I could stand it no longer* is backgrounded with respect to the event of 5b (*I sent to find out about your faith*).

Within the participial clause, the pre-verbal subject κἀγὼ (*I also*) signals a switch of topic from *we* and *you* (4). The additive could mean ‘I in addition to others’ (Frame 1960, cited by Morris p. 98, fn. 15). Alternatively, since the proposition begins with the additive, the whole proposition is being added to another one, perhaps for confirmation (‘I actually sent’—Moule 1953:167).

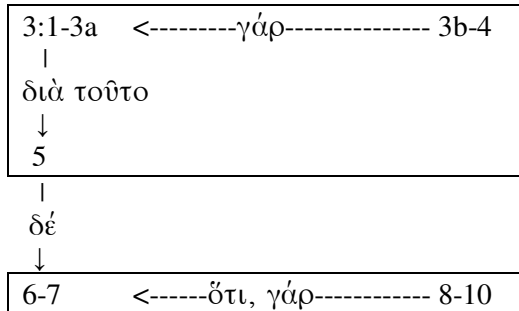
3:5d *and our efforts might have been useless* (καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν). The focal constituent εἰς κενὸν *in vain, useless* is preposed for extra prominence.

¹⁸ Further examples of the preposing of αὐτοὶ selves for thematic prominence occur in 2:1, 3:11, 4:9, 4:16, 5:2 and 5:23.

¹⁹ Καὶ is NOT the connective ‘and’, even though both UBS and *TrNotes* describe it as such. See NARR6.3.2 on the use of additives for confirmation.

[3:6-13 Timothy had visited the Thessalonians and brought Paul an encouraging report]

Supporting evidence for the beginning of a new unit at 3:6 includes the point of departure ἄρτι *now, at the present time* and the development marker δέ (NonNarr8.2-3). On the other hand, as noted in the introduction, there is thematic unity between Paul sending Timothy to determine the situation in Thessalonica (1-5) and Timothy's report on his return (6ff). So, the statement in *TrNotes*, 'The way this verse begins in Greek indicates that Paul was beginning a new section' is too strong.



3:6 *Now, at the present time* (ἄρτι). Temporal point of departure, signalling a switch of time from that of 1-5. Verse 6 consists of two of pre-nuclear 'genitive absolute' participial clauses, the second of which includes a complex complement introduced with ὅτι (6c-d below). The events of 6 are therefore backgrounded with respect to the event of 7 (*we were encouraged*).

3:6a *Timothy having come to us from you* (ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν). The order of constituents is probably marked, with most prominence being given to *from you* (ἀφ' ὑμῶν).

3:6c *and that you have pleasant memories of us* (καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν). *Pleasant memories of us* is literally 'memories of.us good'. In other words, ἀγαθὴν (*pleasant, good*) has been postposed to give it extra focal prominence: "your memories of us are good ones," "whenever you remember us, it is in a good sense" (*UBS*).

3:6d *always longing to see us* (πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν). Although *UBS* prefers to associate πάντοτε (*always*) with 6c, the constituent order is more easily explained if it is treated as a preposed focal constituent in 6d. The effect is to give it extra prominence.

3:7 *because of this* (διὰ τοῦτο). The reference is **anaphoric**, relating to a specific, thematic referent: Timothy's report (6), which is the first part of the same sentence in the Greek. Paul 'uses the singular, so that he is gathering up the faith and the love and the good remembrance and the eager desire to see him into one whole' (Morris p. 102).

we were encouraged, brothers, about you (παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν). The positioning of the vocative after the verb gives prominence to *about/upon you* (ἐφ' ὑμῖν). 'Paul's new strength was securely based "on" the Thessalonians' (*ibid.*).

because of your faith (διὰ τῆς ὑμῶν πίστεως). The order of constituents is marked. Richard (p. 155) translates the phrase, 'on account of this faith of yours'; this 'and the emphatic use of "you" in verse 8 lay stress on the community's faith as the key to Paul's joy and relief'. Although Turner (1963:190) states that ὑμῶν is 'emphatic', this order elsewhere would suggest that it is *faith* that is more prominent (see the comment on 1:3).

3:8a *For now we live* (ὅτι νῦν ζῶμεν). The interpretive use marker ὅτι (*for*) relates back to something that has already been said or implied. 'In this verse Paul told the Thessalonians more specifically why he was encouraged' (*TrNotes*). The order of constituents is consistent with the Principle of Natural Information Flow, with the verb *we live* (ζῶμεν) focal.

3:8b *as long as you stand firm in the Lord* (ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ). This post-nuclear conditional clause is probably an indirect exhortation.²⁰

The pre-verbal subject pronoun ὑμεῖς ‘you’ signals a switch of attention from we (8a).

in [the] Lord (ἐν κυρίῳ). The absence of the article is consistent with this constituent being focal.

Translation suggestion for OV languages. Since 8b mostly conveys established information, whereas 8a conveys non-established information, put 8b before 8a.

3:9 *For what thanks can we return to God for you...* (τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν...). This sentence is probably intended to form an *inclusio* with 1:2 (see 3:11 below).

For (γὰρ). Supports the assertion of 8. As *UBS* notes, this support may be captured in English by the interjection ‘why!’.

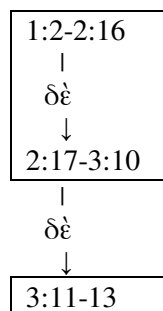
It is normal, in Greek as well as in English, for a content question to begin with the question word or phrase (in this case, τίνα εὐχαριστίαν *what thanks*), even when used rhetorically.

Τῷ θεῷ (*to God*) relates to *what thanks*; it is NOT a preposed focal constituent (see also the presence of the article).

3:10a *Night and day praying most earnestly* (νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι). Both νυκτὸς καὶ ἡμέρας (*night and day*) and ὑπερεκπερισσοῦ (*most earnestly*) are probably focal constituents, preposed for extra prominence.

3:10b *your face* (ὑμῶν τὸ πρόσωπον). The genitive is preposed because it is topical. It may also give more prominence to *your face*.

3:11 Supporting evidence for the beginning of a new paragraph at 3:11 includes the point of departure Αὐτὸς ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς *our God and Father himself and our Lord Jesus* and the development marker δὲ. The following diagram treats 1:2-3:10 as a single unit, with an *inclusio* between 1:2ff and 3:9-10. Δὲ marks progression from this unit to the prayer that closes the first part of the book.



The point of departure signals a switch of attention from ‘you’ and ‘us’ to *our God and Father and our Lord Jesus*. Using αὐτὸς (*[him]self*) makes the referent **thematically** prominent (see comment on 3:3b), which has the effect in this context of highlighting the request to God.

3:12 *May the Lord make you increase and overflow in love...* (ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ).

The development marker δὲ marks progression in Paul’s prayer from a petition about *us* to one about *you*. The preposing of ὑμᾶς *you* signals this switch (‘almost “As for you, may the Lord...”’—*UBS*).

²⁰ You should follow the second suggestion in *TrNotes*; it is not normal for ἐὰν to mean ‘since’.

