

A FRESH LOOK AT 1 THESSALONIANS:
THE AMALGAMATION OF DISCOURSE ANALYSIS AND
EPISTOLARY THEORY TO EVALUATE THE PAULINE LETTER

by

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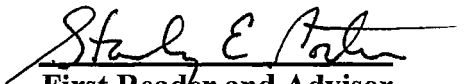
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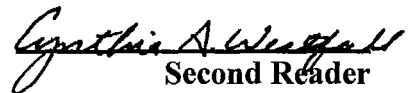
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ABSTRACT

A Fresh Look at First Thessalonians: The Amalgamation of Discourse Analysis and Epistolary Theory to Evaluate the Pauline Letter

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There have been a number of attempts to evaluate Paul's letters with a variety of methodological approaches. This work attempts to view Paul's first letter to the Thessalonians in a new light by first applying epistolary theory to determine its letter divisions and is followed by an application of a linguistic theory to determine if the original unit divisions are supported by discourse analysis as well as provide a bottom-up interpretation to the letter, which is lacking in epistolary theory. My linguistic model is based on Halliday's systemic-functional linguistic model of language. Having been slightly adapted to evaluate a dead, non-English language, this model evaluates the hierarchy and co-text of language, followed by a tripartite field-tenor-mode register model and a discussion regarding the nature and implicature of cohesion and prominence in a text.

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Sincerely,
Sean Adams

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Introduction

Since Paul first put quill to papyrus there has been deep scrutiny of his words. Furthermore, it is not beyond possibility that Paul's writings have been the most read, most studied and most written about in the history of religious literature. As a result, there have been a number of attempts to evaluate his letters with a variety of methodological approaches. This work attempts to view Paul's first letter to the Thessalonians in a new light by first applying epistolary theory to determine its letter divisions and second by applying a linguistic theory to determine if the original unit divisions are supported by discourse analysis. This work also provides a bottom-up interpretation to the letter, which is lacking in epistolary theory.

In this thesis, I am utilizing epistolary theory, whose methodology is far from modern, but has been further honed through the centuries by scholars. Although this approach to Paul has recently been overshadowed by the rhetorical evaluation of the Pauline letter, there is still much value in attempting to understand and interpret Paul's letters in light of their overt literary genre. Consequently, the first chapter of this work evaluates the Pauline letter form in light of a five-part letter structure: opening, thanksgiving, body, parenesis and closing. The formal features, components and constructions of each of these divisions will be discussed with a further evaluation of the function of each of these letter parts. Although much of this chapter will be a summary and compilation of previous scholarly thought, there is still much room to advance the modern understanding of the ancient letter.

The second chapter contains a linguistic model based on Halliday's systemic-functional linguistic model of language. Having been slightly adapted to evaluate a

dead, non-English language, this model evaluates the hierarchy and co-text of language, followed by a tripartite field-tenor-mode register model and a discussion regarding the nature and implicature of cohesion and prominence in a text.

In chapter three, I apply my epistolary and discourse analysis model to 1 Thessalonians with the intention of focusing on the formal semantic features of the text to indicate cohesion and prominence. Furthermore, particular attention will be paid to the various debates on the structure and cohesion of particular sections of 1 Thessalonians. In addition to this, by evaluating the development of prominence and markedness in the text, the main emphasis of Paul's letter can be identified, which will allow for more concise and linguistically responsible exegesis.

In the concluding chapter, a number of the patterns that have emerged in the evaluation of 1 Thessalonians will be evaluated, paying particular attention to the understanding of the five-part letter division as well as the specific developments in the field, tenor and mode metafunctions of register.

Through this unique pairing of epistolary theory and discourse analysis, it is my hope to weigh in on some of the troubling structural and linguistic issues of 1 Thessalonians and to further the linguistic understanding of the construction of Paul's first letter to the Thessalonians, as well as making some suppositions regarding the nature and assembly of the other letters in the Pauline corpus.

Epistolary Theory

One of the key features of this work and approach to discourse analysis is that it is being paired with epistolary theory in order to better evaluate the Pauline letters in the New Testament. Traditional epistolary theory attempts to divide the letter into its respective parts. A three-part letter would be divided into: opening, body and closing. The four-part letter separates the letter into: opening, thanksgiving, body and closing. The five-part letter partitions the letter into: opening, thanksgiving, body, parenesis and closing.¹

After a brief discussion regarding that three and four-part letter forms, this chapter will appraise the five-part letter structure with a detailed evaluation of the particular elements found within each letter part, as well as offering a discussion regarding the primary function of each section, with a specific focus on exegesis and interpretation. Furthermore, at the conclusion of this chapter there will be a brief discussion regarding some of the limitations to epistolary theory and the benefits of it being paired with discourse analysis.

1. Three and Four-Part Letter Form

One of the most influential scholars in this endeavour is John White, who has not only written a number of books on the topic, but was also the chair of the SBL ancient epistolography section for a number of years. Arguably White's most prominent contribution was his attempt to situate Paul's letters within epistolary ambience of the Greco-Roman era through the use of the papyri letters from Egypt.

¹ The three-part letter is defended by White, "Ancient Greek Letters," 85-105, esp. 97 (White places the thanksgiving with the letter opening); the four-part letter by Weima, *Neglected Endings*, 11; and the five-part letter by Doty, *Letters in Primitive Christianity*, 27-43. These are just a representative proponent of each of these views. The five-part letter form is followed below. For a more detailed discussion on the divisions of the Greek letter see ch. 1 of Porter and Adams, *Paul the Letter Writer*.

White begins most of his discussions of Pauline epistolography with an evaluation of the Greek papyri, which sets the backdrop for the later investigation into the structure of Paul's letters. For example, in his *Light from Ancient Letters*, White provides 117 Greek papyri letters and follows this with an assessment of the nature of the Greek letter form and how it relates to Paul.² When evaluating the papyri letters for their letter divisions White looks for formal feature within the text, such as formulas and constructions, to help determine proper boundaries.³ From his evaluation of the Greek letter, White concludes that the typical Greek letter consists of three parts or divisions: opening, body, and closing.⁴

In a later work, White further defends his three-part division of the Pauline letter and further outlines what features are located in each part. This can be seen in the outline below.

Opening

Address: Paul, an apostle of Jesus Christ, to the church of God at _____, sanctified

(beloved called, etc.) in Christ.

Grace greeting: Grace to you and peace from God our Father and the Lord Jesus Christ .

Thanksgiving prayer: I thank God (always) for (all of) you, because of ..., and I pray

that the Lord may make you increase (mature) in such activity so that you may be pure and blameless when Christ returns.

² White, *Light From Ancient Letters*.

³ Although White is not explicit with his emphasis on formal features, he does, nonetheless, employ this approach. This emphasis on formal features is an important corrective of previous scholarship, which either viewed Paul's letters as not related to the Greek epistolary tradition, or, as mentioned above when discussing Deissmann, haphazardly tossed together. The utilization of formal features is a key advancement in the study of ancient epistolography as well as the Greek language as a whole. Doty, *Letters in Primitive Christianity*, 27-28; Alexander, "Hellenistic Letter-Forms and the Structure of Philippians," 87-101.

⁴ White, *Light From Ancient Letters*, 198-211; White, "Saint Paul and the Apostolic Letter Tradition," 438-39. Another scholar who adopts the three-part Pauline letter is Klauck, who, similar to White, views the letter in light of ancient epistolography, however, in this case Klauck proposes a three part division of the letter body with a letter body opening, middle and closing. Klauck, *Die antike Briefliteratur und das Neue Testament*, 29-55.

Body

Introductory formula: I want you to know, brethren, that ... (I/We do not want you to

be ignorant, brethren, that/of...) Or: I appeal to you, brethren, that ...

Transition formulas: Often indicated by Paul's use of the vocative, "brethren," and

with request/disclosure phrases.

Concluding section/Paul's Apostolic Presence section

1. Autobiographical (authoritative) reference to the letter and expression of confidence in the recipients' willingness to comply with Paul's instruction.
2. Identification/ recommendation of Paul's messenger.
3. Announcement of Paul's anticipated (hoped for) visit.
4. Parenetic section: Reminder of Paul's instruction, reference to Paul's/ the congregations former conduct, appeal to the example of Christ.
5. Prayer of peace.

Closing

Closing greetings: from (to) third parties

The Holy Kiss greeting

Grace benediction: the grace of our (the) Lord Jesus Christ be with you (your spirit).⁵

Of particular note in the above outline is the location of the thanksgiving and parenetic sections. White, in his outline, places the thanksgiving section within the letter opening and does not consider it a distinct section within Paul's letters. Likewise, the parenetic section is considered to be a small portion of the letter body conclusion and not a discreet component.

The incorporation of the thanksgiving within the letter opening and the parenetic section within the letter body betrays the large influence of the Greek papyri letters on White's understanding and perspective of the Pauline letters. One of the main differences between Paul's letters and the Greek papyri is the length. A large

⁵ White, "Ancient Greek Letters," 97. This chart was developed by White using the seven so-called uncontested letters: Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians and Philemon.

majority of papyri letters in the ancient world are brief, only a few hundred words, with the average being about 275.⁶ However, when evaluating Paul's letters, his shortest letter, Philemon, is 335 words, and his longest letter, Romans, is over 7000 words.⁷ Consequently, being concise and direct was one of the dominant criteria for ancient letters, whereas within Paul's letters there was room for expansion and development. As a result, Paul was free to expand various letter areas that would have required compactness in the ancient world.

By having such compact letters in the ancient world it is understandable that a number of features of the letter would be compressed into small units. This is clearly the case with thanksgivings within the papyri, which usually consisted of only a one line offering of thanks to a deity. However, when evaluating Paul's letters there has been much discussion regarding the size of his thanksgivings and whether or not they deserve their own section. White's evaluation of the Pauline thanksgiving is clearly influenced by the brevity of the papyri and does not adequately take into account the size, form and the important role that the thanksgiving plays in Paul's letters.

Similarly, White's understanding of the parenesis as a minor component of the letter body is also inclined to the papyri in that it was typically located near the

⁶ McDonald and Porter, *Early Christianity and its Sacred Literature*, 378. This average does not take into account the so-called "literary letter" attributed to Plato, Isocrates, Demosthenes Cicero, who wrote about 931 letters, and Seneca, whose works, although beginning with a letter opening and closing, do not embody the function of the traditional letter, but rather make use of its form as a means of presenting their literary work. These letters were one of the main factors for Deissmann's attempt to distinguish the "true letters" of the papyri from the "epistles" found in these other authors.

⁷ Murphy-O'Connor, *Paul the Letter-Writer*, 121. A similar discussion is given by Richards, *The Secretary in the Letters of Paul*, 213. "In the approximately 14,000 private letters from Greco-Roman antiquity, the average length was about 87 words, ranging in length from 18 to 209 words... Cicero averaged 295 words per letter, ranging from 22 to 2,530, and Seneca averaged 995, ranging from 149 to 4,134. By both standards, though, Paul's letters were quite long. The thirteen letters bearing his name average 2,495 words, ranging from 335 (Philemon) to 7,114 (Romans)."

conclusion of the body to indicate to the recipient what the writer wanted him or her to do. Again, the relative size of the parenthesis to the letter as a whole demands a re-evaluation of its location within the letter body and its possible identification as a distinct section.

Another scholar who endorses the three-part letter division is Stirewalt. Similarly to White, Stirewalt seeks to locate Paul's letter-writing form among the letters of antiquity and concludes that Paul's letters are most akin to the official letter form used among the administration, rulers and officials of the ancient world.⁸ In using this template Stirewalt provides the following outline to the Pauline letter form:

1. Salutation:
 - a. Identification of the primary sender
 - b. Naming of co-senders
 - c. Address to multiple recipients
2. Body:
 - a. Background (sometimes divided into past and present)
 - b. Basis or explanation for the message
 - c. Message: order, request, commendation
 - d. Promise
3. Subscription.⁹

Once again it is apparent that the papyri letters, in this case the official letters, strongly influenced Stirewalt's perspective of the Pauline letter. This is not to say that there are no similarities between the official letter and the Pauline letter, in fact Stirewalt's study provides some interesting insights into Paul's letters. However, it

⁸ Stirewalt, *Paul, The Letter Writer*, 25-55. For the differentiation between personal and official letters see White, *The Form and Structure of the Official Petition*; Malherbe, *Ancient Epistolary Theorists*, 1-14.

⁹ Stirewalt, *Paul, The Letter Writer*, 33.

does appear that Stirewalt rigidly adopted the official letter form for his evaluation and organization of Paul's letters.

A good example of this would be the lack of discussion regarding the thanksgiving aspect of Paul's letters. In his explanation of Paul's letter form, Stirewalt spent much time providing a thorough elucidation of his division of the salutation, namely, the identification of the primary sender, naming of co-senders and addressing the letter to multiple recipients, but provided only a short rationale for his body divisions. As listed above, Stirewalt identifies that the letter body primarily consists of: background, basis or explanation for the message (decision), message and promise or threat.¹⁰

Consequently, when he evaluated 1 Thessalonians Stirewalt stated that the body background would begin at 1:2 and continue until 3:13, however, he does not mention the role of the thanksgiving, even though the number and division of the thanksgiving(s) is one of the key epistolary issues in that letter.¹¹ It is unlikely that Stirewalt does not acknowledge the existence of the thanksgiving as an aspect of an official letter, however, it would have benefited his theory to have identified its role and purpose in the development of the body background and the similarities and dissimilarities between Paul and other official letter writers.

As Stirewalt has shown, one of the potential issues of adopting the three-part letter form is that there tends to be an underappreciation of the role of the thanksgiving and parenesis within Paul's letters. This is not to state that White or Stirewalt would not acknowledge the existence or the role of these letter features,

¹⁰ Stirewalt, *Paul, The Letter Writer*, 46-47.

¹¹ Stirewalt, *Paul, The Letter Writer*, 60.

but that they, along with others who adopt the three-part letter, tend to minimize the thanksgiving's and parenthesis' exegetical importance for Paul's letters.

Moving on from the three-part letter perspective, there is a collection of scholars who propose that the Pauline letter consists of four distinct parts. O'Connor, Weima and O'Brien have expressed that Paul's letters generally consist of four distinct parts: opening, thanksgiving, body and closing.¹² Although each of them has a different perspective on the composition of the letter, Weima's outline of the four-part letter provides a good introduction of this view.

1. Opening
 - a. Sender
 - b. Recipient
 - c. Salutation
2. Thanksgiving
3. Body
 - a. Transitional formulae
 - b. Autobiographical statements
 - c. Concluding parenthesis
 - d. Apostolic parousia
4. Closing
 - a. Peace benediction
 - b. Hortatory section
 - c. Greeting
 - d. Autograph
 - e. Grace benediction¹³

The most notable difference between the four-part letter structure and the three-part letter structure is the acknowledgement that the thanksgiving portion of the Pauline letter is a discrete unit. As a result, the above scholars have removed the thanksgiving from either the letter opening or body, as outlined above, and have created a new section. Most scholars who recognize a thanksgiving section in

¹² Murphy-O'Connor, *Paul the Letter-Writer*, iv, 42-115; Weima, *Neglected Endings*, 11; O'Brien, "Letters, Letter Forms," 550-53.

¹³ Weima, *Neglected Endings*, 11.

Paul's letters agree that Paul adopted this element from ancient epistolary convention, but further adapted it to a highly developed and sophisticated component of his letters.¹⁴

Although the specifics of this letter part will be discussed in detail in the following chapter, it is important to note that there are a number of strong epistolary features, particularly in the Pauline letters, which strongly suggest that the thanksgiving should be considered its own letter part. First, there is a standard εὐχαριστῶ opening along with a pray for the letter recipients. Second, there is a significant size differential between the thanksgiving in the papyri, which is typically only one line, and in Paul's letters, which is significantly expanded. Finally, the role and the function of this letter part in Paul's letters is quite different from that in the Egyptian papyri. While the papyri letters are brief and formulaic, Paul's thanksgiving sections display form, but also a wide range of variation.¹⁵ Similarly, Paul's thanksgiving goes beyond a sterile prayer to a god, but is an important component for creating the mood of the letter, for self disclosure and for introducing various topics that will be discussed later.¹⁶

It is clear that these scholars who employ the four-part letter theory recognized the formal and functional distinctions between the thanksgiving in the papyri and in Paul's letters. Consequently, they are better able to recognize the variation within this letter part as well as its potential exegetical significance for interpretation. This, however, might lead to an overemphasis on the role of the thanksgiving within

¹⁴ O'Brien, "Letters, Letter Form," 551.

¹⁵ O'Brien, *Introductory Thanksgivings*.

¹⁶ These functions are not evident in every letter and are in further need of definition. See below for further discussion.

Paul's letter while underplaying the significance of the other letter parts. Likewise, this four-part letter perspective does not adequately address the parenetic emphasis that is evident within most of Paul's letters. The minimizing of the parenetic section of Paul's letters often results in the emphasis on the letter body or the thanksgiving and has resulted in an emphasis on the theological nature of Paul's letters while minimizing his emphasis on proper Christian living.

2. Letter Opening

Although often overlooked by both modern and ancient scholars, the letter opening has an important function in framing the letter as a whole. Even though the letter opening was generally slow in its development over the years, subtle additions and changes to the opening allowed the recipient to get an insight into the style, tone and content of the letter.¹⁷

Interestingly, the ancients did not exert much effort to properly lay out the correct letter opening formula. Although there was some discussion regarding the body content of a letter, the opening and closing sections were neglected and often ignored in an ancient letter.¹⁸ However, there have been a number of studies in the past century attempting to outline the opening formulas of the ancient Greek letter.¹⁹ These studies have discovered that there is a consistent letter opening structure throughout the Hellenistic period which continues throughout the Roman

¹⁷ White, *Light From Ancient Letters*, 198.

¹⁸ Stowers, *Letter Writing in Greco-Roman Antiquity*, 20-21.

¹⁹ Exler, *A Study in Greek Epistolography*; White, *Light From Ancient Letters*; Mullins, "Greeting as a New Testament Form," 418-26; Francis, "The Form and Function of the Opening and Closing Paragraphs of James and I John," 110-26. This is not an exhaustive list by any means.

era until the elevation of Byzantium to the position of capital of the Roman Empire.²⁰

There is a large store of letters that have been uncovered over the past century that have shed significant light on the regimented nature of the ancient letter opening. Most letter openings are short, direct and contain very little expansion. The overwhelming number of letter openings have the following formula: A to B, Greetings with an occasional health wish.²¹ Here are some examples of a traditional letter opening:

Ἐπολλώνιος Ζήνωνι χαίρειν. P.Cairo Zen. 59154

Κρίτων Πλουτάρχῳ χαίρειν. P.Hib. 68 (208)

Ἐπολλωνοῦς Τερεντιανῳ τῳ ἀδελφῳ χαίρειν P.Mich. VIII 464

These are just a few examples of the typical letter opening. Occasionally, the letter will open with a ‘To B from A’ formula; however, this is not very common for familiar correspondence or even official letters. On the other hand, a majority of the examples of this formula are located in petition letters, from a person to a higher-ranking official.²² Overall, an ancient Greek letter opening is generally characterized by a brief introduction of the sender and receiver followed by χαίρειν

²⁰ Exler, *A Study in Greek Epistolography*, 61.

²¹ Exler, *A Study in Greek Epistolography*, 23; Aune, *The New Testament in Its Literary Environment*, 162-63.

²² Some examples of a “To B From A” formula are: P.Oxy. VII 1065, line 1; P.Oxy. IX 1220, line 1; P.Oxy 1664, line 1; P.S.I. 299, line 1; P.Oxy. I 123, line 1. For more examples see Exler, *A Study in Greek Epistolography*, 40-49, who states on page 23 that these formulas are typically employed in petitions, complaints and applications. I agree with this assessment and propose that the placement of the superior authority in a petition is a sign of respect and bestowing honour. In an honour-shame climate, giving honour at the onset of the letter might make the official more favourable to your request.

and a health wish. This is not to say that there is no variation; however, most changes are minor and do not affect the flow of the letter.²³

One of the main features that occurs after the formal greeting is a health wish.²⁴ According to White, these health wishes occur in approximately one out of six letters and are particularly common in familial letters.²⁵ These are fairly rigid in nature, the writer expressing the hope that the letter finds the recipient in good health. This formula often includes ἔρρωσο (ἔρρωσθε) and εὐτύχει or later διευτύχει, which wishes health and good fortune to come on the recipient from the gods. In addition ὑγιαίνειν was also used in general familiar letters. Some examples of this are:

ἔρρωσό μοι ἀδελφέ P.Tebt. II 314 (113)
 Χ[αιρήμω]ν Δίωι χαίρε(ιν) καὶ ὑγ[ιαί]νειν. P.Prin. II 161
 Διονύσιος Διδύνη τῇ ἀδελφῇ χαίρειν καὶ διὰ παντός ὑγιαίνειν
 P.Oxy. II 293²⁶

This health formula is notably absent within Paul's letters, as it is replaced with a thanksgiving section, which also typically follows the opening.²⁷ Although thanksgiving sections are not absent within ancient letters, they are not common and occur with a much simpler structure.²⁸ In fact they are paralleled with προσκυνήμα found in other Papyri.²⁹ This will be further discussed below.

²³ For a more thorough treatment of the letter opening in ancient times see Adams, "Paul's Letter Opening and the Ancient World."

²⁴ Exler, *A Study in Greek Epistolography*, 101.

²⁵ White, *Light From Ancient Letters*, 200.

²⁶ Additional examples for this formula can be found in Exler, *A Study in Greek Epistolography*, 32-33.

²⁷ Schubert, *Form and Function of the Pauline Thanksgiving*, 42. This, however, should not be conflated with the letter opening in support of the four-part letter.

²⁸ Mullins, "Formulas in New Testament Epistles," 382; Stowers, *Letter Writing*, 20-21.

²⁹ Mullins, "Formulas in New Testament Epistles," 381-82; Arzt, "The 'Epistolary Introductory Thanksgiving' in the Papyri and in Paul," 41-44.

After briefly discussing the particular formulas and structural components of the letter opening, I turn to the function of the letter opening and its role within the Pauline letter. Tite proposes “that the *prescript* functioned not simply as a formal stylistic opening that simply opens a letter with no rhetorical purpose, but rather was an opening act of discursive positioning of the sender(s) and recipient(s).”³⁰ This perspective can be helpful for understanding some of Paul’s adaptations of the letter opening and their importance to interpretation.

In evaluating the Pauline letters, the issue of co-authorship becomes apparent. Eight out of the thirteen Pauline letters include a co-author, with a majority of the co-senders being Timothy.³¹ Is this inclusion of other people common practice within the ancient letter writing genre, or is it particular to Paul?

There have been a number of attempts to determine if multiple authors are common within ancient letters. Prior found only fifteen papyrus letters with multiple named senders.³² However, Richards determined that only six out of the 645 letters found at Oxyrhynchus, Tebtunis and Zenon had more than one author.³³ Such a small representation implies that the inclusion of a second person would be highly significant.

The important question is why Paul chose to incorporate these people as co-senders. Could it be that these people had a special relationship with the people to whom Paul was writing the letter? In evaluating Paul’s choice of co-sender it does

³⁰ Tite, “How to Begin, and Why?”

³¹ For a complete list of co-authors included in Paul’s letters, see Adams, “Paul’s Letter Opening and the Ancient World,” table 1. For a recent discussion of Pauline authorship see Harding, “Disputed and Undisputed Letters of Paul.”

³² Prior, *Paul the Letter-Writer and the Second Letter to Timothy*, 38.

³³ Richard, *The Secretary in the Letters of Paul*, 47 n. 138; Murphy-O’Connor, *Paul the Letter-Writer*, 18-19.

appear that they are chosen specifically because of the relationship that that person had with the recipient.³⁴ For example, Silvanus and Timothy were included in the two letters to the Thessalonians because of their prior missionary work there and their help in founding the church.³⁵ In 1 Corinthians Paul included Sosthenes, who at one time was a member of their community.³⁶ As for the inclusion of Timothy within the other letters (2 Corinthians, Philippians, Philemon and Colossians), it was only natural that, as Paul's closest missionary companion, Timothy would have worked with and ministered to these communities. As a result, his inclusion within the letter as a co-sender might have been expected because of his importance within the community and because it might increase the significance of the letter itself.

It is clear from these examples that Paul did not randomly include people in his letters as co-senders, but strategically integrated them within his letters.³⁷ The above examples indicate that Paul's use of co-senders was tailored to the recipient of the letter. Paul selected from the people who were with him the most appropriate and those who had a strong relationship to the people in the place where the letter was being sent. Paul did not create the multiple sender form in the Greek letter, but utilized this convention to bolster the weight of the letter.³⁸

Another key function of the letter opening is the reconnection of relationship, if there had been a previous relationship, or the establishment of hierarchical position.

³⁴ On Paul's use of co-workers, specifically as emissaries, see Johnson, "Paul's Epistolary Presence in Corinth," 492.

³⁵ Acts 17:1-9; 1 Thess 2:1-16. Bruce, *Thessalonians*, 8; Morris, *Thessalonians*, 45.

³⁶ Acts 18:17.

³⁷ For further examples of Paul's selectivity in choosing co-senders, see Adams, "Paul's Letter Opening and the Ancient World"; Murphy-O'Connor, *Paul the Letter-Writer*, 17. Another possible explanation for the inclusion of co-senders within Paul's letters might be because Paul wants to link their names with his ministry to indicate that they also preach and teach the one true gospel. O'Brien, *Colossians, Philemon*, 2-3.

³⁸ Adams, "Paul's Letter Opening and the Ancient World."

This is expressed within the Pauline letters in one way by the use of title that Paul assigns to himself. When Paul introduces himself, he does not solely put “Paul,” except for the Thessalonian correspondence, but rather expands his introduction to include a title for himself.³⁹ These include: δοῦλος (Rom 1:1; Phil 1:1; Titus 1:1), ἀπόστολος (Rom 1:1; 1 Cor 1:1, 2 Cor 1:1; Gal 1:1; Eph 1:1; Col 1:1; 1 Tim 1:1; 2 Tim 1:1; Titus 1:1) and δέσμιος (Phlm 1:1). I have suggested that the use of title within the Pauline letter is connected to the relationship and the experiences that Paul had with that particular church and that Paul is drawing on this relationship to connect with the letter recipients.⁴⁰

An additional interesting discovery within ancient letter writing is the similarity of greetings between different languages. Yadin presents a number of examples of Aramaic and Hebrew letters that incorporate the formula: X to Y, *Shalom*.⁴¹ In addition to this, there are Old Testament examples: Ezra 4:11-16 (To Y, your servant X); Ezra 4:17-22 and 5:7-17 (To Y, Shalom); and Ezra 7:12-26 (X to Y). It has been suggested that Paul, in his greeting “grace and peace,” has adapted the typical χαίρειν greeting and paired it with the Jewish greeting.⁴² Although this is possible, it is also likely that Paul created his own superscription to emphasize the comprehensive work of God.⁴³

³⁹ Morris, *Thessalonians*, 47, suggests that Paul and the Thessalonians were on such good terms that he did not need to include a title. Recently, Witherington, *Thessalonians*, 48, has also noted the lack of an apostolic claim or other title, which indicates Paul’s strong relationship with this congregation and indicates that “[a]ll opposition comes from outside the congregation in Thessalonike.”

⁴⁰ Adams, “Paul’s Letter Opening and the Ancient World.”

⁴¹ Aramaic: Yadin, *Bar Kokhba*, 126. For Hebrew Letters see: Pardee, *Handbook of Ancient Hebrew Letters*; Aune, *The New Testament in its Literary Environment*, 175.

⁴² One example would be Doty, *Letters in Primitive Christianity*, 29.

⁴³ Porter, “Peace, Reconciliation,” 699.

It is equally important to outline what the function of the letter opening is as well as what it is not. Although there are some scholars who suggest that the letter opening also functions as an introduction to the themes that will be further discussed within the letter,⁴⁴ this is not the primary function of the letter opening. Rather the letter opening, as mentioned above, seeks to introduce the sender and the addressees. Likewise, the letter opening is not a place in which theology or guidelines for Christian living are addressed. First, the opening is usually insufficient in length to accommodate this task, but second, it is not structured in a manner that facilitates this goal.⁴⁵

3. Thanksgiving

The next letter part in the five-part letter division is the thanksgiving. Although briefly discussed above, one of the main features that occurs after the formal greeting is a health wish, which is common in familial letters.⁴⁶ These health wishes are static in their construction, with the writer articulating the anticipation of a healthy recipient of the letter. This feature is notably absent within Paul's letters; however, it is replaced with a thanksgiving section, which also follows directly after the opening.⁴⁷ Although thanksgiving sections are not absent within ancient letters,

⁴⁴ Wilson, "Wilderness Apostasy and Paul's Portrayal of the Crisis in Galatians," 550-71, esp. 554-59; Schreiner, *Romans*, 30, 37-38. This does not negate the fact that there sometimes is foreshadowing of the themes in the letter opening, but to put it into proper perspective that it is not the primary task of the letter opening.

⁴⁵ Of all the Pauline letter openings, the one that receives the most attention for the development of themes and theology is *Romans*. This is understandable due to the substantial length compared to the other Pauline letter openings; however, in this letter opening Paul provides an elongated introduction to himself, which is framed in light of the gospel. Furthermore, the information given in this section is not new theological perspectives, but rather a summary of the gospel that would have already been well known to the Roman Christians.

⁴⁶ Exler, *Greek Epistolography*, 101; White, *Light From Ancient Letters*, 200.

⁴⁷ Schubert, *Form and Function*, 42.

they are not as common and occur with a much simpler structure and smaller size than in the Pauline letters.⁴⁸

These health wishes are often paralleled with προσκυνήμα found in other papyri.⁴⁹ Beginning in the first century AD this phrase was often added to πρὸ μὲν πάντων εὐχομαί σε ὑγιαίνειν and related to the supplication of the writer to the god(s) on behalf of the recipient.⁵⁰ This phrase is not found within the New Testament or any of the other early Christian letters, likely because of its pagan nature. However, there is a strong relationship between the thanksgiving within Paul's letters and the health wishes found in the papyri. There are, however, some notable differences, such as: a change of person petitioned, which was typically Serapis in the papyri, but is now the Christian God; the terminology used, where Paul makes use of the term εὐχαριστῶ for his thanksgivings and does not utilize the traditional terms of ἐρρωσθαι, ὑγιαίνειν, or εὐτυχεῖν.⁵¹

In evaluating the thanksgiving structure, it is important to understand the major elements that are usually incorporated. Mullins, citing Schubert, indicates that there are five key elements within an ancient epistolary thanksgiving: an addressee; a verb of thanks, usually εὐχαριστῶ; a verbal modifier; an object of thanksgiving;

⁴⁸ Mullins, "Formulas in New Testament Epistles," 382; Stowers, *Letter Writing*, 20-21.

⁴⁹ Mullins, "Formulas in New Testament Epistles," 381-82; Arzt, "The 'Epistolary Introductory Thanksgiving' in the Papyri and in Paul," 41-44.

⁵⁰ For other examples see Koskeniemi, *Studien zur Idee und Phraseologie*, 139-45.

⁵¹ Reed, "Are Paul's Thanksgivings 'Epistolary'?", 94. In this section, Reed critiques Arzt's dismissal of Paul's thanksgiving as part of the *formula valetudinis*. Arzt, "The 'Epistolary Introductory Thanksgiving' in the Papyri and in Paul," 44-45. See also Pao, "Gospel within the Constraints of an Epistolary Form." Pao also provides a number of examples of the use of the *formula valetudinis* in the papyri, within both the larger and shorter letters.

and the substance.⁵² An excellent example of this is papyri BGU 816, cited by Schubert:

Πάτερ, εὐχαριστῶ πολλὰ ἰσιδῶρῳ, ἐπεὶ συνέστοκέ...

These features can also be observed within the typical Pauline letter, although Paul's are usually more intricate and much longer.

In addition to these features, O'Brien, following Schubert's lead, has differentiated two types of thanksgiving formula based on the introductory method/conjunction of the "final" or subordinate clause.⁵³ The subordinate clause in Type Ia commences with a ἵνα, ὅπως or εἰς τό plus the infinitive. Type Ib also contains the initial εὐχαριστῶ formula, but introduces the subordinate clause with ὅτι. Although both are clearly related to the thanksgiving, O'Brien suggests that the first type is more elaborate and more personal and, correspondingly, was utilized by Paul more often.⁵⁴

Once again, Paul expresses an awareness of the ancient letter writing formula, but co-opts it to better suit his style and purpose. This is important for understanding the nature of Paul's thanksgiving, which is not just a required form, but an integral part of his letter. The thanksgiving was a functional element of each of Paul's letters and played an important role within the letter as a whole.

Some scholars have suggested that Paul in his thanksgiving introduces the content and different themes that will be later expounded within the letter. For

⁵² Mullins, "Formulas in New Testament Epistles," 382; Schubert, *Form and Function*, 35.

⁵³ O'Brien, *Introductory Thanksgivings in the Letters of Paul*, 7-8; O'Brien, "Letters, Letter Forms," 550-53.

⁵⁴ O'Brien, *Introductory Thanksgivings in the Letters of Paul*, 8. Although it is clear that type Ia is typically more elaborative than Ib, it is unclear why it is more personable. The interpretive significance of this distinction is also unclear.

instance, Schubert states that the function of the thanksgiving was “to indicate the occasion for and the contents of the letters which they introduce.”⁵⁵ This view is supported by a number of scholars, some of whom seek to see the thanksgiving as a template for the remaining portions of the letter. Doty suggests that the thanksgiving is a type of “shorthand” for the later contents of the letter.⁵⁶ Likewise, White states that “the thanksgiving, like the salutation, signals – prior to the actual disclosure of the subject matter of the letter in the body – the reason for writing.”⁵⁷ All of these scholars see a direct thematic connection between the letter thanksgiving and the remainder of the letter.⁵⁸

The main example that is used to express this idea is the thanksgiving in 1 Thess 1:2-10 in which their work (2:1-16), being imitators (3:6-10), being models (4:1-12) and the return of Christ (5:1-11) are foreshadowed. O’Brien also suggests that 2 Cor 1:3-11 prefigures a number of themes in 2 Cor 1-9 and that Eph 1:3-15 present a number of theological and parenetic motifs that occur latter in the letter.⁵⁹

Although this might be the case in 1 Thess that Paul previews his themes in the thanksgiving, it is inaccurate to suggest that this is a common occurrence in all of Paul’s letters. For instance, only two themes of 1 Corinthians, spiritual gifts and eschatology, are introduced in Paul’s thanksgiving (1:4-9).⁶⁰ Similarly in Romans, Paul mentions the preaching of the gospel to the gentiles (1:13-15), but does not

⁵⁵ Schubert, *Form and Function*, 27.

⁵⁶ Doty, *Letters in Primitive Christianity*, 32.

⁵⁷ White, “The Structural Analysis of Philemon,” 32.

⁵⁸ An additional example would be Francis, “The Form and Function.”

⁵⁹ O’Brien, *Introductory Thanksgiving*, 262. Likewise, O’Brien states that in Colossians Paul introduces some themes in his thanksgiving, but does not hint at the idea of the Colossian heresy. O’Brien, *Colossians, Philemon*, 16-17.

⁶⁰ Murphy-O’Connor, *Paul, the Letter Writer*, 62; Bailey and Vander Broek, *Literary Forms in the New Testament*, 24.

mention a number of the major themes within his letter. Rather he is more focused on expressing his desire to visit them.

In light of this, a more accurate assessment of the relationship between the thanksgiving and the context of a letter is to say that the thanksgiving provides a general orientation to the relationship between Paul and the particular church, a relationship which is then developed in various ways in the rest of the letter. The thanksgiving sets the overall mood of the letter by making explicit Paul's prayers and pastoral and apostolic concerns for the addressees.⁶¹ Again, 1 Thessalonians, with its extended thanksgiving, provides a strong example of how pleased Paul was with that Christian community and how close that congregation is to him.

Conversely, the lack of thanksgiving within Galatians and Paul's swift critique again expresses his concern and the state of their relationship. Longenecker notes that the omission of the thanksgiving expresses Paul's agitation and indignation at the situation that the Galatian church was in. Further, Paul expresses concern for this church throughout the letter, continuing the impression of disappointment indicated by the lack of thanksgiving and commendation.⁶²

⁶¹ O'Brien, *Thanksgiving*, 261-63. Similarly, although through a rhetorical framework, Witherington suggests that Paul, as a good rhetor, is attempting to develop *ethos*, positive feelings between himself and his audience, in order to connect with them so that they will be receptive to the remainder of the letter. Witherington, *Friendship and Finances in Philippi*, 35-36.

⁶² Longenecker, *Galatians*, 13. In contrast to this view, the absence of a formal thanksgiving requires an explanation only when it is assumed that it is a required component of a Hellenistic letter. Bruce (*Galatians*, 80) posits an explanation: "If Galatians is indeed Paul's first extant letter, it might be said that it was written before he had established his practice of following his salutation with an expression of thanks to God." Although this might be the case, the sharp contrast between where the thanksgiving should have been and where the rebuke is communicates that it is more than an accidental omission or prior to Paul's incorporation of a thanksgiving in his letter, but that Paul is dissatisfied with the state of the Galatian church.

4. Body

It is interesting to note that the letter body is the least studied part of the ancient letter for its formal characteristics; however, it is the most studied part for developing Pauline theology. This could possibly be due to the fact that there are so many possible functions for the body that result in a large range of forms.⁶³ Doty also suggests that the lack of development could be a result of the difficulty in identifying how the “normative” forms of the body took shape, and the challenge in identifying where the body section begins and ends.⁶⁴

Loveday Alexander makes an important point in stating that “it must be recognized that the ‘body’ of the Hellenistic letter cannot be subject to such rigorous formal analysis as the opening and closing sections of the letter. The ‘body’ is fluid, flexible, and adaptable to a wide variety of situations and subjects. There are very few rules in this game; but there are patterns to be observed.”⁶⁵

With this being said, there have been a few attempts to outline the structure of the letter body, most notably by White. White proposes a division of the letter body into three parts: (1) the letter body opening, (2) body proper, and (3) body closing.⁶⁶

As observed by Schubert, the thanksgiving section immediately precedes the introduction of the body.⁶⁷ Consequently, discerning the conclusion of the thanksgiving indicates the commencement of the body proper. There are relatively few scholars who have attempted to outline the introductory formulae that indicate

⁶³ McDonald and Porter, *Early Christianity and its Sacred Literature*, 383. McDonald and Porter also propose that there are three distinct parts to the letter body: opening, middle and closing.

⁶⁴ Doty, *Letters in Primitive Christianity*, 34.

⁶⁵ Alexander, “Hellenistic Letter-Forms and the Structure of Philippians,” 90.