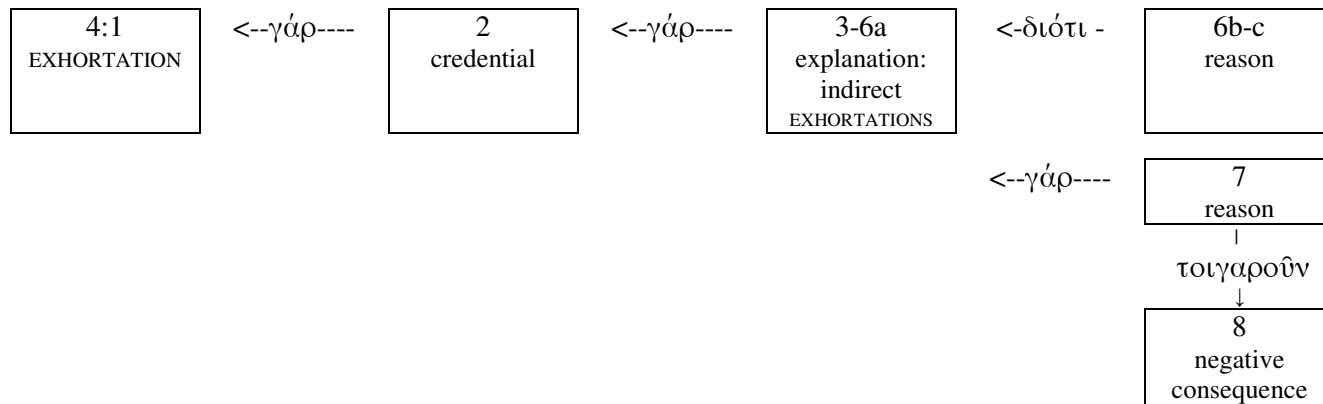
The subject ὁ κύριος *the Lord* is pre-verbal. Since it is not necessary to reiterate who is to answer the prayer, the effect of using it is to give extra prominence to what *the Lord* is being asked to do (NARR8.2.3).

3:13 *to establish your hearts [so that you will be] blameless...* (εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους...). The preposing of the pronominal genitive ὑμῶν (*your*) within the object reflects the fact that ‘you’ is topical. This may also give prominence to the rest of the constituent (τὰς καρδίας *the hearts* [‘inwardly’—*TrNotes*]) and/or to ἀμέμπτους *blameless*.

4:1-12 Paul reminded the Thessalonians how to behave in a way that would please God

Supporting evidence for the beginning of a new unit at 4:1 includes the point of departure *For the rest* (Λοιπὸν), the resumptive development marker *then* (οὖν), the vocative *brothers* (ἀδελφοί), and the use of orienters (NonNarr8.2-3, 8.9-10).

The reasoning of the first eight verses is deductive; 1-7 support the exhortation of 1. The following is a flow chart for 4:1-8:



4:1 *For the rest* (Λοιπὸν). Initial to mark a switch of theme (NonNarr4.3.2).

then (οὖν). Marks the resumption of the previous theme line, following the prayer of 3:11-13 (NonNarr3.6). A major theme in these chapters is Paul's concern that the Thessalonians have not abandoned the teaching they had received (3:5). Having received news from Timothy of their faith and love (3:6-7) and having indicated that he still wants to visit them to 'supply what is lacking in your faith' (3:10), he now exhorts them to *abound more and more* in obeying this teaching.

brothers (ἀδελφοί). The position of the vocative identifies what follows as 'an important new idea' (see discussion of 1:4, 2:1 and 2:9).

we ask you and urge you in the Lord Jesus that (ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ ἰνα). The use of two orienters and *in the Lord Jesus* gives prominence to the exhortation of 1d (NonNarr7.2). The positioning of 1b-c between the orienter and the exhortation itself is probably a 'slowing down' device to also give extra prominence to the exhortation.

Translation suggestions.

1) If you have a disjunctive connective glossed 'Now', this may be a good way to render 'Finally' in some languages.

2) One way to conserve the order of propositions in 1 is to use a cataphoric demonstrative ('this') in 1a: '**This** is what we ask you and urge you in the Lord Jesus'.

4:1b-c *as you received from us how to live in order to please God, as in fact you are living* (καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε). Two comparative points of departure, which represent a switch of situation with respect to the immediate context (3:13—how the addressees should be *at the coming of our Lord Jesus with all his saints*). (NonNarr4.3.1). They also constitute enabling information (NonNarr2.5).

God (θεῷ). The reference lacks the article to give it focal prominence (NonNarr6.1.3).

as in fact you are living (καθὼς καὶ περιπατεῖτε). Additive καὶ is confirmatory (NARR6.3), hence the translation *in fact*.

4:1d *that you do so more and more* (ἵνα περισσεύητε μᾶλλον). An imperfective (present) subjunctive, as the exhortation is ongoing ('that you keep on doing so...') (NonNarr7.2).

4:2 *For you know what instructions we gave you through the Lord Jesus* (οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.). On why the NEB paragraph break here is inappropriate, see the Outline at the beginning of this file.

For (γὰρ) indicates that the following material supports the previous assertion. Here, it relates back to *we instructed you how to live in order to please God* (1b).

you know (οἴδατε). Credential or motivational information introduced with an orienter (NonNarr8.10), although there is an implied exhortation to remember the instructions.

Translation suggestion for SOV and SVO languages. Try starting the verse without any connective; readers are likely to understand that it is supporting 1 from the past tense.

4:3a *For this is God's will, your sanctification:* (τοῦτο γὰρ ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν). *UBS* introduces a paragraph break here.

For (γὰρ) indicates that the following material supports the previous assertion. Here, it introduces ‘a specific example of what [Paul] had instructed them while he was in Thessalonica’ (*TrNotes*—see 2).

This (τοῦτο). Cataphoric, pointing forward to and giving focal prominence to the indirect exhortations of 3b-6 (NonNarr6.1.3).

Translation suggestion for SOV and SVO languages. Instead of ‘For’, introduce this verse with ‘This is what we told you’.

4:3b-6a. Infinitives are used to express the indirect exhortations (NonNarr7.2). Since Paul is reporting what he had previously taught the Thessalonians, I question whether they ‘have the force of imperatives’ (*UBS*) here. I do NOT recommend that you translate any of these exhortations with imperatives.

Translation suggestion for Indo-Aryan and Dravidian languages. Begin this series of specific instances of behaving in a holy manner with ‘means’.

4:3b *that you should avoid sexual immorality* (ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας). *You*, as recipients of the *orders*, are already the centre of attention, so the pronominal references to *you* as subject (ὑμᾶς—3b, ἕκαστον ὑμῶν *each one of you*—4) are after the verb (NonNarr4.3.2).

4:4 *to control his own vessel* (τὸ ἑαυτοῦ σκεῦος κτᾶσθαι). The object *his own vessel* (τὸ ἑαυτοῦ σκεῦος) is preposed. This may be for focal prominence. Alternatively, it could have been activated by the reference to sexual immorality in 3b, in which case it may be topical. (I would have expected *in a way that is holy and honourable* to be focal, but the negative proposition of 5a appears to be more prominent—see next comment.)

4:4-5a *in a way that is holy and honourable, not in passionate lust* (ἐν ἁγιασμῷ καὶ τιμῇ, μὴ ἐν πάθει ἐπιθυμίας). The positive-negative order of the propositions is default for a VO language. However, they are often in the opposite order in Greek, linked by *but* (ἀλλά—NonNarr3.2.2), so the negative proposition at least as important as the positive one.

Translation suggestion for OV languages. If you keep the positive-NEGATIVE order of propositions, use a countering conjunction (‘but’) in order to give more prominence to the negative proposition.