⁶⁶ White, *The Body of the Greek Letter*, 71.

⁶⁷ Schubert, *Form and Function*, 42. O’Brien (*Thanksgiving*, 263) agrees stating that the thanksgiving section is an integral part of the letter because it introduces a number of themes and sets the tone for the remainder of the letter.

the inauguration of the body. White proposes six different formulae that are used in this regard: disclosure, request, joy, astonishment, compliance and formulaic use of the verb of hearing or learning.⁶⁸ Although this is a complete list according to White there have been some other scholars who have made further contributions to this area.⁶⁹

Of these formulae the one that is the most represented within the epistolary papyri and the New Testament is the disclosure formula.⁷⁰ This construction is used by the author to broach a topic that is important for him to communicate. The standard formula is: γινώσκειν σε θέλω ὅτι or οὐ θέλω δὲ ὑμᾶς ἄγνοεῖν. This formula is often used by Paul along with the address to introduce the body of the letter.⁷¹ The construction forms a major disjunctive break within the letter and is a good indication of a new section or paragraph.⁷²

In addition to these formulae outlined by White and others, we would propose that there is typically a shift in topic and semantic features associated with the introduction of the letter body as well as the transition into the body proper and even further divisions within the body. In these cases, Paul uses various formulae to introduce a new subject and directs the letter to an issue that he would like to

⁶⁸ White, "Introductory Formulae in the Body of the Pauline Letter," 93-97. Although White provides six different examples of letter openings in Paul's letters, three of them, astonishment, compliance and formulaic use of the verb of hearing or learning, are all derived from Galatians. Even though White provides a couple adequate examples of these formulas in Greek papyri, it is questionable that there are six different means of opening a letter body in the New Testament.

⁶⁹ For a list that outlines the various formulas that would indicate the opening of the letter body, see Murphy-O'Connor, *Paul, the Letter Writer*, 64-65.

⁷⁰ Gal 1:11; Rom 1:13; 1 Thess 2:1; Phil 1:12; 2 Cor 1:8. In the papyri see: P.Paris 47; P.Tebt. I 37; P.Tebt. I 56; P.Tebt. II 408; P.Oxy. II 295; P.Oxy. IV 744; P.Oxy. XII 1482.

⁷¹ Aasgaard, "My Beloved Brothers and Sisters!", 278-79.

⁷² For an evaluation of the disclosure formula within the Pauline letters and Hellenistic epistolography, see Porter and Pitts, "Disclosure Formulae in the Epistolary Papyri and in the New Testament." For other sources see Mullins, "Disclosure, A Literary Form in the New Testament," 46; O'Brien, *Philippians*, 82; O'Brien, *Introductory Thanksgivings*, 201-202.

discuss. This shift is supported by the use of semantic groupings in which a number of semantically related items are introduced, often occurring with the termination of another semantic group.⁷³ These shifts are pertinent for developing continuity and discontinuity for New Testament texts.⁷⁴ It is these formulae, according to White, and shifts in semantic features that would indicate the commencement of the letter-body.

It is important to note, however, that the shift in semantic features would also facilitate the transformation to the body proper. White suggests, and I would agree, that the body middle has a number of transitional levels that are introduced in a number of ways.⁷⁵ Some are more formulaic in nature, such as the topical formulas *περὶ δὲ, διὰ τοῦτο* and *μετὰ ταύτας*, which are key signifiers of a discourse shift and should be noted for paragraph breaks and potentially larger breaks within a text, while also involving stereotyped uses of the verb *δηλόω*.⁷⁶ Other methods would include the use of the vocative, the use of strong disjunctive or more than one conjunction, and a shift in person-reference.

The body closing, particularly within the papyri, facilitates the conclusion of the letter and the transition to the letter closings. However, within Paul's letters the letter closing prepares the reader for the parenetic section of the text. A prime example of this is 1 Thess 2:17-3:10, where Paul provides an autobiographical section with personal information.⁷⁷ Another example would be Phil 2:19-30, in

⁷³ A strong example of this is the break between Rom 5:1-12 and 13-21.

⁷⁴ For a more thorough discussion, see Westfall, *Discourse Analysis*, 81-82.

⁷⁵ White, *The Body of the Greek Letter*, 66.

⁷⁶ Some examples of *περὶ δὲ*, which is prolific in 1 Corinthians and in some of Paul's other letters, are 1 Cor 7:1; 7:25; 8:1; 8:4; 12:1; 16:1; 16:12; 2 Cor 9:1; 1 Thess 4:9; 5:1. See also P.Lond VI 1912 lines 52 and 66b.

⁷⁷ White, "Ancient Greek Letters," 97. See also 1 Cor 4:14-21.

which Paul provides his travelogue and his endorsement of Timothy and Epaphroditus. This understanding and the use of this feature can potentially assist in helping delineate the letter divisions if there is ambiguity.

More important than being able to identify the divisions of the letter body is understanding the function of each of these parts and their role within the Pauline letter. The primary function of the letter body is to communicate and impart information that is needed, but is unable for some reason to be delivered in person.

The body opening primarily acts as a transition between the thanksgiving and the body proper; however, that is not its only function. Not only does the body opening introduce the topic that will be further discussed, it posits the basis of mutuality.⁷⁸ By this White suggests that the writer connects with the recipient by either reiterating shared information and previous conversations, or providing new information such as the current state of business.⁷⁹ Regardless if the writer is sharing new information or not, the primary function of the body opening is to place the reader within the mindset of the writer and to put them both on the same page, so to speak.

The body middle, or body proper, advances the conversation, either by providing new information or reinterpreting past understanding. It is here, within the Pauline letter, that Paul presents a majority of his theological teachings and outlines his personal beliefs and understanding of the Christian faith. Notably absent within this section are comments regarding the outworking of personal behavior, which are reserved for the parenetic section. By understanding that Paul provides his

⁷⁸ White, *The Body of the Greek Letter*, 64.

⁷⁹ The sharing of new information is typically accomplished through the use of the disclosure formula outlined above.

theological perspective within the letter body, it allows the exegete to accurately interpret theological comments found within the body. Conversely, comments in the letter body might not provide accurate examples or boundaries of Christian living or behavior, seeing that that was not its original intent.⁸⁰ In light of this, the exegete should look primarily to the didactic function of the body for his or her interpretation and to recognize that Paul is preparing his readers for comments on their conduct in the upcoming section.

Arguably the most important aspect of the body closing, according to Funk and followed by White, is that it acts as “apostolic *parousia*.”⁸¹ In this section, which is typically preceded by the eschatological climax, Paul outlines his relationship with the letter recipients and reaffirms his apostolic authority and power. Furthermore, Paul potentially provides a travelogue as well as a commendation for his fellow workers and/or letter carriers. This section plays an important role in the letter as it is a place where the principal motivation for writing is accentuated or reiterated, as well as establishing the means for future correspondence or meetings.⁸²

In evaluating the letter body it is clear that it is diverse and functions in a number of important ways within the letter as a whole. Not only does it bring the readers alongside the writer, but also, in the case of Paul, it prepares them for a discussion of Christian behavior in light of the theological understanding that was expressed,

⁸⁰ This does not mean that the theological perspective in the letter body does not connect with Christian ethical behaviour, but rather that its primary intent was not to inform Christian conduct, as is the function of the parenetic section. For a further discussion see the function of the parenesis below.

⁸¹ Funk, “The Apostolic *Parousia*,” 249-68. See also Johnson, “Paul’s Epistolary Presence in Corinth.”

⁸² White, *The Body of the Greek Letter*, 64-65.

and also in light of the eschatological climax and Paul's continuing visits and emissaries.

5. Parenesis

The parenesis section is the most challenged epistolary categories within scholarship. This is probably because it typically has been considered grounded within the body, especially within the papyri. Besides teaching his audience in the letter body, Paul utilizes the parenesis section to outline positive and constructive Christian behavior and lifestyle practices. Due to the fact that the acknowledgement of this epistolary unit is challenged, there needs to be adequate textual support to sustain this division. Identifying if there is justification for this division, through the examination of semantic shifts and discontinuity, is one of the peripheral goals of this work.

One of the prominent formulas in the parenesis is the beseeching formula with the use of the verb παρακαλέω. Often this verb is paired with an inferential οὖν or δέ and has a particular address, such as ἀδελφοί or ὑμῶς.⁸³ Bjerkelund states that there are three different types of παρακαλέω sentences: (1) those that use this verb and are typical constructions, (2) those that do not use the verb, but still follow the typical construction, and (3) those that do not follow the typical construction, but can be analysed in that manner.⁸⁴ Although this is a feature that is sometimes used to introduce the parenesis, Bjerkelund is clear that this is not limited to the parenetic section, nor is it a technical term for parenesis.

⁸³ See Rom 12:1; Eph 4:1; and possibly also 2 Cor 10:1.

⁸⁴ Bjerkelund, *Parakalô*, 13-15.

The inferential conjunctions mentioned above provide an important connection with the previous section, indicating to the reader that there is a strong tie between this letter part and the previous one.⁸⁵ Another lexical term that indicates the parenetic section of the text is the use of λοιπόν, particularly in 1 Thess 4:1 and Phil 3:1. Not every use of παρακαλέω and λοιπόν indicates the commencement of a parenetic section; however, these are also accompanied by additional textual features, such as a shift in tense-form, mood and person.

In addition to the disjunctive features mentioned above, such as the use of particular conjunctions and the role of the vocative or nominative of address, there are other formal features that also indicate the division between the letter body and the parenesis section. First, there is a sharp increase in the number of imperatives in the parenesis in relation to indicative mood forms found in other letter sections. This is particularly so in Romans, Ephesians and Colossians.⁸⁶ Second, there is an increase in the use of the present tense-form in the parenesis compared to the body.⁸⁷

Beyond these features that indicate the initiation of the parenetic section, there are a few key components that are located within the parenesis. These would include, but are not limited to: moral maxims, vice and virtue lists and household codes.⁸⁸ Of these three the most discussed is the role of the household codes within

⁸⁵ For inferential οὖν and other conjunctions at the parenesis boundary, see Rom 12:1; Eph 4:1; and Col 2:16.

⁸⁶ Pitts, "Hellenistic Moral Philosophy and the Greek Epistolary Tradition."

⁸⁷ See this discussion in the discourse analysis section.

⁸⁸ Funk, *Language, Hermeneutic, and Word of God*, 255; McDonald and Porter, *Early Christianity and its Sacred Literature*, 385.

Paul's letters, specifically Eph 5:21-6:9 and Col 3:18-4:1, and within the ancient world.

Having discussed the particular structure of the parenesis, it is equally important to discuss the particular functions that the parenetic section fulfills in the letter. In the Pauline letters, there appears to be a pattern of exposition followed by parenesis. After the development of arguments and teaching, Paul proceeds to develop a parenesis section in which he implores his readers to apply this teaching and put it into action. It seems very likely that, through this structure, Paul was employing a rhetorical strategy to move his audience to action and to reinforce his teaching through the adoption of corresponding behaviour.⁸⁹

The parenesis letter part is arguably the section that is most directly related and tied to the situational context of the letter. This realization has led Doty to exclaim, "One of the most important reclamation projects in the history of biblical research was the reclaiming of Paul as a situational or contextualist theologian and ethicist rather than as a dogmatic moralist."⁹⁰ Consequently, if Paul was utilizing this section to address some of his concerns about the church of his day, modern scholars and biblical interpreters must be cautious about applying his comments to modern society without adequately understanding the cultural grounding and perspective inherent within his comments. It is almost impossible to properly interpret Paul's comments without a detailed investigation of the historical and situational context. In light of this research, it has become apparent that Paul was not merely an abstract thinker or theologian, but also a person who could identify

⁸⁹ Balch, "Household Codes," 25-50.

⁹⁰ Doty, *Letters in Primitive Christianity*, 37.

and interpret the various cultural and social contours of his day and bring them into conversation with his religious understanding. The uncritical acceptance and application of Paul's parenetic comments, without firmly placing them within his social setting, has been the root of a number of misapplications and has led to the development of poor theology.

It is important to understand that the parenesis section of the letter is not designed or intended to provide a systematic theological perspective on Christianity, which is one possible function of the letter body. Rather, the function of the parenesis is to provide specific behaviour suggestions that are tailored to the situational and cultural context of Paul and the church community to which the letter is addressed and are based on the theological delineation outlined in the letter body. Consequently, the parenetic section of Paul's letters should not be the primary source for developing a theological perspective on a particular issue, but rather attempts to provide a Christian approach to a variety of cultural situations.

6. Letter Closing⁹¹

In the letter closing, there are also a number of formulas and conventions used in Greek Hellenistic letters that help shed light on Paul's letter closings. Among these conventions are the farewell and health wishes, the greeting, the illiteracy clause, the dating formula, the autograph and the postscript. Each of these features will be discussed briefly as well as a few particular Pauline closing elements.

⁹¹ Although most letters end with a farewell wish, many letters in the ancient world do not have any closing whatsoever. This is not limited to any particular letter form, but can be found in public, private, early and late. Francis, "The Form and Function of the Opening and Closing Paragraphs of James and I John," 125; Weima, *Neglected Endings*, 30-31.

In addition to a health wish located at the letter opening there are a number of letters that place a wish or prayer for health at the close of the letter. Weima provides a succinct outline of the changes in the letter closing health wish and how it gradually became a less common feature in the letter.⁹² This farewell wish formula is based primarily on ἔρρωσο (ἔρρωσθε) and usually is the final aspect of the letter, while the health wish primarily utilizes ὑγιαίνειν and to a lesser extent εὐτύχει and διευτύχει, which wishes health and good fortune to come on the recipient from the gods. Some examples of the farewell wish are:

ἔρρωσό μοι ἀδελφέ P.Tebt. II 314
 ἔρρωσθαι ὑμᾶς βούλομαι P.Oxy. VIII 1100
 ἔρρωσθαι σε εὐχομαι φίλατε P.Oxy. XII 1422

A key feature of the letter closing is the ἀσπᾶσασθαι wish.⁹³ It is in this section that the author communicates his, or others', greetings and health wishes, either in the first, second or third person, to those who are in the area that the letter was sent to.⁹⁴ In this formula, Paul has adopted the traditional method in that he expresses his greetings and a brief message, which was a prime way of keeping connections that were strained by distance.⁹⁵ Paul also augmented the greeting section by encouraging his letter recipients to greet each other with a holy kiss.⁹⁶ Furthermore,

⁹² Weima, *Neglected Endings*, 28-39.

⁹³ This typically closed the letter; however, as early as the first century B.C. there are instances of this section being transposed to the head of the letter. This migration to the head of the letter is found in any of Paul's letters, which was still quite common in his time.

⁹⁴ Weima, *Neglected Endings*, 39-45. Mullins, "Greeting as a New Testament Form," 418-19; Klauck, *Ancient Letters and the New Testament*, 24-25.

⁹⁵ Examples of this include: P.Oxy. II 300; P.Fay. 118 (273); BGU. I 276 (273) ἀσπάζομαι ὑμᾶς πάντες κατ' ὄνομα; P.Oxy. VII 1067 (221). Weima states that the use of the greeting was a later addition to the Hellenistic letter and was developed sometime during the first century BC. Consequently, there was no serious development of this formula by the time that Paul was writing his letters. Weima, *Neglected Endings*, 39.

⁹⁶ Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26.

the use of the greeting was an example of “philophronesis,” namely the friendly relationship that exists between the letter writer and the recipient of the letter.⁹⁷ In addition to this, Paul also incorporates greetings from those who are with him, which was a common way to send other people’s messages without having to write a separate letter. Gamble accurately grasps the importance of Paul sending greetings:

It is especially striking how, in the descriptive phrases, a heavy emphasis is placed on the relationship between the individuals mentioned and Paul himself. He ties them to himself, and himself to them. From these features it can be seen that Paul’s commendatory greetings to specific individuals serve to place those individuals in a position of respect vis-à-vis the community, but also, by linking the Apostle so closely to them, place Paul in the same position.⁹⁸

From this statement it is clear that, by forwarding greetings from other people, Paul is infusing himself within a network of relationships with the result of building connections with himself and those to whom the letter is sent.⁹⁹

One of the interesting aspects of Paul’s letters to the Colossians and to the Galatians is that Paul states that he wrote his name with his own hand.¹⁰⁰ This was common within the ancient world where most of the people were illiterate and could not write their own letter.¹⁰¹ In fact, a number of papyri include the

⁹⁷ Weima, *Neglected Endings*, 39.

⁹⁸ Gamble, *The Textual History of the Letter to the Romans*, 92.

⁹⁹ According to Weima, this use of self-commendation through the use of greetings is particularly prominent in Romans in which he is attempting to underscore his apostolic authority. Weima, *Neglected Endings*, 116-17; Mullins, “Greetings as a New Testament Form,” 420. Jewett, *Romans*, 951-52. Dunn does not interpret the greetings in this way, but rather as Paul connecting with people that he did know in a number of different house churches, Dunn, *Romans*, 890-900.

¹⁰⁰ Weima, *Neglected Endings*, 45-50. This is not unique to the letter to the Colossians, but is a good example of this aspect within a Pauline letter.

¹⁰¹ Bahr, “The Subscription in the Pauline Letters,” 27-31.

expression, διὰ τὸ μὴ εἰδέναι (ἐπίσασθαι) αὐτὸν γράμματα.¹⁰² After this the letter would state that the sender had marked it with his own hand.¹⁰³

Although illiteracy is not the case with Paul, Paul still uses the traditional method of claiming ownership over the letter by signing his name. This is because he likely used a secretary or amanuensis to assist him in the writing of his letters. This was a common practice within the ancient world, not only for people who could not read or write, as mentioned above, but also for people who did not wish to write their own letters.¹⁰⁴ In these cases the sender might add a final remark or wish to the recipient but, because there would be a difference in the style of handwriting, it is normally not indicated within the papyrus that a new person is writing. In the case of Paul, the addition of an autograph was an indication of its authenticity so that the recipient would know that it came from Paul.¹⁰⁵ The occurrence of an explicit name signature, beyond the ἐρρωσθε is a rare feature in a Hellenistic letter, apart from business letters and leases in which a signature was required for validity. Weima suggests that the absence of a signature is due to the fact that the author has previously introduced him or herself at the commencement of the letter and did not need to add a signature at the end.¹⁰⁶ Koskenniemi posits that a signature was not needed or required in a personal letter because the letter takes the place of a

¹⁰² Examples of this formula include: P.Oxy. II 276 (243); P.Oxy. II 251 (203); P.Oxy. II 264; P.Fay. I 24 (131); P.Fay. I 36 (149); P.Oxy. XIV 1639 (56).

¹⁰³ Exler, *A Study in Greek Epistolography*, 126-27.

¹⁰⁴ A solid investigation of the role of the secretary in the ancient world with a particular focus on Paul's letters is Richards, *The Secretary in the Letters of Paul*, 1-127.

¹⁰⁵ See Phlm 19; 1 Cor 16:21; Gal 6:11; 2 Thess 3:17; and Col 4:18. For further discussion of the signature see the various commentaries on the passages above. Also, the term "autograph" does not have the same connotation as today, namely that it is a signature. In the case of ancient letters it indicates that it is something that the sender has written himself. This might, however, include a signature, as in the case of Paul, but the autograph in Paul's letter is the entire addition by Paul, or possibly the entire text itself, not just the signature.

¹⁰⁶ Weima, *Neglected Endings*, 47.

personal meeting and one does not say their name after every contribution to a dialogue.¹⁰⁷ Furthermore, another perspective is that the autograph section takes the place of a signature by adding a personal contribution.¹⁰⁸ Although there is some merit with each of these proposals, Weima's theory best accounts for the evidence and accurately interprets one of the key functions of the letter opening.

Another convention of the letter closing was the inclusion of the date in which the letter was written. Although this was not as common in personal letters as in business letters, it was occasionally included.¹⁰⁹ The typical format of the letter dating was initiated by the word ἔτους "year" followed by a number and the name and title of the reigning monarch or emperor.¹¹⁰

The final feature that typically appears in the Hellenistic letter closing is the addition of a postscript. Although this is not a normative aspect of the letter closing, it is a common feature and consists of final remarks which, for some reason or another, were omitted in the letter itself. These were written at the bottom of the letter, if there was space, or even along the side of the letter if need be.¹¹¹ One of the functions of the postscript, according to Bahr and seconded by Weima, was to summarize the contents of the letter body.¹¹² Although there are a few examples, such as P.Oxy. II 264, the summarizing postscript is mostly found within the business letters and not the personal letters.

¹⁰⁷ Koskeniemi, *Studien zur Idee und Phraseologie des griechischen Briefes bis 400 n. Chr.*, 168.

¹⁰⁸ Schnider and Stenger, *Studien zum Neutestamentlichen Briefformular*, 135. This, however, does not address the letters in which both a signature and an autograph are absent.

¹⁰⁹ Exler states that the date was included about as often as it was omitted. Exler, *A Study in Greek Epistolography*, 98; Weima, *Neglected Endings*, 51-52.

¹¹⁰ For a number of examples as well as the developing complexity of the dating formula, see Exler, *A Study in Greek Epistolography*, 78-100.

¹¹¹ Two examples of this would be P.Oxy. VIII 1161; BGU II 423.

¹¹² Bahr, "The Subscription in the Pauline Letters," 28-29; Weima, *Neglected Endings*, 54-55.

As mentioned above, a number of these features are found within Paul's letters; however, there are a few additional features that also appear a few times in Paul's letters that warrant mention. First is the grace benediction in which Paul wishes grace to the letter recipients from Jesus Christ. This benediction, occasionally with a few embellishments, occurs in every Pauline letter, as well as in Hebrews and Revelation.¹¹³ In addition to the grace benediction, there is also a peace benediction, which is similar to the grace benediction, although less common and more complex in the Pauline letters. These two features act as a replacement for the health wish that is typically found within the Greek papyri.

Another major addition to the letter closing by Paul is a doxology in which he ascribes glory and honour to God.¹¹⁴ This doxology, which is distinguishable from a benediction in its address, focuses the reader's attention on God as the final act of the letter. This acts as a type of frame in which the letter opens and closes with its focus on God.

This evaluation of the letter closing, with particular attention to the features of Paul's letters, provides evidence that the letter closing was not a random assortment of elements, but was specifically constructed to function in a particular manner.¹¹⁵ One of the suggested functions of the letter closing, according to Weima and Bahr, is that it can summarize and recapitulate the main themes and context of the letter

¹¹³ Rom 16:20b; 1 Cor 16:23; 2 Cor 13:13; Gal 6:18; Eph 6:24; Phil 4:23; Col 4:18b; 1 Thess 5:18; 2 Thess 3:18; 1 Tim 6:21b; 2 Tim 4:22b; Titus 3:15b; Phlm 25; Heb 13:25; and Rev 22:21. For a table that shows the conformity of this wish see, Weima, *Neglected Endings*, 80.

¹¹⁴ Although doxologies are typically found at the letter closing they are not limited in their location and are occasionally found in other sections of the letter. See Rom 11:36b; Gal 1:5; Eph 3:20-21; 1 Tim 1:17. Both O'Brien and Weima discuss the components of the doxology, namely that it includes a person to whom praise is ascribed, in this case God, a word with a semantic range of praise, such as δόξα, and concludes with a temporal description. O'Brien, *Philippians*, 549; Weima, *Neglected Endings*, 135-36.

¹¹⁵ Weima, "Sincerely, Paul;" Weima, *Neglected Endings*, 154.

body. Of particular interest is Gal 6:11-18 and Phlm 19-25, in which a few scholars have seen the connection between the letter closing and the main themes of the letter body.¹¹⁶ This, however, does not take into account the range of Paul's letters in which he does not summarize or recapitulate the major themes of the letter. This is not to state that a summarizing feature cannot be a secondary function of the letter closing, but rather that it is not the primary function of this section.

A more holistic view of the letter closing understands this section to, first and foremost, connect the letter writer and the recipients. This is not only accomplished through the greeting section in which Paul and other authors take the opportunity to make a particular connection with one or more people, but it is also facilitated through the use of autograph, a personal addition to the letter, in which Paul writes his final thoughts and wishes.

Paul's letter closing parallels the letter closings of the papyri, albeit, his are much longer. It includes a number of traditional features, such as the greetings, autograph and a wish; however, most of these incorporate more Christian language to better suit Paul and his letters.

7. Conclusion

Overall, it is clear that Paul was aware of the letter writing style of his day, both Greek and other, but felt that he was free to modify it. These changes and adherences are important for understanding Paul's intentions in writing his letter. By adapting the typical letter form to fit his needs and the social situation to which the letter was being sent, Paul tailored his message to his recipients. As shown

¹¹⁶ Lightfoot, *Galatians*, 220; Longenecker, *Galatians*, 288; Weima, "Gal. 6:11-18," 90-107; Olsen, "Pauline Expressions of Confidence in His Addressees," 288.

above, Paul had a tendency to focus on particular letter sections or to eliminate them as he needed. These changes to and departures from the typical letter form were an acceptable practice in the ancient world and allowed Paul the freedom to express himself and to focus on particular letter sections as he saw fit.

8. Critique of Epistolary Theory

One of the main critiques and drawbacks of using the epistolary approach by itself to evaluate the Pauline letters is that it loses its ability to interpret the letter once one proceeds past the larger levels of the discourse. Epistolary theory does an admirable job at determining the larger structures of the letter and some of their components; however, it fails to provide significant interpretive weight when attempting to evaluate the particular semantic and linguistic features in the various letter parts.¹¹⁷ It is at this juncture that some scholars who use epistolary theory fall back on evaluating the text based on a logical or thematic basis. This has led to a number of approaches that suffer from theological bias as well as being unmethodologically sound.¹¹⁸ Furthermore, some scholars have rightly critiqued epistolary theory as a theory that tends to divide texts into fragments based on their formal features without evaluating the nature or meaning of the text as a whole.¹¹⁹ These critiques are well founded and need to be addressed by scholars who adopt an epistolary approach. Epistolary theory, on its own, is insufficient to adequately divide the text into units smaller than those developed by standard epistolary features.

¹¹⁷ Jewett, *The Thessalonian Correspondence*, 70; Watson, "The Integration of Epistolary and Rhetorical Analysis of Philippians," 398-426.

¹¹⁸ Jewett, *The Thessalonian Correspondence*, 68.

¹¹⁹ Wanamaker, "Epistolary vs. Rhetorical Analysis," 284.

All of these critiques are valid in some way, although there have been a range of epistolary approaches, some more rigorous than others, that have avoided some of these pitfalls. It is with these critiques in mind that I attempt to meld epistolary theory with discourse analysis in order to provide an approach to Paul's letters that not only takes fully into account the genre of the text as an epistle, but also has the ability to evaluate the various levels of discourse, both from the word to the discourse as a whole, in terms of their individual components as well as their relationship across epistolary boundaries.

Discourse Analysis Model

1. Introduction

Discourse analysis is a relatively new field of study for New Testament scholars, and the various methods and models are still in the process of being developed. However, the incorporation of interdisciplinary techniques and perspectives to the study of the Greek New Testament is an exciting cutting edge venture, with the potential to offer valuable insights into current issues within biblical studies and the ability to shed light on puzzling questions. One of the truly beneficial aspects of discourse analysis is that it can be combined with various other interpretive techniques in order to provide a more holistic approach to an issue.

This model of discourse analysis looks to develop a method for evaluating the text of the Greek New Testament through the lens of functional linguistics. The specific focus of this model will be the evaluation of a Pauline letter and will be combined with an epistolary approach to determine the structure of the letter. In addition to this, the discourse analysis model will be utilized to evaluate the various sections of a letter with the hope of identifying the prominent areas within a text and gaining insight into Paul's communication style and a reconstruction of the original situation of the composition of the letter.

2. Overall Structure of Language and Co-Text

Discourse analysis, in the field of linguistics, is defined as the study of the rules or patterns that characterize units of connected speech or a text larger than a sentence. This is perhaps the best known tenet of this approach.¹²⁰ In fact, this approach

¹²⁰ Reed, *Discourse Analysis*, 27.

breaks with the time-honoured tradition of grammarians to limit their study of the text to the sentence level.¹²¹ Over time, and particularly within the 1960's, there was a realization that studies that did not take into account the role of language above the sentence were limited. Givón expressed this thought succinctly:

It has become obvious to a growing number of linguists that the study of the syntax of isolated sentences, extracted, without natural context from the purposeful constructions of the speakers is a methodology that has outlived its usefulness.¹²²

However, underlying this perspective is a specific view of language that is structured with various hierarchical levels.

Halliday adheres to the systemic-functional linguistics model, which “views language as a network, which specifies the choices available in a given system and displays them graphically”.¹²³ This network outlines the meaningful choice selections that are available to the language user and are further dependent and restricted by the previously selected semantic features. In other words, as a language user moves through an utterance their previous choices are affecting the availability of future semantic choices. This same principle is true on the discourse level in that previous choices shape the later discourse.

The compositional aspect of language is based on constituency, with the fundamental ordering principle within systemic theory being scale. The premise behind this organization is that each compositional layer is composed “part of” the next layer.¹²⁴ In his functional grammar, Halliday states that there are four components to compositional hierarchy in English grammar: morpheme, word,

¹²¹ Lyons, *Introduction to Theoretical Linguistics*, 170.

¹²² Givón, “Preface,” xiii.

¹²³ Porter, *Verbal Aspect*, 8; Porter and O'Donnell, *Discourse Analysis*, 26.

¹²⁴ Halliday, *An Introduction to Functional Grammar*, 20.

phrase or group, and clause. For English writing there are a different set of four: letter, word (written), sub-sentence and sentence.¹²⁵ Halliday continues by stating that,

The guiding principle is that of exhaustiveness: thus, in the writing system, a word consists of a whole number of letters, a sub-sentence of a whole number of words, a sentence of a whole number of sub-sentences; the number may be more than one or just one. At the same time, as always in language, there is much room indeterminacy, or room for manoeuvre...¹²⁶

Although many linguistics would agree with the principle of exhaustiveness, not all would agree with the hierarchy that was expressed by Halliday. A general hierarchy of language may be considered as follows: morpheme, word, group, clause, clause complex, paragraph and discourse. Not all of these levels are entirely accepted as discreet levels due to the difficulty of defining each category. By evaluating the levels of discourse the analyst implies that s/he is concerned with the various linguistic elements of a text, which include, but are not limited to, describing the formal features of the various elements and the specific linguistic units that surround any given unit of discourse.¹²⁷ A general introduction to each level will now be given.

1. Morpheme

At the base level is the morpheme.¹²⁸ The morpheme is one of the least problematic of the levels and is defined as the smallest unit that contains meaning. An English

¹²⁵ Halliday, *An Introduction to Functional Grammar*, 20.

¹²⁶ Halliday, *An Introduction to Functional Grammar*, 21.

¹²⁷ Porter and O'Donnell, *Discourse Analysis*, 43-44.

¹²⁸ Some linguists might wish to begin with the phoneme or the grapheme as the smallest unit in that they both play an important role in the development of morphology. Morphology is a fundamental component of Greek because it is an inflectional language. For example, a slight change in the grapheme or the phoneme could result in a change of mood, aspect, case or person. However, if this

example of this concept can be expressed by the word “priceless.” The word “priceless” is composed of two morphemes “price” and “less.” Each of these morphemes could not be reduced further without losing all meaning.

It is interesting to note that not all linguists who are proponents of discourse analysis mention the morpheme level within their discussion of language hierarchy.¹²⁹ This does not necessarily indicate that they do not believe that morphemes play a role in language construction. Rather, the morpheme level plays an important role in the development of higher discourse levels, particularly the word. As a result, the discussion of the morpheme will be referenced in terms of its relationship to the word.

2. Word

The next level of language is the word. As outlined above a word is composed of one or more morphemes. Using the previous example, “price” is a word containing one morpheme, whereas “priceless” contains two and “pricelessness” has three. As each new morpheme is added, the meaning of the word changes according to the meaning associated with the new morpheme.

The identification and definition of a word, however, is much more difficult than it might intuitively appear. Is it defined by letters with a space on each side? If so, what about other languages, such as ancient Greek, that were written continuously with no spaces between words? Or what about speech, in which most words are

feature was incorporated into the hierarchy of language, then a group of morphemes would comprise a word. This, however, is a rather problematic concept.

¹²⁹ For instance Porter, *Idioms*, 298; Reed, *Discourse Analysis*, 58. On the other hand Westfall, *Discourse Analysis*, 22-23. Interestingly, Porter includes the morpheme in his most recent book with O'Donnell, *Discourse Analysis*, 5. The inclusion or exclusion of the morpheme is also determined by the function of the word as a whole.

slurred together by a native speaker? Is a word something that has meaning? Then how is meaning defined? These basic questions challenge our understanding of the “word” and other linguistic ideas that we use everyday and that might appear straightforward at first glance, but in actuality are full of ambiguities.

Regardless of this uncertainty, the word plays an important role within discourse analysis, not in isolation, but in its relationship to the discourse as a whole. For example, verbs, conjunctions, nouns etc. are all formed at the word level; however, their importance and function are engaged at a larger discourse level. As a result, proponents of discourse analysis resist the study of individual words that are separated from their co-texts and contexts, but prefer to study them as they compose the discourse.

3. Phrase/Group

A phrase or a group is a collocation of words, which, in its barest form, consists of a headterm, but is often paired with modifiers and qualifiers. The concept of group is significant in discourse analysis because it is used to create meaningful semantic structures,¹³⁰ and can be moved to create salience in both the clause and sentence levels.¹³¹ (This will be covered later in the word order section.)

Furthermore, Reed states that at the phrase/group level the concept of attribution, the ascribing of a quality or characteristic to a headterm, is initiated. This is expressed through the example of the nominal phrase τυφλὸς προσαίτης (“the blind

¹³⁰ Lyons, *An Introduction to Theoretical Linguistics*, 171.

¹³¹ Porter and O'Donnell, *Discourse Analysis*, 45.

beggar”, Mk 10:46). In this phrase the head term is προσαίτης (“beggar”) and the meaningful attribution is given through the adjective τυφλός (“blind”).¹³²

4. Clause

The fundamental level of discourse analysis, and one that is gaining more weight in modern linguistics, is the clause. This is the next smallest unit that incorporates the relationship between words and is used in conjunction with phrases to give insight into the larger discourse. As expressed above, the clause component is made up of features from the lower language levels, in this case the morpheme, word and phrase/group. A clause can consist of a single morpheme, however, most of the time it includes a number of phrases working in relationship. Regardless of the size of the clause, its main characteristic is that it is a complete ideational unit.¹³³

It is difficult to prescribe the components that are typically found within a clause, because of its versatile nature. However, there are a number of components that are found within the clause. By far the most common component is the predicate (P) or verbal element and is found in a majority of clauses within the New Testament. Another key feature of a clause is the subject (S), although there are a number of instances in the New Testament where there is no explicit subject because it is located within the verb or assumed from a previous clause or sentence. The remaining two features are the complement (C) and the adjunct (A). These two elements comprise the remaining main components in a clause and complete the

¹³² Reed, *Discourse Analysis*, 46.

¹³³ Porter and O'Donnell, *Discourse Analysis*, 45. In his work, Reed brackets the clause on his hierarchy of language and has difficulty expressing its purpose as an intermediate level between the phrase and the sentence by tentatively attributing the concept of relation to it. Although there are some relational characteristics associated with the clause, the concept of a complete ideational unit provides the clause with a specific niche within the hierarchy of language. Reed, *Discourse Analysis*, 58; Reed, “Discourse Analysis,” 195-96.

verb by supplying the direct and indirect recipients of the verbal action or give additional circumstances associated with the verbal action.¹³⁴ In addition to these features there are conjunctions, etc. that do not fall within the above categories. These features will be discussed at a further point in the work.

In following the OpenText.org model, there appears to be three types of clauses. These types and the formal/categorical features that determine them can be seen in the following chart.

Clause type/level	Features
PRIMARY	An independent clause (usually contains a finite verb form) that is not dependent on or subordinate to any other clause.
SECONDARY	A clause that depends on (is subordinate to) another clause. This dependency/subordination is usually indicated by the presence of certain particles/conjunctions (traditionally referred to as subordinating particles). Common secondary clauses are relative clauses and clauses beginning with words such as ὡς/καθώς and ὅτε/ὅταν. Non-embedded participle and infinitive clauses (i.e. genitive absolute and infinitive clauses beginning with a preposition + article combination) are also classified as secondary.
EMBEDDED	A clause that occurs inside a component of another clause. Frequently the predicator of embedded clauses is non-finite (i.e. participial and infinitive clauses), but finite clauses can also be embedded.

Table 1: Clause Types

While it is difficult to categorize these relations as to their function in the text (such as purpose, reason, cause, condition, etc.), seeing the flow of the text according to primary, secondary, and embedded relationships is important in understanding how the writer introduces new information and moves the message of the text forward

¹³⁴ For an entry-level introduction to the clause components and how they can be annotated to be used within a computerized discourse analysis model, see Randall K. Tan, "Guide through the OpenText.org Clause Annotation Process", 2006 and can be found at: <http://divinity.mcmaster.ca/OpenText/resources/articles/a9>.

(through primary clauses), as well as further defines and adds to information already present in primary clauses (through secondary and embedded clauses).

5. Clause Complex

A number of scholars discuss the clause complex, or the sentence, in the place of the clause, seeing them as synonymous. In the hierarchy of language there are few differences between the clause complex and the clause, because they are often constructed along the same principles. In fact, the sentence could be understood as the maximal clause.¹³⁵ However, I think that it is important to include the clause as a separate level because it provides a more nuanced understanding of the level above the phrase.¹³⁶

A clause complex in Greek is generally composed of a primary clause and any dependent and embedded clauses that expand it.¹³⁷ A clause complex provides some structure to the level above the clause and facilitates interpretation by a reader or listener. In addition to this the clause complex integrates the function of

¹³⁵ Porter and O'Donnell, *Discourse Analysis*, 45.

¹³⁶ Porter in *Idioms* (298-99) uses sentence, but makes it equivalent to clause. Westfall distinguishes between these two categories; Westfall, *Discourse Analysis*, 30. Reed, on the other hand, tentatively places the clause on his hierarchy of language, placing it in brackets; Reed, *Discourse Analysis*, 58. Halliday discusses the sentence and avoids the discussion of the clause by stating that the sentence is based on and constructed using the sub-sentence. Halliday, *An Introduction to Functional Grammar*, 20-21. This is not satisfactory as it blurs the definition of a sentence/clause complex. If there were distinct sub-sentence components that could be uniquely classified then they would require their own level. In this case the clause level would function adequately.

Another nuance concerns the use of sentence as a level in Greek. Although the sentence is a readily identifiable feature for the English user, using that terminology to discuss the various levels of Greek language would be misleading. There are very structured rules regarding the sentence in English, most notably that a run-on sentence is poor form. This is not the case in Greek, where a unit of thought could encompass many clauses and be lengthy. As a result, the terminology of the clause complex will be utilized in this work. Although this term is not as accessible to the English user, it does help to reduce the imposition of modern language concepts onto ancient texts.

¹³⁷ Westfall, *Discourse Analysis*, 30.

transitivity, that is, process (aspect and modality), participants (voice, person, number) and occasionally circumstance (time reference, manner etc.).¹³⁸

The sentence has been an important level in the study of ancient Greek, and the idea that the sentence was the peak level has been dominant for many years. This concept, however, is slowly weakening.¹³⁹ This might be due to the fact that the identification of the paragraph is highly contested and the study of a whole discourse is sometimes unwieldy without an intermediate level after the sentence.

6. Paragraph

The determination of paragraphs within ancient Greek is an elusive task, which has caused much disagreement among scholars. However, there are some linguists who would state that the paragraph is a recognized level of language.¹⁴⁰ Early in their writing, Halliday and Hasan stated that “It is clear that there is structure here, at least in certain genres or registers of discourse. But it is doubtful whether it is possible to demonstrate generalized structural relationships into which sentences enter as the realization of functions in some higher unit, as can be done for all units below the sentence.”¹⁴¹ Halliday later increased his certainty when he noted that “there is at least one level above the sentence, namely the paragraph.”¹⁴²

English paragraphs are characterized by indentation; however, Greek uses continuous writing, which eliminates solid breaks both at the word level and

¹³⁸ Reed, “Discourse Analysis,” 196.

¹³⁹ Unfortunately this idea is still prevalent in modern study even with the aid of sophisticated linguistic models. Although some might pay tribute to the paragraph and discourse levels, their work is still limited to the sentence. Coulthard and Brazil, “Exchange Structure,” 87.

¹⁴⁰ Some scholars would also use the term *pericope* to express the level above the sentence. An example of this is Porter, *Idioms*, 298-99.

¹⁴¹ Halliday and Hasan, *Cohesion in English*, 10.

¹⁴² Halliday, *An Introduction to Functional Grammar*, 7.

above.¹⁴³ What is a paragraph and how it is defined, may appear to be a straightforward question, but it is deceptively complex, even in English.¹⁴⁴

One of the main contributors to the study of paragraphing is Longacre, who proposes that the paragraph is a discrete level of language and functions in a hierarchy of *etics*.¹⁴⁵ By focusing on the closing and thematic unity of the grammatical structure, Longacre develops a number of paragraph types.¹⁴⁶ Hwang agrees with Longacre and develops the concept by stating that “The paragraph in general shows the semantic unity of a coherent theme; it has some grammatical cohesive features such as the use of conjunctions, anaphora, tense and aspect markers.”¹⁴⁷ Hwang is not unique in the idea that there is strong thematic unity within a paragraph; however, some other scholars would call it topicality.¹⁴⁸

Even though there is much debate regarding the nature and the construction of paragraphs within language and specifically ancient Greek, there are a number of linguists who support the use of this as a linguistic level of language. Without the

¹⁴³ This is not to imply that there were no paragraph markers in ancient texts, for there were, but that there is significant ambiguity and discussion regarding the motivation of these divisions. Further, there does not seem to be a discussion in the ancient texts regarding the function of the paragraph and its markers.

¹⁴⁴ An interesting example of this can be found in Stern “When is a Paragraph?,” 253-57. In this article Stern asked over 100 English teachers, who were committed to the theory that paragraphs are logical units of discourse, to divide a text into two or more paragraphs. The number of paragraphs ranged from two to six and differed strongly in location of paragraph breaks. In fact, only five of the teachers paragraphed the passage precisely as the original. This experiment is illuminating because it showed that even people who are trained in grammar and English theory are not able to agree on this very issue.

¹⁴⁵ For further information on Longacre’s eight etic levels, see Longacre, *The Grammar of Discourse*. For an alternate approach that begins at the word level see Reed, *Discourse Analysis*, 42-51. In his work, Reed has difficulty fully endorsing the paragraph as a recognized level of discourse. This does not mean that he does not acknowledge that there is a structure above the sentence and below the discourse level, only that there the nature of the paragraph is elusive.

¹⁴⁶ Longacre, “An Apparatus for the Identification of paragraph Types,” 15-22; Longacre, “The Paragraph as a Grammatical Unit,” 117-20.

¹⁴⁷ Hwang, “Recursion in the Paragraph as Unit of Discourse Development,” 462.

¹⁴⁸ Halliday and Longacre are two. Longacre, “The Paragraph as a Grammatical Unit,” 117-20.

paragraph there would be a large and problematic gap between the sentence and the discourse, which would strongly hinder macrostructure evaluation.

7. Discourse

The level of discourse is the highest echelon of the linguistic hierarchy. Discourses involve both speakers/writers and hearers/readers who are attempting to communicate through the exchange of language in an actual linguistic setting.¹⁴⁹ As a result of this, a discourse could be as short as a word or a brief conversation or as long as a full-length play or monograph. Consequently, a discourse could have many or few paragraphs. This all depends on the information that the producer wishes to communicate.

Whereas a majority of the investigations in language have treated the clause as the largest unit of analysis, often in isolation and with primary concern for smaller units, discourse analysis makes the clause level the basic unit of analysis and broadens the investigation both upward and downward. Pike goes further and states that the sentence “is a totally inadequate starting or ending point. Sentences themselves cannot be analyzed without reference to higher-level relationships.”¹⁵⁰

As a result, discourse analysis posits that a text must be seen both in terms of its individual parts and the formation of the text as a whole.¹⁵¹ Callow sums up discourse analysis masterfully:

The aim of discourse analysis is obviously, in the long term, the analysis of discourses, i.e., whole passages. To do this, we often have to start by analysing low-level surface-structure signals which have discourse significance, such as

¹⁴⁹ Porter and O'Donnell, *Discourse Analysis*, 6.

¹⁵⁰ Pike, *Language in Relation to a Unified Theory of the Structure of Human Behavior*, 147.

¹⁵¹ Porter and O'Donnell, *Discourse Analysis*, 5.

connectives, word order and verb moods. Such analysis is essential in order to have good objective evidence for their function on any particular occasion of use, but it is not our only aim: our future purpose is to see how a whole passage fits together to express the intended meaning of the writer and what contribution each constituent element makes to the whole.¹⁵²

This paragraph encapsulates the bottom-up and top-down approach that is utilized by discourse analysts. The analyst might begin at the bottom, evaluating the morphemes, words and clauses all the way to discourse at the top. From there the process is reversed and the analyst looks to assess how the larger discourse influences paragraph and clause construction and so on.¹⁵³

Overall, discourse analysis does not neglect the morpheme, word or clause, but evaluates them in light of their larger linguistic co-texts and macrostructures.¹⁵⁴ Each linguistic level plays a vital role in the creation of the next level. Without the smaller levels, the larger levels would not be able to be created. The lower levels provide key features to the text; however, these features and characteristics are given meaning and are interpreted at the higher levels.

3. Context

Having discussed the hierarchy of language, another key aspect of discourse analysis is the concept of context. The notion of context is widely used within biblical studies as a useful hermeneutical or exegetical tool. However, even though it is extensively used, there is no concise definition; this is the case also within discourse analysis. This section is not going to attempt to bring a strict definition to

¹⁵² Callow, "Patterns of Thematic Development in 1 Corinthians 5.1-13," 194.

¹⁵³ For a further study of bottom-up and top-down approaches, see Brown and Yule, *Discourse Analysis*, 234-36; Reed, "Discourse Analysis," 191-92.

¹⁵⁴ Reed, *Discourse Analysis*, 48-49.

this concept, which would be all but impossible, but rather to evaluate the concept of how context constrains interpretation and analysis of discourse.¹⁵⁵

At the outset of this discussion, it is important to provide a succinct differentiation between co-text and context. Reed does this most admirably, by stating that context “refers to the extra-linguistic factors that influence discourse production and processing,” and co-text “refers to linguistic units that are part of a discourse and, more specifically, linguistic units that surround a particular point in the discourse.”¹⁵⁶ These definitions make it clear that co-text is the actual specific formal features of the text, whereas context is the unseen items that affect the author and the creation of the text. Context can be roughly divided into two parts: context of culture and context of situation.¹⁵⁷

1. Context of Culture

All utterances and written works are created within a culture and this culture affects the production of the text in subtle, sometimes unnoticed, ways. Analyzing the context of culture is an immense task and is never complete. However, there are four sub-categories which discourse analysis focuses on: setting, behavioural environment, language as context, and extra-situational context.¹⁵⁸

a. Setting

Setting revolves around the social and historical framework in which a discourse occurs. This aspect of context acknowledges that the writing of a text or the

¹⁵⁵ Porter and O'Donnell, *Discourse Analysis*, 30.

¹⁵⁶ Reed, *Discourse Analysis*, 42; Reed, “Discourse Analysis,” 195; Porter, “Dialect and Register in the Greek of the New Testament: Theory,” 198.

¹⁵⁷ Halliday and Hasan, *Language, Context, and Text*, 44-47.

¹⁵⁸ These were developed by Goodwin and Duranti and later adopted by Porter and O'Donnell. Goodwin and Duranti, “Rethinking Context,” 4; Porter and O'Donnell, *Discourse Analysis*, 31-46.

creation of an utterance occurs “at specific times and places, between specific people, who are all participants in dynamic relation between contemporary events and activities and along a continuum of historical development.”¹⁵⁹ It is apparent from this list that there are a large number of factors that contribute to the development of the setting component of context. One of the challenges is to determine which pieces of setting information are most relevant when attempting to analyze a discourse.

This difficulty is addressed by Levinson and his discussion regarding deictic markers. Levinson claims that, “the single most obvious way in which the relationship between language and context is reflected in the structures of language themselves, is through the phenomenon of deixis.”¹⁶⁰ Lyons also proposes a definition of deixis, defining deixis as “the location and identification of persons, objects, events, processes, and activities being talk about, or referred to, in relation to the spatiotemporal context created and sustained by the act of utterance and the participation in it, typically, of a single speaker and at least one addressee.”¹⁶¹ Using this definition, Lyons divides deixis into four individual categories: person, time, discourse and sociality.¹⁶²

Person deixis is primarily concerned with the movement of the deictic centre of the text between participants as a conversation or text progresses.¹⁶³ This is accomplished in Greek through the use of the person system of first, second and

¹⁵⁹ Porter and O'Donnell, *Discourse Analysis*, 31-32.

¹⁶⁰ Levinson, *Pragmatics*, 54. This definition initiates an entire chapter discussing the nature of deixis and the use of deictic markers within the text to indicate various features within a text.

¹⁶¹ Lyons, *Semantics*, 637. Also cited in Porter, *Verbal Aspect*, 99.

¹⁶² Lyons, *Semantics*, 637-90.

¹⁶³ Levinson, *Pragmatics*, 68.

third person.¹⁶⁴ Personal names, pronouns and the article also play important roles within person deixis.

Temporal deixis markers are used within a discourse to ground events and actions to a particular point in time along a chronological development. Within Greek and other aspectual languages, this concept plays a very important function. Although most early work on Greek verbs assumed that the Greek verbal system was time based, this concept has come under serious challenge. The strongest voice against a time-based system is Stanley Porter, who has been followed by a number of other scholars.¹⁶⁵ For aspectual systems, the author references time through the use of temporal deictic indicators that place the discourse before, when, after, now, meanwhile, earlier, etc. These are used to place an event within its setting and to indicate relative temporal progression through a discourse.¹⁶⁶

The third category is discourse deixis, which is focused on relating an utterance to its larger discourse setting through the use of expressions.¹⁶⁷ The method by which this is accomplished is primarily through the use of conjunctions or connective words. Within the system of conjunctions, there are further distinctions to be made regarding the markedness of various words. Although markedness is a much larger issue, it is enough at this moment to express that different conjunctions

¹⁶⁴ The use of the person system and its importance for developing cohesion and structure within a discourse will be discussed later in this paper.

¹⁶⁵ Porter's major work concerning this is his *Verbal Aspect*, cited above. Some examples of other scholars who hold to an aspectual view of the Greek verbal system include: Cynthia Long Westfall, Matthew Brook O'Donnell, Andrew W. Pitts, Jeffrey T. Reed, B.M. Fanning, K.L. McKay, Rodney J. Decker, J.P. Louw. Not all of these scholars hold the same view, however. For instance, Fanning attempts to combine verbal aspect and the temporal systems in his *Verbal Aspect in New Testament Greek*.

¹⁶⁶ Porter and O'Donnell, *Discourse Analysis*, 33; Decker, *Temporal Deixis*.

¹⁶⁷ Levinson, *Pragmatics*, 85.

function differently depending on their placement and usage within the larger discourse.

Overall, deictic markers are used in a variety of ways and are one of the most important means of ascertaining the relationship between the discourse and its setting and likewise to its context of culture.

b. Behavioural Environment

The behavioural environment revolves around the physical elements of communication and, in particular in relation to oral discourse, how speakers organize and manipulate their physical space when communicating.¹⁶⁸ This is necessarily different when applied to a written text. The most notable and widely accepted theory regarding the behaviour of communication as a whole is the communicative axioms of Grice's cooperative principle. Based on behavioural tendencies and pragmatics, Grice's hypothesis eliminates the grammatical issues of particular languages and seeks to develop an overarching behaviour of human communication.¹⁶⁹ Underlying this approach is the assumption that language and communication are purposeful and are used intentionally to communicate. Following from this Grice developed his Cooperative Principle which states, "Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged."¹⁷⁰ Grice makes this principle more explicit through its division into four categories: quantity (do not make your contribution more or less informative than is

¹⁶⁸ Gumperz and Duranti, "Rethinking Context," 7; Porter and O'Donnell, *Discourse Analysis*, 34.

¹⁶⁹ Grice, *Studies in the Way of Words*, 1-143.

¹⁷⁰ Grice, *Studies in the Way of Words*, 26.

required), quality (try to make your contribution one that is true), relation (be relevant), and manner (be perspicuous).¹⁷¹

Brown and Yule agree with the underlying assumption in Grice's theory that the reader must assume that the author was attempting to convey something through the arrangement of words and sentences, and they "assume that every sentence forms a developing cumulative instruction which tells us how to construct a coherent representation."¹⁷²

Understanding the underlying assumptions regarding the nature of communication and the implicit contract engaged in every conversation provides insight into the behavioural environment of context and allows the reader/listener to draw conclusions and look for communicative patterns in the text.

c. Language as Context

Throughout this paper there has been much talk regarding the nature of communication, and the fundamental tool to facilitate this communication for humans is language. Language, however, also depends on and is shaped by context. In fact, one of the main presuppositions and factors of discourse analysis is the concept that "the way language is used in context not only responds to the context in which it is used, but is an important element in constituting the environment in

¹⁷¹ See Grice's article for a more detailed study and for a number of examples in which one or more of the maxims are broken, either maliciously (lying) or for an ulterior motive (misdirection). Grice, *Studies in the Way of Words*, 26-27. For a critique of Grice, see Levinson, *Pragmatics*, 97-166, although he does agree with the concept of implicature within a discourse.

¹⁷² Brown and Yule, *Discourse Analysis*, 134; Westfall also cites this in her discussion of componential cohesion, Westfall, *Discourse Analysis*, 80-81.

which it is found. Thus, language itself is part of the context in which language is used.”¹⁷³

Of particular importance to this category is the variety of language, typically formed around the discussion of languages and dialects. A dialect can be defined as a variety of language that is particular to a user, or, in other words, what a person speaks habitually. Often this is based on geographical location; however, some linguists prefer to discuss this in terms of narrow varieties of language.¹⁷⁴ In the Hellenistic world, language dialects would most likely revolve around Greek, due to its prolific use within the ancient world as a prestige language and for use in commerce and education.

Another major aspect of the language of context would be the discussion of register and genre. However, due to the importance these topics have in discourse analysis they will be discussed in greater length below.

d. Extra-Situational Context

Extra-situational context is primarily focused on what cognitive psychology and linguistics have termed “frames of discourse,” also called schemata, scripts, scenarios and mental models. Porter and O’Donnell provide succinct definitions to distinguish between often synonymous terms.

Thus a frame often speaks of structured data cognitively retained, scripts are often used to refer to a conceptual dependency in which certain ideas have various relations to other ideas, scenarios are often more closely tied to

¹⁷³ Porter and O’Donnell, *Discourse Analysis*, 38.

¹⁷⁴ Porter and O’Donnell, *Discourse Analysis*, 38-39. For understanding dialect as a narrow variety of language, see Hudson, *Sociolinguistics*, 71-72. Hudson would describe broad varieties of language as English, French, etc., whereas narrow varieties would be divided more along regional lines.

setting, schemata are used of prefigured and socially-conditioned story schemes, and mental models are a way of describing how language is used to build conceptual models.¹⁷⁵

Underlying all of these concepts is the understanding that these cognitive structures are pivotal for the comprehension of explicit linguistic utterances. Without these structures the communicative events would not be accomplished.

When evaluating ancient texts it is dangerous for the exegete to assume that s/he has access to ancient scripts or frames. Although through study and research a scholar might gain insight into the extra-linguistic context; nevertheless, they are still significantly removed from the original culture to not allow for a full understanding.¹⁷⁶

2. Context of Situation

The context of situation recognizes that “language comes to life only when functioning in some environment.”¹⁷⁷ By focusing on the functional and social aspects of language Hallidayan linguistics seeks to evaluate the context of culture to recognize the particular role that environment plays in communication. Therefore, language is practiced and utilized in its context of culture, but is directly affected by its situation. By understanding and evaluating the many components that comprise the situation, such as subject-matter, participants, events, relationships, etc., the analyst can gain greater insight into the background setting of the text.

¹⁷⁵ Porter and O'Donnell, *Discourse Analysis*, 41-42.

¹⁷⁶ For some examples of previous faux pax in imposing modern understanding and scripts onto the ancient world, such as the understanding of Pharisee, see Porter and O'Donnell, *Discourse Analysis*, 42.

¹⁷⁷ Halliday, *Language as Social Semiotic*, 28; Halliday and Hasan, *Language, Context, and Text*, 5-9. In this work, Halliday's understanding of the context of situation is developed and adapted from Malinowski and Firth. See Malinowski, “The Problem of Meaning in Primitive Languages” and Firth, “The Technique of Semantics.”

Out of the context of situation develops the concept of register. This is the major part of the context of situation, however, due to its importance for the functional discourse analysis model and the fact that it has been misrepresented in the past it will receive a much fuller treatment.

4. Register and Genre

The notions of register and genre have often been combined. In fact, there are a number of scholars who almost view these two terms as synonymous.¹⁷⁸ This, however, fails to realize the nuanced nature of register and its function within the development of a discourse. As a result, I differentiate between register and genre, keeping register under the umbrella of context of situation and moving genre to the context of culture.¹⁷⁹

Register is generally defined as the variation in language that are derived from the variation in the context of situation.¹⁸⁰ This is to be differentiated from the variation of language according to user, which is also called dialect.¹⁸¹ Halliday provides a helpful and succinct definition of register.

The notion of register is at once very simple and very powerful. It refers to the fact that the language we speak or write varies according to the type of situation... What the theory of register does is to attempt to uncover the general principles which govern this variation, so that we can begin to understand *what* situational factors determine *what* linguistic features.¹⁸²

¹⁷⁸ Reed, *Discourse Analysis*, 53-54 citing Halliday and Hasan, "Text and Context," 78.

¹⁷⁹ See Porter ("Dialect and Register," 202) who also makes this distinction.

¹⁸⁰ Halliday and Hasan, *Language, Context, and Text*, 38.

¹⁸¹ Porter, "Dialect and Register," 197. This separation between dialect and register is not supported by Halliday, who states that dialect becomes an aspect of register when it is chosen by the author (Halliday, *Language as Social Semiotic*, 34). Porter, however, states that dialect is the choice of the author, who could change to a different dialect. This is not to say that this could not be, but that most writers do not understand the pervasive nature of their dialect and that to change it would not be possible. As a result, dialect is a more stable aspect of the language user than register.

¹⁸² Halliday, *Language as Social Semiotic*, 31-32 (emphasis his).

Genre, on the other hand, and its relationship to discourse types has been problematic for biblical scholars. Porter states that:

One of the apparent difficulties in discussion of discourse types in New Testament studies is the failure to appreciate at least the following factors: the context of situation as predicator of language usage, the aggregate (and dependent) nature of discourse structure, the differentiation of discourse structure from formal literary genre, and the multi-dimensional – including structural and non-structural – properties of textual semantic structure.¹⁸³

Genre is a social construct for literature which dictates that various characteristics are associated with different literary forms. The choice of a specific genre might be related to the context of situation (for instance one usually would not write high-literature for a five year-old; however, a fairytale might be more appropriate), but the writing style, the register, is what tailors the discourse to the situation. A good example of this can be found in everyday letter writing. When one writes a professional business letter, s/he uses specific vocabulary and polished language, maintains professional distance, etc. When one writes to a close friend, spouse, or child, the language will be less formal and more relational. In addition, slang and jokes could be included. Both of these letters are of the same genre, that is they have certain literary features; however, their register is vastly different.

This differentiation is vital to interpretation, because it allows the exegete to understand and appreciate that there can be variation within a genre depending on the context of situation. By better defining genre and understanding its relationship to register, scholars have the opportunity to gain access to the context of situation that precipitated the changes within the genre. As a result, a more nuanced interpretation will ensue.

¹⁸³ Porter, "Dialect and Register," 202-203.

In order to make the number of situational factors manageable for evaluation, Halliday developed a theoretical model which focuses on register. Register deals with the fact that the author's use of language changes according to the situation. These adjustments occur in three discourse components, or metafunctions: ideational, interpersonal and textual.¹⁸⁴ Halliday provides a threefold conceptual framework for interpreting the social context or semiotic environment (i.e. register or context of situation) in which meanings are exchanged: (1) field of discourse, (2) tenor of discourse, and (3) mode of discourse.¹⁸⁵ Halliday also conceives of three semantic functions of language—the experiential meaning, the interpersonal meaning, and the textual meaning—which are woven together to make up the fabric of a discourse, each of which functions to realize a certain aspect of the context of situation, i.e. field of discourse is realized by the ideational semantic function, tenor of discourse is realized by the interpersonal semantic function, and mode of discourse is realized by the textual semantic function.¹⁸⁶

The Three Metafunctions of Register: Ideational, Interpersonal and Textual

1. Field

The field of discourse refers to “what is happening, to the nature of the social action that is taking place: what is it that the participants are engaged in, in which the

¹⁸⁴ All of these terms are developed by Halliday. See Halliday, *Language as Social Semiotic*, 31-35; For a critique of some of this terminology and its vagueness, particularly the concepts of “tenor” and “mode,” see Porter, “Dialect and Register,” 199.

¹⁸⁵ Halliday and Hasan, *Language, Context, and Text*, 12. Many other scholars have adopted and adapted Halliday's tripartite register model using field, mode and tenor, including Stanley E. Porter, Cynthia Long Westfall, Jeffery T. Reed, Matthew Brook O'Donnell, etc. For references to the works of these scholars see the above footnotes. These terms are further developed and defined by Halliday in his *Language as Social Semiotic*, 31-35.

¹⁸⁶ See footnote above.

language figures as some essential component?”¹⁸⁷ Although there are a number of features that can be used as evidence in the ideational metafunction, the primary components in this model are: verbal aspect, causality, polarity and semantic domains.

One of the ways that this discourse feature is primarily actualized by the ideational semiotic function is through the use of verbal aspect. Verbal aspect, contrary to tense-based models, proposes that verbs in ancient Greek do not incorporate a literal time reference. Rather, verbal aspect is a semantic category by which a writer represents a perspective on an action by grammaticalizing it through a selection of particular tense-form. Accordingly, verbal tense-forms do not inform the reader regarding temporal relationships, which are incorporated through larger grammatical and conceptual units, but, through the choice¹⁸⁸ of a specific tense-form by the author, inform the reader of the relative importance that the action or the section has as a whole.¹⁸⁹

Within the verbal system, aspect is divided into three categories: perfective (aorist), imperfective (present and imperfect)¹⁹⁰ and stative (perfect and

¹⁸⁷ Halliday and Hasan, *Language, Context, and Text*, 12.

¹⁸⁸ One of the basic tenets behind the theory of verbal aspect is that the author makes a systemic choice, that may possibly be conscious, regarding the verb form that they use. Some scholars question this, claiming that an author is incapable of holding all of these considerations in their head at one time. This might be the case, however, one must take into account the idea that a native language user will have internalized a number of these methods making them naturally flow into their writing. Nevertheless, it is still possible for them to choose, at strategic times, to incorporate different verb-tenses.

¹⁸⁹ Porter, *Idioms*, 20-29.

¹⁹⁰ Westfall in her *Discourse Analysis*, provides an adapted approach to the understanding of aspect within Hellenistic Greek. Westfall suggests that the imperfect tense-form, although still imperfective within the aspectual system, is further nuanced from the present tense-form by encoding setting and background information. Westfall, *Discourse Analysis*, 40-41, 56-57.

pluperfect).¹⁹¹ These categories represent the different levels of emphasis that a writer could impress upon the reader. The least marked is the perfective aspect as it is the most commonly used within the New Testament. Accordingly, the perfective aspect provides the default tense or background information within both narrative and expository passages and the backbone within narrative passages. The imperfective aspect is slightly more marked and is used to create emphasis within a passage. This aspect is also used to form the backbone within expository passages; however, it still maintains its markedness in comparison to the perfective aspect, which provides the background information. The stative aspect is the most marked and is utilized to highlight important themes and events by the author.¹⁹²

Porter, in his *Idioms*, provides an excellent example of how verbal aspect is used within the narrative discourse of Mark 11:1-11.

The new pericope is introduced by several historic presents (vv. 1–2). The backbone of the narrative is carried by aorist tense-forms (vv. 4, 6, 7, 8, 11), occasionally heightened by imperfects (vv. 5, 9). The most significant action is described by the foreground and frontground tense-forms. The foreground (present) tense-form is used in the content of Jesus' instructions (vv. 2–3), the response to Jesus' commands (v. 7), and the introduction of the OT quotation (v. 9). The frontground (perfect) tense-form is reserved for two key items. The first instance uses the perfect tense-form of the colt the disciples are instructed to find—it is to be bound (vv. 2, 4)—and of the people who observe the disciples taking it (v. 5). The second frontground focus is reserved for the people's response to Jesus' entry, with the perfect participle (vv. 9, 10) highlighting their praise of the coming one. The two words of praise occur in quotations of the OT (Ps. 118:25), linking the OT to messianic fulfillment with the aid of verbal aspect.¹⁹³

¹⁹¹ It is important to note that the future tense-form does not represent a time-based or a verbal aspect tense-form, and, consequently, is not incorporated into this discussion. For further information see chapter nine in Porter, *Verbal Aspect*, 403-40.

¹⁹² *Contra* Campbell, *Verbal Aspect, the Indicative Mood, and Narrative*.

¹⁹³ Porter, *Idioms*, 302-303. This example is expanded in Porter and O'Donnell, *Discourse Analysis*, chapter 4. Porter follows this example with one from an epistolary genre, Rom 5:1-5.

Overall, the author chooses the particular verbal aspect according to his or her understanding and interpretation of the events. It seems best, therefore, to consider these aspects as contributing to the prominence of a particular theme or passage, which is being incorporated into the text at varying discourse levels.¹⁹⁴

Another experimental semiotic function is the use of causality. This pertains to the “voice” of the verb, or the relationship of the verbal subject to the action, not the role that the agent plays in the process.¹⁹⁵ The active voice is the most frequent voice form and is the least marked, signifying the subject of the verb is the person or thing causing the action.¹⁹⁶ The passive voice is used to express passive causality and is relatively marked. Porter and O’Donnell claim that “overt causality is not central to the use of the passive voice, although causality can be introduced in varying ways.”¹⁹⁷ The final voice form, the middle voice, is the most marked, grammaticalizing the notion of ergativity, which means causality is inherent within the action itself.¹⁹⁸ The role of voice in the ideational metafunction helps contribute to the understanding of the text in that it provides information regarding the actors as key components to the text. On the other hand, the role of voice is also important for outlining the interpersonal relationships in the text. This will be further discussed below.

¹⁹⁴ See chapter two in Porter, *Verbal Aspect*, 79-110.

¹⁹⁵ This theory is outlined in Porter, *Idioms*, 64-73, however it is to be expanded through a forthcoming monograph *Voice in the Greek of the New Testament*. See also O’Donnell, “Some New Testament Words for Resurrection and the Company They Keep,” 136-63.

¹⁹⁶ Porter and O’Donnell, *Discourse Analysis*, chapter 4.

¹⁹⁷ Porter and O’Donnell, *Discourse Analysis*, chapter 4. They provide a couple of examples to substantiate this point, although a few more would have been helpful.

¹⁹⁸ The ergative form is not to be confused with so-called “deponent” verbs where there is only an ergative voice form available to the author. As a result there is no particular significance to the ergative voice form selection. Westfall, *Discourse Analysis*, 58-59.

One of the main ideational components that drives the content of a particular section is the use of semantic lexical choice. Semantic domain theory posits the idea that words with similar semantic meanings, which are grouped in common domains, are related to each other and can be used to form coherence within a text as well form the main ideational component of a passage.¹⁹⁹ This allows the scholar the ability to explore general semantic patterns that occur across a section of text without being fixed to a single word or cognate.²⁰⁰ This principle is important for the study of discourse analysis because it provides an additional method of examining linguistical patterning that goes beyond traditional word counts.

Semantic domains are words that are grouped together because they all have shared semantic features. In Domain 19 *Physical Impact*, for example, *κολαφίζω*^a (19.7), *ῥαβδίζω* (19.8), and *μαστιίζω* and *μαστιγόω*^a (19.9) all share the features of physical impact involving hitting or striking. They differ, however, in certain distinctive features in that *κολαφίζω*^a designates striking or beating with the fist, *ῥαβδίζω* designates beating or striking with a stick or rod, and *μαστιίζω* and *μαστιγόω*^a designate beating with a whip.²⁰¹ In order to streamline some of the information, primary domains are focused on due to the fact that most words fall into a number of semantic domains.²⁰²

Merely identifying the semantic domain, however, is insufficient for the determination of prominence within semantic fields. Not all semantic domains

¹⁹⁹ Louw and Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*.

²⁰⁰ Reed, *Discourse Analysis*, 76-78.

²⁰¹ Louw and Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*.

²⁰² Disambiguating semantic domains has received a lot of attention recently within the scholarly community due to its importance in discourse analysis. For examples see Porter and O'Donnell "Standing on the Shoulders of Giants."

have equal importance, and, as a result, some are more marked than others.²⁰³ Furthermore, the grouping of similar semantic features or words that fall in like semantic domains are a key determiner of the ideational meaning of the passage. If there is a high concentration of semantic domain 88 or another domain it is likely that the section of text will surround the topic of moral and ethical qualities and related behaviour or that pertaining to the dominant domain. The role of semantic domains is not limited to the ideational component of register, but will be further discussed in the textual metafunction below.

Polarity is a minor, but potentially helpful, actualizing feature, which describes the author's view towards the conversation, whether it is positive or negative. Through the use of negation within the discourse the author expresses his or her opinion of the ideational content of a passage. A string of negations, or an alternation between negation and support, can be used to create cohesion and structure within a section of text.²⁰⁴ One example of this is 1 Cor 11:4-7 in which Paul makes two positive statements followed by a string of negative statements and concludes with another string of positives using πάντα.

1 Cor 13:4-7 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ, [ἡ ἀγάπη] οὐ περπερεύεται, οὐ φυσιοῦται, ⁵ οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, ⁶ οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ· ⁷ πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.²⁰⁵

All of these features fall under the umbrella of ideational semantic function which realizes the field of discourse. Although there are a number of features, not all of them are equally weighted. For example, semantic domains are the most

²⁰³ Wallace, "Figure and Ground."

²⁰⁴ The use of polarity to create cohesion facilitates the textual metafunction of the register model.

²⁰⁵ Love is patient, love is kind. It does not envy, it does not boast, it is not proud. ⁵ It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. ⁶ Love does not delight in evil but rejoices with the truth. ⁷ It always protects, always trusts, always hopes, always perseveres (NIV).

important ideational feature, seeing that lexis is a component of every section, with the grouping of a domain forming the foundation for the content of that section. Conversely, polarity might not occur in each section and so does not play as prominent a role.

2. Tenor

The tenor of discourse refers to “who is taking part, to the nature of the participants, their statuses and roles: what kinds of role relationship obtain among the participants, including permanent and temporary relationships on one kind or another, both the types of speech role that they are taking on in the dialogue and the whole cluster of socially significant relationships in which they are involved?”²⁰⁶

This second metafunction is realized through the interpersonal semantic function by three textual features: participant, voice, mood and social deictic markers. Participant references, either first, second or third person, or other personal references occur throughout the whole document. The reoccurring use of a particular reference develops the interpersonal aspect within a discourse, likewise an alteration in reference could signal a change. A well known example of this would be the “we” passages in Acts. These sections of text are characterized by the first person plural, whereas they are surrounded by third person references.²⁰⁷ Another example can be found within Romans 5 where vv. 1-11 are predominately first person with a few third person references, and vv. 12-21 are comprised of third person and are all but void of first person.²⁰⁸

²⁰⁶ Halliday and Hasan, *Language, Context, and Text*, 12.

²⁰⁷ For an outline of the various proposals for the “we” passages, see Porter, *The Paul of Acts*, 10–46.

²⁰⁸ For a discourse analysis of Romans 5, see Adams and Burggraff, “Using Linguistic Features to Analyze Romans 5.”

Prominence is also created within the participant system with third person references being least prominent and second and first person references growing in increasing prominence.²⁰⁹ In third person references, the reader and the author are most removed from the actions. Through the use of the second person, the reader is directly referred to, and therefore more marked.²¹⁰ The use of the first person is the most marked and is of greatest interest to the author and the recipient in that it references both of these participants at the same time. For all of the person references, a plural reference is considered more marked than a singular reference.²¹¹ The use of the first person plural is the most marked because both the writer and the reader are on the same footing and are incorporated into a similar field of discussion. Conversely, when there is a dominant use of the second person in the text, there is a greater differentiation between the writer and the recipient. In these cases, there might be a greater emphasis in the social relationship between the two parties or there might be a distancing between the writer and the addressee. As a result, the evaluation of interpersonal relationships through the participant system is vital for understanding the interpersonal role of the passage.

The next actualizing interpersonal feature is attitude, which is determined by the mood of the verb: assertive (indicative), directive (imperative), projective (subjunctive) or expectative (future and optative).²¹² The use of mood can

²⁰⁹ Westfall, *Discourse Analysis*, 61-63; Battistella, *Markedness*, 28-29, 86-89.

²¹⁰ An important note needs to be made regarding the differences between narrative and expository texts. The importance of the second and first person references might be diminished depending on the context. If, in a narrative, the author is relating spoken words, s/he might use the second and first person references from the character's perspective. As a result, the affect of bringing the reader/listener into the situation is lessened, although the use of the second person is still marked in comparison to the third person. For an example see Westfall, *Discourse Analysis*, 61, n. 138.

²¹¹ Battistella, *Markedness*, 84-86; Westfall, *Discourse Analysis*, 62.

²¹² *Contra* Reed (*Discourse Analysis*, 82) who looks to pair the future with the subjunctive.

contribute to the formation of units within a discourse, although this is much more common in epistles than in narrative discourse. Indicative mood forms are the most common and form the default mood of the discourse.²¹³ When subjective or directive verbs are placed in clusters, principally in primary clauses, they create a cohesive unit within the text. An example of this can be found in Rom 12:14-21:

¹⁴ εὐλογεῖτε τοὺς διώκοντας [ὑμᾶς], εὐλογεῖτε καὶ μὴ καταρᾶσθε. ¹⁵ χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων. ¹⁶ τὸ αὐτὸ εἰς ἀλλήλους φρονούντες, μὴ τὰ ὑψηλὰ φρονούντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς. ¹⁷ μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες, προνοοῦμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων. ¹⁸ εἰ δυνατόν τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. ¹⁹ μὴ ἑαυτοὺς ἐκδικούντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται γάρ· ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος. ²⁰ ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. ²¹ μὴ νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.²¹⁴

In addition to creating cohesion within a text, the use of mood also creates prominence. The indicative mood is by far the most common and, as a result, is the least marked. Porter and O'Donnell, followed by Westfall, posit that non-indicative mood clauses function as a hierarchy when they occur in primary clauses.²¹⁵ As a result, imperatives, subjunctives and optatives are increasingly prominent within the discourse. Furthermore, the evaluation of the mood provides insight into the interpersonal character of the text by expressing the speakers understanding of events or the dynamic between the speaker and the recipient. One example of this

²¹³ Westfall, *Discourse Analysis*, 58; Porter, *Verbal Aspect*, 321-64.

²¹⁴ Imperatives are in bold and subjunctives are underlined. Romans 12:14-21: ¹⁴ Bless those who persecute you; bless and do not curse. ¹⁵ Rejoice with those who rejoice; mourn with those who mourn. ¹⁶ Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. ¹⁷ Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. ¹⁸ If it is possible, as far as it depends on you, live at peace with everyone. ¹⁹ Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord. ²⁰ On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head." ²¹ Do not be overcome by evil, but overcome evil with good.

²¹⁵ Porter and O'Donnell, *Discourse Analysis*, chapter 4; Westfall, *Discourse Analysis*, 58.

interpersonal dynamic and the writer/reader relationship is the use of the imperative mood as a possible indicator of the power relations between the participants.

The final interpersonal feature is social deixis and is centered on “the use of socially differentiating language to indicate the relative social-hierarchical level of language.”²¹⁶ This is primarily achieved through the use of the vocative and the nominative of address as an indication of the relationship between the speaker and the addressee.

3. Mode

The mode of discourse refers to “what part the language is playing, what it is that the participants are expecting the language to do for them in that situation... what is being achieved by the text in terms of such categories as persuasive, expository, didactic, and the like.”²¹⁷ Consequently, the textual metafunction is primarily expressed through the use of conjunctions, deictic markers, word order, theme and semantic domains.

Conjunctions are a key component for developing cohesion within a text because, by their very nature, they either create connection or disconnection between two sections. Conjunctions are defined as a subclass of particles that are employed to join various grammatical units, such as phrases, clauses and in this case paragraphs.²¹⁸ Although some authors see a degradation of the Hellenistic Greek particle in comparison to Classical Greek,²¹⁹ other scholars believe that Hellenistic

²¹⁶ Porter and O'Donnell, *Discourse Analysis*, 34; Decker, *Temporal Deixis*, 55.

²¹⁷ Halliday and Hasan, *Language, Context, and Text*, 12.