4:5b *like the heathen, who do not know God* (καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν). Additive καὶ may again be confirmatory (see 1b): ‘even as the heathen, who do not know God, actually are’.

4:6a *that no one should wrong and take advantage of his brother in the matter* (τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ). The presence of the article (τὸ) implies that this exhortation relates to the previous one (4-5), rather than being a separate exhortation parallel to the previous two.

The direct object (τὸν ἀδελφὸν αὐτοῦ *his brother*) is non-established focal information. It follows the peripheral constituent ἐν τῷ πράγματι *in the matter*, which is established information, in line with the Principle of Natural Information Flow (NonNarr4.4).

Translation suggestion for Indo-Aryan and Dravidian languages. Translate *should wrong and take advantage* with a participle plus a main verb.

4:6b *because, due to the fact that* (διότι). Introduces a reason for and implied consequence of the preceding supportive information (NonNarr3.5.3). '[W]hat Paul was about to say was a reason for obeying what he commanded in 4:3b-6a' (*TrNotes*).

the Lord [is] an avenger (ἔκδικος κύριος). The translations take *avenger* (ἔκδικος) as the complement (preposed for focal prominence). But why does κύριος lack the article (*UBS* text)?²¹ Could it be that *Lord*, rather than *avenger* is focal? In other words, 'the one who avenges wrongdoing is **the Lord**'.

concerning all these things (περὶ πάντων τούτων). The proximal demonstrative refers 'primarily to the sins of which he has just been speaking' (Morris p. 124), which is thematic (NonNarr6.1.2).

Translation suggestion for OV languages. Turn this reason into a consequence of not obeying the exhortations of 3b-6a. For example, 'We have already told you and warned you that, if you do wrong like these ways, the Lord will punish you'.

4:6c *as we have already told you and warned you* (καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα). Enabling information (NonNarr2.5). Once again, additive καὶ is confirmatory ('indeed').

Translation suggestion for Indo-Aryan and Dravidian languages. Translate *have already told you and warned you* with a participle plus a main verb.

4:7. *For God did not call us to be impure, but to live a holy life* (οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσία ἀλλ' ἐν ἀγιασμῷ).

For (γὰρ) indicates that the following material supports a previous assertion. It 'does not link verse 7 with 6b' (*UBS*). 'Paul gave a second reason for what he said in 4:3b-6a' (*TrNotes*).

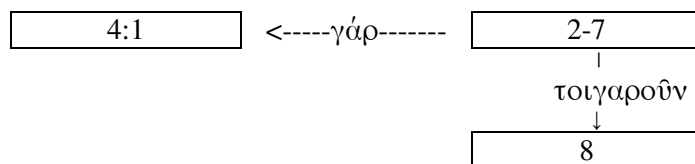
God (ὁ θεός). Attention does NOT switch from *you* (the recipients of the *orders* of 2-6) to God, so the subject follows the verb (NonNarr4.3.2).

but (ἀλλά). The normal countering connective when a negative constituent or proposition is followed by a positive one (NonNarr3.2.2). Also in 4:8b.

Translation suggestion for SOV and SVO languages. Try starting the verse without any connective, as it forms a natural *inclusio* with 3a, and is followed (in 8) by a consequence of not heeding the implied exhortation to live a holy life, rather than an impure one.

Translation suggestion for OV languages. Use 'replacing focus' constructions: 'It was not to be impure that God called us. It was to live a holy life that He called us.'

4:8 *for that very reason* (τοιγαροῦν). Draws an inference specifically from the supportive proposition of 7 that was introduced with γὰρ *for* (NonNarr3.5.3). '**So then** in verse 8 ... is a strong and unusual expression which leads the reader to expect (rightly) that Paul is about to say his last word on the present subject' (*UBS*). It is an implied consequence of not heeding commands. The argumentation of 1-8 is therefore:



4:8a *the one who rejects (this), doesn't reject man* (ὁ ἀθετῶν οὐκ ἄνθρωπογᾶθετεῖ). The pre-verbal subject ὁ ἀθετῶν *the one who rejects* marks a switch of topic from *God* (7) & *you* (2-6) (NonNarr4.3.2).

man (ἄνθρωπον). Preposed for focal prominence, as a foil for *God* (8b).

Translation suggestion for Indo-Aryan languages. Use a spacer to mark 8a as a counterpoint for 8b.

²¹ Some MSS have the article.

4:8b *but the God who gives you his Holy Spirit* (Richard 1995:186) (ἀλλὰ τὸν θεὸν τὸν [καὶ] διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς).

His Holy Spirit (τὸ πνεῦμα αὐτοῦ τὸ ἅγιον) is literally ‘the spirit his the holy’. The order of constituents is default.

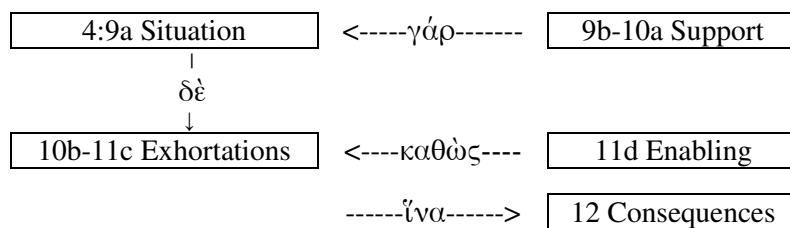
to you (εἰς ὑμᾶς). The default position for this pronominal constituent is immediately after the verb, so postposing it tends to ‘emphasize’ it (*UBS*), i.e. give it more focal prominence.

Translation suggestion for OV languages. Use ‘replacing focus’ constructions: ‘It is not just humans teach that he is rejecting. It is (also) what God commands that he is rejecting.’

[4:9-12 Brotherly love]

Supporting evidence for the beginning of a new unit at 4:9 includes the point of departure *Concerning [the] brotherly love* (Περὶ τῆς φιλαδελφίας), which signals a switch of theme from sexual matters (3-8) (NonNarr4.3.1), and the development marker δὲ.

The following is a flow chart for 4:9-12:



4:9a Now *concerning [the] brotherly love, you have no need (for us) to write to you* (Περὶ δὲ τῆς φιλαδελφίας οὐ χρειαν ἔχετε γράφειν ὑμῖν). May be a situational THESIS, leading to the exhortations of 10b-11.

have no need (μὴ χρειαν ἔχειν). As in 1:8d, although *χρειαν need* is preposed, it frequently precedes the generic verb for ‘have’. Nevertheless, the context does suggest that it is focal and prominent.

4:9b. *for you yourselves have been taught by God to love each other* (αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους). *For* (γὰρ) indicates that the following material supports the THESIS of 9a.

you yourselves (αὐτοὶ ὑμεῖς). This pre-verbal subject was also the subject of the previous sentence. This expression introduces a distinct assertion about *you* (NonNarr4.3.2).

As in 3:3b, the addition of (*your*)*selves* (αὐτοὶ) makes the referent thematically prominent (‘emphatic in Greek as in English’—*UBS*), which has the effect in this context of highlighting the comment about the topic *you* (NARR7.7).

God-taught (θεοδίδακτοὶ). Preposed for contrastive focal prominence—*God-taught* contrasts with *us* writing to teach ‘you’ (9a) (NonNarr5.2.1).

Translation suggestion for SOV and SVO languages. Try starting 9b without any connective and relate it to 9a on the basis of the contrast between God and ‘us’.

4:10a. *For in fact, you do love all the brothers throughout Macedonia* (καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς [τοὺς] ἐν ὅλῃ τῇ Μακεδονίᾳ).