²¹⁸ Porter, *Idioms*, 204.

²¹⁹ BDF, § 438.

Greek expands some of their uses and applications.²²⁰ The choice of conjunction is often an indicator by the author regarding the continuity or discontinuity between one paragraph and another.²²¹ This feature, however, often does not act alone, but is usually paired with other features, such as temporal markers, to increase the continuity or discontinuity.²²² With this understanding, the exegete can begin to uncover the subtle shades of meaning within a text.

In her book, Westfall does an excellent job of evaluating the various conjunctions found in the New Testament and organizing them into a hierarchy related to their respective prominence level.²²³ She divides conjunctions into two large categories: emphatic and less emphatic. Westfall states:

The emphatic discourse markers will tend to join sentences that are more prominent and grounded by their preceding co-text. They will tend to be the primary sentences while the markers of continuity and de-emphasis will tend to be 'secondary' or signal support material above the sentence level.²²⁴

²²⁰ Poythress, "The Use of the Intersentence Conjunctions *δέ*, *οὖν*, *καί*, and *Asyndeton* in the Gospel of John," 312-37.

²²¹ Halliday, and Hasan, *Cohesion in English*, 10; van Dijk, *Text and Context*, 9-10; Black, *Sentence Conjunctions in the Gospel of Matthew*, 41-71.

²²² A good example of this is Porter "The Use of Pericope Markers to Identify the Paragraph, and its Linguistic Implications". In this paper, Porter groups conjunctions and temporal and spatial references into one category. Although I agree that both of these are important features for distinguishing paragraphs, I place them in different categories because the use of conjunctions does not require a temporal or spatial reference to convey continuity or discontinuity. This does not discount the fact that there are a few conjunctions that embody temporal reference, rather, it expresses that there are multiple ways to reference temporal and spatial changes that do not require conjunctions. Reed also states that the use of conjunctions and particles, under the larger category of discourse markers, are good indications of shifts within the discourse. Reed, *Discourse Analysis*, 47.

²²³ For Westfall prominence is determined by frequency (the conjunction with the most occurrences is least marked) and formal markings (augmented or compound forms are marked). Westfall, *Discourse Analysis*, 64-65. Although this does work on a whole for the New Testament, however, Westfall does not address the issue of authorial style. As mentioned above, different authors have various ways of introducing a discourse and, correspondingly, the levels of markedness differ between writers. Although I agree with her that there is a hierarchy of conjunctions and that certain conjunctions are more marked than others, it would have been beneficial for her study to make this disclaimer.

²²⁴ Westfall, *Discourse Analysis*, 64.

The division between continuous and discontinuous conjunctions in Westfall's model is an important distinction for the development of cohesion and structure within a discourse. By identifying conjunctions that are discontinuous and their various levels, the exegete can better understand the flow of the discourse and how it was structured by the author.

When evaluating the Greek New Testament, it is clear that the use of conjunctions is varied and unique between different authors. For instance, Pitts expresses that the “καὶ-initial constructions seem to be an important factor for determining paragraph boundaries in John's Gospel, occurring consistently with the shift of setting” For example:

- 2:1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ...
 2:13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων...
 4:27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ ...
 4.47 Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἡσθένει ἐν Καφαρναούμ²²⁵

Other authors within the New Testament have different means of creating marked disjunctures within a discourse. Matthew expresses an affiliation for asyndeton at key places in the text, where as Luke, in the book of Acts, uses τέ and τότε to mark important breaks.²²⁶

The fact that each author employs a different conjunction to indicate a larger break poses a problem for understanding how conjunctions are used within a discourse. If each author is different in their use of conjunctions, how does one determine which one they are using to designate disjunction? This is a difficult question and one that does not have an easy answer. In this case, the exegete or the

²²⁵ Pitts, “The Greek Paragraph as a Linguistic Unit,” 3.

²²⁶ Black, *Sentence Conjunctions in the Gospel of Matthew*, 204-14. For a small, but succinct section on the various gospel writers' use of conjunctions see Buth, “Οὐν, Δέ, Καί, and Asyndeton in John's Gospel,” 144-6.

translator must become familiar with the specific author's work in order to best make that conclusion. In addition to this, authors often pair their key features at large breaks, as seen in the John examples above. Identifying these pairings could go a long way in recognizing an author's key conjunction.

For Westfall prominence is determined by frequency (the conjunction with the most occurrences is least marked) and formal markings (augmented or compound forms are marked).²²⁷ Although this does work on a whole for the New Testament, Westfall does not address the issue of authorial style. As mentioned above, different authors have various ways of introducing a discourse and, correspondingly, the levels of markedness differ between writers. Although I agree with her that there is a hierarchy of conjunctions and that certain conjunctions are more marked than others, it would have been beneficial for her study to make this disclaimer.

The next actualizing components of mode are spatial and temporal markers, which are utilized by the author/speaker to indicate the relative time and spatial relationships within a text. One of the main ways to indicate disjunction within the discourse, and that a spatial or temporal shift is occurring, is through the use of deictic indicators. Deixis is the means by which a language "points" or indicates the relational contexts of events, including references to person, place, time and discourse features. Deictic indicators are the linguistic items that establish these relationships.²²⁸ The use of these indicators frames the narrative through the

²²⁷ Westfall, *Discourse Analysis*, 64-65.

²²⁸ Porter, *Idioms*, 310; Levinson, *Pragmatics*, 54; Pitts, "The Greek Paragraph as a Linguistic Unit," 11-12. Although the discussion of deixis is occurring under the field of discourse metafunction does not indicate that all of the various deictic markers relate to field. For instance, the personal deictic marker would be placed under the tenor of discourse because it relates to participants. As a result, the principles of deictic markers that are outlined for time and place in this section are transferable to deictic markers in other discourse metafunctions.

development of time and place references, and provides the reader with continuity over a section of text.²²⁹

There are a number of different deictic indicators that are utilized within Hellenistic Greek and the New Testament. When discussing spatial references, the most common feature within Hellenistic Greek is the use of a proper place name. This situates the story within a particular setting. When the setting changes a new place name is given to position the narrative. A good example of this from Hellenistic literature can be found in voyage narratives. For instance, Lucian, as he narrates his journey in *A True Story*, is consistently traveling to a new place with a new exotic name. The story moves from place to place and scenes are changed through the use of returning to sea and the discovery of a new island. These narratives need to situate their audience and the main method is through the use of proper names. Once the place has been established, the author is free to use relative spatial references such as ὧδε and ἐκεῖ.

Temporal deixis indicators are also important to developing the flow of the narrative. When a major scene change occurs, there is typically a specific temporal reference indicated, such as: the next day, after three days, etc. Following this are relative temporal deictic indicators such as adverbs, adjectives, conjunctions, prepositions and temporal particles.²³⁰ After specific time references, the most

²²⁹ These deictic indicators are important to consider, particularly when evaluating narrative or historical genre texts because there is a definite sequencing of events associated with certain places. Epistles and other expository texts, on the other hand, do not have such a focus on spatial relations and therefore are less helpful in determining paragraph breaks. See Levinson, *Pragmatics*, 79-85. In narrative genres there is also an unstated assumption that there will be sequential continuity, in order to assure proper communication. This understanding is part of the foundation of this criterion. For further reading on this area see, Tuggy, "Semantic Paragraph Patterns," 46-49.

²³⁰ For an excellent list of temporal deictic indicators that are utilized within the Greek New Testament see Decker, *Temporal Deixis*, 56-59.

common form of temporal indicators are adverbs, specifically *νῦν*, *νυνί* and *ἄρτι*, and specific time related words, such as *καίρως* and *χρόνος*.²³¹

Although it might appear to be a mundane aspect of the language, word order plays a foundational role in the construction of sentences and clauses.²³² Unlike English, word order in Greek is relatively flexible because it is an inflected language. As a result, the Greek author could play with word order to create emphasis within a clause. What might appear to be random word order could very well be a means by which the author utilizes to create prominence through the various linguistic components in the clause.²³³ Some of the ancients might have also understood that there was a natural pattern of arrangement within their language, indicating that deviations from this pattern were notable.²³⁴

Most of the clauses in the New Testament lack a grammaticalized subject and, correspondingly, have a PC (predicate-complement) or P word order.²³⁵ This is not

²³¹ Temporal deictic markers are particularly important in Hellenistic Greek when dealing with verbal aspect. As mentioned above, time is not encoded within an aspectual system. As a result, the writer is reliant on temporal markers and word and clause order to indicate relative time and to situate the action within the narrative. Porter, *Idioms*, 25-26.

²³² For a thorough introduction to word order and its use for developing prominence, see Porter, "Word Order and Clause Structure in New Testament Greek," 177-204.

²³³ Reed, *Discourse Analysis*, 116-17. In addition to this, Porter and O'Donnell also address the issue of the limits of a frame when one is invoked, using "Paul an apostle..." as an example. Porter and O'Donnell, *Discourse Analysis*, chapter three.

²³⁴ This idea can be found in Dionysius of Halicarnassus, *Comp.* 5, which discusses the "natural" word order of Greek. For example nouns before verbs, verbs before adverbs, things prior in time before things subsequent, nouns before adjectives etc. However, after delineating all of these he discards his hierarchy after discovering all the exceptions to the rules through his experience. Underlying all of this is an awareness of the typical, unmarked manner of ordering words. As a result, Dionysius's comments would suggest that there were typically patterns of arrangement inherent within ancient Greek, but that he was not fully capable of expressing all of the various arrangements.

²³⁵ When discussing word order there are three main components: S (subject), P (predicate) and C (complement). Some scholars, and I would be one of them, might add an A (adjunct) component; however, the adjunct is often absent from a sentence or directly dependent on other components. Other writers call these same features S (subject), V (verb) and O (object) and some add I (indirect object); however, Reed subsumes all complements (datives, genitives, infinitives etc.) under O, and so does not use the "I" component (Reed, *Discourse Analysis*, 117). I disagree with containing all of

to say that there is no subject within this clause, rather the subject is implied because it is embedded within the verb itself. This embedded subject acts as the unmarked pattern for clauses that do not have an explicit subject. If there is a subject given, the unmarked pattern becomes SC with the verb in any of three slots (PSC, SPC, SCV).²³⁶ Although there are other combinations that occur with some frequency, clauses that place the complement before the subject (CS) are by definition more marked.

Similar to word ordering is the concept of linearization. Linearization involves the production of discourse as a sequence of words and because two words cannot occur at one time, they must be placed in a sequence. An author must choose a beginning point or word and that beginning point influences the reader's interpretation of what follows in the discourse.²³⁷ What this means is that the interpretation of the text at any point is constrained by the preceding co-text, and the preceding co-text operates powerfully in the readers' selection from a word's range of meanings. The destination or terminal point of a sentence, unit or section is also significant, and is often used for emphasis.²³⁸

Linearization is primarily discussed as a word-level feature with the author selecting particular words to follow each other. However, linearization can also be examined at a discourse level with the author being forced to place clauses, sentences and paragraphs in a specific order. The same understanding applies to the

the I (or in this case A) components under the O category (here C) because this oversimplifies the language and eliminates an important component. This finding was also confirmed in Kwong, *The Word Order of The Gospel of Luke*, 43-100.

²³⁶ Callow in his paper on copula clauses states that SC (subject complement, equivalent to SO) is the most common clause within 1 Corinthians and Romans. Callow, "Constituent Order in Copula Clauses," 69.

²³⁷ Westfall, *Discourse Analysis*, 29.

²³⁸ Westfall, *Discourse Analysis*, 29.

linearization of a discourse, in that the interpretation of the text at any point is constrained by the preceding co-text. Accordingly, the interpretation of a discourse is most strongly affected by its preceding co-text. The text is “a process in the sense of a continuous process of semantic choice, a movement through the network of meaning potential, with each set of choices constituting the environment for a further set.”²³⁹

Now that word order has been analyzed, it is much easier to grasp the concept of theme. At the clause level, the theme is the starting point for the message, and it reveals what the clause is going to be about.²⁴⁰ In languages with flexible word order, the theme naturally comes in the first position of the clause.²⁴¹ The remainder of the clause in which the theme is developed is labelled the rheme.²⁴² At the clause level, theme plays a very useful function in that “it signals the point at which the information carried by the clause attaches to the preceding discourse, it provides cohesion.”²⁴³

Certain parts of a clause, such as the subject or predicate, are more likely to be the theme than other parts. As a result, if a part of speech that rarely heads a clause is in the theme position, prominence associated with this placement choice. Likewise if a traditional component occupies the theme position, less emphasis is placed on its selection.

²³⁹ Halliday and Hasan, *Language, Context, and Text*, 10.

²⁴⁰ Halliday, *Functional Grammar*, 39.

²⁴¹ Halliday, *Functional Grammar*, 39; Reed, *Discourse Analysis*, 103; Callow, *Discourse Considerations in Translating the Word of God*, 58-59.

²⁴² Halliday, *Functional Grammar*, 38 and Reed, *Discourse Analysis*, 103.

²⁴³ Callow, *Discourse Considerations in Translating the Word of God*, 58.

The other part of mode is created by semantic domains. Groupings of words that have a similar range in meaning have the ability to form cohesion within a section of text. When these groupings of words have been determined, the overall structure of the text can be assessed with the natural divisions identified.

Another important aspect of developing the textual metafunction is accomplished by the repetition of words that facilitate the creation of connections within a passage and help the discourse “hang together” internally.²⁴⁴ In a discourse, a string of semantically related words forms cohesive ties, that create links and connections to preceding textual items to help create unity within a passage. Halliday defines cohesive ties as “...relations that may involve elements of any extent, both smaller and larger than clauses, from single words to lengthy passages of text; and that may hold across gaps of any extent, both within the clause and beyond it, without regard to the nature of whatever intervenes.”²⁴⁵ Overall, lexical cohesion appears as the most frequent cohesive tie within a discourse.²⁴⁶ These tools are important for determining the boundaries of a passage and the relative unity of that passage.²⁴⁷

Above is a brief outline of the three discourse components of register and their realization through their respective semantic functions. Although all of these formal features are needed for the understanding of register, it is important to determine what counts as evidence when making an interpretation. Patterns and shifts in patterns are one of the primary items that an interpreter looks for when he

²⁴⁴ Halliday and Hasan, *Cohesion in English*, 4-5; Halliday and Hasan, *Language, Context and Text*, 48.

²⁴⁵ Halliday, *Functional Grammar*, 309.

²⁴⁶ Hoey, *Patterns of Lexis in Text*, 3-10.

²⁴⁷ For further examples on the use of semantic domains, see: O'Donnell, *Corpus Linguistics*; Reed, *Discourse Analysis*; Westfall, “Blessed Be the Ties that Bind.”

or she evaluates a particular formal feature or metafunction in a passage. A single occurrence of an item or feature is typically not sufficient for making interpretive claims. However, if there is a cluster of items followed by an absence of that feature then there is possible significance. Similarly, one shift in a feature within a metafunction is not as significant as a shift in a number of features in a metafunction. Furthermore, multiple shifts in multiple metafunctions is very significant for interpretation. As a result, this model of discourse analysis is dependent on all three areas; if one or more of the various components of register are omitted, then an inadequate picture of the context of situation will be reached as well as interpretive strength.²⁴⁸

One of the main goals of discourse analysis and the register model is that it can potentially provide insight into the situation that the text was written in. Halliday states that “if the observer can predict the text from the situation, then it is not surprising if the participant, or ‘interactant’, who has the same information available to him, can derive the situation from the text; in other words, he can supply the relevant information that is lacking.”²⁴⁹ By taking this approach, discourse analysis has the potential to help scholars better understand the context of situation behind the biblical texts.

5. Markedness and Prominence

Throughout this work there have been a number of references to the ideas of prominence and markedness. Markedness is an important concept in discourse analysis and is delineated by Westfall:

²⁴⁸ Porter and O'Donnell, *Discourse Analysis*, 52-53.

²⁴⁹ Halliday, *Language as Social Semiotic*, 62.

Markedness is concerned with the hierarchical nature of lexical and grammatical categories. Markedness theory suggests that linguistic categories such as verbal categories can be ranked according to salience or prominence. However, rather than suggesting that prominence or foreground are a semantic property of marked grammatical choices, it is better to say that it is a pragmatic effect that is achieved, for example, by the use of the marked perfect tense in a specific context. In addition, marked features that occur together with other emphatic features create “zones of turbulence” that characterize prominence.²⁵⁰

By definition, some features of a text will be unmarked and others will be marked.

Unmarked features typically form the background or default choice for the author.

These features are usually prevalent within the text. Marked features are more rare and usually punctuate the text at strategic times in the discourse. This is not to say that there are only two choices. Many of the metafunctions discussed above have multiple features. As a result, the features form a continuum with choices ranging from unmarked to most marked. As mentioned above, markedness may be determined in the systems of verbs (aspect), mood (attitude), voice, case, person and number.

Prominence refers to the devices within a language that allow a writer or speaker to highlight some material and to draw the reader or listener’s attention to it.²⁵¹

Prominence is not limited to the level of discourse, but can be found throughout a text at various levels. A particular word could be prominent within a clause or sentence, a particular clause could be prominent at the paragraph level, and a section of text could be prominent at the discourse level.

²⁵⁰ Westfall, “A Method for the Analysis of Prominence in Hellenistic Greek,” 2. “Zones of turbulence” is a term utilized by Longacre (*The Grammar of Discourse*, 38).

²⁵¹ Westfall, “A Method for the Analysis of Prominence in Hellenistic Greek,” 1; Reed, *Discourse Analysis*, 105-106; Callow, *Discourse Considerations in Translating the Word of God*, 49-68.

Foundational to the understanding of prominence within a text is the concept of authorial choice. In fact, meaning *implies* choice.²⁵² Systemic linguistics views language as a network which specifies the choices available in a given system.²⁵³ Texts are not randomly highlighted, but are intentionally developed by an author who brings information to the reader's attention through the use of various features.

An example of the application of this theory is Porter's view on verbal aspect, so that, through the choice of a specific tense-form by the author, the reader is informed of the relative importance that the action or the section has as a whole. One of the basic tenets behind the theory of verbal aspect is that the author makes a choice regarding the verb form that they use. Some scholars might question this, claiming that an author is incapable of holding all of these considerations in their head at one time. This might be the case, however, this concept does not state that the writer makes a conscious choice at every juncture.²⁵⁴ One must take into account the idea that a native language user will have internalized a number of these methods making them naturally flow into their writing. Nevertheless, it is still possible for them to choose, at strategic times, to incorporate different verb-tenses.²⁵⁵

Discourse analysis relies on this premise of authorial choice and seeks to uncover patterns of communication within the text that the author has created. By understanding that the text is a series of choices by the author, the reader/exegete is

²⁵² Porter, *Verbal Aspect*, 12.

²⁵³ Porter, *Verbal Aspect*, 8.

²⁵⁴ Porter, *Verbal Aspect*, 8-9.

²⁵⁵ Porter, *Idioms*, 20-29; Porter, *Verbal Aspect*, 8-12, 83-97. This differs slightly from Halliday, followed by Martín-Asensio, who sees intentionality related to foregrounding, however, foregrounding is motivated by prominence. Halliday, *Explorations in the Functions of Language*, 103-38; Hasan, *Linguistics, Language, and Verbal Art*, 29-106; Martín-Asensio, *Transitivity-Based Foregrounding in the Acts of the Apostles*, 17, for analysis and expansion see 50-87.

provided with a means of searching the text for meaning and emphasis. Gotteri sums this concept up well:

The structure of language (wordings or other syntagmatic realisations) is regarded as manifesting choices made from interdependent paradigmatic options, which between them constitute the language's potential for conveying meaning.²⁵⁶

Through the use of markedness and prominence the author highlights material that is most important for the reader, so that the fundamental reason for the text, that is to communicate a message, is not lost.

6. Cohesion and Structure

Cohesion within discourse analysis is a thoroughly discussed topic, because it is one of the most essential aspects of a text. However, there are a number of components to cohesion that are difficult to grasp.²⁵⁷ Reed begins his discussion of cohesion by stating that the cohesiveness of a text should be viewed along a continuum. At one pole are texts with a high degree of cohesion and at the other pole are texts that are immediately recognized as a jumble of words. Somewhere between these two poles lie most texts, neither altogether cohesive nor altogether incohesive.²⁵⁸

There is something intuitive to understanding cohesion in language. For instance listeners and readers realize when a sentence does not make sense and is comprised of a mishmash of words. At the same time there is the paradox that some discourses do not follow a logical progression and have very little internal cohesion,

²⁵⁶ Gotteri, "Towards a Comparison of Systemic Linguistics and Tagmemics," 61.

²⁵⁷ Porter and O'Donnell list a number of areas in which little attention or misapplied attention has been given. Porter and O'Donnell, *Discourse Analysis*, 105. For a work that centers around the use of cohesion, but does not fully take into account all of the various features that create cohesion, but follows Vanhoye and Guthrie in concentrating on elements of style, such as inclusio, chiasm, parallelism and hook words, see Neste, *Cohesion and Structure in the Pastoral Epistles*.

²⁵⁸ Reed, *Discourse Analysis*, 89.

and yet they are able to communicate. Likewise, there are some discourses that are cohesive that make no sense at all. What should we make of this?

Hasan asserts that, “unity is a crucial attribute of texts,”²⁵⁹ and outlines two discrete types of unity: unity of structure and unity of texture. Text structure is concerned with the form of the discourse and its makeup. For example, the Aristotelian understanding of the Greek tragedy was that it was composed of three components: the beginning, middle and end.²⁶⁰ An understanding of these structures allows the reader/listener to comprehend the meaning of the text. A more complete consideration of the unity of structure includes a consideration of the genres of the New Testament and will be discussed below in the epistolary theory section.

A text is said to have texture if “its elements enter into semantic relationships with other elements of the text (co-text) and context.”²⁶¹ The author chooses to arrange their discourse in a particular order and so, assuming that that author did wish to communicate, it is fair to assume that the order has meaning. Brown and Yule express this idea nicely; “We assume that every sentence forms part of a developing, cumulative instruction which tells us how to construct a coherent representation.”²⁶²

With this understanding this work now turns to ways in which cohesion is created within the text through the use of cohesive ties, such as: conjunctions, literary

²⁵⁹ Halliday and Hasan, *Language, Context and Text*, 70.

²⁶⁰ Halliday and Hasan, *Language, Context and Text*, 53.

²⁶¹ Porter and O'Donnell, *Discourse Analysis*, 106-107. Beaugrande and Dressler express that “coherence... concerns the ways in which the components of the textual worlds, i.e. the configuration of concepts and relations which *underlie* the surface text, are *mutually accessible* and *relevant*.” Beaugrande and Dressler, *Introduction to Text Linguistics*, 4 (italics his).

²⁶² Brown and Yule, *Discourse Analysis*, 134.

formulas, referential relationships and semantic relationships. Many of these concepts have previously been discussed, so a full exposition on each topic is not required. However, it is important to note how each of these features specifically contributes to the cohesion of a text.

1. Conjunctions

For the most part, the discussion of conjunctions has already taken place within the textual metafunction of the register model. However, there are a few points that need to be made that are specific to cohesion. Reed, Westfall and Porter and O'Donnell all see conjunctions as a fundamental component in the construction of cohesion within a text.²⁶³ A conjunction serves to indicate how the text that follows the conjunction relates to the text that preceded the conjunction. As a result, “conjunctive elements are cohesive not in themselves but indirectly, by virtue of their specific meanings; they are not primary devices for reaching out into the preceding (or following) text, but they express certain meanings which presuppose the presences of other components in the discourse.”²⁶⁴

In addition to conjunctions, Reed also includes prepositions and conventionalized lexical items (e.g. λοιπόν).²⁶⁵ This is an important addition especially when discussing the concept of “taxis.” Taxis, or interdependency, is prevalent at every level of language and is typically divided into two categories: hypotaxis and parataxis. Hypotaxis is the semantic relationship between a dependent element and

²⁶³ Reed, *Discourse Analysis*, 89-93; Westfall, *Discourse Analysis*, 81; Porter and O'Donnell, *Discourse Analysis*, 115.

²⁶⁴ Halliday and Hasan, *Cohesion in English*, 226.

²⁶⁵ Reed, *Discourse Analysis*, 89.

the element which it is dependent on. Parataxis, on the other hand, is the semantic relationship between elements that have equal status.

Further, conjunctions relate various textual elements at a variety of discourse levels and even multiple levels for one conjunction. This causes some difficulty in understanding the text because one must look at each feature from a variety of perspectives. However, this perspective provides great insight into the larger structures of the text and, correspondingly, greater understanding.

2. Literary Formulas

A second cohesive feature is the use of constructions that are utilized by authors to create continuity or discontinuity between sections of text. When evaluating Hellenistic Greek and specifically the Greek of the New Testament it becomes apparent that there are a number of formulaic constructions. These formulas are typically employed to break the flow of the text and to introduce something new. Often, these formulas are accompanied by other disruptive features to further enhance the discontinuity. I would classify these constructions into two categories: major and minor break formulas.

Major break formulas often introduce a new idea or section of the text. For instance, one of the most prolific formulas in the gospel narratives is καὶ ἐγένετο. This formula, which is particularly favoured by Luke, typically introduces an episode along with a specific time reference καὶ ἐγένετο ἐν ταῖς ἡμέραις.²⁶⁶ This formula is related to a shift in temporal or spatial setting, but is placed in this section due to the strong discontinuity that it expresses.²⁶⁷

²⁶⁶ Some examples include Mark 1:9; Luke 1:5, 59; 5:12, 17; John 2:1; Acts 10:25; 21:5.

²⁶⁷ Moule, *An Idiom Book of New Testament Greek*, 174.

Another formula that is well represented within the epistolary papyri and the New Testament is the disclosure formula. This construction is used by the author to broach a topic that is important for him to communicate. The standard formula is: γινώσκειν σε θέλω ὅτι or οὐ θέλω δὲ ὑμᾶς ἄγνοεῖν. This formula is often used by Paul along with the address to introduce the body of the letter.²⁶⁸ The construction forms a major disjunctive break within the letter and is a good indication of a new section or paragraph.²⁶⁹

The genitive absolute is another formula that provides a major disjunctive break within a passage. Lois Fuller in her article discusses the use of the genitive construction as providing pertinent background information to the passage.²⁷⁰ This background information is typically important for the reader to understand prior to the actual narrative event. As a result it is often placed at the front of a section or paragraph.

Another major formula break is the beseeching formula with the use of the verb παρακαλέω. Often this verb is paired with οὖν or δὲ and has a particular address, such as ἀδελφοί or ὑμᾶς. Within the New Testament there are twenty instances of the first person singular²⁷¹ of παρακαλέω and, of these, 15 are designated as

²⁶⁸ Aasgaard, *My Beloved Brothers and Sisters!*, 278-79. For a fine exposition on address in Paul's letters see chapter 14 and appendix 1.

²⁶⁹ Porter and Pitts, "Disclosure Formulae in the Epistolary Papyri and in the New Testament." For other sources see Mullins, "Disclosure," 46; O'Brien, *Philippians*, 82; O'Brien, *Introductory Thanksgivings in the Letters of Paul*, 201-202.

²⁷⁰ In her paper, Fuller makes a strong case against the absolute nature of the genitive absolute. As a result, she has proposed "genitive construction" as an alternate name in order to eliminate the confusion. Fuller, "The 'Genitive Absolute' in the New Testament/Hellenistic Greek," 142-67.

²⁷¹ When using this construction as a paragraph break it is not important whether or not singular person is used. It just so happens that the examples from the New Testament are that way. This construction could be used in a letter which is sent by a pair or a group of people and would still have the same force and characteristics.

paragraph openings, and often also introduce a new section of text.²⁷² Often Paul in his letters will use this construction to introduce a new topic or theme into the discourse. Of particular importance when discussing this formula is its incorporation of other disjunctive markers, such as address and conjunction.

The second category is minor break formulas. In this set the constructions are not as pronounced or as discontinuous as and the major break formulas and often relate back to the previous paragraph. These formulas frequently form connections between paragraphs and are not as disjunctive as the above group. One example of this is the use of the word λοιπόν. In the New Testament there are thirteen occurrences of this word with all most all of them preceded by the article τό. This interpretation of this word is difficult in that it can be used in two distinct ways. One method of use places it at the end of a long list of items or it can be used in a summation of ideas. The other use has the same meaning, but works on a larger discourse level. In a number of his letters, Paul uses this term to introduce the final section of a text. This will be further discussed when evaluating 1 Thess.

Another formula that often begins a new paragraph within a larger section is περί δέ. This formula is used frequently in 1 Corinthians and in some of Paul's other letters.²⁷³ This formula and others that change topic, such as διὰ τοῦτο and μετὰ ταύτας, are key signifiers of a discourse shift and should be noted for paragraph breaks.

²⁷² Rom 12:1; 15:30; 16:17; 1 Cor 1:10; 16:15; 2 Cor 10:1; Eph 4:1; Phil 4:2 (x2); 1 Tim 2:1; Phlm 10 (I disagree with UBS⁴ that this is not a paragraph break); Heb 13:22; 1 Pet 2:11; 5:1. Two other examples can be found in 2 Macc 6:12 and 9:26. This formula is considered by some to initiate the parenthesis section of a letter. Other formulas that introduce letter sections are also appropriate major break points in the text. Some of these include the letter closing and opening formulas, thanksgiving opening, εὐχαριστοῦμεν τῷ θεῷ and the body letter openings posited by White, "Introductory Formulae in the Body of the Pauline Letter," 93-97.

²⁷³ 1 Cor 7:1; 7:25; 8:1; 8:4; 12:1; 16:1; 16:12; 2 Cor 9:1; 1 Thess 4:9; 5:1.

The constructions given above are just a few examples of how cohesion and structure are created within a text. These were selected for their importance for the analysis of 1 Thessalonians below.

3. Referential Relationships

This section is related to the tenor of the register model outlined above in that it is primarily concerned with the development of person within a discourse. This study typically revolves around the various methods employed by an author to reference a person in a discourse: reference, substitution and ellipsis.²⁷⁴

Reference is the most straight forward of referential relationships and is simply when one linguistic item references another linguistic feature for its interpretation either using exophoric, anaphoric, or cataphoric means.²⁷⁵

Substitution involves substituting one linguistic term for another, which creates a relationship between the linguistic items.²⁷⁶ This is by far the most common form of referential relationship within the New Testament. An example of this would be: Sean asked Megan to pass *him* the book. The “him” in the sentence refers back to Sean and acts as a substitute for the original term. A different example used by Porter and O’Donnell is “Jesus came into the village and the Lord began to teach.”²⁷⁷ Although it is possible for “Jesus” and the “Lord” to be different people, the reader recognizes that in this instance the “Lord” is substituting for Jesus and providing further information regarding the original referent. In the first example,

²⁷⁴ The discussion in this section regarding these three types is fairly basic. For a more in-depth approach see Porter and O’Donnell, *Discourse Analysis*, 115-19; Halliday and Hasan, *Cohesion in English*, 88-90.

²⁷⁵ Porter and O’Donnell, *Discourse Analysis*, 116.

²⁷⁶ Halliday and Hasan, *Cohesion in English*, 90.

²⁷⁷ Porter and O’Donnell, *Discourse Analysis*, 118.

“him” may or may not add any new information to the text, namely the classification of Sean as “male,” and also acts as a reference.

The third referential reference is ellipsis, which is similar to substitution, but instead of replacing the first term with something, it is replaced with nothing. An example of this comes from 1 Thess 2.20, “for you are our glory and [our] joy.” The second “our” is missing from the statement, but it is supplied by the reader. Besides the elision of a noun, it is also possible to speak of the elision of verbs and clauses.²⁷⁸

Another aspect that relates to referential relationships is the introduction of characters and referential distance. Paragraphs and particularly new sections of a text are often marked by the introduction of a new participant. This may or may not be a new character to the discourse as a whole, but to the localized text. Once this character is introduced, the author then can refer back to that character through the use of anaphoric references. Continual use of these pronouns can result in a participant reference chain, which, in turn, creates cohesion within a paragraph.²⁷⁹ By continually referring to one person or thing, the cohesion within the section or paragraph increases. Likewise, when the author changes the focus of the section the main participant also changes. This change in participant reference marks a likely paragraph break. Givón notes that a central character in a paragraph has high topicality at the beginning of a paragraph. A thematic clausal break between

²⁷⁸ Porter and O'Donnell, *Discourse Analysis*, 119.

²⁷⁹ Porter, *Idioms*, 128-38; O'Donnell, *Corpus Linguistics and the Greek of the New Testament*, 419-20; Westfall, *Discourse Analysis*, 47; Porter and O'Donnell, *Discourse Analysis*, 120-22; For a detailed paper regarding these various chains, see Westfall, “Blessed be the ties that Bind?”

An important side note on this topic is expressed by Georgakopoulou and Goutsos, “since the role of participants is much less important in non-narrative texts, we would expect particular tracking to be less prominent. Indeed, non-narrative texts, in contrast to narratives, do not seem to favour long reference chains.” Georgakopoulou and Goutsos, *Discourse Analysis*, 103.

paragraphs is typically associated with introducing or reintroducing a character not found in the immediately preceding section of discourse, and indicated by both a fronted word order and a greater referential distance.²⁸⁰

An excellent example of this can be found in Col 1:13-20. In this section there are fourteen pronoun references to Jesus after he is introduced in v. 13.

Colossians 1:13-20 ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτοῦ καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ¹⁴ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν. ¹⁵ ὃς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως, ¹⁶ ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται. ¹⁷ καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν, ¹⁸ καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας, ὃς ἐστὶν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πάσιν αὐτὸς πρωτεύων, ¹⁹ ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι. ²⁰ καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

Figure 1: Participant Reference of Jesus in Colossians 1:13-20

This string is broken in v. 21 by the emphatic placement of ὑμᾶς directly after the καί conjunction. This not only begins a new paragraph, but shifts the whole focus of the text towards the reader and away from Jesus.

Another break that is associated with character introduction is the use of address within a text, either through the vocative or the nominative plural of address. There are many ancient and modern sources that expound upon the concept of address. For instance, the rhetorician Quintilian believed that the address is one of the means for a writer to make his audience more engaged, interested and receptive.²⁸¹ Address was used frequently in speeches, dialogues, plays and letters, in both oral and written mediums.²⁸² In fact, there are a number of similarities between the use

²⁸⁰ Givón, "Topic Continuity and Word-Order Pragmatics in Ute," 141-214, as cited in Porter "The Use of Pericope Markers to Identify the Paragraph, and its Linguistic Implications" 4.

²⁸¹ Quintilian *Inst.* 4.1.5.

²⁸² Dickey, *Greek Forms of Address*, 21; Aasgaard, "My Beloved Brothers and Sisters!", 261-66.

of address in the ancient world, and within the Pauline letter.²⁸³ There are 64 examples of this feature within Paul's letters.²⁸⁴

A particularly good example of how address functions to divide text is 1 Thessalonians with fourteen distinct examples.²⁸⁵ According to the UBS⁴, out of these fourteen, seven are at paragraph break.²⁸⁶ However, I would propose that out of the seven that were excluded, there is a case for two of them being paragraph breaks, namely 1 Thess 2:9; 5:14. In 1 Thess 2:9 Paul uses the formula *μνημονεύετε γάρ, ἀδελφοί* and 1 Thess 5:14 contains a formulaic opening of *παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί*.²⁸⁷ Both of these verses utilize multiple criteria for paragraph breaks and, therefore, should be considered the beginning of a new paragraph. These examples will be further discussed below.

Col 1:3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν, προσευχόμενοι, 4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους 5 διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου ὃ τοῦ παρόντος εἰς ὑμᾶς καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον καὶ αὐξανόμενον καθὼς καὶ ἐν ὑμῖν, ὧν ἡμεῖς ἡμέρας ἠκούσαμε καὶ ἐπένγωμε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ· 7 καθὼς ἐπαύσατε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδουλῶ τοῦ ἡμῶν, ὃς ἐστὶν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, 8 ὃ καὶ δηλώσας ἡμῖν τὴν ἀγάπην ἐν πνεύματι.

■ — ■ Second Person Participant Reference

Figure 2: Second Person Participant References within the Colossian Thanksgiving Colossians 1:3-8

²⁸³ Dickey, *Greek Forms of Address*, 215-23.

²⁸⁴ Almost all of the instances of address found within the New Testament are located within the various letters, with the notable exception of Luke's address to Theophilus (Luke 1:3; Acts 1:1) and the address of Jesus by gospel characters. This vast disproportion would lead us to the assumption that the address is to be found more often within genres that are directed at a person or group, than narrative texts that are more story and plot based. As a result, this feature will be less prominent when analyzing the gospels and historical texts, and will play a large role when evaluating letters, etc.

²⁸⁵ 1 Thess 1:4; 2:1, 9, 14, 17; 3:7; 4:1, 10, 13; 5:1, 4, 12, 14, 25.

²⁸⁶ 1 Thess 2:1, 17; 4:1, 13; 5:1, 12, 25.

²⁸⁷ Bruce in his commentary also has divisions at 1 Thess 2:9 and 5:14. Bruce, *Thessalonians*, 4.

4. Semantic Relationships

As mentioned above, one way to create cohesion is by the repetition of specific words and lexical items that have similar semantic meaning. Below is an example of the semantic unity and ties that can be found within a text. In evaluating the semantic domains of the letter closing of Colossians there appears to be two strong chains running through this entire section. The first is domain 93, proper names, and the second is domain 33, communication. Generally, these two domains would not constitute a major chain due to their frequency. However, within the Colossian letter closing, the sheer volume of the two domains creates cohesion within the passage and provides the structure for the letter closing. This can be seen in figure 3 below.

Col 4:7 Ἰὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν
 Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς
 διδάσκαλος καὶ σύνδουλος ἐν κυρίῳ, 8 ὃν ἐπεμψα
 πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ
 ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, 9 σὺν
 Ὁνήσιμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς
 ἐστὶν ἐξ ὑμῶν πάντα ὑμῖν γνωρίσουσιν τὰ
 ὕδα. 10 Ἀσπάζεται ὑμᾶς Ἀρσάραχος ὁ
 συναρχαλῶτὸς μου καὶ Μάρκος ὁ ἀνεψιὸς
 Βαρνάβου 11 καὶ Θεοδῶς ὁ λεγόμενος
 Ἰουδᾶς, οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνοι
 συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες
 ἐγενήθησάν μοι παρηγορία. 12 Ἀσπάζεται ὑμᾶς
 Ἐπαφρόδιτος ὁ ἐξ ὑμῶν, ἀσκὸς Χριστοῦ Ἰησοῦ,
 πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς
 προσευχαῖς, ἵνα σταθῇτε τέλει καὶ
 πεπληροφορημένοι ἐν παντί θελήματι τοῦ θεοῦ.
 13 μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολλὸν πόνον
 ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν
 Ἱερραπόλει 14 Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρός
 ὁ ἀγαπητὸς καὶ ἀληθής. 15 Ἀσπασάσθε τοὺς ἐν
 Λαοδικείᾳ Ἀρσάριον καὶ Νύμφαν καὶ τὴν κατ'
 οἶκον αὐτῆς ἐκκλησίαν. 16 καὶ ὅταν ἀναγνωσθῇ
 παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ
 Λαοδικείᾳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ
 Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε. 17 καὶ
 εἴπατε Ἀρχιππῷ βλέπε τὴν διακονίαν ἣν
 παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς. 18 Ὁ
 ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε
 μοι τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

→ Domain 93
 → Domain 33

Figure 3: Semantic Chains in the Colossian Letter Closing 4:7-18

Having now outlined my linguistic model and its various components, it is time to apply it, along with the epistolary theory developed in the previous chapter, to a suitable corpus of material. For this I have selected 1 Thessalonians, not only because it is an average sized Pauline letter to evaluate, but also because there are still a number of structural and interpretive questions that have yet to be satisfactorily resolved.