For (γὰρ) indicates that the following material supports the assertion of 9b, in this case, by giving evidence that *you* are *God-taught*.

The additive *also* (καὶ) indicates that 10a **confirms** 9b: you have been God-taught to love one another and you **indeed** do so (NARR6.3.2).

Translation suggestion for SOV and SVO languages. Try starting 10a without any connective except the additive, as the additive will show that 10a confirms 9b.

Alternative translation suggestion for OV languages. Try putting 9b-10a before *you have no need (for us) to write to you*: ‘Now concerning brotherly love, you yourselves have been taught by God to love each other and indeed you do love all the brothers throughout Macedonia. So you have no need (for us) to write to you.’

4:10b *Yet we urge you, brothers, to do so more and more* (παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον).

Yet (δὲ). Progression in Paul's reasoning from the situational material of 9-10a to the hortatory THESES of 10b-11c.

we urge you (παρακαλοῦμεν ὑμᾶς). The orienter introduces a direct appeal to the Thessalonians (NonNarr7.2).

brothers (ἀδελφοί). The vocative helps to highlight the exhortations of 10b-12 (NonNarr8.9).

The actual exhortations of 10b-11c are expressed in imperfective (present) infinitives (NonNarr7.2), since the Thessalonians are to keep on obeying them.

4:11a-c. *to aspire to lead a quiet life, to mind your own business and to work with your hands* (καὶ φιλοτιμείσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς [ἰδίαις] χερσὶν ὑμῶν). The NIV inappropriately inserts a paragraph break in the middle of a Greek sentence whose parts are associated together by καὶ *and*!

4:11d *just as we told you* (καθὼς ὑμῖν παρηγγείλαμεν). Credential information (NonNarr2.5). The verb is focal (NonNarr4.4).

Translation suggestion for OV languages. Begin 11 with this subordinate clause.

4:12a *so that you may walk properly towards outsiders* (ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἕξω). The subordinator *so that* (ἵνα) introduces future consequences of the exhortations of 10b-11c. Paul is explaining 'the purpose of the behavior he is recommending' (UBS), 'especially 4:11c' (TrNotes).

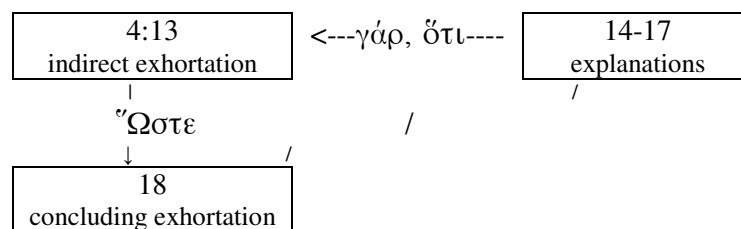
4:12b *and you may be dependent on nobody/have need of nothing* (καὶ μηδενὸς χρεῖαν ἔχητε). The negative *nobody/nothing* (μηδενὸς) is the DFE (DFNTG 49f).

Translation suggestion for OV languages. Begin 12 with 'Then' and/or a conditional clause 'If you live like that, (then)'

4.13–18 The Lord's coming

Supporting evidence for the beginning of a new unit at 4:13 includes the vocative *brothers* (ἀδελφοί), the development marker δὲ and an orienter (NonNarr8.9, 8.3, 8.10).

4:13-18 has an *inclusio* structure, as the following flow chart shows.



4:13a *Now we do not want you to be ignorant, brothers, about those who fall asleep* (Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν ἀδελφοί περὶ τῶν κοιμωμένων). An indirect appeal expressed with an orienter and an imperfective (present) infinitive (NonNarr7.2), since the desired state of 'not being ignorant' is an ongoing one.

brothers (ἀδελφοί). Once again, the non-initial position of the vocative gives prominence to the next constituent (περὶ τῶν κοιμωμένων—*about those who fall asleep*), which then becomes thematic.

4:13b *lest you grieve like the rest of men, who have no hope* (ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα). The negated subordinator *lest* (ἵνα μὴ) introduces a future consequence of NOT heeding the exhortation of 13a. It may itself be taken as an indirect exhortation not to *grieve like the rest of men* (NonNarr7.2).

As in 4:5a, additive καὶ may be confirmatory: ‘even as the rest of men, who have no hope, actually do’.

Translation suggestion for OV languages. Begin 13b with ‘Then’ and/or a conditional clause ‘If you know this, (then)’ or ‘If you didn’t know this, (then) you would...’.

4:14. *For* (γὰρ). The following material (14-17) supports the THESIS of 13.

Translation suggestion for SOV and SVO languages. Try starting 14 without any connective.

4:14a *If/Since we believe that Jesus died and rose* (εἰ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη). Conditional point of departure, to mark a switch of situation from that applicable to *the rest* who *have no hope* (13b) to that applicable to *us* (NonNarr4.3.1).

Jesus died and rose (Ἰησοῦς ἀπέθανεν καὶ ἀνέστη). The verbs are focal. It would also be natural in Greek for the reference to Jesus as subject to precede the verb to signal the switch of topic from *we* (the subject of the conditional clause—NonNarr4.3.2). *Jesus* is probably a foil for *those who have fallen asleep in him* (14b). The absence of an article probably gives thematic prominence to Jesus.

4:14b *so also* (οὕτως καὶ). The proximal demonstrative adverb οὕτως ‘so, thus, in this way’ compares 14b with 14a. Additive καὶ indicates that a parallel is to be drawn between the two propositions: *Jesus died and rose*, and the same will be true of *those who have fallen asleep in him*: they have also died, so they will also rise (implied) and accompany him.

God (ὁ θεός). The pre-verbal subject signals a switch of topic from *Jesus* (14a—NonNarr4.3.2). *will bring with Jesus those who have fallen asleep in him* (τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ). Following *TrNotes*, I associate διὰ τοῦ Ἰησοῦ (*through Jesus*) with κοιμηθέντας (*having fallen asleep*). This means that τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ (*those who have fallen asleep in Jesus*) is a complex focal constituent that has been preposed to give it extra prominence.

4:15. *For* (γὰρ). The following material (15-17) supports the assertion of 14b.

Translation suggestion for SOV and SVO languages. Try starting 15 without any connective.

4:15a *this we tell you according to a word of [the] Lord* (Τοῦτο ὑμῖν λέγομεν ἐν λόγῳ κυρίου).

This (Τοῦτο) is cataphoric, preposed to give focal prominence to the material introduced with the interpretive use marker ὅτι (NonNarr5.2.1, 6.1.2). Preposed focal constituents are often followed by a preposed pronoun (*DFNTG* 39—here, ὑμῖν *to you*) to add to the prominence. The orienter *we tell you* also gives prominence to the material it introduces (15b).

according to a word of [the] Lord (ἐν λόγῳ κυρίου). The complete absence of the article is consistent with the constituent being focal.

4:15b *that we, the ones living and remaining to the coming of the Lord, will certainly not precede those who have fallen asleep* (ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας). The material introduced with ὅτι ‘interprets’ cataphoric τοῦτο *this* (15a).

we, the ones living and remaining to the coming of the Lord (ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου) The pre-verbal subject signals a switch of topic from *God* and *those who have fallen asleep* (14b—NonNarr4.3.2).²²

4:16 *because* (ὅτι). Introduces motivational, supportive material (16-17) that interprets the assertion of 15b by giving reasons for it.

Translation suggestion for OV languages. Since the proposition of 15b is negative, you probably won’t need to introduce the positive propositions with a connective.

²² This is how the *UBS* comment “‘We’ is emphatic, in contrast to ‘those who have fallen asleep.’” should be interpreted.

However, you may wish to give prominence to them by using a connective such as ‘This is because...’, ‘Instead’ or ‘No!’

4:16a *the Lord himself will come down from heaven with a loud command, with the voice of the archangel and with the trumpet call of God* (αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ καταβήσεται ἀπ’ οὐρανοῦ).

the Lord himself (αὐτὸς ὁ κύριος). The pre-verbal subject signals a switch of topic from *we* (15b—NonNarr4.3.2). Using αὐτὸς ([him]self) makes the referent **thematically** prominent, which has the effect in this context of highlighting the comment about him.

with a loud command, with the voice of the archangel and with the trumpet call of God (ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ). Complex focal constituent preposed for extra prominence.

with the trumpet call of God (ἐν σάλπιγγι θεοῦ). The complete absence of the article is consistent with the constituent being focal, though it could be translated ‘a divine trumpet call’ (NonNarr6.1.3).

4:16b *and the dead in Christ will rise first* (καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον).

the dead in Christ (οἱ νεκροὶ ἐν Χριστῷ). The pre-verbal subject signals a switch of topic from *the Lord himself* (16a—NonNarr4.3.2).

first (πρῶτον). A focal constituent, NOT a point of departure!

4:17a *Next, we who are still alive and are left will be caught up together with them in clouds to a meeting with the Lord in the air* (ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα).

then, next (ἔπειτα). Next in sequence after *first* (πρῶτον—16b).

we, the ones living and remaining (ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι). The pre-verbal subject signals a switch of topic from *the dead in Christ* (16b—NonNarr4.3.2).

together with them (ἅμα σὺν αὐτοῖς). Focal constituent preposed for extra prominence. (It is prominent because the primary function of 16-17 is to interpret the assertion of 15b, *we ...will certainly not precede those who have fallen asleep.*)

4:17b *And so/thus we will be with the Lord forever* (καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα).

The proximal demonstrative adverb οὕτως ‘translated **so** summarizes what has gone before’ (UBS). As in 14b, it may also be translated ‘thus’ or ‘in this way’.

Two focal constituents appear to have been preposed for extra prominence: *πάντοτε* (*forever*) and *σὺν κυρίῳ* (*with [the] Lord*). The absence of the article is consistent with this being a focal constituent.

4:18 *so then* (Ὥστε). Introduces the concluding exhortation of the section (NonNarr3.5.3)—‘Paul’s final remark on this subject’ (TrNotes).

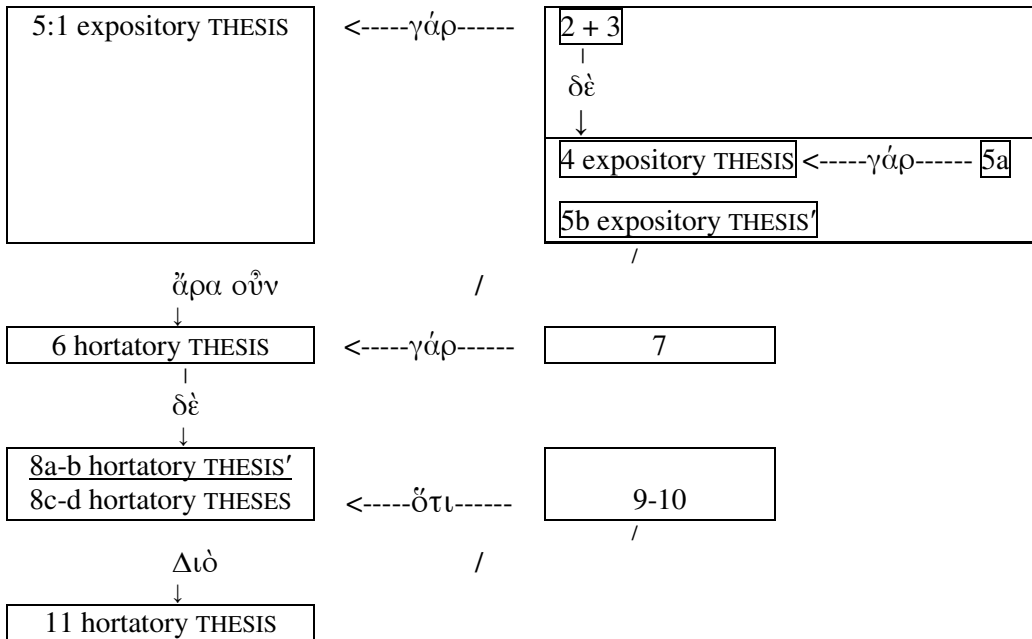
encourage each other with these words (παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις). The first direct imperative of the epistle. Like nearly all of the imperatives in the next chapter, it has imperfective (present) aspect, which means that it applies all the time (NonNarr7.2): ‘keep on encouraging’.

with these words (ἐν τοῖς λόγοις τούτοις) functions as a closure, since it refers back to the teachings of 14-17 (NonNarr8.4), which are clearly thematic at this point in the epistle (NonNarr6.1.2).

5.1–11 Be ready for the Lord's coming

Supporting evidence for the beginning of a new unit at 5:1 includes the point of departure *concerning the times and the dates* (Περὶ τῶν χρόνων καὶ τῶν καιρῶν), the development marker δὲ and the vocative *brothers* (ἀδελφοί) (NonNarr8.2-8.3, 8.9).

The overall argument of this unit is inductive. The first part is expository (1-5), and this provides support for the hortatory second part (6-11). However, each THESIS is followed by supportive information (deductive reasoning):



5:1 *Now concerning the times and the dates, brothers, you have no need* (Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν ἔχετε). See the comment on 1:8d and 4:9a.

for you to be written to (ὕμῖν γράφεσθαι). The order of constituents is consistent with the Principle of Natural Information Flow (NonNarr4.4), with the verb focal.

5:2 *For* (γάρ). The following material (2-5) supports the assertion of 1.

5:2a *you know very well* (αὐτοὶ ἀκριβῶς οἴδατε). UBS claims, ‘emphasizes both **you** and **know**’. Certainly, pre-verbal αὐτοὶ ([your]selves) is thematically prominent. However, the preposing of the focal constituent ἀκριβῶς (*accurately*) suggests that it, rather than the verb, is prominent.²³

5:2b *that [the] day of the Lord comes like a thief in the night* (ὅτι ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται).²⁴

[the] Day of the Lord (ἡμέρα κυρίου). The pre-verbal subject probably signals a switch from the generic *the times and the dates* of 5:1. The expression lacks the article because 2-3 give general characteristics about a *Day of the Lord*, both when it refers to an Old Testament judgement such as Noah’s flood (Matt. 24:37) and when it refers to the coming of the Lord (see Milligan 1908:64). This is why the verb (ἔρχεται *comes*) is in the present.

like a thief in [the] night (ὡς κλέπτῃς ἐν νυκτὶ). A focal constituent preposed for extra prominence. The addition of οὕτως (*thus, in this way*) may add even more prominence. Alternatively, Paul

²³ Best [1972:205] suggests that *accurately* is used ironically; ‘the parousia’s time can be known as **accurately** as the arrival of a **thief**, i.e., accuracy is impossible’.