Application of Linguistic and Epistolary Models to 1 Thessalonians

For the next section of this work, I am going to apply my discourse analysis model to 1 Thessalonians. To begin, I am going to examine 1 Thessalonians in light of epistolary theory and then evaluate each section according to the register model outlined above.

1. Epistolary analysis of 1 Thessalonians

There has been some disagreement in the past regarding the authorial composition of 1 Thessalonians and its cohesion as a letter. For instance, Schmithals proposed that the two Thessalonian epistles were actually a combination of four distinct letters that were separated and combined into the two canonical letters. Although not the only scholar to propose such an idea, there has been widespread resistance to this theory with a number of scholars actively critiquing such divisions.²⁸⁸ Consequently, I view 1 and 2 Thessalonians as distinct, unified letters.

Before I outline my view of epistolary structure of 1 Thess, an outline of other scholars' understanding of 1 Thess might be profitable. The first group of scholars to be evaluated is those who take a rhetorical approach to the letter.²⁸⁹

	Hughes	Jewett	Wanamaker
<i>Prescriptio</i>	---	---	1:1
<i>Exordium</i>	1:1-10	1:1-5	1:2-10
<i>Narratio</i>	2:1-3:10	1:6-3:13	2:1-3:10
<i>Partitio</i>	3:11-13	---	---
<i>Transitus</i>	---	---	3:11-13

²⁸⁸ Schmithals, *Paul and the Gnostics*, 123-218, esp. 180. This four-letter proposal was successfully challenged by Robert Jewett in his *The Thessalonians Correspondence*, 33-36. Schmithals is not the only scholar who has proposed multiple letters in the Thessalonian correspondence, but is the most notable example. For more instances see Bruce, *Thessalonians*, xlv-xlvi.

²⁸⁹ Hughes, "The Rhetoric of 1 Thessalonians," 94-116; Jewett, *The Thessalonian Correspondence*; Wanamaker, *Thessalonians*. Chart from Green, *Thessalonians*, 71. The structure represented here is a paired down version.

<i>Probatio</i>	4:1-5:3	4:1-5:22	4:1-5:22
<i>Peroratio</i>	5:4-11	5:23-28	5:23-28
Exhortation	5:12-22	---	---
Conclusion	5:23-28	---	---

The second group views 1 Thess in light of epistolary terms.²⁹⁰

	Bruce	McDonald/Porter	Malherbe
Opening	1:1	1:1	1:1
Thanksgiving	1:2-10	1:2-10	1:2-3:13 ²⁹¹
Body	2:1-12	2:1-3:13	---
Thanksgiving (2)	2:13-16	---	---
Body (2)	2:17-3:13	---	---
Parenesis ²⁹²	4:1-5:24	4:1-5:22	4:1-5:22
Closing	5:25-28	5:23-28	5:23-28

These two charts provide a representative summary of the various outlines regarding the structure of 1 Thessalonians. It is clear from these outlines that there are a few places in which the division of the letter is debated, such as the thanksgiving/*exordium*. On the other hand, there are some divisions of 1 Thessalonians that are generally agreed upon, such as the parenesis/*probatio* at 4:1 and the close of the letter opening at 1:1.

2. Discourse Analysis of 1 Thessalonians²⁹³

When evaluating the various letter parts, there are varying degrees of structure and format imposed by epistolary protocol. For instance, the letter opening and closing are quite regimented in their components and functions. As a result, much of what

²⁹⁰ Bruce, *Thessalonians*, 4; McDonald and Porter, *Early Christianity and its Sacred Literature*, 421-22; Malherbe, *Thessalonians*, viii. The structure represented here is a paired down version.

²⁹¹ Malherbe labels the second letter section as “autobiography,” which incorporates a thanksgiving 1:2-3:10 and a concluding prayer 3:11-13.

²⁹² Bruce and Malherbe do not use the term parenesis, but use the term exhortation instead. Bruce, *Thessalonians*, 4; Malherbe, *Thessalonians*, viii.

²⁹³ For assistance in the application of my discourse analysis model I utilized the OpenText.org project, which is a web-based initiative that has recently completed the first machine readable text of the entire New Testament annotated above the word level, with over one hundred epistolary papyri soon to follow.

is in them is dictated by epistolary theory. On the other hand, the thanksgiving and especially the body and the parenesis are generally unregimented, which provides for the author greater flexibility. This is not to say that there is no room for authorial style within the letter opening and closing, but rather that the author is more restricted. Consequently, when evaluating a letter in light of discourse analysis, the more restricted a letter part is, namely its dependence on epistolary tradition, the less discourse analysis is needed to provide textual divisions within that section. This, however, does not negate the fact that there are still some distinct patterns that can be identified.

a. Opening (1:1)

The letter opening of 1 Thess is well within the epistolary tradition of letter openings.²⁹⁴ It begins by Paul introducing himself and his co-senders, which is then followed by the addressee in the dative form and located in a complement clause structure. The addressee is further characterized by an adjunct clause identifying it as the church ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ. The opening concludes with the wishing of grace and peace, a typically Pauline component.²⁹⁵ This structure is one of the most important features for determining the division between the letter opening and the thanksgiving.

There are some features within this verse, besides the fact that it structurally matches the traditional epistolary opening format, that differentiate it from the

²⁹⁴ This is even acknowledged by some of those who do not take an epistolary approach, but rather a rhetorical approach to the letter. Wanamaker, *Thessalonians*, 67-71.

²⁹⁵ Adams, "Paul's Letter Opening in the Ancient World." 1 Thess 1:1 follows the traditional letter opening for Greek Hellenistic letters with the introduction of writers, the receiver in the dative, along with a greeting; here with a Christian greeting of "grace and peace".

thanksgiving section. First, there is a strong concentration of semantic domain 93 (names of person and places) within this verse. This highly concentrated pattern is not continued within the thanksgiving section with a total of six reference of domain 93 with four of them (the two references to Macedonia and Achaia) in adjuncts in dependent clauses. In addition to this, the thanksgiving section develops a whole different set of semantic domains. This shift in the textual semantic function creates a disjunction between vv. 1 and 2.

When attempting to evaluate the letter opening, it becomes apparent that there is a lack of finite verbs with which to help assess the field metafunction. This is a common feature of letter openings both in the papyri and in the New Testament.²⁹⁶ In addition to not having any finite verbs in 1 Thessalonians there are also no participles, which are not uncommon in Pauline letter openings.²⁹⁷ Rigaux suggests that either *ἐν* or *ἐστὼ* should be inserted when translating this verse into English.²⁹⁸ This is possible for translation; however, it is important for the understanding of discourse analysis that Paul decided not to include a verb within this section and so it should not be inserted when attempting to interpret the Greek text. Within the systemic-functional model outlined above, the verbless clause or sentence is a valid option within the Greek grammatical system. Consequently, it is perfectly acceptable for Paul to not include a finite verb, but to allow the clause to remain verbless.²⁹⁹ Although the *ἐλπί* verb is supplied by the English reader, it is not valid

²⁹⁶ The notable exceptions for Paul would be Romans and Titus. Wallace, *Greek Grammar Beyond the Basics*, 148.

²⁹⁷ See Rom, 1 Cor, 2 Cor, Gal, Eph, Phil.

²⁹⁸ Rigaux, *Thessaloniens*, 352.

²⁹⁹ BDF § 127-28; 479-80. Although in these sections Blass, DeBrunner and Funk do not fully address the nature of the letter opening.

to assign an aspectual value to this insertion.³⁰⁰ Further, in light of the systemic nature of the Greek verbal system, the choice of the verbless clause would typically be notable in comparison to a clause with a finite verb. However, seeing that this occurs in the letter opening, and that there is a tradition of verbal ellipsis within the letter opening, it becomes less marked.

Another notable feature in this verse is that it introduces Paul, Silas and Timothy, the senders, who form the first person plural within the letter.³⁰¹ In addition, the church at Thessalonica, the receiver, is also introduced, whose members will be the second person reference throughout the letter.³⁰² These two groups, both introduced using the third person, form the core participants in the interpersonal semantic function throughout the epistle, although there are some other participants that will be introduced at a later time. Also referenced in this section is God (θεός), who is a major participant in this correspondence (explicitly named 36 times), although typically mentioned in the adjunct clause and in the third person. These participants, as mentioned above, help form the interpersonal core of the letter and will not only be helpful for identifying breaks and shifts in the text, but will form the participant reference chains throughout the letter.

The placement of Paul and his co-senders in the primary position of the letter followed by the reference the Thessalonian congregation follows the “A to B” letter pattern. Although this pattern was typically for familiar, business and official

³⁰⁰ Porter, *Verbal Aspect*, 94-95.

³⁰¹ It is notable, however, that Paul, Silas and Timothy are introduced in the third person, even though they will become the first person component of the letter. Porter and O'Donnell, “Semantics and Patterns of Argumentation in the Book of Romans,” 180-81.

³⁰² Patte expresses that the opening of the letter 1 Thess 1:1-3a is clearly dialogic, manifesting the dialogic relationship between the author and the readers. Although I would agree with his labelling of this section as setting the dialogue partners for the letter, I would disagree with his division at 1:3c. Patte, “Method for a Structural Exegesis of Didactic Discourse: Analysis of 1 Thessalonians,” 96.

letters, the “to B from A” pattern was also utilized when addressing a person of higher social rank.³⁰³ Although too much should not be made of Paul use of the default opening formula, it can be suggested that Paul and his co-senders do not see themselves as socially inferior, but more likely as superiors. This is an important understanding for the interpersonal metafunction of the letter and the social relationship between the senders and the addressees.

Johanson, in his rhetorical/text-linguistic approach, has identified this sentence as a metacommunicative clause, which serves to delineate the letter as a whole.³⁰⁴ Using the traditional letter opening formula, Paul has outlined the various participants, which does provide certain boundaries within the tenor metafunction. However, I would disagree with Johanson that the letter opening is inherently restricted in content potential.³⁰⁵ It is true that 1 Thessalonians has a short greeting in comparison to the other Pauline letters (χάρις ὑμῖν καὶ εἰρήνη); however, this does not necessarily indicate that the letter opening is inherently restrictive.³⁰⁶ Paul has, on a couple occasions, expanded his letter opening to suit the ideational needs of the letter (see Rom 1:1-7; Gal 1:1-5). Although this is not the case in 1 Thessalonians, it is inaccurate to say that expanding the letter opening was not available to Paul.

³⁰³ Exler, *A Study in Greek Epistolography*, 23.

³⁰⁴ Johanson, *To All the Brethren*, 59.

³⁰⁵ Johanson, *To All the Brethren*, 60.

³⁰⁶ For an argument seeing the letter opening of 1 Thessalonians as abbreviated and not an early form of a later Pauline letter opening see Schenk, *Die Philipperbriefe des Paulus*, 83.

b. Thanksgiving (1:2-10)

As mentioned above, 1 Thess 1:2-10 forms the thanksgiving section in which Paul³⁰⁷ reports to his audience that he always remembers to pray for them.³⁰⁸ Paul follows the traditional epistolary thanksgiving form through his use of εὐχαριστοῦμεν τῷ θεῷ forming the principal clause, followed by a number of subordinate participles that modify the principal verb.³⁰⁹ This is also expressed well through the OpenText.org clause model, which proposes that εὐχαριστοῦμεν τῷ θεῷ forms the primary clause and that the following clauses are all in a secondary relationship to that head clause, until 1 Thess 1:6, which is another primary clause, although closely tied to the previous verses, and heads a number of subordinate clauses until the disclosure formula in 2:1.

Some scholars have suggested that Paul in his thanksgiving introduces the content and different themes that will be later expounded within the letter. For instance, Schubert states that the function of the thanksgiving was “to indicate the occasion for and the contents of the letters which they introduce.”³¹⁰ As mentioned above, the main example that is used to express this idea is the thanksgiving in 1 Thess 1:2-10 in which their work (2:1-16), being imitators (3:6-10), being models

³⁰⁷ Throughout the remainder of this work, unless otherwise stated, I will use Paul as the lead sender of this letter when referring to the author. This is not to express that both Silas and Timothy did not have a hand in the writing process, but for convenience and space considerations.

³⁰⁸ There is some debate whether or not this section is actually a “thanksgiving” section or a “prayer-report.” Schubert (*Form and Function of the Pauline Thanksgiving*, 7), Doty (*Letters in Primitive Christianity*, 31) and most commentaries use the term thanksgiving, however, there are a few who do not view it this way. See Johanson, *To All the Brethren*, 67 n. 347. There is no evidence from the letters written in the Hellenistic time period that this would not have been considered a thanksgiving, or that this was not the traditional method of incorporating a thanksgiving into a letter using the second person reference.

³⁰⁹ O’Brien, *Thanksgiving*, 7; Schubert, *Form and Function of the Pauline Thanksgiving*, 42; Mullins, “Formulas in New Testament Epistles,” 382; Stowers, *Letter Writing*, 20-21.

³¹⁰ Schubert, *Form and Function of the Pauline Thanksgiving*, 27.

(4:1-12) and the return of Christ (5:1-11) are foreshadowed.³¹¹ Although it appears that Paul previews his themes in the thanksgiving of 1 Thessalonians, it is inaccurate to suggest that this is a common occurrence in all of Paul's letters or an integral aspect of the thanksgiving. For instance, only two themes of 1 Corinthians, spiritual gifts and eschatology, are introduced in Paul's thanksgiving (1:4-9).³¹² Similarly in Romans, Paul mentions the preaching of the gospel to the gentiles (1:13-15), but does not mention a number of the major themes within his letter. Rather he is more focused on expressing his desire to visit them. This can be a potential difficulty for those scholars who take a rhetorical approach and maintain that the *exordium* introduces later themes, because this introduction is by no means a consistent aspect of Paul's letters.³¹³

One of the most challenging aspects of attempting to segment 1 Thessalonians is understanding the nature and extent of the thanksgiving. In most of the other Pauline letters there is a relatively clear break between the conclusion of the thanksgiving and the commencement of the letter body.³¹⁴ In 1 Thessalonians, scholars have identified three verses which might indicate three distinct

³¹¹ Wanamaker and Jewett also acknowledge that there is some foreshadowing in this passage, however, they attribute this to the *exordium* and state that it is one of the functions of the *exordium* to preview the themes that would be later expressed in the text. However, Jewett and Wanamaker disagree on where this introduction of themes is completed. Jewett, *The Thessalonian Correspondence*, 76-77; Wanamaker, *Thessalonians*, 49; Hughes, "The Rhetoric of Letters," 221.

³¹² Murphy-O'Connor, *Paul, the Letter Writer*, 62; Bailey and Vander Broek, *Literary Forms in the New Testament*, 24.

³¹³ For further discussion on foreshadowing and the role of the thanksgiving, see chapter two of Porter and Adams, *Paul The Letter Writer*.

³¹⁴ This is also not the case with 2 Thess and Gal and 1 Tim in which there is no clear thanksgiving section.

thanksgivings (1:2; 2:13; 3:9). Due to this difficulty there have been a number of proposed theories to describe this phenomenon.³¹⁵

Eckart and Schmithals in the 1960's, in attempting to understand the multiple thanksgivings, proposed that 1 and 2 Thessalonians were not two unified letters, but were in fact a larger number of letters that had been separated and pieced together to form the letters that were later canonized.³¹⁶ Schmithals' position has been rightly rejected as it is based on poor methodology, utilizing Hebrews, a non-Pauline letter, as his template, and is generally unsustainable. Consequently, this view has not been supported by later scholarship and is not generally accepted.³¹⁷

Another proposal for understanding the thanksgiving in 1 Thessalonians is that 1 Thess 1:2-3:13 is one large thanksgiving. This view by Schubert, in his structural analysis of the various thanksgivings in the Pauline letters, suggests that the thanksgiving in 1 Thessalonians replaces the letter body.³¹⁸ What at first glance appear to be three distinct thanksgivings, were, in fact, one large introductory thanksgiving in which the εὐχαριστέω-formula was repeated twice, unifying the first three chapters. According to Schubert, this unique thanksgiving did not function as a typical thanksgiving which provided a formal introduction to the letter body, but instead was used to convey information, rather than introduce it. Consequently, the

³¹⁵ For a quite concise and almost humorous paragraph of the variety and diversity of proposals of how to divide 1 Thess 1:2-3:13 see Jewett, *The Thessalonian Correspondence*, 68-69. This outlining of the various positions is helpful for understanding the confusion that has surrounded the understanding of the thanksgiving in 1 Thess even though a number of the proposals within this paragraph are not generally accepted.

³¹⁶ Eckart, "Der zweite Brief des Apostels Paulus an die Thessalonicher," 30-44; Schmithals, *Paul and the Gnostics*, 123-218.

³¹⁷ For critiques of this position see most commentary introductions as well as, in particular, Best, *Thessalonians*, 29-35; Jewett, *The Thessalonian Correspondence*, 33-36; Bjerkelund, *Parakalô*, 128-34.

³¹⁸ Schubert, *Form and Function of the Pauline Thanksgiving*, 26.

“thanksgiving itself constitutes the main body of 1 Thessalonians.”³¹⁹ This understanding, however, is somewhat problematic in that it exchanges the functionality of the thanksgiving and the body.

A more accurate assessment of the relationship between the thanksgiving and the context of a letter is to say that the thanksgiving provides a general orientation to the relationship between Paul and the particular church, a relationship which is then developed in various ways in the rest of the letter. The thanksgiving sets the overall mood of the letter by making explicit Paul’s prayers and pastoral and apostolic concern for the addressee.³²⁰ Again, 1 Thessalonians, with its extended thanksgiving, provides a strong example of how pleased Paul was with that Christian community and how closely he connected with them. The body middle, or body proper, advances the conversation, either by providing new information or reinterpreting past understanding. By understanding that Paul provides his theological perspective within the letter body, it allows the exegete to accurately interpret comments found within the body theologically. Conversely, comments in the letter body might not provide accurate examples or boundaries of Christian living or behavior, seeing that that was not its original intent.³²¹

Another option that has been advanced regarding the thanksgiving in 1 Thessalonians is that it is not one large thanksgiving, but three distinct

³¹⁹ Schubert, *Form and Function of the Pauline Thanksgiving*, 26.

³²⁰ O’Brien, *Thanksgiving*, 261-263. Similarly, although through a rhetorical framework, Witherington suggests that Paul, as a good rhetor, is attempting to develop *ethos*, positive feelings between himself and his audience, in order to connect with them and so that they will be receptive to the remainder of the letter. Witherington, *Friendship and Finances in Philippi*, 35-36.

³²¹ This does not mean that the theological perspective in the letter body does not connect with Christian ethical behavior, but rather that its primary intent was not to inform Christian conduct, as is the function of the parennetic section. For a further discussion see the discussion of the parenesis above. For a more in-depth discussion of the function of the letter and its various parts see chapters 1 and 2 of Porter and Adams, *Paul the Letter Writer*.

thanksgivings. O'Brien suggests that there are three thanksgivings in 1 Thess (1:2-5; 2:13; 3:9-13) that alternate within the letter body.³²² O'Brien creates these distinctions by stating that Paul makes use of the thanksgiving formula three times, which indicates that there are three distinct thanksgivings.³²³

One of the main issues with O'Brien's assessment of the thanksgivings in 1 Thessalonians is that he fails to adequately outline and justify his reasons for concluding the various thanksgivings where he does. For example, he expresses that "vv. 6-10 of chap. 1 are an intimate and personal discussion of the Thessalonians' example to other believers," but does not indicate why this would not be continuous with the thanksgiving section of vv. 2-5.³²⁴ Admittedly there is a shift from the verb primarily in the first person to that of the second person; however, this is closely semantically tied to vv. 2-5 and should not be unduly separated.

As mentioned above, I see the thanksgiving as beginning at 1:2 and continuing until v. 10.³²⁵ However, there is much to be said about the thanksgiving language at 2:13 and 3:9. First, although I see the letter body as beginning in 2:1 and continuing until the conclusion of ch. 3, there is some discontinuity at 2:13 and at 3:9. While these will be further discussed below, it is appropriate now to briefly outline how these sections are related to the letter body.

³²² O'Brien, *Introductory Thanksgivings in the Letters of Paul*, 141-66. A similar view is held by Bruce who suggests that there two thanksgivings (1:2-10; 2:13-16) with 3:11-13 acting as a prayer for the Thessalonian church. Bruce, *Thessalonians*, 4.

³²³ O'Brien states that the formula at 1:2 and 3:9 are examples of type I formulas and 2:13 would be an example of a type II formula, although none of them are perfect examples. O'Brien, *Introductory Thanksgivings in the Letters of Paul*, 144-45.

³²⁴ O'Brien, *Introductory Thanksgivings in the Letters of Paul*, 153.

³²⁵ Sanders, "Transition," 355-56.

There is no need to force Paul's letters into prescribed structures without allowing for the freedom of the writer. It is clear from Paul's letters that he was an accomplished writer that allowed himself the freedom to adapt and adjust the formulas and structures of the letter form to suit the needs of himself and his communication at the moment.³²⁶ It appears that Paul took this liberty when constructing the first three chapters of 1 Thessalonians.

It is evident by the amount of scholarly conversation and discussion that the nature of 1 Thess 1-3 and the understanding of the thanksgiving division is still unresolved, and will continue to be unresolved for some time. In evaluating this section, I have come to appreciate Schubert's insight and his cohesive view of 1 Thess 1:2-3:13.³²⁷ That 3:9-13 echoes and reminds the reader of 1:2-10 is unmistakable and is clearly utilized by Paul to bracket the first three chapters.³²⁸

1. Field

When evaluating the use of verbal aspect within the thanksgiving, Paul mixes the various aspectual forms with an even blending of perfectives, imperfectives and statives. Paul begins with the use of an imperfective εὐχαριστοῦμεν, and finishes this section with a perfective verb-form. Regarding the three statives, one of them is οἴδατε. Although this is a stative form, some scholars have suggested that the emphasis is reduced because this verb only appears within the New Testament in the stative form.³²⁹ As mentioned within the prominence section above, it is the concept of choice that creates meaning. In this case, the linguistic system has

³²⁶ Malherbe, *Thessalonians*, 95; Best, *Thessalonians*, 35.

³²⁷ Schubert, *Form and Function of the Pauline Thanksgivings*, 16-27.

³²⁸ Lambrecht, "Thanksgiving in 1 Thessalonians 1-3," 140-46.

³²⁹ Contra Campbell, *Verbal Aspect, the Indicative Mood, and Narrative*, 162-211.

limited choice, but that does not negate the perfect tense-form. Similarly, the two other stative verbs show strong markedness in this discourse.³³⁰ This is not only because they are grouped together, but also because this is the main theme of the thanksgiving section. Paul is pleased at the reputation that the Thessalonians are developing for themselves and for their role in spreading the gospel to the areas surrounding them. As a result, Paul highlights and draws attention to this section through the use of aspectual forms.

The causality of this section is consistent with a majority of the verbs being expressed in the active form. There are, however, a few verbs that are not active, ἡγαπημένοι in v. 4 identifying the Thessalonians as being loved by God and ἐξήχεται in v. 8. These passive forms are relatively marked and mildly highlight this passage. Similarly passive in form, ἐγενήθη and ἐγενήθημεν in v. 5 discuss how the gospel was received, and ἐγενήθητε and δεξάμενοι in v. 6 also contribute to the highlighting of the passage despite the fact that they lack an active form. Of particular note is the middle form γενέσθαι in v. 7, which is highly marked. This, in combination with the verbal aspect above, further highlights the pride of Paul in the Thessalonians and increases the emphasis of the compliment.

One of the most prominent semantic domains in vv. 2-10 is domain 25 (attitudes and emotions). This passage is full of words for different attitudes and emotions that Paul and his co-senders are experiencing, but also those attitudes that should be adopted by the Thessalonians. This semantic chain begins with εὐχαριστοῦμεν and

³³⁰ For a more thorough discussion of this see Porter, *Verbal Aspect*, 281-87; Decker, *Temporal Deixis*, 142-43.

is continued by πίστεως,³³¹ ἀγάπης, ὑπομονῆς, ἐλπίδος, ἡγαπημένοι, and χαρᾶς. These attitudes shape the discourse and indicate Paul's feelings towards the Thessalonians. Further, many scholars have commented on how the triad of faith, hope and love are prominent, not only in this section, but also at particular times later in the letter.³³²

Another notable semantic domain is domain 29 (memory and recall). Here Paul expresses that he constantly remembers the Thessalonians in his prayers and he recalls them and regularly thanks God for them (νεῖαν ποιοῦμενοι...μνημονεύοντες...εἰδότες).³³³ This is further mentioned at the close of this section in v. 8 and suggested in v. 9 with the concept of reporting.

This concentration of domain 25, along with the prominent use of domain 93, which will be further discussed below, and domain 29, develop the ideational content of the thanksgiving section. Paul's concentrated use of lexical items pertaining to attitudes and emotions as well as memory and recall fit well with the understanding and labeling of this section as a thanksgiving and the motif of prayer. Furthermore, the person of God is consistently referenced and centered in the text.

³³¹ This is technically not labelled by Louw and Nida as domain 25; however, in viewing this term in light of the larger discourse and the other terms with which it is paired, it is possible to understand this term as an attitude. For a further discussion on the categorization of semantic domains based on the author and the creation of a mental lexicon that attempts to map out the semantic relationships that are expressed in the work of Paul and other New Testament authors, see Adams, "Barr, Lexicography, and Semantic Domains."

³³² Bruce, *Thessalonians*, 12; Wanamaker, *Thessalonians*, 75; Jewett, *The Thessalonian Correspondence*, 76. Jewett sees a relationship to the term ἀγάπη in 4:1-8; 4:9-12; and 5:12-22 and the development of ἐλπίς in 4:13-5:11. Donfried, "The Epistolary and Rhetorical Context of 1 Thessalonians 2:1-12," 52-54. Hoppe ("The Epistolary and Rhetorical Context of 1 Thessalonians 2:1-12," 64-65), in his response to Donfried, rightly notes that although scholars have attempted to see the triad of faith, hope and love in other sections of 1 Thessalonians, they are nowhere near as developed as in 1:3. Consequently, it is 1:3 that should be given greater weight when attempting to understand and interpret this motif in 1 Thessalonians.

³³³ Bruce, *Thessalonians*, 11.

This focusing and referencing of God drives the content of the thanksgiving. This is notable due to the diminished references to God in the following passages.

Regarding the attitude of this section there is very little to report. All of the finite verbs are in the indicative mood, identifying an assertive attitude, and are, as a result, unmarked. As mentioned above, the indicative mood is the unmarked/default tense form for letters and does not provide much interpretive insight into this section, but instead creates the textual background. The use of the indicative mood provides insight into Paul's understanding of the text. By making exclusive use of the indicative mood, Paul expresses an attitude of certainty regarding his comments.³³⁴

Overall, the ideational metafunction of the thanksgiving is expressed through the dominant use of the perfective aspect, active voice, indicative mood and domains 25, 29 and 93. The importance of these features for the understanding of this section will be further discussed in the implication section below.

2. Tenor

When evaluating the interpersonal semantic function of the thanksgiving section it is clear that there are a large number of person references. Paul is attempting to situate the Thessalonian church within its larger geographical context (Macedonia, Achaia and beyond, vv. 7-8), but also develop the main participants who will play a role within the letter. In particular, the references to God within this passage should be acknowledged. There are fourteen explicit references to God, Jesus, Spirit, son

³³⁴ Porter, *Idioms*, 50-51.

etc. within the thanksgiving section, which indicate that God, in all three persons, plays a highlighted role. This can be seen in the participant reference chart below.

1 Thessalonians 1:2-10 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν μνησθέντες ἐπὶ τοῖς ἔργοις ὑμῶν, ἀδιαλείπτως ² μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ὑμῶν Ἰησοῦ Χριστοῦ ἐμπροσθέν τοῦ ~~θεοῦ καὶ πατρὸς ὑμῶν,~~ ³ εἰδότες, ἀδελφοί ἡγαπημένοι ὑπὸ [τοῦ] θεοῦ, ~~ὅτι ἡ ἐλπίς ὑμῶν,~~ ⁴ ὅτι τὸ εὐαγγέλιον ὑμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν ~~ἐνεσίᾳ~~ ⁵ ἐν πνεύματι ἁγίῳ καὶ [ἐν] πληροφρίᾳ πολλῇ, καθὼς αἴδατε οἳ ἐγενήθητε [ἐν] ὑμῖν δι' ὑμᾶς. ⁶ Καὶ ἡμεῖς μνησθὲντες ὑμῶν ἐγενήθητε καὶ τοῦ κυρίου, θεοῦ ὑμῶν ἐν ᾧ τίθει πολλὴ μετὰ γοῆς ~~ἐνεσίαν~~ ⁷ ἁγίου, ὥστε γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. ⁸ ὅτι ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου ~~ἐν ὑμῖν~~ ⁹ ἐν τῇ Μακεδονίᾳ καὶ [ἐν τῇ] Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεὸν ἐξηγήλυθεν, ὥστε μὴ χρειᾶν ἔχειν ὑμᾶς λαλεῖν τι. ¹⁰ αὐτοὶ γὰρ περὶ ὑμῶν ἀπαγγέλλουσιν ὅποιαν εἴσοδον ἔσχηκεν πρὸς ὑμᾶς καὶ πᾶς ἐπιστρέφεται πρὸς τὸν θεόν ἀπὸ τῶν εἰδῶλων δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν νεκρῶν, ὃν ἡγείρεται ἐκ [τῶν] νεκρῶν, Ἰησοῦ τὸν ῥυθύνον ὑμᾶς ἐκ τῆς ἀργίας τῆς ἐρχομένης.

Figure 4: Participant Reference of God in 1 Thessalonians 1:2-10

In addition to all of these third person references to God, the main discourse is pushed by the use of the first person plural and its relationship to the second person references. Throughout this whole section, Paul, Silas and Timothy develop the relationship between themselves and the Thessalonians by expressing their pride in the Thessalonians' faith and reputation. After an initial first person plural, the primary participant within this section oscillates between Paul and the Thessalonians, who are the subject of the verbs for most of the remaining thanksgiving section. These three participant reference chains provide strong cohesion to these nine verses. It is this tripartite participant reference that is typically found within thanksgiving sections and is one of the characteristic features of the thanksgiving.³³⁵

This strong concentration of all three participants, Paul, the Thessalonians and God, provides an opportunity to evaluate the interpersonal dynamic, status and relationships. Regarding Paul's relationship to the Thessalonians, it is clear that

³³⁵ This is not to say that a three part participant reference is not seen in other areas of the letter, but rather that the thanksgiving section has a particularly high concentration of each of the three participants, which in Paul's letters are God, Paul and his co-senders, and the addressees.

Paul and his co-senders are in a higher social position. This is primarily expressed through the discussion of Paul bringing the gospel to them in v. 5, as well as the Thessalonians imitating Paul and the others in v. 6. At the same time, there is a sense of parity between Paul and the Thessalonians. Paul refers to them as “brothers” through the social deictic marker of address,³³⁶ as well as uses the first person plural, ἡμεῖς, in v. 10, that is inclusive of both Paul and his co-senders in addition to the Thessalonians, and speaks of the fact that Jesus will be rescuing both of them from the coming wrath. In light of this, it is clear that both Paul and the Thessalonians are in an inferior position to God, who not only is the person to whom Paul is praying, but is also the origin of power and salvation through the Holy Spirit (vv. 5-6). These interpersonal relationships that are outlined in this thanksgiving are continued throughout the letter, although they do not always expressed in the same manner.

This alternation between first, second and third person references provides complexity to this section. Typically, according to our prominence model above, the high concentration of second and first person references would cause a highlighting effect of these verses; however, when one evaluates 1 Thessalonians as a whole there is a predominance of second person references that are atypical of the Pauline letter. Typically the Pauline letter has third person reference dominance throughout the letter body, with an increase of the second person in the parenthesis

³³⁶ Although Paul does refer to the Thessalonians as “brothers” this does not imply complete parity, for Paul might consider himself the eldest brother with extra privileges and responsibilities.

followed by a return of the third person reference in the letter closing.³³⁷ This, as will be further discussed, is not the case for 1 Thessalonians and, as a result, there is a general highlighting of the participant references in 1 Thessalonians. Paralleled with this is that the large number of second person references causes this letter to be highly salient to the readers, drawing them into the text and causing them to be more engaged with the letter content.³³⁸ These features provide a rich database for which to evaluate the interpersonal relationships in 1 Thessalonians.

Polarity does not play a large role in this section with only three uses of the negative within this text. The first two, 1 Thess 1:5, 8, are paired with conjunctions and used as a minor cohesive device, in that they form a “not only... but also” phrase (v. 5 οὐκ ... μόνον ἀλλὰ καὶ; v. 8 οὐ μόνον ... ἀλλ’).³³⁹ This creates tight cohesion within these two verses. In v. 5, the use of polarity helps distinguish the character of the Holy Spirit as well as Paul’s message to the Thessalonians. In contrast to just using words, Paul expresses that his message is empowered by the Spirit, thus creating a connection between these two participants. Likewise, the character of the Spirit is contrasted with a gospel of words, which provides information regarding the nature of the Spirit. The third use in v. 8 does not contribute substantially to the interpersonal nature of the passage, but is particularly relevant to the ideational understanding of Paul’s argument in v. 8 by expressing his confidence in the knowledge of the Thessalonians.

³³⁷ A good example of this is the book of Romans in which there are many third person references throughout the theological discussion in the body, chs. 2-11, a shift in focus during the parenesis, ch. 12, and a return to the third person dominance in ch. 16 and the personal greetings.

³³⁸ Reed, *Discourse Analysis*, 113; Westfall, *Discourse Analysis*, 34; Wallace, “Figure and Ground,” 208-13.

³³⁹ Malherbe, *Thessalonians*, 111.

3. Mode

As mentioned above, there are a number of references to God within this section. Although Jesus is typically not categorized within domain 12 along with God and the Holy Spirit (supernatural beings and powers), but is usually categorized under domain 93 (names of persons and places), when seen as a whole, these occurrences act to form the dominant domain within this section and provide strong cohesion to the text. Furthermore, as mentioned above, God/Jesus/Holy Spirit form one of the dominant participant reference chains, based partly on semantic domain 12.

One of the words that re-occurs a number of times in the thanksgiving section is γίνομαι (1:5 x2; 1:6; 1:7).³⁴⁰ Although not typically a word that receives much attention, its cluster in these verses along with the sustained use in ch. 2 is important for the development of cohesion within these passages as well as creating textual connections between these two sections of text.

Another aspect of the textual metafunction is the linearization of the text and the creation of word order. Although there are few deviations from the typical clause order, with predicates and the adjuncts primarily in the theme position, there are, however, two large strings of dependent clauses that form this section. The first begins at v. 2 and continues to the conclusion of v. 5. Though not notable for its length, seeing that there are other larger clause structures, it is interesting to note that there are a large number of adjunct clauses appended to the primary clause. This indicates to the interpreter that there is a strong dependence of the clauses

³⁴⁰ For a discussion of γίνομαι in terms of its relationship to εἶμι in the context of aspectual vagueness see Campbell, *Verbal Aspect, the Indicative Mood, and Narrative*, 27-28. I disagree with Campbell's equating of γίνομαι with εἶμι, not only because they are semantically distinct, but also because they function completely differently within the Greek language.

between vv. 2-5 on the primary clause at the head of v. 2. The other clause complex begins at v. 6 and continues to the close of v. 10. In light of this, it is apparent that the clause structure in the thanksgiving section is unmarked.

There are a few notable temporal references within this section. First, there is the temporal reference that is typically associated with the thanksgiving formula.³⁴¹ As mentioned above, in a typically Pauline thanksgiving Paul expresses that he gives thanks *always* (πάντοτε) for the congregation. This pattern is continued in 1 Thessalonians with the addition that he also constantly (ἀδιαλείπτως) remembers them in his prayers.³⁴²

Further, there are a number of spatial markers that advance the narrative in the thanksgiving, particularly in vv. 7-10. In these verses, Paul discusses how the news of the Thessalonians' faith has spread throughout Macedonia and Achaia, not only in v. 7, but also in v. 8. Using such terms as ἐξήχεται, Μακεδονία, Ἀχαΐα, and παντὶ τόπῳ Paul shifts the scene from the Thessalonians outward into the surrounding territory, broadening their outlook. In v. 9, Paul returns to the Thessalonians, specifically his mission there and the results of his ministry. Paul then concludes his thanksgiving by returning the focus of the readers back to God in heaven, finishing where he began.

The thanksgiving section concludes, however, with the line Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης. In the discussion of temporal and spatial markers, the phrase "coming wrath" is ambiguous in its origin, as well as its temporal/spatial indication. Does it mean the wrath that is temporally coming, as in

³⁴¹ O'Brien, *Introductory Thanksgivings in the Letters of Paul*, 7-8.

³⁴² O'Brien, *Introductory Thanksgivings in the Letters of Paul*, 146; Wiles, *The Significance of the Intercessory Prayer Passages in the Letters of St. Paul*, 180.

some time in the future, or does it indicate that it is spatially coming from a particular place, or does it indicate both? Although most commentators have discussed this verse in light of the eschatological timeframe,³⁴³ the term ἔρχομαι practically always indicates linear movement.³⁴⁴ Consequently, the phrase, τῆς ὁργῆς τῆς ἐρχομένης, would be best understood as seeing ἔρχομαι as primarily a spatial term, but that by default would happen some time in the future, so it also has a secondary temporal value.³⁴⁵

Overall, the number of temporal and spatial deictic markers, in addition to advancing the narrative of the thanksgiving section, creates textual cohesion in this section. Furthermore, the cohesion of the text is developed through the use of semantic domain 12 and the strong participant references.

4. Implications

There is much cohesion within the thanksgiving section of 1 Thessalonians. As a result, some of the divisions that have been proposed should be reconsidered. First, Schürmann has suggested that the thanksgiving of 1 Thessalonians should be limited to 1:2-3.³⁴⁶ This is questionable based on the fact that v. 4 is an adjunct and begins with a participle and, therefore, is dependent on the finite verb in v. 2. Furthermore, there are strong cohesional ties based on participant references as well as the semantic chains that are developed between vv. 3 and 4.

³⁴³ Bruce, *Thessalonians*, 20; Best, *Thessalonians*, 84-85; Malherbe, *Thessalonians*, 122; Wanamaker, *Thessalonians*, 88-89.

³⁴⁴ See Louw-Nida semantic domain 15.

³⁴⁵ Frame, *Thessalonians*, 89. Contrary to Rigaux and Malherbe's statement that "the confidence is heightened by the futuristic use of the present," Paul's use of ἐρχομένης is only given a future sense by the semantic value of the word ἔρχομαι and the surrounding co-text and should not be confused with the verb's tense-form. Malherbe, *Thessalonians*, 122; Rigaux, *Thessaloniens*, 395.

³⁴⁶ Schürmann, *Thessalonians*, xxi.

Similarly, Morris' division of the thanksgiving at the conclusion of v. 4 is equally problematic.³⁴⁷ Admittedly this division does not separate an adjunct from its primary clause, however, it suggests that a new section should commence with the dependent conjunction ὅτι. These are two good examples of scholars imposing divisions on the text, rather than allowing the formal features of the text to indicate to the reader the natural breaks.

Jewett's suggestion that there is a sharp break at v. 6, which separates the *exordium* from the *narratio*, and O'Brien's proposal that the first thanksgiving concludes at the end of v. 5, admittedly have more validity, but also must be reevaluated.³⁴⁸ A separation at v. 6 would not only break a connected text, but would also undermine the flow of the letter. As a result it is best to see 1:2-10 as a cohesive unit in which Paul and his co-senders are forging connections with their readers.³⁴⁹ It is possible to see here a slight disjunction with the shift from the first person verb subject to the second person verb subject; however, the cohesion that is expressed through the interpersonal and other metafunctions indicates that there is a strong connection between vv. 2-5 and vv. 6-10. As a result, I would propose that there might be a paragraph break at this verse, but that both paragraphs would be part of the thanksgiving.³⁵⁰ Further disjunctive aspects between 1:10 and 2:1 will be discussed in the upcoming section.

³⁴⁷ Morris, *Thessalonians*, 43.

³⁴⁸ Jewett, *The Thessalonian Correspondence*, 76-77; O'Brien, *Introductory Thanksgivings in the Letters of Paul*, 146-53.

³⁴⁹ Wanamaker, *1 Thessalonians*, 80-82.

³⁵⁰ Adams, "To Break or Not To Break: Developing a Criteria for Paragraphing in Hellenistic Greek Letters"; Adams and Pitts, "Implementing an Algorithm for Detecting Paragraph Divisions in Narrative Greek Discourse using the OpenText.org Database"; Adams, "The Paragraph in Hellenistic Greek: The Use of Formal Features in the Determination of Paragraph Breaks."

In light of the theory of prominence developed above, it is clear that there is some emphasis and highlighting within this section, particularly within the interpersonal metafunction and the use of participant. In the thanksgiving section, Paul utilizes the first and second person reference a number of times. This is highly salient to the reader and results in the prominence of the participant reference within the narrative. Furthermore, there are a few uses of the imperfective and stative verbal aspects, which provide a relative emphasis to the section that focuses on the reputation of the Thessalonian congregation and their relationship to Paul and the other letter writers. This relative emphasis will be further discussed at the conclusion of applying the analysis to 1 Thessalonians to determine the most prominent text within Paul's letter.

c. Body (2:1-3:13)

In following Schubert, I do not see the sections between 1:2-10 and 2:13-16 and 3:9-13 as digressions, but as intentional aspects of Paul's letter.³⁵¹ Paul in these sections creates a unique letter by returning to the theme of thanksgiving, although not formally a thanksgiving section, while at the same time advancing the letter through the use of personal examples. Although I see the body of 1 Thess as consisting of 2:1-3:13, this does not mean that there is no internal structure that governs the text.³⁵² Throughout the body section I will apply my discourse analysis model to determine the natural divisions within the text and the author's use of various discourse features to indicate cohesion, prominence, structure and emphasis.

³⁵¹ Schubert, *Form and Function of the Pauline Thanksgivings*, 18.

³⁵² White, *The Body of the Greek Letter*, 116-17. Olbricht suggests that 2:1-5:11 consists of the "proof." Olbricht, "An Aristotelian Rhetorical Analysis of 1 Thessalonians," 233-36.

More important than being able to identify the divisions of the letter body is understanding the function of each of these parts and their role within the Pauline letter. The primary function of the letter body is to communicate and impart information that is needed, but is unable for some reason to be delivered in person.³⁵³ In this first section, Paul is continuing to provide an example to the Thessalonians of Christian living and a model for them to follow.

The body opening primarily acts as a transition between the thanksgiving and the body proper; however, that is not its only function. Not only does the body opening introduce the topic that will be further discussed, it posits the basis of mutuality.³⁵⁴ By this White suggests that the writer connects with the recipient by either reiterating shared information and previous conversations, or providing new information such as the current state of business.³⁵⁵ Regardless if the writer is sharing new information or not, the primary function of the body opening is to place the reader within the mindset of the writer and to put them both on the same page, so to speak.

i. Body Opening (1 Thess 2:1-12)

One of the larger issues that surrounds 1 Thess 2:1-12 is how it should be defined and identified. A number of scholars have identified this text as a Pauline “apology,” suggesting that Paul was attempting to defend himself against a disparate group at Thessalonica.³⁵⁶ Frame proposed that Paul was defending

³⁵³ Malherbe, “Exhortation in First Thessalonians,” 241; Seneca, *Ep.* 6.5; 40.1.

³⁵⁴ White, *The Body of the Greek Letter*, 64.

³⁵⁵ The sharing of new information is typically accomplished through the use of the disclosure formula outlined above.

³⁵⁶ Kennedy, *New Testament Interpretation Through Rhetorical Criticism*, 142.

himself against vicious Jewish propaganda that had infiltrated the Thessalonian church.³⁵⁷ Jewett has suggested that Paul was defending himself against and warning the Thessalonians of the Cabiric cult.³⁵⁸ Arguably the most extensive proposal is Schmithals, who parallels Paul's language to 1 Corinthians and states that Paul was defending himself against specific charges being made against him by the Jewish Christian Gnostics.³⁵⁹

In contrast to this, there are a number of scholars who have suggested that Paul was not specifically addressing opponents or various criticisms that had been leveled against him. Most notable would be Malherbe, who has noted verbal and formal parallels between Paul's style and that of the wandering cynics.³⁶⁰ This was later followed by an understanding of 1 Thess 2-3 as continuing exhortation or parenesis with philophroneic elements in which Paul is advocating imitating himself as their spiritual model by means of an antithetical method, which was an acknowledged method of communication in the Greco-Roman world.³⁶¹

I agree with the later position and think that Paul was primarily using antithetical references to provide a model of behavior for the Thessalonians, rather than actively defending himself against an outside group. This is further supported by the strong expression of friendship throughout the letter as well as the general lack of explicit opponents within either of the Thessalonian letters.³⁶²

³⁵⁷ Frame, *Thessalonians*, 13.

³⁵⁸ Jewett, *The Thessalonian Correspondence*, 149-57.

³⁵⁹ Schmithals, *Paul and the Gnostics*, 136-55.

³⁶⁰ Malherbe, "'Gentle as a Nurse,'" 216-17.

³⁶¹ Malherbe, *Moral Exhortation*, 135-38; Malherbe, "Exhortation in 1 Thessalonians." This is followed by Stowers, *Letter Writing in Greco-Roman Antiquity*, 25-26, 100; Lyons, *Pauline Autobiography*, 189-221.

³⁶² Wanamaker, *Thessalonians*, 91.

In attempting to determine the break between the thanksgiving and the letter body at 2:1, one of the main criteria would be the formulaic use of an epistolary transition. White proposes six different formulae that are used in this regard: disclosure, request, joy, astonishment, compliance and formulaic use of the verb of hearing or learning.³⁶³ This section begins with a disclosure formula, αὐτοὶ γὰρ οἶδατε, ἀδελφοί, which provides a disjunction between 1:10 and 2:1³⁶⁴ According to the discussion of conjunctions in Westfall, the conjunction γὰρ is typically representative of supportive material above the sentence level.³⁶⁵ However, when used as a conjunction in a central sentence within a discourse its placement within the text can indicate larger discourse importance. In this case, the γὰρ is paired with the disclosure formula and so, although it does mark continuity with the above section, its associated co-text indicates that the following text has strong disjuncture from the previous text, although not with complete separation.

Paired with disclosure formula above is the use of the nominative plural of address ἀδελφοί.³⁶⁶ The strategic use of this feature is one of the key methods by which a writer provides some division and disjuncture within a text.³⁶⁷ Paul uses the nominative of address in vv. 1 and 9 to apprehend the reader's attention and

³⁶³ White, "Introductory Formulae in the Body of the Pauline Letter," 91-97.

³⁶⁴ White, "Introductory Formulae in the Body of the Pauline Letter," 93-94; Mullins, "Disclosure: A Literary Form in the New Testament"; Porter and Pitts, "Disclosure Formulae in the Epistolary Papyri and in the New Testament."

³⁶⁵ Westfall, *Discourse Analysis*, 64.

³⁶⁶ For a discussion of the vocative and the nominative plural of address, see Porter, *Idioms*, 86-88; Moulton, *Prolegomena*, 71; Robertson, *A Grammar of the Greek New Testament*, 461-66; Wallace, *Greek Grammar*, 67-71.

Louw states that the nominative of address, in comparison to the vocative, is "less exclamative, less direct, more reserved and formal." This might be the case if the nominative is in the singular; however, there is a lack of morphological and formal differentiation between the vocative and the nominative in the plural. Louw, "Linguistic Theory and the Greek Case System," 80.

³⁶⁷ The direct address (my brother) was utilized to group the discourse in Jas 1:2, 16, 19; 2:1, 5, 14; 3:1, 10; 5:12, 19. Westfall, *Discourse Analysis*, 58.

provide a signal to form a shift in the discourse.³⁶⁸ Furthermore, the use of the vocative/nominative of address is prominent, particularly in the area of interpersonal relation where it acts as a social deictic marker outlining the relationship between the speaker and the addressee.³⁶⁹ Here Paul identifies his listeners as brothers. Although this might appear to be a term that places both Paul and the listeners on the same hierarchical level, there is still the possibility of distinction as if Paul was the older brother with greater authority in the relationship.³⁷⁰ As a result, although Paul is in one way claiming that he and his listeners are equals, this does not remove entirely the power dynamic and stratification embedded within the relational bond of the apostle and the church that he founded.

Understanding the nature and the role of the address is particularly important for the interpretation and exegesis of 1 Thessalonians. This is because 1 Thessalonians has the highest concentration of addresses per verse in the whole of the New Testament.³⁷¹ Further, these addresses are not clumped together, but are spaced out throughout the entire letter and utilized at specific and strategic times within the letter.

³⁶⁸ Westfall, "Chunking in Discourse Applied to 1 John"; Quintilian, *Inst.* 4.1.5.

³⁶⁹ Porter and O'Donnell, *Discourse Analysis*, 34.

³⁷⁰ Aasgaard, *'My Beloved Brothers and Sisters!'*, 263-64; Fasold, *The Sociolinguistics of Language*, 5. Fasold states that it is typically the sender who first decides on the power relations between the two, but it is usually the more powerful or dominant person who defines the kind of address that is to be employed. Peterson (*Rediscovering Paul*, 128-31) suggests that the hierarchical language in this section derives from Paul's self-identification as "father" and the identification of the Thessalonians as "children." I see both as contributing to the identification of Paul as the dominant person in this relationship.

³⁷¹ Aasgaard, *'My Beloved Brothers and Sisters!'*, 268-69. There are 14 addresses in 1 Thess and 89 verses, which makes it 6.4 verses/address. This is almost twice as high as the next letter, Philemon, which has 12.5 verses/address.

1. Field

As mentioned above, one of the key features of the ideational metafunction is the evaluation of verbal aspect. Within this section of text there are 15 finite verbs, consisting of six perfectives, four imperfectives and five statives. This section commences with two stative aspectual forms that, in conjunction with the disclosure formula, are emphatic and contribute to the disjunction between these two sections. The occurrence in this section of five of twelve total statives within 1 Thessalonians makes this the highest concentration of stative forms, creating a highlighting of the passage, particularly at its inauguration.³⁷² This perspective, however, is not sustained throughout the entire section, but returns to the continued use of the perfective aspect, which forms the background and default aspect of 2:1-12.

There is an interesting pattern in this passage when one evaluates the role of causality and the various voice-forms. Between vv. 1 and 12 there are four occurrences of the passive voice (vv. 5, 7, 8 and 10) of γίνομαι.³⁷³ The alternating use of the active voice when Paul was expressing what he and his fellow apostles did not do, with the use of the passive voice-form when elaborating what they did do, creates a sense of movement and emphasizes the ideational content within this section. This use of the passive voice results in a small emphasis and markedness

³⁷² The use of aspect to understand the perfect δεδοκιμάσμεθα is to be preferred rather than the theological reading that Paul was tested and is continuing to be found accepted in the sight of God. For this reading see Wanamaker, *Thessalonians*, 95.

³⁷³ Although some scholars might be quick to identify γίνομαι as a deponent verb and move on, some have questioned whether it should be considered a deponent. As mentioned above in my model chapter, according to the systemic-functional approach the importance and the interpretation of a feature is based on choice as systemic. However, when evaluating γίνομαι it becomes apparent that there are two voice forms when it is in the aorist tense-form, as well as the fact that there is an active voice in the perfect tense form (2:1). As a result of understanding choice as part of system, it is fair to assign a causality value to γίνομαι. Porter, *Idioms*, 70-72; Zerwick, *Biblical Greek*, § 230; Robinson, *A Grammar of the Greek New Testament*, 801, 818. *Contra* Wallace, *Greek Grammar*, 430, who sees γίνομαι as a true deponent.

of the passage as a whole. Overall, this is typical of Paul's use of causality within the letter body.³⁷⁴

There is nothing particularly distinctive regarding the attitude of 2:1-16 in that all but one of the finite verbs is in the indicative mood. The one exception is *θάλη* in v. 7, which is in the projective attitude. Although this one occurrence is not particularly important to the prominence of this section, it is the first non-indicative finite verb form of 1 Thessalonians. The continued use of the assertive attitude within the first two chapters of Thess is typical of the letter body and thanksgiving, in which the writer makes a number of assertions and rarely leaves the realm of the concrete.³⁷⁵ This, consequently, shapes the reader's understanding of Paul's statements and his view towards his statements.

On the other hand there are some intriguing uses of polarity within vv. 1-8 that create unity in this subsection as well as antithetical contrast between two groups.³⁷⁶ In v. 1-2, there is an *οὐ* followed by an *ἀλλά*. In vv. 3-4 there is a string of three negatives (*οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ*), followed by an *ἀλλά* and another single negative with an *ἀλλὰ*. In vv. 5-7 Paul includes five uses of *οὕτως* followed by an *ἀλλά* to indicate the manner in which he and the rest of his apostles came to them. To close this section, there is yet another negative (*οὐ*) paired with *μόνον* followed by an *ἀλλά*. This repetitive use of the negative with *ἀλλά* forms

³⁷⁴ Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 178-79.

³⁷⁵ This is generally followed in Romans, although there are a few more variations due to its size and complexity. Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 179-80.

³⁷⁶ Jewett, *The Thessalonian Correspondence*, 151-52; Winter, *Philo and Paul Among the Sophists*, 150-52.

strong cohesion within the section and emphasizes the message that Paul was expressing to the Thessalonians.³⁷⁷

1 Thessalonians 2:1-8 Αὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν, ² ἀλλὰ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἶδατε, ἐν Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι. ³ ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, ⁴ ἀλλὰ καθὼς δεδοκιμάσαμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. ⁵ Οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἶδατε, οὔτε ἐν προφάσει πλεονεξίας, θεὸς μάρτυς, ⁶ οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν οὔτε ἀπ' ὑμῶν οὔτε ἀπ' ἄλλων, ⁷ δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι. ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα, ⁸ οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

Figure 5: Polarity in 1 Thess 2:1-8

Beyond the cohesive, textual aspect of the use of polarity in this passage, there is a strong ideational function. Paul's use of polarity in this section facilitates the discussion of his ministry in Thessalonica by contrasting the gospel message to oppositional teachings, as well as distinguishing himself from other preachers and rhetors. By listing a number of negative characteristics that are not indicative of his ministry, Paul distances himself and his message from those who do practice these harmful actions. As a result, Paul defines himself and his ministry, not only in terms of what he is and does, but also in terms of what he is not and does not do.

Similarly, the use of polarity also facilitates the understanding of the family imagery, which is one of the main ideational components of the body opening. For example, there are two uses of the nominative plural of address utilizing the familial term ἀδελφοί. Normally this would not be such an important semantic feature;

³⁷⁷ This use of antithesis is also apparent in the papyri. See P.Oxy. 3069 lines 11-13.

however, in v. 7 Paul describes himself and his party as infants (νήπιοι)³⁷⁸ and as a nursing mother (τροφὸς) attending to her children (τέκνα).³⁷⁹ Later in v. 11, Paul states that he dealt with them like a father (πατὴρ) to his children (τέκνα).³⁸⁰ This concentrated use of familial language can function at the textual level by forming a semantic chain by which Paul links vv. 1-8 and 9-12 and holds this section together. In addition to this, use familiar language shapes the ideational thrust of the passage and helps define Paul's ministry in relational terms, and not merely in preaching terms.

Overall, this use of familial language, as well as the role of polarity, verbal aspect and the indicative mood, helps shape the ideational content of the body opening and contributes to its distinctiveness from the thanksgiving. This will be further discussed below.

2. Tenor

In regards to participant reference there is a steady pattern of interchange between first and second person references, with a greater focus on first person in vv. 1-5a and an emphasis on second person reference in vv. 5b-12. The minimal number of third person references as the subject or in prime position in independent clauses is not typical of the Pauline letter body. Often the letter body is dominated by the use of the third person for extended sections, although this does not prevent Paul from

³⁷⁸ For a discussion of the textual variant see Wanamaker, *Thessalonians*, 100; Metzger, *A Textual Commentary on the Greek New Testament*, 561-62; Metzger, *The Text of the New Testament*, 230-33. Although Metzger sees stronger external attestation for infant (νήπιοι), he nonetheless suggests that gentle (ἡπιοι) is the preferred reading. I see the strong familial semantic context as supporting the selection of νήπιοι.

³⁷⁹ Roetzel, *Paul*, 99-100.

³⁸⁰ Malherbe, "Exhortation in First Thessalonians," 242; Malherbe, "'Gentle as a Nurse,'" 211-14.

using the first person for large divisions of text.³⁸¹ This continued use of the first and second person reference creates prominence in the text, because it increases the salience of the passage to the reader in comparison to the use of the third person, which typically forms the background to the text.³⁸²

Although there is no major use of the third person within this section, there is a large grouping of references to God. These nine explicit uses of θεός between vv. 1-12 form a strong participant reference chain that creates cohesion and unity. Consequently, just because there is no primary use of God in the third person does not mean that God is not acting in a prominent role during this section or that Paul does not understand God as an important actor, or in some cases spectator, in his journey.

The manner in which Paul discusses God's role in his ministry is important for further understanding the interpersonal relationship between God and Paul, at least from Paul's perspective. In 2:1-12, Paul portrays God as not only approving of his ministry, but also as helping facilitate the advancement of the gospel to the Thessalonians. In light of this support from God, Paul becomes concerned to assure his readers that he was upright in his dealings with them. This becomes particularly important in light of Paul's understanding that God was watching and evaluating his ministry (2:5, 10).

Regarding Paul's relationship to the Thessalonians, this passage is full of relational terms that further develop the interpersonal understanding of these two groups in light of the letter's thanksgiving. As mentioned above, Paul makes use of

³⁸¹ See for example Romans 7:14-25 when Paul has an extended discussion regarding the nature of sin within his life. See also the discussion of Jude 17-24 in O'Donnell, *Corpus Linguistics*, 408-11.

³⁸² O'Donnell, *Corpus Linguistics*, 409.

a number of familiar terms to describe the relationship between himself and the Thessalonians. In v. 7 Paul describes himself as a nursing mother (τροφὸς) attending to her children (τέκνα).³⁸³ Later, in v. 11, Paul states that he dealt with them like a father (πατὴρ) to his children (τέκνα).³⁸⁴ These two images convey definite hierarchical relations in which Paul is describing himself in elevated terms in comparison to the Thessalonians. In the first image, Paul, as a nursing mother (τροφὸς), is portrayed as kind and compassionate, lovingly facilitating the growth of his children. In the second image, Paul is not as gentle, but is encouraging, comforting and urging (παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι) his children in order that they might walk in a manner worthy of God's calling.

3. Mode

One of the key semantic features of this section is the re-occurring use of the term οἶδατε. With already one occurrence in 1:5, Paul commences this section by the use of a disclosure formula, in which a key component is a word within the semantic range of knowing (semantic domain 28). This term is repeated in vv. 2, 5 and 11 and is paired with the comparative conjunctions καθὼς and καθάπερ,³⁸⁵ which advance the letter content while making an important statement on the foreknowledge of the Thessalonian congregation. Malherbe emphasizes this point by outlining all of the times in which Paul utilizes the term οἶδατε in 1

³⁸³ Roetzel, *Paul*, 99-100.

³⁸⁴ Malherbe, "Exhortation in First Thessalonians," 242; Malherbe, "'Gentle as a Nurse'," 211-14.

³⁸⁵ Reed, *Discourse Analysis*, 92; Porter, *Idioms*, 211. When evaluating the relative markedness of these two conjunctions καθὼς is unmarked due to its high rate of occurrence in the New Testament (182 times), whereas καθάπερ is marked with only 13 uses in the New Testament, all but one in the Pauline corpus (Heb 4:2) and four of them in 1 Thess (2:11; 3:6, 12; 4:5).

Thessalonians, as well as other words with similar semantic domains.³⁸⁶ It is this repetition that not only provides an emphasis to the discussion that the Thessalonians already knew what Paul was discussing, but also facilitates the progression of the letter.

An additional semantic domain that plays a prominent role in this passage is domain 12 (supernatural beings and powers). As mentioned in the interpersonal metafunction section of these verses the term θεός is used nine times in this section. Noticeably absent from this section are references to Jesus and the Holy Spirit. Although Jesus is not placed within semantic domain 12 by Louw and Nida, he is still related to this category semantically. The repetition of domain 12 provides cohesion and strengthens the unity of the passage as a whole.³⁸⁷

Semantic domain 33 (communication) also plays a cohesive role in 2:1-12. In these verses there are 13 occurrences of domain 33 (λαλῆσαι x2, εὐαγγέλιον x4, παράκλησις x2, κολακείας, ἐκηρύξαμεν, μάρτυρες, μαρτυρόμενοι, καλοῦντος) while there are only two occurrence of it in vv. 13-20. Once again, domain 33 is the most common domain in the Greek New Testament and should be used cautiously when attempting to determine semantic chains and cohesion within a section of text.³⁸⁸ In

³⁸⁶ Malherbe, "Exhortation in First Thessalonians," 240. This will be further discussed throughout this work.

³⁸⁷ O'Donnell, *Corpus Linguistics*, 413-14. Although the mapping of domain 12 is notable for this chapter, particularly at the transition between vv. 16 and 17, it should be noted that domain 12, among other domains, is quite common in New Testament writings, namely because the New Testament writers were typically writing about God. As a result, caution should be used when utilizing this domain to mark emphasis and cohesion. This is not to state that it can not or should not be used, but that there is a decrease in potency in this domain.

³⁸⁸ Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 182. A strong example of this would be Col 4:7-18 in which there is a close pairing of semantic domain 93 (names of persons and places) with domain 33 to form the closing greetings section.

this case, the large differentiation between vv. 1-12 and the following section allow for domain 33 to be considered a textual feature.

Another important grouping of hortatory terms occurs in 2:12, παρακαλοῦντες, παραμυθούμενοι and μαρτυρόμενοι.³⁸⁹ Well testified within the Greek and Roman sources as terms within the semantic range of exhortation, these words drive home Paul's goal for this section, which is to encourage the Thessalonians in their Christian faith and to encourage them in their acting out of that faith. Furthermore, the grouping of these terms at the conclusion of this section emphasizes this goal and leaves it as the last concept in the reader's mind.

When evaluating the linguistic theme of these verses in terms of the clausal order, a majority of the clause complexes begin with an adjunct in the theme position. This as a whole is relatively unmarked. There are, however, two occurrences (2:8 and 11) of a complement being placed in the theme position, which is highly marked. In 1 Thess 2:8 the dependent clause διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε places the complement ἀγαπητοὶ in the theme position of the clause.³⁹⁰ Similarly, in 1 Thess 2:11, the phrase ὥς ἕνα ἕκαστον ὑμῶν sets the complement at the head of the clause. This fronting of the complement is marked in that it does not follow the standard pattern of clausal construction. As a result of this, the reader is forced to expend extra cognitive time in understanding the clause causing it to be emphasized.

There are few temporal and spatial references within this passage that facilitate the flow and the structure of the text. The most notable spatial reference is the

³⁸⁹ Malherbe, "Exhortation in First Thessalonians," 241.

³⁹⁰ It is important to note that conjunctions are not considered when evaluating what is in the theme position. Typically the complement is in the dative or the accusative case, however, in this instance it is found in the nominative case due to the finite verb γίνομαι that it is complementing.

explicit mention of Philippi in v. 2 that provides the spatial background to the upcoming discussion. Here Paul frames his discussion of his missionary trip to Thessalonica in light of his previous experiences in Philippi.³⁹¹ Paul then shifts the conversation back to the church in Thessalonica by explaining his actions while with them.

Temporally, the passage begins with the term προπαθόντες, previously suffered, which, when paired with the spatial reference of Philippi, affirms the development of background information to Paul's discussion. During Paul's dialogue, he also frames his experience at Thessalonica, with the term ποτέ in v. 5 reiterating his story and his actions while he was with them. These terms place the discourse in the past and express to the reader that they should be understood as events that have already taken place.³⁹² In v. 9, Paul mentions that he worked among the Thessalonians "night and day" (νυκτὸς καὶ ἡμέρας). Although this is a minor temporal reference that functions primarily at the clausal level, this theme of night and day will reappear in ch. 5.

As mentioned above, this section opens with the use of γάρ as the primary conjunction. In addition to this, however, there are a number of instances of the conjunction γάρ throughout this section of text (2:1, 3, 5 and 9).³⁹³ Although this is

³⁹¹ For further discussion on the naming of places as a means to shift locations and create a break within the text as well as provide background information to the upcoming text, see Adams and Pitts, "Implementing an Algorithm for Detecting Paragraph Divisions in Narrative Greek Discourse using the OpenText.org Database."

For more on Paul's experience in Philippi, see Acts 16:19-24, 35-39. Bock, *Acts*, 530-47; Witherington, *Acts*, 487-501.

³⁹² The temporal particle provides the understanding that the following events took place in the past, rather than the aorist tense-form. *Contra* Wanamaker, *Thessalonians*, 96, although he rightly interprets the temporal particle.

³⁹³ Schmidt, "1 Thess 2:13-16." In Schmidt's interpretation and outline of 1 Thess a majority of his breaks and primary clauses utilize the conjunction γάρ.

a de-emphatic conjunction of continuity, it is important to the overall structure and cohesion of the text in that it connects the subsequent clauses with the preceeding narrative.³⁹⁴ Furthermore, the comparative particle ὥς, which occurs six times in this short section (2:4, 7 x2, 10 and 11 x2) and only three other times in 1 Thess (5:2, 4 and 6), helps create internal cohesion by linking items together and creating semantic relationships between terms.³⁹⁵ The other major conjunction in this section is ἀλλά, which is an adversative extension participle that is strongly paired with οὐτε to create cohesion through polarity.³⁹⁶ See above for further discussion.

The notable use of semantic domains 12, 28 and 33, conjunctions and deictic markers creates internal cohesion in this section and distinguishes it from the surrounding text. See discussion below.

4. Implications

When evaluating this section it is clear that it is a highly cohesive unit. First, there is a sharp disjunction at 2:1 created by the use of the disclosure formula, including the use of οἶδατε and the nominative of address. This use of οἶδατε is continued throughout this passage and, along with semantic domains 33 and 12, helps to create cohesion and structure in these thirteen verses. Furthermore, the strong concentration of polarity in vv. 1-8 tightly knits these verses together as a group as well as provides insight into the ideational thrust of this section.

³⁹⁴ Westfall, *Discourse Analysis*, 64; Reed, *Discourse Analysis*, 92; Zerwick, *Biblical Greek*, § 472-77.

³⁹⁵ Reed, *Discourse Analysis*, 92.

³⁹⁶ Reed, *Discourse Analysis*, 91; Frame, *Thessalonians*, 97. Surprisingly this alternation is not widely discussed within the commentaries.

Although there is cohesion within this section, it is relatively unmarked as a passage. There are discrete instances of markedness, such as the placing of the complement in the theme position in 2:8 and 11, as well as the uses of the stative aspect; however, these features are not significant enough to overcome the background nature of the attitude and causality. This, however, is not particularly surprising as some other studies have indicated that the letter body as a whole is possibly the most unmarked section of the letter.³⁹⁷ Furthermore, the concentrated use of the interpersonal reference through 2:1-12 provides keen insight into the relationship of Paul and the Thessalonians as well as Paul and God.

ii. A Non-Pauline Interpolation? (1 Thess 2:13-16)

One of the major literary integrity issues of 1 Thess surrounds 2:13-16 and whether or not this is actually part of Paul's letter to the Thessalonians, or if it is a later interpolation into the text.³⁹⁸ One of the first scholars who understood 2:16c as a non-Pauline gloss was Knopf, who suggested that this was inserted into the text after the fall of Jerusalem in AD 70. Furthermore, Knopf suggested that no other event prior to this adequately fits the description of the final wrath.³⁹⁹

Arguably the author who is considered to have the most persuasive argument for an interpolation of 2:13-16 is Pearson, who posits that 2:13-16 must refer to the destruction of the temple. In support of this, Pearson builds his argument based on the traditional approach to the Greek verb, in which ἐφθασεν, as an aorist, must be

³⁹⁷ Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 176-80.

³⁹⁸ For a general introduction to the history of interpreting this passage, see Schlueter, *Filling up the Measure*, 13-38; Still, *Conflict at Thessalonica*, 24-45.

³⁹⁹ Knopf, *Das nachapostolische Zeitalter*, 139.

interpreted as indicating that the event has already happened in the past.⁴⁰⁰ In this emphasis on the use of the aorist to indicate the past tense, Pearson is responding to the idea presented by a number of scholars that the aorist may be proleptic or future in some manner.⁴⁰¹ With this in mind, Pearson proposes that the anti-Semitic nature of this passage places it after AD 70. Furthermore, Pearson states that the awkward nature of v. 13 and the direct repetition of the thanksgiving opening further suggests that it was added, especially when taken in light of Funk's discussion of the "apostolic parousia," which Pearson believes is introduced in v. 12.⁴⁰²

There are, however, a number of issues with this proposal. First, if Pearson is compelled to interpret the aorist ἔφθασεν as past referencing,⁴⁰³ he depends on retrospection for his interpretation and unnecessarily bypasses a number of other options that might fulfill the understanding of wrath.⁴⁰⁴ For instance, Bacon lists a number of events prior to the destruction of the temple in AD 70 that might have appeared to those living at the time to fulfill the understanding of the text.⁴⁰⁵ These, unfortunately, were not adequately considered and wrongfully passed over as possible explanations by Pearson.

⁴⁰⁰ Pearson, "1 Thessalonians 2:13-16," 82-83.

⁴⁰¹ For example see Frame, *Thessalonians*, 114.

⁴⁰² Pearson, "1 Thessalonians 2:13-16," 83-91; Funk, "The Apostolic *Parousia*," 263-68.

⁴⁰³ Although this is not required when approaching the text from the viewpoint of verbal aspect, I would agree that the co-text, not the aorist tense-form, suggest that this word should be translated as past.

⁴⁰⁴ Jewett, *The Thessalonian Correspondence*, 37.

⁴⁰⁵ For instance, Bacon ("Wrath 'unto the Uttermost'," 356-76) accepts that the past-time force of ἔφθασεν indicates a list of "current events" to which he believes Paul might have been referring: the death of Agrippa in AD 44, the insurrection of Theudas ca. AD 44-46, the famine in Judea in AD 46-47, or the expulsion of the Jews from Rome by Claudius in AD 49. Jewett has also suggested that Paul might have been referring to the twenty to thirty thousand Jews that Josephus reports were massacred in the Jerusalem riot of AD 48. Jewett, "The Agitators and the Galatian Congregation," 205. Josephus, *Ant.* 20.112; *Bell.* 2.224-27.

Secondly, the most cited reason for the need to determine an interpolation in Paul's letters is the uncomfortable nature of the statements in vv. 15-16. It is true that Paul's statements in this section are not particularly flattering to the Jews; however, this is not the only occasion in which Paul has spoken harshly regarding the Jewish people (Gal 5:12 in particular).⁴⁰⁶ One might wish Paul to have been a tad less vicious and a bit more politically correct in his statements, but to enforce that on the text would be to wrongly limit Paul and his personality.

Other studies have attempted to advance aspects of Pearson's understanding. For instance, Boers suggests that the omission of 2:13-16 would eliminate a number of the structural issues in 1 Thess and make it a more "normal" Pauline letter.⁴⁰⁷ This elimination of any potential internal disagreement or problem, however, is far too sanitary an approach in that it omits any possibility of creativity and literary composition from Paul.

One scholar, Schmidt, claims to take a linguistic approach in his determination that this problem passage is an interpolation.⁴⁰⁸ Schmidt rightly begins by claiming that the so-called "linguistic evidence" cited before, namely words and phrases that are often used or not used by an author,⁴⁰⁹ is inadequate for determining the authorial veracity of a passage.⁴¹⁰ Schmidt's critique of a word-by-word or phrase-by-phrase evaluation and exegesis of the text is also well founded. Although he fails to adequately outline his linguistic theory that he is applying, Schmidt notes a

⁴⁰⁶ Jewett, *The Thessalonian Correspondence*, 38.

⁴⁰⁷ Boers, "The Form Critical Study of Paul's Letters," 151-52.

⁴⁰⁸ For a good critique of Schmidt, see Weatherly, "The Authenticity of 1 Thessalonians 2.13-16," 79-98.

⁴⁰⁹ A great example of this for 1 Thess and Paul's style based on word lists and collocated phrases is Frame, *Thessalonians*, 28-34.

⁴¹⁰ Schmidt, "1 Thess 2:13-16," 271.

number of dissimilarities between 1 Thess 2:13-16 and the preceding and following sections. The most emphatic point by Schmidt is that 2:14-16 has a number of more embedded and subordinate clauses than the surrounding verses.⁴¹¹ This is quite clear for anyone who closely analyses the Greek text. Furthermore, this lengthy sentence with a number of subordinate clauses, although it differs from the surrounding co-text, is not unique to Paul's letters, or even 1 Thessalonians for that matter.⁴¹² Overall, Schmidt is too prescriptive in his understanding of Pauline style and, as Jewett states, fails to take into account that "Paul's syntactical and stylistic range is remarkably broad and varied in every letter."⁴¹³

Overall, it is clear that the content of 2:14-16 has challenged scholars and theologians to re-evaluate the nature of 2:14-16 and the possibility that it is not Pauline. However, after over a century of attempting to support the idea of a non-Pauline interpolation, there is no clear-cut or strong argument in support. There are some stylistic and content variations from the surrounding co-text and between his letters; however, this evidence is weak and fails to acknowledge Paul's unique style and his ability to be a creative writer that explores the structural variety that koine Greek provides. Consequently, seeing that there is no concrete evidence to the contrary, it must be concluded that 1 Thess 2:13-16 is not an interpolation, but firmly remains within Paul's linguistic, stylistic and rhetorical range.⁴¹⁴

⁴¹¹ Schmidt, "1 Thess 2:13-16," 273-75.

⁴¹² See Schmidt's outline of the Greek in which 1:2-7 is a longer construction, even though it only has six subordinate levels not seven as in 2:14-16. Schmidt, "1 Thess 2:13-16," 277.

⁴¹³ Jewett, *The Thessalonian Correspondence*, 40-41.

⁴¹⁴ Schluter (*Filling up the Measure*) proposes that Paul, as a skilled debater, is using rhetorical hyperbole in the context of addressing his opponents.

Having determined that 2:13-16 is part of Paul's letter to the Thessalonians, another structural issue develops, namely the discussion of 2:13 beginning a new thanksgiving section.⁴¹⁵ There are a number of commentators who attempt to place a major break in the text at v. 13 due to the thanksgiving statement.⁴¹⁶ Conversely, some scholars, most notably Schubert, have suggested that this is a continuation of the complex thanksgiving that began in 1:2 and continues to the close of chapter three.⁴¹⁷

Although 2:13 does have some similarities to the traditional thanksgiving opening, the use of διὰ τοῦτο makes reference to the immediately preceding co-text, suggesting some sort of cohesion.⁴¹⁸ White suggests that the body middle has a number of transitional levels that are introduced in a number of ways.⁴¹⁹ Some are more formulaic in nature, such as the topical formulas περὶ δὲ, διὰ τοῦτο and μετὰ ταῦτα, which are key signifiers of a discourse shift and should be noted for paragraph breaks and potentially larger breaks.⁴²⁰ Other methods would include the use of the vocative, the use of a strong disjunctive or more than one conjunction, as well as a shift in person referenced. It is important to note that the shift in semantic features would also facilitate the transition to the body proper or result in a break

⁴¹⁵ A handful of scholars see this repetition of the thanksgiving section as grounds for arguing for a compilation of multiple letters. Eckart, "Der zweite Brief"; Schmithals, *Paul and the Gnostics*, 123-218. For further discussion see above.

⁴¹⁶ For example see Bruce, *Thessalonians*, 4.

⁴¹⁷ Schubert, *Form and Function of the Pauline Thanksgiving*, 23; Jewett, *The Thessalonian Correspondence*, 42-43.

⁴¹⁸ Boers suggests that διὰ τοῦτο refers forward to the ὅτι clause later in v. 13; however, this is inconsistent with the understanding of this phrase, which typically refers back to the preceding co-text. Boers, "The Form Critical Study of Paul's Letters," 151.