²⁴ The interpretive use marker ὅτι introduces the complement of 2a, because ‘the propositional content is not a **description** of the state of affairs in the text world, but the **representation** of a character’s thought or inference about that state of affairs’ (Follingstad 2002:317—the bolding is mine).

‘employs two terms of comparison ... the day of the Lord is both *like* a thief in the night and comes *in the same manner*’ (Richard p. 250).

5:3a *While they are saying, “Peace and safety”* (ὅταν λέγωσιν, Εἰρήνη καὶ ἀσφάλεια). A temporal point of departure, marking a switch to a particular aspect of a *Day of the Lord* (2).

No connective introduces 3 (*UBS* text). This is to be expected if the following propositions ‘provide an amplification of Paul’s statement that the day of the Lord will come unexpectedly’ (*SSA*).

5:3b *then sudden destruction comes on them as labour pain(s) on a pregnant woman* (τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὡσπερ ἡ ὠδὶν τῆ ἐν γαστρὶ ἐχούσῃ).

then (τότε). ‘τότε may follow an adverbial clause to highlight the events that immediately follow’ (*DFNTG* 94).

sudden destruction (αἰφνίδιος ... ὄλεθρος). A split focal constituent, the first part of which has been preposed for extra (emphatic) prominence. (This may suggest that Paul expects the concept of *destruction* to be associated in his readers’ minds with a *Day of the Lord*.) An event-reporting proposition.

on them (αὐτοῖς). Pronominal constituents are often preposed when a focal constituent precedes the verb for emphatic prominence (*DFNTG* 39).

5:3c *and they will definitely not escape* (καὶ οὐ μὴ ἐκφύγωσιν).

5:4a *You, however, brothers, are not in darkness* (ὕμεῖς δὲ ἀδελφοί οὐκ ἐστὲ ἐν σκοτει). Supporting evidence for the beginning of a new unit at 5:4 includes the point of departure *ὕμεῖς you*, the development marker *δὲ* and the vocative *brothers* (ἀδελφοί) (*NonNarr*8.2-8.3, 8.9). Nevertheless, the propositions of 4 specifically contrast with 3 (see below).

You, however (ὕμεῖς δέ). The pre-verbal subject *ὕμεῖς you* signals a switch of attention from *they/people* (3).²⁵ The development marker *δέ* indicates progression in Paul’s reasoning to the more important part of the contrast (*NonNarr*3.2.2).

5:4b *so that the day should surprise you like a thief* (ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃ καταλάβῃ). *the day* (ἡ ἡμέρα). The pre-verbal subject signals a switch of topic from *you*.

All the information in the proposition is established, so Paul is re-focusing on one or more constituents—most likely, the object *you* (ὕμᾶς—preposed to contrast with the people of 3).

5:5a *For you are all sons of [the] light and sons of [the] day* (πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας). *Γὰρ* (*for—UBS* text) signals that the following material supports the assertion of 4 (‘the grounds or evidence for Paul’s words in 5:4a—*TrNotes*).

You all (πάντες ὑμεῖς). The subject could be pre-verbal to signal a switch of topic from *the day* (4b). However, subjects containing *all* are often preposed to emphasise the quantity or all-inclusiveness (‘**All** is emphatic’—*UBS*).

sons of [the] light and sons of [the] day (υἱοὶ φωτός ... καὶ υἱοὶ ἡμέρας). When a co-ordinative constituent is focal, it is common for it to be split, with the first part before the verb and the second part after it (*DFNTG* 58). The omission of the articles may be to give prominence to these focal constituents.

Translation suggestion for OV languages. Reorder 4b and 5a, so that the negative - POSITIVE pair of propositions comes together (without a connective) and is followed by the consequence (4b). In Indo-Aryan languages, you can then use a spacer in 4a, to make it a counterpoint for 5a.

5:5b *we are not of night or of darkness* (οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους). The absence of a connective (*asyndeton*) and the switch from second to first person plural could provide grounds for a paragraph break between 5a and 5b.

²⁵ This is how ‘an emphatic **but you**’ (*UBS*) should be understood.

This proposition forms an *inclusio* with 4a (*you are not in darkness*), and immediately precedes the exhortations of 6, to give prominence to them (NonNarr7.7.1). ‘The statements just made are the beginning of the grounds for the exhortation about to be made’ (Blight p. 162), so I have called it a expository THESIS (see the flow chart above).

5:6 *So then* (ἄρα οὖν). This connective combines the **inferential** nature of ἄρα (*consequently*) with the signal that the theme line is being **resumed** (οὖν). Following the supportive material of 2-5, the theme line of 1 is resumed. Furthermore, the exhortation of 6 is a consequence of the expository THESIS of 4.

let us not sleep like others, but let us be alert and self-controlled (μὴ καθεύδωμεν ὡς οἱ λοιποὶ ἀλλὰ γρηγορῶμεν καὶ νήφωμεν). First person plural exhortations (which make them less potent or ‘harsh’ [Blight p. 162] than second person imperatives). They have imperfective aspect (NonNarr7.2), as they are to be obeyed on an ongoing basis.

but (ἀλλὰ). The default way of conjoining when the first proposition in a countering relationship is negative and the second is positive (NonNarr3.2.2).

5:7 *For* (γάρ). The following material supports the assertion of 6 (‘Here ... Paul was amplifying what he had just said in 5:6’—*TrNotes*). The supportive material consists of two propositions, associated together by καὶ *and*.

Translation suggestion for SOV and SVO languages. Try starting 7 without any connective, since the supportive information is less important than the exhortations.

5:7a *those who sleep, sleep at night* (οἱ καθεύδοντες νυκτὸς καθεύδουσιν).

those who sleep (οἱ καθεύδοντες). The pre-verbal subject signals a switch of topic from *us* (6).

Νυκτὸς (*at night*) is preposed for focal prominence. ‘The TEV shows this ... well in English: “It is at night when people sleep”’ (*TrNotes*).

5:7b *and those who get drunk, get drunk at night* (καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν).

those who get drunk (οἱ μεθυσκόμενοι). The pre-verbal subject signals a switch of topic from *those who sleep* (7a).

Νυκτὸς (*at night*) is again preposed for focal prominence. ‘The TEV once more shows this ... well in English: “it is at night when they get drunk”’ (*TrNotes*; see also NonNarr5.1).

5:8 *We, however* (ἡμεῖς δὲ). The pre-verbal subject ἡμεῖς *we* signals a switch of topic from the subjects of 7. As in 5:4, δέ indicates progression in Paul’s reasoning to the more important part of the contrast.

5:8a *being of the day* (ἡμέρας ὄντες). A pre-nuclear participial clause, repeating information from 5a, to form the background to and give prominence to the following exhortation (NonNarr7.2, 7.7.1).

of the day (ἡμέρας). Preposed for focal prominence, to contrast with *night*.

5:8b *let us be self-controlled* (νήφωμεν). A first person plural exhortation with imperfective aspect (NonNarr7.2), to be obeyed on an ongoing basis. It forms an *inclusio* with the exhortation of 6b.

5:8c *having put on faith and love as a breastplate, and for a helmet the hope of salvation* (ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας). An exhortation expressed in a post-nuclear participle. ‘Unlike 8b, though, the participle has perfective (aorist) aspect. This implies an action antecedent to the action of the main verb’ (Martin 2001:166) (NonNarr7.2).