⁴¹⁹ White, *The Body of the Greek Letter*, 66.

⁴²⁰ Some examples of περὶ δὲ, which is well attested in 1 Corinthians and in some of Paul's other letters, are 1 Cor 7:1; 7:25; 8:1; 8:4; 12:1; 16:1; 16:12; 2 Cor 9:1; 1 Thess 4:9; 5:1. See also P.Lond. VI 1912 lines 52 and 66b.

within the text. This understanding will be further discussed in the implication section below after analyzing of the discourse.

1. Field

In evaluating the ideational metafunction of this section, a number of formal features are used by Paul to express the content of 1 Thess 2:13-16, such as the use of the perfective aspect, polarity, indicative mood and semantic domains 33 and 93.

These four verses are dominated by the use of the perfective aspect, although there are a couple instances of the imperfective in the finite form. Malherbe, in his commentary, discusses the roles of these verbs in light of their tense-forms and temporal meanings. Malherbe struggles to gain a clear understanding of the temporal process and timeline because of the difficult changes in “tense” within this section.⁴²¹ As mentioned above, Malherbe is not alone in this desire, particularly with regard to the term ἐφθασεν in v. 16.⁴²² My contention with Malherbe, and other scholars who adopt this approach, is that many of them often either neglect the role of temporal deictic markers in their interpretation, or they interpret the passage in light of those deictic indications, but attribute their temporal understanding to the verbal tense-forms.

Here, Malherbe, following Frame, attempts to synchronize the temporal adverb πάντοτε with the past-tense understanding of ἀναπληρώσαι.⁴²³ First, according to the verbal aspect system discussed above, this would not be an issue of time relation, but would allow the temporal adverb πάντοτε, along with other temporal deictic

⁴²¹ Malherbe, *Thessalonians*, 176-77.

⁴²² Pearson, “1 Thessalonians 2:13-16,” 82-83.

⁴²³ Malherbe, *Thessalonians*, 176-77; Frame, *Thessalonians*, 113.

markers, to define the temporal understanding of this verse, while understanding the perfective tense-form as an unmarked or default aspect selection. Second, even if one does not adhere to the aspectual model, both Malherbe and Frame failed to realize that the infinitive does not express any temporal relations, but must be understood in light of significant deictic indicators.⁴²⁴ Consequently, there is no tension between the aorist infinitive ἀναπληρῶσαι and the deictic marker πάντοτε within this passage.

In light of this discussion, it seems prudent to evaluate the role of deictic markers in this passage. The first, ἀδιαλείπτως, occurs in v. 13 as part of the traditional thanksgiving formula.⁴²⁵ This provides temporal boundaries to the thanksgiving formula, but functions on the clausal level and does not provide temporal direction to the subordinate clauses. The significance of the second deictic marker, πάντοτε, has already been discussed above. The final temporal indicator is not an adverb like the other markers in this section, but derived from the semantic range of the term τέλος. In this instance, Paul uses εἰς τέλος to delineate the temporal extent of God's wrath.⁴²⁶

There are two instances of negation in this passage, although both of them are limited to the clause complex level and do not govern the discourse. The first is located in v. 13 with the negative οὐ paired with an ἀλλά emphasizing that the Thessalonians did not receive the gospel as words of men, but as the true words of

⁴²⁴ Robertson, *A Grammar of the Greek New Testament*, 1080, 1091; Wallace, *Greek Grammar*, 594-96; Porter, *Verbal Aspect*, 388. *Contra* Moule, *An Idiom Book of New Testament Greek*, 126. For an article differentiating the roles of voice and mood from the verbal system see Porter and O'Donnell, "The Greek Verbal," 3-41.

⁴²⁵ O'Brien, *Thanksgiving*, 7; Schubert, *Form and Function of the Pauline Thanksgiving*, 42; Mullins, "Formulas in New Testament Epistles," 382; Stowers, *Letter Writing*, 20-21.

⁴²⁶ Wanamaker, *Thessalonians*, 117; Frame, *Thessalonians*, 114; Best, *Thessalonians*, 121. *Contra* Holtz, *Der erste Brief an die Thessalonicher*, 110.

God. The second instance, found in v. 15 καὶ θεῷ μὴ ἀρεσκόντων καὶ πᾶσιν ἀνθρώποις ἐναντίων, critiques the Jewish people and contrasts their behaviour as wanting to please people as opposed to God. The interesting note about this use of polarity is that it does not follow the typical use of a negative paired with a contrastive or disjunctive conjunction. In this case the negative particle is paired with καί, a positive conjunction. The contrast is developed, however, through the use of the adjective ἐναντίος, which has a contrasting semantic understanding. In this manner the comparison is developed despite the use of the coordinating conjunction καί.

Attitudinally, this section continues the pattern of the letter body in the previous passage through its sustained use of the indicative mood. This is unmarked and is common for the letter body.⁴²⁷ As stated above, the dominant use of the indicative mood informs the reader of Paul's perspective of the passage and facilitates ideational content of the text.

In evaluating the semantic map of this section, one of the first items that emerges is the continuation of the semantic domain 33 from 2:1-12. As mentioned above, there were 13 occurrences of semantic domain 33 in the previous section and this is followed by a strong grouping in 2:13-16, particularly around the term λόγος in v. 13. In this section there are 6 words that fall within the semantic range of communication (εὐχαριστοῦμεν, λόγος x3, ἀκοή, λαλῆσαι). This, however, is sharply contrasted with a void of semantic domain 33 beginning in 2:17 and

⁴²⁷ Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 179-80.

continuing until 3:2. This is a notable void and suggests that there should be a disjuncture between vv. 16 and 17.⁴²⁸

Semantic domain 93 (names of persons and places) is also represented in this passage through the use of Ἰουδαία, Χριστῷ Ἰησοῦ x2 and Ἰουδαίων. This is significant in that there are no uses of proper names in the previous section and in the verses immediately following. Similar to this grouping is the use of semantic domain 11, which encompasses groups and classes of persons and members of such groups and classes. In vv. 13-16 there are three occurrences of this domain (ἐκκλησιῶν, συμφυλετῶν and ἔθνεσιν) and two other terms which are strongly related. One, προφήτης, might be understood as a class of persons, particularly within the Jewish population,⁴²⁹ and the other, ἀνθρώποις, modified by πᾶσιν, is in domain 9 and 10, and functions in this passage as a large group of people. This semantic cluster is also not found in the surrounding verses, which creates strong internal cohesion. Furthermore, the use of domain 93 facilitates the introduction of new characters and people, which are important for the content of this section. Here, Paul introduces the Jews as an oppositional group to the Thessalonians and to his work of spreading the gospel. These groups are held in tension and are contrasted by their actions. As a result, the ideational context of the text is advanced, as well as the interpersonal understanding of Paul, the Thessalonians and the Jews.

⁴²⁸ O'Donnell, *Corpus Linguistics*, 410.

⁴²⁹ Louw and Nida place προφήτης in domain 53 religious activities, and more specifically roles and functions (53.66-95). This is not wrong, but it might be limiting this term.

2. Tenor

This passage commences with the emphatic use of the first person ἡμεῖς, even though the use of the first person plural continued throughout 2:1-12 up to this verse. As a result, some scholars have questioned its inclusion within the text. Boers suggests that this duplication of ἡμεῖς lends credence to Pearson's argument of interpolation.⁴³⁰ Frame and Bruce posit that this might indicate that Paul was responding to a communication from the Thessalonians in which he too gives thanks.⁴³¹ Neither of these options appears to be the case, rather it is more likely that this is part of Paul's thanksgiving formula in which he grammatically reintroduces himself in this section. This reinforces the idea of thanksgiving and centers attention back on Paul and his co-writers who are giving thanks.⁴³²

Although this section begins with the use of the first person, near the end of v. 13, and especially v. 14 there is a shift to third person references and the introduction of the church at Judea and the Jewish people. This results in a new participant reference chain, even though it is quite limited. This shift and introduction of a new participant unites vv. 14-16 and develops its internal cohesion. In addition, the use of the third person distinguishes it from v. 17 with the emphatic reintroduction of the first person pronoun ἡμεῖς.

As mentioned in the previous section, there is a notable use of θεός in vv. 1-12. This participant reference chain of God does not cease at v. 13, however, but

⁴³⁰ Boers, "The Form Critical Study of Paul's Letters," 150-51. This does not have to be the case, in that it could be part of Paul's thanksgiving formula in which he grammatically reintroduces himself in this section.

⁴³¹ Frame, *Thessalonians*, 106-107; Bruce, *Thessalonians*, 44.

⁴³² Wanamaker, *Thessalonians*, 110. *Contra* Best, *Thessalonians*, 110; Rigaux, *Thessaloniciens*, 437-38.

continues throughout these four verses with another five citations. This results in God continuing to be a prominent figure within these verses, which is not surprising given that God was also an important participant reference in the thanksgiving section (1:2-10). Furthermore, this continued reference to God does create some referential ties between 2:13-16 and the previous section. Although this is not enough to override the disjunctive epistolary formula in v. 13, it does knit this chapter closer together.

Finally, the causality of this section is relatively un-notable in that all but one of the verbs are in the active voice. The one instance is ἐδέξασθε, which, as a middle form, is marked.⁴³³ Although ἐδέξασθε is marked, this is not indicative of the section as a whole, which is in the unmarked active voice. The use of the active voice throughout this section maintains the focus on the Thessalonians congregation in the first half of this section and on the Jews in the second half.

Overall, it is primarily the use of participant reference and the introduction of new characters that shape the interpersonal metafunction of this section. This is further discussed in the implication section below.

3. Mode

As mentioned above, this is a rather layered section containing a large string of subordinate and embedded clauses. Although some have suggested that this might be un-Pauline in nature, this is not the case.⁴³⁴ The compiling of subordinate clauses serves to knit this section tightly together, as well as to place emphasis on

⁴³³ Wallace, *Greek Grammar*, 430; Robertson, *A Grammar of the Greek New Testament*, 813; Bruce, *Thessalonians*, 45.

⁴³⁴ For this view see Schmidt, "1 Thess 2:13-16," 273-75.

the clause that is in prime position. Furthermore, this section is marked when evaluating the clausal theme through Paul's placement of the complement and the subject in the theme position. This movement away from the typical manner of clause compilation focuses the reader's attention and creates prominence.

Another issue in this section that has been commented on is the split between the head term and its corresponding complement by the vocative in v. 14 (ὁμοῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ,). Schmidt, in evaluating the use of the "vocative" ἀδελφοί notes that this is the only place in which Paul separates a noun phrase by ἀδελφοί.⁴³⁵ In light of this, Schmidt is given further impetus to support the idea that 1 Thess 2:13-16 is an interpolation. Although I do not deny that this might be a unique feature of Paul's use of the nominative of address ἀδελφοί, this is not as significant as Schmidt suggests. In the discussion above, it was shown that Paul's broad range of style allows for diversity in his stylistic features. Although this might not be a typical Pauline use of a vocative phrase, it does not negate Paul's freedom to use ἀδελφοί as he wants. Consequently, this narrow allowance of Pauline style in terms of the vocative that Schmidt asserts is the same evaluation of style that he critiqued in his paper – namely, that the previous understanding of linguistic evidence was to list words and phrases typical to Paul and to discount items that do not fall within those lists.⁴³⁶ Here Schmidt lists Paul's typical use of word order and clause structure and discounts anything that might not fit within his previous determination. This is a

⁴³⁵ Schmidt, "1 Thess 2:13-16," 274-75.

⁴³⁶ Schmidt, "1 Thess 2:13-16," 271.

too restrictive a view of style and does not facilitate an understanding of Paul as an individual and writer.

One of the conjunctive issues that has been raised in this section is the use of *καί* as the dominant conjunction to link two independent clauses.⁴³⁷ Schmidt contends that “nowhere else in 1 Thessalonians is *καί* used to connect two matrix sentences, and no other undisputed letter of Paul uses the construction *καὶ διὰ τοῦτο*.”⁴³⁸ Although Schmidt cites the example in 2 Thess 2:11 as an imitation, it is true that the construction *καὶ διὰ τοῦτο* is not found in any other place in the Pauline canon.⁴³⁹ However, it is also important to note that *διὰ τοῦτο* is typically not governed by any conjunction at all. Of the 22 occurrence of *διὰ τοῦτο* in Paul’s letters, there is an associated *γάρ* in Rom 13:6 and Phlm 15, with an associated adverb *τάχα* and an *ἀλλά* in 1 Tim 1:16. Other than these five examples, there is no other time in Paul’s letters in which *διὰ τοῦτο* is paired with a conjunction. Consequently, Schmidt exaggerates the weight of his argument. That *καί* is used at this juncture further indicates that there is continuity with the previous section at the clausal level and that Paul is not wishing to create a strong disjuncture.⁴⁴⁰

One other point of interest in regards to the conjunctions of vv. 13-16 is the predominant use of *καί*. Not only are there the two occurrences of *καί* at the commencement of this section, but also there are a number throughout this passage providing cohesion and the introduction of a different element of his

⁴³⁷ Bruce does not particularly see a problem with this conjunction and labels the *καί* as a copula. Bruce, *Thessalonians*, 44.

⁴³⁸ Schmidt, “1 Thess 2:13-16,” 273. Moule (*An Idiom Book of New Testament Greek*, 167) expresses that this is an example of a displaced *καί*, but that this is “characteristic” of Paul.

⁴³⁹ For the pairing of *διὰ τοῦτο* with *καί* see BDF § 442.12.

⁴⁴⁰ Westfall, *Discourse Analysis*, 66; Porter, *Idioms*, 211; Wallace, *Greek Grammar*, 669.

circumstance.⁴⁴¹ At the conclusion of this passage, Paul switches to *δέ* to summarize this passage.⁴⁴² Although these conjunctions are not emphatic or marked, they help facilitate the flow of the narrative and provide cohesion to this section.

4. Implications

In light of this assessment of the formal features of 2:13-16, it is import to revisit the discussion of the structure of this passage in terms of the letter body and a possible second thanksgiving. When evaluating Bruce's structure of 1 Thess, he states that there is a second thanksgiving section at 1 Thess 2:13-16, with a resumption of the body in 2:17-3:13. There are problems regarding this understanding. First, although 2:13 does begin with a traditional thanksgiving formulaic expression outlined above, it does not adequately take into account the conjunctive phrase *καὶ διὰ τοῦτο*, which acts as a clear reference to the prior context of 2:13 while focusing the attention of the reader on the upcoming material.⁴⁴³ Second, there is a large concentration of semantic domains 10 and 11 within this passage, as well as the continuation of the references to God. The use of family terms and classes of persons, as well as the continued reference to God creates cohesion within this subsection as well as creates semantic ties with 2:1-12. As a result of these features, Bruce's suggestion that 2:13-17 is a distinct thanksgiving section is undermined and not adequately supported by the formal features of the text.

⁴⁴¹ This is also facilitated by the use of *γάρ* in v. 14.

⁴⁴² Malherbe, *Thessalonians*, 169-71.

⁴⁴³ This conjunctive idea is further emphasised through the use of the conjunction *καί*. Westfall, *Discourse Analysis*, 66.

This is not to say that there is no disjunction between vv. 12 and 13. The introduction of the third person reference, the development of the semantic domain 93 and the emphatic use of ἡμεῖς at the opening of v. 13 suggest 2:13-16 is somewhat distinct from 2:1-12. As a result, I would propose that 2:13-16 forms its own paragraph, thus creating a distinction from 2:1-12, but that it would still be classified as part of the letter body, maintaining its unity to the previous section.

iii. Body Closing (1 Thess 2.17-3.10)

According to White, one of the major aspects of the letter body is the body closing.⁴⁴⁴ The role of the body closing, according to White, is to facilitate the emphasis of the principal motivation for writing and/or the means of establishing the basis for future communication.⁴⁴⁵ Although the letter body in 1 Thess is small, the body closing is contained in 2:17-3:13, with 3:11-13, as a closing prayer on behalf of the Thessalonians, is a unit within this section.

White also proposes a number of characteristic features of the body closing, which he identifies as formulae.⁴⁴⁶ First is the disclosure formula, in which the writer expresses his or her motivation for writing.⁴⁴⁷ The second formula is the expression urging the responsibility of the person who is receiving the letter to fulfill some obligation or request or to perform some action mentioned earlier in the letter body. Third is the courtesy request, for the person who just received a letter

⁴⁴⁴ White, *The Body of the Greek Letter*, 7. Not every scholar would identify this section as the letter closing. For instance Richard has suggested that this section represents the body opening, whereas Klauck identifies this passage as part of the "body middle I". Richard, *Thessalonians*, 134-35; Klauck, *Ancient Letters*, 364-68.

⁴⁴⁵ White, *The Body of the Greek Letter*, 64.

⁴⁴⁶ White, *The Body of the Greek Letter*, 44-51.

⁴⁴⁷ This is comparable to, although not the same as, the disclosure formula which starts the body opening, in that the disclosure formula at the body opening is fuller and is less narrowly focused.

to respond with an appropriate letter themselves and to inform the other correspondent about themselves and their situation. The final formula is the notification of a coming visit. All of these features have been identified by White in his work on the letter body and have been illustrated in various Pauline letters.⁴⁴⁸ According to White's list, Paul utilizes the fourth formula and notifies the Thessalonians of his desire and plan to make another visit to them (vv. 17-18).

One of the scholars who has developed an important theory for understanding this section of the letter is Funk, who proposed that the section directly preceding the parenetic section of the text should be understood as the "apostolic *parousia*."⁴⁴⁹ In this section, which is typically preceded by the eschatological climax of the letter body, Paul outlines his relationship with the letter recipients and reaffirms his apostolic authority and power over those to whom the letter was written.⁴⁵⁰ Furthermore, Paul potentially provides a travelogue and a commendation for his fellow workers and/or letter carriers. This section plays an important role in the letter, as it is a place where the principal motivation for writing is accentuated or reiterated and it establishes the means for future correspondence or meetings.⁴⁵¹ This section is not found in every Pauline letter, but has been identified in 1 Thess as 2:17-3:13.⁴⁵² Furthermore, 1 Thess does not contain every aspect of the full

⁴⁴⁸ I echo Boers lament that White, in all of his examples, never provided one instance in which more than one of these features occurred in the same letter. Although he does outline some of the key differences between Paul and the papyri, the lack of closer parallels does weaken his argument. Boers, "The Form Critical Study of Paul's Letters," 148 n. 4.

⁴⁴⁹ Funk, "The Apostolic *Parousia*," 249-68; Funk, *Language, Hermeneutic, and Word of God*, 270. See also, Johnson, "Paul's Epistolary Presence in Corinth." The notable exceptions of the *parousia* being placed directly before the parenetic section are Romans and Philippians, although for the latter Funk provides an explanation.

⁴⁵⁰ Funk, "The Apostolic *Parousia*," 249-50.

⁴⁵¹ White, *The Body of the Greek Letter*, 64-65.

⁴⁵² White, *The Body of the Greek Letter*, 140-43.

apostolic *parousia*, but only contains the implementation of the apostolic *parousia*, the invocation of divine approval and support for the apostolic *parousia*, and an outline of the benefit from the apostolic *parousia*.⁴⁵³ In 1 Thess there is an emphasis on the apostolic emissary and the sending of Timothy to the Thessalonians. Consequently, there is a corresponding lack of emphasis on the disposition and purpose of writing.⁴⁵⁴

In addition to this, some scholars have identified part of this section (3:1-8) as the Pauline “travelogue” in which Paul outlines his upcoming travel plans.⁴⁵⁵ Although encompassed within Funk’s apostolic *parousia* model, this aspect of the Pauline letter has been previously identified as a portion of the letter body.⁴⁵⁶

Funk’s development of a theory identifying the letter body closing as the apostolic *parousia* is important because it provides scholars with an understanding of how this reoccurring section is formed in the Pauline letter, as well as its function within the letter as a whole. When evaluating the apostolic *parousia* in 1 Thess it becomes apparent that Paul is attempting to express to the Thessalonians his deep concern for them and, through this, not only secure their goodwill,⁴⁵⁷ but also reconnect with them by vulnerably expressing his feelings towards them.⁴⁵⁸ Furthermore, 2:17-3:10 prepares the reader for the parenetic section of the text

⁴⁵³ It is missing Paul’s statement on his disposition and purpose of writing, as well as his outline of the basis for his apostolic relationship to the Thessalonians, which are found in Rom 15:14-21. Funk, “The Apostolic *Parousia*,” 252-53; Boers, “The Form Critical Study of Paul’s Letters,” 146-47; Lambrecht, “Thanksgiving in 1 Thessalonians 1-3,” 151-52.

⁴⁵⁴ Funk, “The Apostolic *Parousia*,” 261.

⁴⁵⁵ Bruce, *Thessalonians*, 54.

⁴⁵⁶ Frame, *Thessalonians*, 124.

⁴⁵⁷ Boers, “The Form Critical Study of Paul’s Letters,” 155.

⁴⁵⁸ Malherbe, *Thessalonians*, 181; Johanson, *To All the Brethren*, 101-109; Olbricht, “An Aristotelian Rhetorical Analysis of 1 Thessalonians,” 230. Olbricht and Johanson discuss this section in terms of Paul developing “pathos” in his readers.

through this reconnection and development of friendship.⁴⁵⁹ It is from this platform that Paul exhorts his readers to upright Christian living, particularly in light of possible imminent return of the Lord.

Another prominent issue in 1 Thessalonians that has yet to be fully answered is how the “we” language that is prominent throughout the letter body relates to the three senders identified at the outset of the letter. Although typically discussed in the letter opening section of the text, this discussion is placed here due to the switch in this feature between the first person plural, which according to the letter opening represents Paul, Silas and Timothy, and the first person singular, which is readily identified as Paul. That Paul included co-senders in his letters is not problematic, as it was not uncommon in the ancient world. Rather, it is the fact that in 1 Thessalonians Paul retains the use of the first person plural almost exclusively throughout the text, whereas in all of his other letters that include co-senders, with the notable exception of 2 Corinthians, Paul immediately switches to the first person singular after the letter opening concludes.⁴⁶⁰

The most common assertion for this use of the first person plural is that both Silas and Timothy were truly co-senders of this letter and, accordingly, were included in the letter through the use of the first person plural.⁴⁶¹ This could indicate a number of possible options for joint authorship, from Paul writing the

⁴⁵⁹ Malherbe, *Thessalonians*, 180-81. Frame (*Thessalonians*, 116-17, 124) understands this section as Paul’s personal apology to the Thessalonians for not having returned and a defence against those who were slandering him, namely the Jews.

⁴⁶⁰ Malherbe, *Thessalonians*, 86.

⁴⁶¹ Byrskog, “Co-Senders, Co-Authors and Paul’s Use of the First Person Plural,” 236-38; Murphy-O’Connor, *Paul the Letter-Writer*, 19-20; Prior, *Paul the Letter-Writer and the Second Letter to Timothy*, 40; Frame, *Thessalonians*, 68; Bruce, *Thessalonians*, 6; Stirewalt, *Paul, the Letter Writer*, 59.

letter himself and including Silas and Timothy for support,⁴⁶² to Silas being the secretary to Paul,⁴⁶³ to Paul writing the letter in full conjunction with Silas and Timothy.⁴⁶⁴

Another theory, which does not interpret the first person plural to actually be a “real” plural, suggests a plural of majesty or modesty.⁴⁶⁵ Other scholars, who do not view the plural form as indicating a plural writer, have suggested that it is a convention of epistolary or literary works to use the plural instead of the singular in order for the writer to bring the reader into association with his or her own action.⁴⁶⁶ Although this is suggested, often citing Heb 2:5; 5:11 and 6:9, 11 as examples of the authorial plural in the New Testament, it is difficult to see Paul using this convention because in every letter in which he is the only writer there is not one use of the first person plural.⁴⁶⁷

When evaluating the use of the first person plural and singular in 1 Thess it becomes apparent that Paul breaks out of the first person plural at particular times. The first instance of the use of the first person singular occurs in 2:18 followed by

⁴⁶² Richard (*Thessalonians*, 37) sees Paul as the primary author, but also attempts to indicate that he is writing on behalf of Silas and Timothy by translating Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος as “Paul, also Silvanus and Timothy.”

⁴⁶³ Selwyn has argued that Silvanus (Silas) was Paul’s personal secretary and that it was natural for him to leave his mark through the use of the first person plural. The argument on the whole, however, is not entirely convincing. Selwyn, *The First Epistle of St. Peter*, 363-66. This was later critiqued by Richards, *The Secretary in the Letters of Paul*, 73.

⁴⁶⁴ Binder, “Paulus und die Thessalonicherbriefe,” 87-93.

⁴⁶⁵ Smyth, *Greek Grammar*, § 1006, 1008; Rigaux, *Thessaloniens*, 79.

Witherington (*Thessalonians*, 92 n. 131) interestingly suggests that the use of the plural in this section is neither a true plural nor an epistolary plural, but that Paul is speaking on behalf of his ministry team, which may or may not include Timothy and Silas. This is questionable in that it not only goes against the grain of Paul’s introduced co-writers, but also is unsupportable by any outside evidence.

⁴⁶⁶ Moule, *An Idiom Book of New Testament Greek*, 118-19; Malherbe, *Thessalonians*, 88-89 citing BDF § 280. Although this work is cited by some scholars as justification for the literary plural, they express that this might not be the case for Paul because he is writing in the name of two or more people.

⁴⁶⁷ Byrskog, “Co-Senders, Co-Authors and Paul’s Use of the First Person Plural,”

3:5 in which Paul wishes to insert his personal desire to see the Thessalonians and his proactive decision to send Timothy to gather information. The third occurrence is 5:27 where Paul personally charges the letter recipients to have the letter read before all of the ἀδελφοίς. Murphy-O'Connor states that "each case is adequately explained as a necessarily personal interjection into a joint letter on the part of Paul, exercising his prerogative as leader."⁴⁶⁸ As a result, the shift from the first person plural to the singular is best understood as Paul's need to distinguish himself from his co-senders in particular contexts, rather than the use of the epistolary plural convention. This is not to deny the fact that the epistolary or authorial plural does exist,⁴⁶⁹ but, rather, that it might not be a valid understanding of Paul's use of the plural in 1 Thess.

When attempting to distinguish 2:17-3:10 from 2:13-16 there are a number of textual features that indicate to the reader that there is a break between these two sections. First, there is the emphatic use and the reintroduction of the first person plural through ἡμεῖς. Furthermore, this is paired with the conjunction δέ and the nominative plural of address (ἀδελφοί). White supports this division by stating that the vocative (or in this case the nominative of address) is employed as a means of making major transitions in all three body sections.⁴⁷⁰ In light of this, as well as other features that will be discussed below, it is clear that there is a break between vv. 16 and 17.

⁴⁶⁸ Murphy-O'Connor, *Paul the Letter-Writer*, 19. See also Prior, Prior, *Paul the Letter-Writer and the Second Letter to Timothy*, 40; Askwith, "'I' and 'We' in the Thessalonian Epistles," 149-59.

⁴⁶⁹ See for example the letters of Seneca cited by Malherbe (*Thessalonians*, 88). Seneca, *Ep.* 18.8; 22.2; 24.15; 60; 74.11; 78.7 and 92.34.

⁴⁷⁰ White, *The Body of the Greek Letter*, 29.

In evaluating the cohesion of this section, some scholars and translations understand v. 6 to begin a totally new section.⁴⁷¹ Although there is the conjunction $\delta\acute{\epsilon}$ along with the emphatic temporal deictic marker $\acute{\alpha}\rho\tau\iota$, there are connections between this section and its preceding co-text, especially the other reference to Timothy in v. 2, which is the only other reference to Timothy in the whole book (besides the letter opening). The fact that the Timothy reference is so close and that the first instance deals with him being sent and the second his return ties these two parts together into one section. In addition to this, there are semantic ties that stretch across these verses. Consequently, v. 6 does not begin a new section of the text; however, due to the marker $\delta\acute{\epsilon}$ and the emphatic temporal adverb $\acute{\alpha}\rho\tau\iota$ there is room for the possibility that v. 6 might begin a new paragraph.⁴⁷²

1. Field

In this field section, there is a continuation in the dominance of the perfective aspect and the active voice form. Furthermore, the use of domains 25 and 67 are particularly notable for the development of the ideational content of this section.

On the whole, there are very few digressions from the standard perfective aspectual form that is expected within the letter body. There are, however, a few verbs that shift from this pattern in vv. 3-4: three imperfective and two stative aspectual forms. The two perfect tense-forms are most marked, where as the three imperfective forms are somewhat marked within this section, especially with the

⁴⁷¹ For instance the NRSV sections 3:6-13 into one part with the title "Timothy's Encouraging Report."

⁴⁷² Followed by Best, *Thessalonians*, 138-45; Frame, *Thessalonians*, 117.

Although Johanson does see continuity between vv. 5 and 6 he suggests that there is a division at 3:8 and that 3:9-13 has a terminal-transitional function. This division at v. 8 is particularly puzzling especially in light of the semantic chains that run between vv. 8 and 9. Johanson, *To All the Brethren*, 104-109.

use of the catenative construction.⁴⁷³ However, the remainder of the aspectual forms are unmarked, resulting in a significant limitation of the overall prominence of the ideational metafunction in this passage.

Causally, there are some prominent features in vv. 4-6 through the use of the ergative middle form. The two middle forms in vv. 4 and 5, ἐγένετο and γένηται, are marked in comparison to the other voice-forms. Although not highly emphatic they do create minor prominence in these verses. The third middle form is εὐαγγελισμένου in v. 6, which is formed from the verb εὐαγγελίζω. This middle form is marked in comparison to the other causal forms within this section, highlighting the idea that Timothy brought back good news from the Thessalonian congregation. Again, however, there is a general lack of highlighted voice-forms that would create consistent prominence throughout this passage, although the clustering of ergative forms between vv. 4 and 6 is noteworthy.

Regarding the semantic structure of 2:17-3:10, there is a prominent chain of time, domain 67, with 8 occurrences (3:1, 4, 5, 6 x2, 8 and 10 x2). Although the function and context of most of these terms were discussed in the tenor metafunction above, textually, the number of terms from domain 67 provides cohesion through temporal references, which, for the most part, have been almost completely absent in 1 Thessalonians. This concentration stands out compared to the previous sections, although it is not the strongest concentration in the letter as a whole.⁴⁷⁴

Another notable lexical cluster based on semantic domain 25 (attitudes and emotions) begins at 2:17 and continues until the end of chapter two, although there

⁴⁷³ Porter, *Verbal Aspect*, 487.

⁴⁷⁴ See the comments on 1 Thess 5:1-7 below.

are four other occurrences of this domain throughout 3:1-10.⁴⁷⁵ Within vv. 17 and 20 there are seven occurrences of words in this domain (καρδία, ἐπιθυμία, ἐλπίς, χαρά x2, καυχήσεως and δόξα) creating a highly concentrated section.⁴⁷⁶ That this concentration of domain 25 is not continued in 3:1-10 suggests that there is a minor disjunction at this point and the beginning of a new paragraph.

Besides these two groupings there is a relative lack of semantically clustered words. There are five instances of semantic domain 33 (communication), primarily based around Timothy's report to Paul. Semantic domain 33, however, is not an effective semantic category to create a prominence or cohesion within a section due to its ubiquity in Paul's letters and in the New Testament as a whole.⁴⁷⁷ Other than this, there are a couple uses of semantic domain 12 (supernatural beings and powers) and domain 93 (names of persons and places), although without much consistency throughout the passage.

One of the differentiating features of this section, particularly in 3:1-10, is that Paul develops a narrative to convey information. In the previous sections, Paul has primarily utilized a didactic approach in relating to his readers; however, in this section, Paul's use of narrative precipitates the need for a greater number of temporal and locational markers, as can be seen in the concentration of domain 67 in this section.⁴⁷⁸ This shift has strong ideational impact as it creates a stronger

⁴⁷⁵ Morris, *Thessalonians*, 96-97.

⁴⁷⁶ Although semantic domain 25 is not the dominant domain for all of these, namely καρδία and δόξα, it is still one of the possibilities. When attempting to disambiguate the semantic domain of a word for a given instance the surrounding domains influence the selection of the others. In this case, with such a strong grouping of semantic domain 25 it is fair to interpret καρδία and δόξα as part of this domain. Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 154-64.

⁴⁷⁷ Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 182.

⁴⁷⁸ For a further discussion of deictic markers in this section, see commentary below.

connection between the speaker and the writer. This results in a greater impact of Paul's emotional vulnerability on the readers.

Thematically, this section is unmarked, with a predominance of predicators and adjuncts filling the theme position. Of particular note within the word order, however, is the rather large complement clause in the theme position in vv. 9-10. This fronting of the complement, as well as the complexity due to its size, brings emphasis to this clause and Paul's thankfulness for the good report that Timothy brought back from the Thessalonians. Beyond this, however, the clause construction in this passage is relatively straightforward with few notable digressions.

Once again the use of attitude within this section is unmarked. In fact, throughout the entire letter body there have only been two finite verbs in non-assertive moods and both were the relatively unmarked subjunctive. There are, however, a few occurrences of the infinitive that help structure this section. First is the use of the articular infinitive construction in 3:2, 5 and 3:10 in which the first two of these constructions directly follow the use of the verb πέμπω.⁴⁷⁹ In 3:2 Paul states that they sent Timothy to them in order to strengthen and encourage them in their faith, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν. Similarly in v. 5, Paul states that he sent a messenger to find out about their faith, εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν. Both of these constructions advance the letter by helping to inform the Thessalonians about Paul's motivation in sending Timothy to

⁴⁷⁹ Frame, *Thessalonians*, 127.

them.⁴⁸⁰ The final example, which explains why Paul is praying, is different in that one preposition and one article govern two infinitive verbs, εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα.

The other three constructions, 2:18; 3:4 and 3:9, are instances of catenative constructions, in which one verb, typically a volitional verb, connects with a following dependent verb in the infinitive.⁴⁸¹ In these three cases the volitional verb is paired with the infinitive to complete the meaning of the passage, in 2:18 ἠθελήσαμεν ἔλθεῖν πρὸς ὑμᾶς, 3:4 τι μέλλομεν θλίβεσθαι and 3:9 δυνάμεθα τῷ θεῷ ἀνταποδοῦναι. This construction forms an anticipated action on behalf of the writer, causing it to be marked attitudinally.

These constructions play an important role of conveying information and ideational content to the readers. The use of constructions in general, and especially when grouped together, facilitate the flow of information and organize material in order to allow the reader to better comprehend the ideas being expressed. As a result of the concentration of constructions, this section is emphasized and is prominent.

The final component in the ideational metafunction is polarity. The first negative particle occurs in the rhetorical question of 2:19 ἢ οὐχὶ καὶ ὑμεῖς. This however, is

⁴⁸⁰ For a more detailed understanding of how the articular infinitive developed, is formed and its function within a narrative, see Burk, *Articular Infinitives*; Robertson, *A Grammar of the Greek New Testament*, 1062-68; Wallace, *Greek Grammar*, 610-11.

⁴⁸¹ For a detailed evaluation of the catenative construction see Porter, *Verbal Aspect*, 487-92; Porter, *Idioms*, 197-98. Although this construction is said to be an alternative for the use of the future (see Robertson, *A Grammar of the Greek New Testament*, 978-79; Turner, *Syntax*, 89) it is important to note that while the future is aspectually vague, the catenative construction is attitudinally specified with a volitional meaning that suggests an anticipated action.

localized, particularly with the immediate response in 2:20, ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά, and does not govern the discourse.

The next use of polarity is in 3:1, when Paul expresses that they could no longer (μηκέτι) wait.⁴⁸² This is repeated in 3:5, although in this case Paul is talking about himself. These two negative adverbs and their associated texts provide background information to the text, which helps provide an explanation for Paul's actions. Unlike the previous sections, these negatives are not paired with a corresponding adversative conjunction, but rather stand alone in their influence on the text.

2. Tenor

Verse 17 begins with the emphatic use of the first person plural pronoun ἡμεῖς, which provides sharp contrast with the end of the previous passage, which was characterized by the use of the third person, particularly in vv. 14-16.⁴⁸³ This grouping of the first person plural has the highest concentration between 2:17 and 3:10.⁴⁸⁴ This grouping, however, is not the only use of the first person in this section. As mentioned above, this passage is particularly notable for its interchange between the first person plural and the first person singular. Within these 14 verses, there are two sections in which Paul interjects himself into the letter and speaks in the first person. The first instance is in 2:18 where Paul not only identifies himself as the speaker, but also prefaces this with the use of the first person singular pronoun ἐγώ. Not only is this disjunctive, namely the introduction of a unique

⁴⁸² For a discussion on the use of μηκέτι vs οὐκέτι and the corresponding difference in mood in this section, see Frame, *Thessalonians*, 125.

⁴⁸³ Westfall, *Discourse Analysis*, 71.

⁴⁸⁴ Porter, *Verbal Aspect*, 100.

participant reference that has not been present in the text so far,⁴⁸⁵ but it is also emphatic through the unnecessary reduplication of pronouns.⁴⁸⁶ The second instance of Paul interjecting, 3:5, is also prefaced by the use of ἐγώ, although this time in the form of καὶ ἐγώ. Here Paul suggests that it was he who sent Timothy to find out about the Thessalonians, whereas, in vv. 1-2, it was a group decision.⁴⁸⁷ This contradiction might provide some insight into the discussion regarding Paul's companionship in 3:1 and whether he was truly alone.⁴⁸⁸ As a result of this, a number of commentators have suggested that the use of the plural in 3:1 might not be genuine.⁴⁸⁹ Although I am not so willing to disregard the plural reference in 3:1, particularly in light of Paul's willingness to use the first person singular to distinguish himself, the use of the first person singular appears to lend credence to this position. An alternate understanding, however, might be to see Paul as the primary decision maker of a group of people so that, although the group did decide, it was really Paul's resolve that forced the choice.

Another prominent participant in this section, particularly between 3:1-6, is Timothy. As mentioned above, Timothy was explicitly referenced in 3:2 and paired with prominent social deictic markers to shape the reader's outlook towards him.⁴⁹⁰

⁴⁸⁵ This is not to say that Paul was not present as a participant in the text up until this point, but rather to state that Paul, as an individual and differentiated from his co-senders, forms a new participant reference.

⁴⁸⁶ Westfall, *Discourse Analysis*, 71.

⁴⁸⁷ Best (*Thessalonians*, 137) resolves this issue by positing that Paul in this case sent a second messenger, not Timothy, to the Thessalonians to determine their welfare. This, however, is unconvincing especially in light of the following verses in which Paul states that it was Timothy's message that he just received, not another messenger's. Frame, *Thessalonians*, 126.