Translation suggestion for OV languages. Consider reversing 8b and 8c (the new Hindi translation has done the same). Alternatively, close the *inclusio* with 8a-b, then give 8c as a separate exhortation, followed by a repetition of 8b.

5:9 *Because God did not appoint us to wrath, but for the attainment of salvation through our Lord Jesus Christ* (ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ). The interpretive use marker ὅτι (*for, because*) introduces motivational material. ‘This clause provides the basis for the exhortation which Paul has just enunciated’

(Richard p. 255). In particular, it interprets the last proposition of 8 (εἰς περιποίησιν σωτηρίας... *to the hope of salvation...*), which is the ‘immediate purpose’ of God’s appointment of us (see 10b).

Since attention is on ‘us’, rather than God, the subject ὁ θεὸς follows the verb.

Translation suggestion for SOV and SVO languages. Use a ‘because’ connective here, since the supportive information is important for the final exhortation of 11.

Translation suggestion. Try using a ‘replacing focus’ structure: *It is not to wrath that God appointed us. It is to the attainment of salvation through our Lord Jesus Christ (that He appointed us).*

5:10a *the one who died for us* (τοῦ ἀποθανόντος ὑπὲρ ἡμῶν). This adjectival clause is attributive to *our Lord Jesus Christ*. Robertson states (1934:776), ‘both substantive and adjective receive emphasis and the adjective is added as a sort of climax in apposition with a separate article’ (see Wallace 1995:306). I take this to imply that the contents of the adjectival clause are at least as important as the noun to which it is attributive.

5:10b *so that, whether we are awake or asleep, we may live together with him* (ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν). The ‘ultimate purpose’ of God’s appointment of us (9). Within the purpose clause, *whether we are awake or asleep* (εἴτε γρηγορῶμεν εἴτε καθεύδωμεν) establishes a situational point of departure for the following clause, and marks a switch from the past time of *appointed* (9).

we may live together with him (ἅμα σὺν αὐτῷ ζήσωμεν). Marked but ambiguous constituent order. The verb ζήσωμεν *we may live* is probably postposed for contrastive prominence.

5:11a-b *Therefore encourage one another and build each other up* (Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἷς τὸν ἕνα). Διὸ *Therefore*, *It is for that reason that* introduces a hortatory THESIS that seems to be inferred from the supportive material of 9-10, rather than resume the hortatory theme line of 8 (see *TrNotes*). As in 4:18, the imperatives have imperfective (present) aspect, so apply all the time.

Translation suggestion for OV languages. Consider forming an *inclusio* with 8c by making a further reference to having the hope of salvation; e.g., ‘Therefore, because we are hoping like this, encourage one another...’

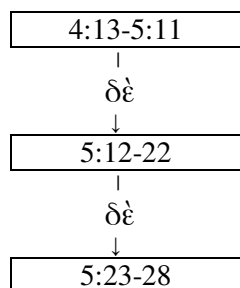
5:11c *as indeed you are doing* (καθὼς καὶ ποιεῖτε). Additive καὶ is confirmatory (hence ‘indeed’).

Translation suggestion for OV languages. Consider putting 11b (or 11a-b) after 11c, so that the passage ends with an exhortation; e.g., ‘Just as you are already doing, in the same way be building each other up more and more’.

5:12-22 Paul gave more instructions about how to please God (Life in the community)

Supporting evidence for the beginning of a new unit at 5:12 includes the use of an orienter, the development marker δὲ and the vocative *brothers* (ἀδελφοί) (NonNarr8.10, 8.3, 8.9).

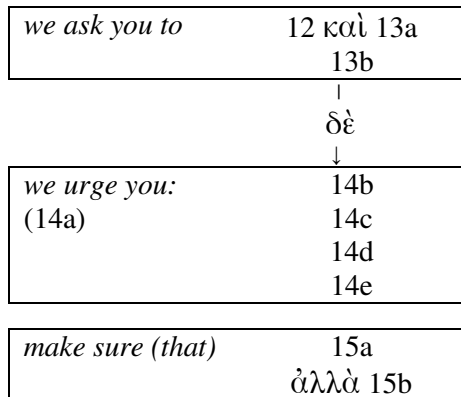
The following is a flow-chart for 4:13-5:28:



Unless otherwise indicated, exhortations have imperfective aspect, and so are to be observed on an ongoing basis.

5:12-15. There is a build up in the potency of the exhortations, from *we ask* plus infinitives (12-13a) to *we urge* plus imperatives (14) to the imperative orienter *make sure* (15).

The following is a flow-chart for 5:12-15:



5:12-13a. *Now we ask you, brothers, to acknowledge those who labour among you and exercise leadership among you in the Lord and admonish you, and to esteem them very highly in love because of their work* (Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ προΐσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν). A direct appeal with the orienter *ask, urge* (Ἐρωτῶμεν) followed by infinitives in the perfect (εἰδέναι *to know/acknowledge*—12) and imperfective (ἡγεῖσθαι *to hold/esteem*—13a) (NonNarr7.2). If taken literally, the perfect indicates a point of recognition and ongoing acknowledgement.

5:13b. *Be at peace among yourselves* (εἰρηνεύετε ἐν ἑαυτοῖς).

5:14a. *And we urge you, brothers* (παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί). Supporting evidence for the beginning of a new sub-section (UBS) includes the use of the orienter *we urge/encourage you* (παρακαλοῦμεν ὑμᾶς), the development marker δὲ and the vocative *brothers* (ἀδελφοί) (NonNarr8.10, 8.3, 8.9).

The orienter is followed by a series of parallel imperfective imperatives (NonNarr7.2).

No connective links them, so they are to be viewed as independent of each other (‘there is *no* direct connection between the information concerned’—DFNTG 50).

5:14b *Admonish the idlers* (νουθετεῖτε τοὺς ἀτάκτους).

5:14c *encourage the faint hearted* (παραμυθεῖσθε τοὺς ὀλιγοψύχους).

5:14d *help the weak* (ἀντέχεσθε τῶν ἀσθενῶν).

5:14e *be patient with everyone* (μακροθυμεῖτε πρὸς πάντας).

5:15a *Make sure that nobody pays back wrong for wrong to anyone* (ὄρατε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ). The orienter itself is in the form of an imperfective (present) imperative. It is followed by a subjunctive in the perfective (aorist), since the exhortation is not to render evil to anyone even once (NonNarr7.2).

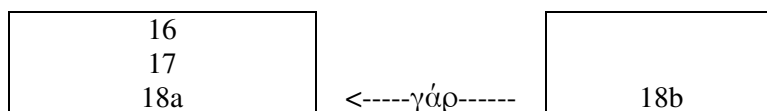
The order of constituents is marked, with the verb at the end. Typically, when the proposition is negative, one or more of the constituents that occur between the negative (μὴ) and the verb are given focal prominence (DFNTG 49). In this instance, there are up to three points of contrast between 15a and 15b: *nobody* (implying never) versus *always*, *wrong* versus *good*, and *to anyone* versus *for all*.

5:15b *but always seek to do [the] good [both] to one another and to all* (ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε [καὶ] εἰς ἀλλήλους καὶ εἰς πάντας).

always (πάντοτε). Preposed for focal prominence (see *TrNotes*).

pursue/aspire to the good (τὸ ἀγαθὸν διώκετε). Since *the good* contrasts with *evil* (15a), it has probably been preposed for contrastive prominence as well.

5:16-18. As in 14, No connective links these three exhortations, so they are to be viewed as independent of each other. The following is a flow chart of the passage.



5:16 *Always rejoice* (Πάντοτε χαίρετε). Each exhortation in 16-18a has the same marked but ambiguous constituent order. *TrNotes* considers the first constituent of each to be preposed for focal prominence. So the DFE of 16 is πάντοτε *always*.

5:17 *Pray without ceasing* (ἀδιαλείπτως προσεύχεσθε). The DFE is ἀδιαλείπτως *continually/without ceasing*.

5:18a *Give thanks in all circumstances* (ἐν παντὶ εὐχαριστεῖτε). The DFE is ἐν παντὶ *in all [circumstances]*.²⁶

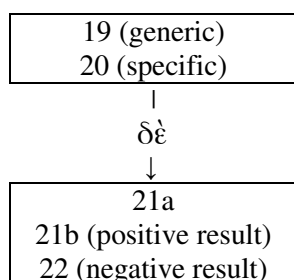
5:18b *For this is the will of God in Christ Jesus for you* (τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς). *For* (γὰρ) signals that the following material supports the previous exhortation(s).

this (τοῦτο). The referent of this proximal demonstrative is thematic (NonNarr6.1.2): ‘The majority of commentators say that *this* refers to the previous three commands’ (*TrNotes*). The fact that τοῦτο is singular may imply that it is what is common about the three commands—their all-inclusiveness—that is referred to.

(the) will of God (θέλημα θεοῦ). The absence of the article is consistent with the constituent being focal. However, it could be translated ‘(the) divine will’ (NonNarr6.1.3).

Translation suggestion for SOV and SVO languages. Try starting 18b without any connective. In many languages, expressions that reinforce the previous exhortations are juxtaposed.

5:19-22. *UBS* suggests that the development marker δὲ relates the two negative exhortations of 19-20 with the three positive ones of 21-22. Since no other connective occurs, it is not certain that δὲ relates to both 19 and 20, though the *UBS* suggestion is very reasonable. The following is a flow chart of 19-22.



5:19-20 *Do not quench the Spirit. Do not reject prophecies* (τὸ πνεῦμα μὴ σβέννυτε, προφητείας μὴ ἔξουθενεῖτε). *TrNotes* considers τὸ πνεῦμα *the Spirit* and προφητείας *prophecies* to be preposed for focal prominence. However, these constituents precede the negative particle μὴ and, in 19, the article is used to refer to *the Spirit*. This indicates that the negated verbs μὴ σβέννυτε *do not quench* and μὴ ἔξουθενεῖτε *do not reject* have been postposed for focal prominence.

²⁶ In a number of Indian languages that do not have a word for giving thanks, an idiomatic way of expressing this idea is ‘say to God, “It is good”’.

5:21a. [*but*] *test everything* (πάντα [δὲ] δοκιμάζετε). If δέ is read, then the following proposition(s) in a countering relationship will be more important than the first (NonNarr3.2.2).

This proposition has marked but ambiguous constituent order. The absence of an article with πάντα *all things* means that πάντα has probably been preposed for focal prominence (see *TrNotes*). However, it is possible that the verb δοκιμάζετε *test* has been postposed for focal prominence.

5:21b *Hold on to the good* (τὸ καλὸν κατέχετε). Another proposition with marked but ambiguous constituent order. *TrNotes* considers τὸ καλὸν *the good* to be preposed for (contrastive) focal prominence. However, the presence of the article suggests that the verb has been postposed for focal prominence.

5:22 *Avoid every kind of evil* (ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε). Yet another proposition with marked but ambiguous constituent order. The absence of an article with παντὸς *every* means that ἀπὸ παντὸς εἴδους πονηροῦ *every kind of evil* has probably been preposed for (contrastive) focal prominence (see *TrNotes*).

5:23-28 Paul prayed that God would bless the Thessalonians (Final instructions and greetings)

Supporting evidence for the beginning of a new unit at 5:23 includes the development marker δὲ and the pre-verbal subject Αὐτὸς ὁ θεὸς τῆς εἰρήνης *the God of peace himself*, which reflects a shift of person from second plural to third singular (NonNarr8.3, 8.11).

As is typical at the end of a letter, no inter-sentential connective is used in 24-28 (NonNarr3.1.3).

5:23a *Now may the God of [the] peace himself sanctify you through and through* (Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς).

himself (Αὐτὸς). As in 3:3b and elsewhere, using αὐτὸς makes the referent **thematically** prominent, which has the effect in this context of highlighting what Paul is asking God to do.

may (He) sanctify you through and through (ἀγιάσαι ὑμᾶς ὀλοτελεῖς). Through the adverb ὀλοτελεῖς *completely, through and through*, Paul is asking God to sanctify the addressees through to completion (see Morris p. 181 fn. 76). The subjunctive ἀγιάσαι *may (He) sanctify* is perfective (aorist). It is normal to use perfective aspect when the extent of an action is specified.

5:23b *and may the whole of your spirit, soul and body be kept sound and blameless at the coming of our Lord Jesus Christ* (καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη). *And* (καὶ) associates the two parts of the prayer together.

the whole of your spirit, soul and body (ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα). The constituent as a whole is pre-verbal and signals a change of topic. By preposing *whole* (ὀλόκληρον) within the constituent, ‘Paul emphasises that sanctification applies to the whole of our person’ (Morris p. 182).

The pronominal genitive ὑμῶν is preposed within the rest of the constituent because it is topical.

blameless at the coming of our Lord Jesus Christ (ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ). ἀμέμπτως *blamelessly* is preposed for focal prominence.

may (it) be kept (τηρηθείη). The subjunctive is again perfective. Paul’s prayer is that their state of blamelessness may be true at a specific time (‘will exist at the Parousia’—Morris p. 183).

5:24a *The one calling you is faithful* (πιστὸς ὁ καλῶν ὑμᾶς). Πιστὸς (*faithful*) is preposed for focal prominence.

Translation suggestion. If you have to specify how God is calling you to live, repeat something from 23 (e.g. The one calling you to be completely holy like this). ‘To be holy’ (*TrNotes*) is too weak, in my opinion (also in 24b).

5:24b *who indeed will do [it]* (ὅς καὶ ποιήσει). A non-restrictive, ‘continuative’ relative clause (NARR10.3.4). The information in such a clause is usually more important than that of the initial clause (‘there is a tendency in Greek for the greatest emphasis to occur at the end of the sentence’—*UBS*).

Additive καὶ is confirmatory (*Indeed*).

5:25-28 The absence of a connective (asyndeton) with the vocative provides confirmatory evidence for a paragraph break here (NARR6.2, 6.8). ‘Verses 25–28 are not at all closely related to what has gone before, and they read like one of the postscripts Paul sometimes adds to his letter in his own handwriting’ (*UBS*).

5:25 *Brothers, pray [also] for us* (Ἀδελφοί, προσεύχεσθε [καὶ] περὶ ἡμῶν).

5:26 *Greet all the brothers with a holy kiss* (Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ). A perfective (aorist) imperative—NOT an exhortation to be acted on on an ongoing basis (NonNarr7.2)!

5:27 *I charge you before the Lord to have the letter read to all the brothers* (Ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς). A direct appeal introduced with an orienter (NonNarr7.2). This is the most potent exhortation of the book! The appeal is expressed with a perfective (aorist) infinitive—another exhortation that is NOT to be acted on on an ongoing basis.

5:28 *The grace of our Lord Jesus Christ be with you* (Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ’ ὑμῶν).

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