⁴⁸⁸ Contra Moule, *An Idiom Book of New Testament Greek*, 119; Morris *Thessalonians*, 99. There is no reason to believe that μόνος as a term, which is typically glossed as "one" or "alone," could not be used as a plural and include more than one person, even though this is a unique occurrence in Paul's letters. Bruce, *Thessalonians*, 60.

⁴⁸⁹ For example see Wanamaker, *Thessalonians*, 126-27; Malherbe, *Thessalonians*, 189.

⁴⁹⁰ Malherbe, *Thessalonians*, 198-99

In these verses Timothy is referenced in the third person singular, as if he were removed from the participant reference chain of “we” that is being used in this passage. It is not until v. 6 that Timothy becomes the subject of a verb. In v. 6 Timothy’s return and report are formed using the so-called genitive absolute, ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ’ ὑμῶν καὶ εὐαγγελισσαμένου ἡμῖν. In a recent study of this construction, Fuller has shed new light on this problematic identification.⁴⁹¹ This “genitive construction” follows the traditional rules that define the genitive absolute, namely that its subject is grammatically discrete from the continuing narrative. What is notable about this construction is that it supplies a strong example of how the genitive construction provides background information, namely Timothy’s return and report, to the remainder of Paul’s discussion.⁴⁹²

Regarding the social deictic markers in this passage, there are a few instances that are notable. First, 2:17 begins with the nominative of address, ἀδελφοί, which is used to indicate the relative social-hierarchical level of language between Paul and the letter recipients.⁴⁹³ This is also reinforced in 3:7. The other remarkable use of social markers is the discussion of Timothy in 3:2, where Paul identifies him as a brother and fellow worker in the spread of the gospel,⁴⁹⁴ τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.⁴⁹⁵ This use of social deictic

⁴⁹¹ Fuller, “The ‘Genitive Absolute’,” 142-67.

⁴⁹² For other examples of this see Fuller, “The ‘Genitive Absolute’,” 152-60.

⁴⁹³ Porter and O’Donnell, *Discourse Analysis*, 34.

⁴⁹⁴ This is in addition to being labelled an apostle, although not explicitly, in 2:7. Frame, *Thessalonians*, 126.

⁴⁹⁵ There are some issues regarding the textual composition of this phrase. For a discussion see Metzger, *A Textual Commentary on the Greek New Testament*, 563.

markers introduces Timothy, imbues him with particular authority and provides distinguishing characteristics when placing him in the social hierarchy.⁴⁹⁶

The other mainline participant reference in this passage is the Thessalonians. Although a majority of the references to the Thessalonians are not in the nominative case, they still form one of the major participant backbones to this narrative.⁴⁹⁷ They are consistently referenced throughout the text, particularly their wellbeing and faith, which is the focus of Paul's concern.

When evaluating the participants of 2:17-3:10, this section is distinguished from 3:11-13 by the lack of the use of the third person, although Satan is referenced a few times in this passage, he does not dominate the narrative, and the specific characters that are prominent that are not referenced in 3:11-13. Conversely, there is a dynamic return to the third person in vv. 11-13; however, this time it is in reference to God.

3. Mode

One notable component of the textual metafunction would be the variety of deictic markers throughout this section. This section commences with a direct temporal reference, πρὸς καιρὸν ὥρας,⁴⁹⁸ which Paul utilizes to frame the remaining discourse and to set it in the time directly after Paul's forced exile from

⁴⁹⁶ Malherbe discusses Paul's relationship to Timothy in terms of the kinship language utilized in this section. Malherbe, *Thessalonians*, 198-99.

⁴⁹⁷ Of particular note is the number of personal pronouns used in v. 6 to indicate the relationship between Paul and the Thessalonians. This gives a good indication of the importance of the Thessalonians as a prominent participant in this narrative. Malherbe, *Thessalonians*, 200.

⁴⁹⁸ Best suggests that the δέ in 2:17 be taken as a temporal reference indicating "now," hinting at a possible contrast between this verse and v. 14. Best, *Thessalonians*, 124. I would disagree with this temporal assignment, in light of the temporal reference later in the verse, and rather would see this as a disjunctive marker distinguishing v. 17 from the previous section.

Thessalonica.⁴⁹⁹ Furthermore, this shapes the temporal understanding of the discourse as having happened in the past, which, correspondingly, results in a past understanding of the text.⁵⁰⁰ This temporal reference is predominant until 3:1 and the use of *μηκέτι*, which Paul uses to state that so much time had elapsed that they could no longer bear not knowing about the Thessalonian congregation. This is followed by *ὅτε* in 3:4, which shifts the temporal reference of the letter back to the time when Paul and the others were in Thessalonica preaching. This reference, however, was not lengthily developed because, at the commencement of v. 5, Paul returns to the adverb *μηκέτι* in order to continue his previous discussion.⁵⁰¹ The discussion concludes at the end of v. 5 and a new temporal reference, namely the current time,⁵⁰² is initiated by Paul through the use of the emphatic temporal deictic marker *ἄρτι* 3:6.⁵⁰³ Another temporal marker, *πάντοτε*, occurs in this verse; however, it is governed by the *ἄρτι* at the beginning of this verse. This temporal reference is further emphasized by the use of *νῦν* in 3:8. The final temporal marker in this passage is the use of *νυκτὸς καὶ ἡμέρας* in v. 10. Although these are not the typical deictic markers for time, such as the use of adverbs, they do provide a temporal framework for Paul's discussion of his prayer for the Thessalonians.⁵⁰⁴ Overall, it is apparent that Paul utilizes temporal deictic markers at particular times

⁴⁹⁹ Wanamaker understands this phrase as indicating that Paul and the Thessalonians were only separated for a short time because Paul had sent Timothy, who had returned at this point, and so their contact and relationship was renewed. Wanamaker, *Thessalonians*, 120. Although it is possible to interpret this phrase as expressing this idea, I would suggest that its primary function in the text is to ground the temporal reference of the conversation to follow.

⁵⁰⁰ This is contrary to the past-time interpretation of the text based solely on the aorist verb-form.

⁵⁰¹ It is this temporal marker, not the use of the aorist (Malherbe, *Thessalonians*, 195), that indicates the appropriate time reference.

⁵⁰² Wanamaker, *Thessalonians*, 133; Bruce, *Thessalonians*, 66.

⁵⁰³ Westfall, *Discourse Analysis*, 67.

⁵⁰⁴ Decker, *Temporal Deixis*, 86. See semantic domain 67.177.

throughout this narrative in order to provide important time references to the readers, not only for facilitating their understanding of the verbal tense, but also for structuring the flow of the letter.

In addition to temporal markers, there is a strong use of locative deictic indicators in the passage. This section begins with Paul locating himself and his co-senders as distant from the Thessalonians and physically removed from them, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καρπὸν ὥρας, προσώπῳ οὐ καρδίᾳ. This is further reinforced in v. 18 by Paul expressing that he wished he could come to them, but was hindered. Paul returns to this location, after a brief digression, and identifies in 3:1 the place of his exile as Athens in 3:1. The scene then shifts in 3:2 to the Thessalonians when Paul states that Timothy was sent to them to encourage them and build them up. The discourse remains there for the next few verses and its location is reemphasized when Paul reminds them about his time when he was physically with them. The scene returns to Paul's location in 3:6 when Timothy arrives back from his journey to inform Paul about the wellbeing of the Thessalonian church. The location remains here for the remainder of the passage.

It is interesting to note, however, the close connections between the temporal references and the locational references in this passage. The scene begins in a previous time with Paul in a removed location, shifts in 3:1-2 to a nearer time and the Thessalonian location, and then forwards to the current time and Paul's location in v. 6. Although not all shifts are tightly coordinated, it is the pairing of these deictic markers in this section that facilitates the flow and development of the narrative.

In addition to the strong use of deictic markers, there are a number of conjunctions in this passage that facilitate the understanding, division and flow of the narrative. First there is the conjunction $\delta\acute{\epsilon}$, which initiates this section. Although not marked as a conjunction, it does provide a sense of discontinuity from the previous section, and, when paired with other discourse features, further supports the understanding of a minor break in the discourse between vv. 16 and 17.⁵⁰⁵ The next conjunction of note, besides the subordinating causal conjunction $\delta\iota\acute{o}\tau\iota$, is the $\mu\acute{\epsilon}\nu$ in 2:18. Typically a $\mu\acute{\epsilon}\nu$ is paired with a $\delta\acute{\epsilon}$ to create an oppositional construction.⁵⁰⁶ However, in this verse Paul uses the $\mu\acute{\epsilon}\nu$ to distinguish himself from his co-senders, but does not complete the contrastive construction through the use of $\delta\acute{\epsilon}$.⁵⁰⁷ In this case, the contrast would be false, in that all three of the co-senders expressed their desire to return to see the Thessalonians.⁵⁰⁸

Verse 19 begins a small digression with the use of $\gamma\acute{\alpha}\rho$, which connects this complex with the surrounding discourse. This is followed by a string of three uses of the coordinating conjunction η .⁵⁰⁹ This not only provides emphasis, but also creates strong internal cohesion in this verse.

In 3:1, Paul begins with the somewhat marked inferential conjunction $\delta\iota\acute{o}$, which not only creates disjunction between 3:1 and 2:20, but, more importantly, creates an

⁵⁰⁵ Westfall, *Discourse Analysis*, 66; Reed, *Discourse Analysis*, 92.

⁵⁰⁶ Porter, *Idioms*, 212; Wallace, *Greek Grammar*, 672. Reed (*Discourse Analysis*, 91) defines this construction as a “replacive variation” under the category of extension conjunctions. Although $\mu\acute{\epsilon}\nu$ is primarily associated with $\delta\acute{\epsilon}$ it is not restricted to this conjunction. See Robertson, *A Grammar of the Greek New Testament*, 1150-53.

⁵⁰⁷ Best, *Thessalonians*, 126; Malherbe, *Thessalonians*, 183.

⁵⁰⁸ Bruce, *Thessalonians*, 55.

⁵⁰⁹ Best, *Thessalonians*, 127; Malherbe, *Thessalonians*, 184. Although the use of η could also be used disjunctively, it is clear in this passage that Paul is pairing items that are of a similar value to him. For a discussion on η see BDF § 446; Porter, *Idioms*, 210.

understanding of the upcoming argument in light of the previous discussion.⁵¹⁰ Throughout the remainder of this passage there is a predominance of *καί*, creating a relatively unmarked cohesion. There is, however, another occurrence of *καθώς* with *οἴδατε* in 3:4, although in a slightly different configuration from the previous occurrences in 1:5; 2:2; and 2:5.⁵¹¹

Furthermore, there are two more additional uses of *διὰ τοῦτο* in this passage, one in 3:5 and another in 3:7. As mentioned above, this phrase can be used to create cohesion within a text, as well as delineate inferential relationships. In 3:5 there is some disagreement on whether *διὰ τοῦτο* points forward or backward in the text. Bruce suggests that it points forward to the following clause and Paul's decision,⁵¹² whereas Wanamaker posits that *διὰ τοῦτο* refers back to the immediately preceding verses.⁵¹³ I agree with Wanamaker that the *διὰ τοῦτο* refers back to Paul's discussion of suffering and that this resulted in Paul no longer being able to not know about the fate of the Thessalonians.

Overall, the role of locational and temporal deictic markers is the key textual feature in this section. The intertwining of these two features, along with the use of conjunctions, creates strong cohesion and facilitates the ideational development. These features further differentiate this section from the surrounding co-text and distinguish it as a separate section.

⁵¹⁰ Westfall, *Discourse Analysis*, 66. Malherbe and Rigaux interpret this *διό* in terms of its summative function. Malherbe, *Thessalonians*, 189; Rigaux, *Thessaloniens*, 466.

⁵¹¹ For more discussion on this pairing see the above commentary. Malherbe, *Thessalonians*, 193.

⁵¹² Bruce, *Thessalonians*, 63.

⁵¹³ Wanamaker, *Thessalonians*, 131.

4. Implications

Throughout this passage there have been a few instances of localized prominence within the larger discourse unit. For example, in vv. 2b-4 there is some highlighting in the use of verbal aspect with three imperfectives and two statives. Likewise, in vv. 4b-7, there was a cluster of highlighted voice forms with three ergatives and one passive. When evaluating the participant references there were a number of emphatic pronouns used to introduce new participants to the narrative. Furthermore, Paul made use of a number of constructions, one genitive absolute, three articular infinitives and three catenative constructions, to communicate to the Thessalonians. This concentration, namely the number of occurrences of a semantic domain per number of words in a section, is notable in that it has not been equaled so far in the letter. In the mode metafunction, there is the clustering of semantic domain 25 in 2:17-20 and semantic domain 67 in 3:1-10. In addition to this, there is the prominent placement of the complement in the theme position in v. 9.

Although there are a number of highlighted features in this passage, there is no section that is highlighted in multiple areas that would cause it to become prominent. The fact that these prominent features are spread throughout the text and not clumped together results in this passage being not highlighted. In order to create major prominence in a passage there needs to be a sustained use of more than one prominent or highlighted feature, not small pockets here and there throughout the text. As a result, this text is not prominent, even though there are a few uses of highlighted forms.

iv. Closing Prayer (1 Thess 3.11-13)

Although most commentators place a break in the text at this point, there is still some confusion over the identity, nature and function of these verses.⁵¹⁴ Among those scholars who take a rhetorical approach to the text, this passage is variously labeled. Hughes suggests that 3:11-13 is a *partitio*, in which a speaker outlines the point that he intends to make throughout his speech.⁵¹⁵ Jewett proposes that 3:11-13 is a “*transitus* in benediction style,” which serves not only to introduce the themes in the upcoming section, but to summarize the topics in the first half of the letter.⁵¹⁶ Similarly, Wanamaker also suggests that this section is a *transitus* summarizing the *narratio* and foreshadowing the themes of the coming section, although for this section Wanamaker describes 3:11-13 in terms of the wish-prayer.⁵¹⁷

The understanding of 3:11-13 as a wish-prayer was developed by Wiles, who sees strong ties between this formulation and the development of the intercessory prayer form in the Old Testament, where liturgical prayers, when later finalized and written down, developed into wish prayers.⁵¹⁸ Citing the idea that any direct address to God was prohibited in the ancient letter,⁵¹⁹ Wiles states that the wish-

⁵¹⁴ Boers (“The Form Critical Study of Paul’s Letters,” 150) and Funk (“The Apostolic *Parousia*,” 249-68) do not place a break in the text between 3:10 and 3:11, but rather see 2:17-3:13 as a unified apostolic *parousia*. Although I agree in seeing these verses as related, there is a significant shift in the nature and construction of the text that suggests that 3:11-13 be understood as a distinct unit. For a list of other terms used to identify this chapter see Jewett, “The Form and Function of the Homiletic Benediction,” 18-34.

⁵¹⁵ Hughes, “The Rhetoric of 1 Thessalonians,” 103. Consequently, Hughes sees this passage as looking forward to the parenetic section that follows. In the next paragraph Hughes states that 3:11 acts as a transition from the *narratio*, while 3:12-13 acts as the second petition.

⁵¹⁶ Jewett, *The Thessalonian Correspondence*, 74, 77.

⁵¹⁷ Wanamaker, *Thessalonians*, 140-41.

⁵¹⁸ Wiles, *Significance of the Intercessory Prayer Passages*, 22-107.

⁵¹⁹ Schubert, *Form and Function*, 37.

prayer needed to be obliquely introduced, placing God in the third person.⁵²⁰ Furthermore, this form is important, not only because it performs a summative function in Paul's letters, but also because it provides a glimpse into the prayer life of Paul and possibly that of the Jews in the first century AD.⁵²¹ Expanding on this, Lambrecht has labelled 3:11-13 as an "eschatological wish-prayer," although he fails to fully explain why there should be the additional qualifier "eschatological."⁵²² Lambrecht most likely added this due to the eschatological content of the wish-prayer, seeing that there is no significant variation between the wish-prayer in 1 Thess than in other letters; however, this is being far too specific when evaluating the structure of the letter.

Another proposal, initiated by Jewett well before his work on rhetoric, attempts to understand 1 Thess 3:11-13 as a homiletic benediction.⁵²³ Although I disagree with his division of 3:11-13 into two distinct benedictions (3:11 and 3:12-13), I support his identification of the particular features of the benediction and his understanding that the benediction is typically located at the conclusion of a major letter division.⁵²⁴ First, Jewett notes that God or Jesus is always the main participant in the benediction. Furthermore, God stands at the beginning of the clause in a stylized form αὐτὸς δὲ ὁ θεὸς or ὁ δὲ κύριος.⁵²⁵ This introduction is followed by a verb in the optative mood and an object, which is either the second

⁵²⁰ Wiles, *Significance of the Intercessory Prayer Passages*, 7.

⁵²¹ Wiles, *Significance of the Intercessory Prayer Passages*, 9; Wanamaker, *Thessalonians*, 140.

⁵²² Lambrecht, "Thanksgivings in 1 Thessalonians 1-3," 157.

⁵²³ Jewett, "The Form and Function of the Homiletic Benediction," 18-34.

⁵²⁴ Jewett, "The Form and Function of the Homiletic Benediction," 20-25.

⁵²⁵ Jewett, "The Form and Function of the Homiletic Benediction," 21. Jewett cites a number of examples of this throughout the New Testament. 1 Thess 3:11, 12-13; 5:23; 2 Thess 2:16-17; 3:5, 16; Rom 15:5-6, 13; Heb 13:20-21; and Barn 21:5.

person plural pronoun or another anthropological term.⁵²⁶ These features and their importance for this study will be further discussed in the appropriate metafunctional sections.

Before that, however, there is one issue of integrity to briefly evaluate. As part of the discussion regarding the authorship and editing of 1 Thessalonians, Binder has suggested that Silvanus had a relatively free hand when editing this letter. Consequently, Binder posits that after Paul had dictated 3:11-12 Silvanus added the apocalyptic note in v. 13.⁵²⁷ This position has yet to be embraced by scholarship and lacks the appropriate support to make such a claim. Consequently, it is fair to assume the literary integrity of 3:11-13 for the remainder of this section.

1. Field

Within these three short verses there are not many finite verbs; however, all of the aspectual forms for these verbs are the unmarked perfective. This does not create a disjunction from the previous verses, in which there was a prevalence of the perfective aspect, but rather continues the pattern previously established in the letter body. Further, the use of the aorist form in the benediction, once again, does not provide the temporal reference or understanding of this passage, as it would conflict with the use of the optative mood and the expectative understanding that it encompasses.

Textually, there are not many clusters and chains in this passage, probably due to its limited length. However, despite this, there is a notable use of semantic domains 12 and 93. In this section, terms that fall under semantic domains 93 and 12 both

⁵²⁶ Jewett, "The Form and Function of the Homiletic Benediction," 21-22.

⁵²⁷ Binder, "Paulus und die Thessalonicherbriefe," 91.

refer to God, although to the different individual persons (God the father and Jesus). The two references to Jesus comprise the use of semantic domain 93 (names of persons and places), while there are six instances of domain 12 (θεός x2, πατήρ x2 and κύριος x2).⁵²⁸ This cluster, which far outnumbers any other domain in this section, creates tight internal cohesion and provides localized emphasis on domain 12 (supernatural beings and powers). This notable grouping provides a clear indication regarding the content of this section. In these verses, Paul is blessing the Thessalonian congregation and praying that God will strengthen them, increase their love, and provide a way for him to visit. God, then, is the focus of these verses and is the origin of the gifts and blessings to Paul and the Thessalonians.

Another one of the characterizing features of this section is the abundant use of the optative (κατευθύναί, πλεονάσαι and περισσεύσαι) in comparison to the rest of the letter, which only has two other occurrences (5:23). In fact, all three of the finite verbs in this section utilize the optative mood, which is rarest verb-form in the New Testament and in Paul's letters.⁵²⁹ Due to its rarity, the optative mood is the most marked attitudinal form, and the use of the optative is marked in comparison to the other mood-forms so far in 1 Thessalonians, in which all but two have been in the indicative.⁵³⁰ This shift in mood provides insight into Paul's perspective of the content of this section. The use of the optative mood, rather than the indicative mood, is notable in that the optative grammaticalizes the semantic of projection, but

⁵²⁸ Louw and Nida classify πατήρ and κύριος as members of semantic domain 12 in that they are titles of positions of power, but also due to their use as a title for God and Jesus. In this case, it is clear that πατήρ and κύριος are referring to God and Jesus respectively due to the copulative use of καί in v. 11.

⁵²⁹ Harman, "The Optative Mode in Hellenistic Greek," 7-11.

⁵³⁰ Porter and O'Donnell, "The Greek Verbal Network Viewed From a Probabilistic Standpoint," 33. For a discussion regarding the relationship between the optative mood and the aorist aspect see Porter, *Verbal Aspect*, 181, 323-24.

with an element of contingency.⁵³¹ As a result, the certainty of these statements is lessened. This, however, is not unexpected in light of the understanding that this is a prayer/blessing.

The final component of the ideational metafunction, polarity, is not utilized in this section. This does not minimize the content of this section, however, but states that Paul did not utilize this tool to convey his message in these verses. Rather, Paul made use of verbal aspect, domains 12 and 93 and specifically mood to indicate the ideational content of this section.

2. Tenor

Unlike most of the letter, the third person, namely God and Jesus, is the agent of the action. In fact, this is the only section in the entire letter where God plays the prominent participant role and is emphasized as the lead actor. Furthermore, the role that God plays in this section, specifically the provider of strength and love, provides continuing insight into his character. In addition to this, the focus on God as a provider re-emphasizes his role as the dominant character in the narrative.

Even more important than this is the abundant use of person pronouns in this section. Within vv. 11-13 there are 12 occurrences of personal pronouns, with two being in the third person, four in the second person and six in the first person.⁵³² In addition to the explicit references to God, which number nine in these three verses, there is a phenomenal concentration of personal references. In fact, if one does not count conjunctions or articles, the first seven words in v. 11 are participant

⁵³¹ Porter, *Idioms*, 59-60.

⁵³² This does not include the use of the reflexive pronoun ἀλλήλους in v. 12.

references. All this indicates that the role of the participant in the section is quite cohesive and that it is also highly emphatic.⁵³³

This introduction of explicit subjects centers the reader's attention on God. Furthermore, the high number of references creates a web of connections that further the understanding of the interpersonal relationships in 1 Thessalonians. First, the multiple uses of ἡμῶν repeatedly place Paul and the Thessalonians on equal footing. Second, Paul is distinguished from the Thessalonians by the use of the second person, which is contrasted by the use of the first person in v. 12. Finally, God acts as the connector between these groups and occupies the dominant social position.

The causality of this section is similar to that of the previous sections, in that Paul only makes use of the active voice in his finite verbs. As mentioned above, it was not customary or socially acceptable to directly address God within the epistolary tradition. Consequently, the use of the active voice is not problematic in that God is not being directly addressed, but referenced in the third person. At the same time, God still remains the prominent participatory figure as opposed to the Thessalonians, which would have required the use of the passive voice.

3. Mode

At the beginning of this section there is the conjunction δέ, which typically facilitates a shift in Paul's letters.⁵³⁴ However, in his study on benedictions, Jewett has revealed that there is a pattern of using the conjunction δέ at the beginning of

⁵³³ Westfall, *Discourse Analysis*, 71.

⁵³⁴ Westfall, *Discourse Analysis*, 66. Denniston disagrees and states that "except in the apodotic use, *de* is always a connective." Denniston, *The Greek Particles*, 162.

the benediction and that it is used connectively.⁵³⁵ Jewett further suggests that this use of *δέ* and not *καί* argues for the development of the benediction form in Hellenistic rather than Hebraic circles.⁵³⁶ This perception and use of *δέ* helps provide boundaries to the commencement of the benediction, as well as facilitates the evaluation of other passages that might claim this structure.

In this benediction, there are only a few deictic markers, which are primarily locative. Twice Paul makes mention of himself in reference to the Thessalonians. The first is the request that God would direct his way to them and the second is regarding the orientation of Paul's love towards the Thessalonian church. The temporal adverb used in v. 13, *ἐμπροσθεν*, is in reference to God's throne and the prayer that God would establish the Thessalonians' hearts to be blameless before him. Overall, the use of the locative deictic markers subtly moves the focus of the narrative to different locations, first to the Thessalonians and finally before God.

Furthermore, as mentioned above, the concentration of the third person, namely God and Jesus, is particular to this section of 1 Thessalonians. This concentration is a key contributor to the development of internal cohesion and separates these verses from the preceding text.

In the evaluation of clause structure and thematization, this section is relatively unremarkable in that there is fairly straightforward clause construction (SPCA, CSP and PAAAA[A]).⁵³⁷ Of these three clause complexes, the most notable is CSP and the fronting on the complement, which is highly marked. Although it does not

⁵³⁵ Jewett, "The Form and Function of the Homiletic Benediction," 21-23.

⁵³⁶ Jewett, "The Form and Function of the Homiletic Benediction," 23.

⁵³⁷ There is a textual issue regarding the possible inclusion of *ἀμήν* at the conclusion of the benediction.

highlight the entire passage, it does center the reader's attention on ὑμεῖς, and provides local highlighting to this participant. This is particularly emphatic in that ὑμεῖς concluded the previous clause complex. This doubling of ὑμεῖς is uncommon and, consequently, is highly prominent.

4. Implications

In evaluating the letter body it is clear that it is diverse and functions in a number of important ways within the letter as a whole. Not only does it bring the reader alongside the writer, but also, in the case of Paul, prepares the Thessalonians for a discussion of Christian behavior in light of their relationship with him and the other co-senders, but also in light of the eschatological climax and Paul's continuing desire for a visit and the sending of emissaries.

Furthermore, it is apparent that one of the major goals for Paul in the letter body was to strengthen the bond between himself and the readers.⁵³⁸ There are a number of instances in which Paul delineates the social hierarchy between himself, the Thessalonians and God through the use of distinguishing features such as social deictic markers and participant references. At the same time, Paul further defines his relationship to the Thessalonians. In 2:1-12 Paul characterizes himself as a mother and a father; however, in other verses Paul relates to the Thessalonians as equals or brothers.

Although this interpersonal understanding of Paul and the Thessalonians that is developed in the letter body is important, I would disagree, with the firmness of Malherbe's statement that "this section (1:3-3:10) has *no other purpose* than to

⁵³⁸ Rigaux, *Thessaloniens*, 61-62.

strengthen the bond between himself and the Thessalonians, and so to prepare for the advice he will give in chaps. 4 and 5.”⁵³⁹ I agree that this section delineates personal examples which he wishes the Thessalonians to emulate; however, there is a clear sense of exposition and encouragement in this section that could stand apart from chs. 4 and 5. Consequently, I would suggest that this section not only strengthens the bond between Paul and the Thessalonians, but it also exhorts them to continue in their faith despite persecution and to look to imitate Paul and the others as examples of believers who are continuing to stand firm in the face of difficulty.

The ideational content of the letter body is primarily expressed through exposition, although there is a shift to narrative in ch. 3. Throughout these sections, Paul presents himself and his ministry as examples that are to be imitated by the Thessalonians and other Christians. Of particular interest to Paul is the relationship between himself, the Thessalonians and God, however, this is not at the expense of the exposition of Christian living.

Textually, the letter body divides into a number of subsections, although these sections are not completely isolated, but remain connected through different textual components. Some of the dominant means by which Paul creates cohesion in the text is through the use of conjunctions, deictic markers, participants and semantic chains. Through these features Paul creates structure and divisions to communicate to the Thessalonians and to distinguish different sections of the text.

⁵³⁹ Malherbe, *Thessalonians*, 80. Emphasis mine.

d. Parenesis (4.1-5.22)

In the Pauline letters, there appears to be a pattern of exposition in the letter body followed by parenesis. After the development of arguments and teaching, Paul proceeds to develop a parenesis section in which he implores his readers to apply this teaching and put it into action. Through this structure, Paul is employing a rhetorical strategy to move his audience to action and to reinforce his teaching through the adoption of corresponding behaviour.⁵⁴⁰

It is important to understand that the parenesis section of the letter is not designed or intended to primarily provide a systematic theological perspective on Christianity, which is the function of the letter body. Rather, the function of the parenesis is to provide specific behavioural suggestions that are tailored to the situational and cultural context of Paul and the church community to which the letter is addressed and are based on the theological delineation outlined in the letter body.⁵⁴¹ Consequently, the parenetic section of Paul's letters should not be the primary source for developing a theological perspective on a particular issue, but rather should attempt to provide a Christian approach to a variety of cultural situations.⁵⁴²

As mentioned in the epistolary theory chapter, the acknowledgement of the parenesis as a distinct epistolary unit is contended. Practically all of the scholars who adhere to the three- or four-part letter division do not identify a parenetic

⁵⁴⁰ For a good discussion regarding the nature of the parenetic section of the letter and its relationship to Hellenistic moral philosophers, see Pitts, "Hellenistic Moral Philosophy and the Greek Epistolary Tradition."

⁵⁴¹ Doty, *Letters in Primitive Christianity*, 37-38; *Contra* Koester, "I Thessalonians – Experiment in Christian Writing," 38-40.

⁵⁴² Best, *Thessalonians*, 180. For a more thorough discussion see chapter two of Porter and Adams, *Paul the Letter Writer*.

section in the formal division of the letter.⁵⁴³ Similarly, those scholars who view the letter in terms of rhetorical categories also do not discuss a formal parenesis in the letter. Consequently, there are a number of terms and labels that have been assigned to this letter section, both in 1 Thessalonians and in the other Pauline letters. The most common rhetorical identification for 4:1-5:22 would be *probatio*, which is designed to gain the favourable disposal of the audience and to sum up the nature and the content of the letter as whole.⁵⁴⁴ Boers, following Bjerkelund, classifies this division as the “exhortation section,” whereas Klauck identifies 4:1 as the beginning of the body middle II.⁵⁴⁵ Although there is disagreement over the best terminology for this section, it is generally accepted that 1 Thess 4:1-5:22 is parenetic in nature. This understanding is important because it acknowledges that it is a distinct unit in 1 Thessalonians and facilitates a particular approach to this passage.

Having discussed the labeling of this section as a parenesis, it is time to turn our attention to the formal features of the text that suggest that this is a new section. 1 Thess 4:1 is full of structural features that make it clear that there is a disjunctive break from the prior text. First is the use of λοιπόν, which is a clear textual division marker.⁵⁴⁶ Thrall states that there is “clear evidence in the New Testament ... that

⁵⁴³ Three-part letter form: White, *Light From Ancient Letters*, 198-211; Stirewalt, *Paul, The Letter Writer*, 33; Klauck, *Die antike Briefliteratur und das Neue Testament*, 29-55. Four-part letter form Murphy-O'Connor, *Paul the Letter-Writer*, iv, 42-115; Weima, *Neglected Endings*, 11; O'Brien, “Letters, Letter Forms,” 550-53. Often, however, these scholars will state that part of the letter is parenetic in nature, but that it is not a formal epistolary division.

⁵⁴⁴ Hughes, “The Rhetoric of Letters,” 229-31; Cicero, *De In.* 1.98; Aristotle, *Rhet.* 3.19.1-4. Witherington (*Thessalonians*, 106-107) and Dormeyer (“The Hellenistic Letter Formula,” 72) disagree with this interpretation and sees 4:1-5:15 as the *exhortatio*.

⁵⁴⁵ Boers, “The Form Critical Study of Paul’s Letters,” 154; Bjerkelund, *Parakalô*, 134; Klauck, *Ancient Letters*, 368.

⁵⁴⁶ See also Phil 3:1; 4:8; 2 Cor 13:11; BGU IV 1079.6.

in post-classical Greek λοιπόν could be used simply as a transitional particle, to introduce either a logical conclusion or a fresh point in the progress of thought.”⁵⁴⁷ In this case, λοιπόν supports the indication of a change in the letter section by introducing and supporting the other disjunctive features in 4:1.⁵⁴⁸

This break is further reinforced through the use of the summative conjunction οὖν and the address ἀδελφοί.⁵⁴⁹ As mentioned before, the role of the address plays an important role within the letter of 1 Thess, particularly at key transition points within the narrative.⁵⁵⁰ In this verse, Paul continues this trend and utilizes this address to reform the social relationship between Paul and the reader, but also to create disjunction from the previous section.

This is followed by a double beseeching formula (ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ).⁵⁵¹ This is uncommon within the Pauline letter, although there are two instances within 1 Thessalonians. This form signals to the readers that Paul really wants their attention. Bjerkelund states that there are three different types of παρακαλέω sentences: (1) those that use this verb and are typical constructions, (2) those that do not use the verb, but still follow the typical

⁵⁴⁷ Thrall, *Greek Particles*, 28. See also, BDF § 451.6; Moule, *An Idiom Book of New Testament Greek*, 161-62.

⁵⁴⁸ Bjerkelund, *Parakalô*, 125-36. Johanson (*To All the Brethren*, 112) understands this λοιπόν to be inferential.

⁵⁴⁹ Verhoef, “1 Thessalonians 4:1-8,” 348; Westfall, *Discourse Analysis*, 66; Schnelle, “Die Ethik des 1 Thessalonicherbriefes,” 302. *Contra* Bruce, *Thessalonians*, 77.

⁵⁵⁰ Westfall, *Discourse Analysis*, 58; Westfall, “Chunking in Discourse Applied to 1 John”; Porter and O'Donnell, *Discourse Analysis*, 34; Aasgaard, ‘*My Beloved Brothers and Sisters!*’, 263-64.

⁵⁵¹ Reed, *Discourse Analysis*, 112.

construction, and (3) those that do not follow the typical construction, but can be analysed in that manner.⁵⁵²

In light of all these features, the use of λοιπόν, the conjunction οὖν, the address ἀδελφοί and the double beseeching formula, it is clear that Paul was creating a break in the text. Consequently, it is fair to posit that 1 Thess 4:1 would commence a new letter section, namely the parenesis.⁵⁵³

One of the most structured understandings of 1 Thess 4-5 is developed by Lambrecht, who suggests that these two chapters should be understood as a three leveled section in which Paul moves back and forth between parenesis and the final destiny of Christians.⁵⁵⁴

- 4:1-2: introductory parenesis
 - a 4:3-12: parenesis
 - b 4:13-18: final destiny of Christians
 - a 5:1-8: parenesis
 - b 5:9-11: final destiny of Christians
 - a 5:12-22: parenesis
- 5:23-24: eschatological wish-prayer

There are, however, a number of issues with this construction. First and foremost, are the criteria that Lambrecht utilizes to create these parallels. Throughout his article, Lambrecht consistently attempts to identify parallels between various passages in 1 Thess 4-5. Sometimes he utilizes lexical duplication and parallels, as

⁵⁵² Bjerkelund, *Parakalō*, 13-15. Although this is a feature that is sometimes used to introduce the parenesis, Bjerkelund is clear that this is not limited to the parenetic section, nor is it a technical term for parenesis.

⁵⁵³ Westfall, *Discourse Analysis*, 73-74. Johanson (*To All the Brethren*, 112) states that this verse “seems to mark a major text-sequential transition to the text-sequence containing the main message of the letter.”

⁵⁵⁴ Lambrecht, “A Structural Analysis of 1 Thessalonians 4-5,” 172.

in his connections between 4:13-18 and 5:9-11,⁵⁵⁵ while at other times he states that the parenetic character of the verses is the same.⁵⁵⁶

Second, there are some issues regarding his section divisions, most notably, the placement of 5:9 at the beginning of a section.⁵⁵⁷ Lambrecht states that there is a shift in vocabulary between vv. 8 and 9, and this might be so, but that does not justify the creation of a break in the text at the middle of a sentence. The way that Lambrecht divides vv. 8 and 9 has v. 9 beginning with the connective conjunction ὅτι.

Overall, there are a number of questions regarding Lambrecht's structure of 1 Thess 4-5 as well as his desire for internal parallels and *inclusio*.⁵⁵⁸ As a result, Lambrecht's proposal has insufficient support and should not be employed in the evaluation of the text. Furthermore, it appears best to avoid the use of chiasm and various leveled structures in the attempt to create order within the text.

i. 1 Thess 4:1-12

Although these verses commence the parenetic section of Paul's first letter to the Thessalonians, there are a number of scholars who have difficulty with the internal structure of this section. First, Roetzel has identified a "judgment formula," 1 Thess 4:3-8, in which Paul adapts judgmental prophetic speech to motivate his readers to an appropriate action.⁵⁵⁹ According to Roetzel, Paul's "judgment statements usually have four parts: (1) introduction, (2) delineation of the offense,

⁵⁵⁵ Lambrecht, "A Structural Analysis of 1 Thessalonians 4-5," 169-70.

⁵⁵⁶ Lambrecht, "A Structural Analysis of 1 Thessalonians 4-5," 170-71.

⁵⁵⁷ Lambrecht, "A Structural Analysis of 1 Thessalonians 4-5," 169-71.

⁵⁵⁸ For example, Lambrecht ("A Structural Analysis of 1 Thessalonians 4-5," 167-68) states that 4:1-2 and 10-12 form an inclusion; however, in his chart above, they are on different levels. A similar issue occurs with the development of a chiastic structure in 4:13-5:11.

⁵⁵⁹ Roetzel, "The Judgment Form in Paul's Letters," 305-12.

(3) punishment, occasionally preceded by the message formula “therefore,” and (4) hortatory conclusion.”⁵⁶⁰ Although Roetzel has identified this form in a number of different locations within the Pauline corpus, its internal structure and cohesion are weak, which allows it to be formed in a number of ways, thus decreasing its potency as an epistolary form.⁵⁶¹

An addition proposal that is raised in this section is the possibility of 1 Thess 4:9-5:11 being a *topos* section in which a number of *topoi* are discussed in succession, based on the use of the $\pi\epsilon\rho\lambda\ \delta\epsilon$ construction.⁵⁶² According to Bradley, “a *topos* may be defined as the treatment in independent form of the topic of a proper thought or action, or of a virtue or a vice, etc.”⁵⁶³ Furthermore, Bradley understands the function of the *topos* in light of the Stoic or Cynic itinerant preachers and teachers, who would use this form to respond to recurring questions that have been presented to them.⁵⁶⁴ In light of this, Bradley suggests that 4:9-5:11 consists of three *topoi*: 4:9-12 “love of the brethren”; 4:13-18 “fate of the Christian dead”; and 5:1-11 “on times and seasons.”⁵⁶⁵ Mullins, further adapting Bradley’s premise, also states that 1 Thess 4:9 commences a *topos* section.⁵⁶⁶ However, unlike Bradley, Mullins only understands there to be two *topoi*: 4:9-12 “Paul on brotherly love” and 5:1-11 “Paul

⁵⁶⁰ Roetzel, “The Judgment Form in Paul’s Letters,” 305.

⁵⁶¹ See also Doty (*Letters in Primitive Christianity*, 62), who also provides a critique of this formula stating that there are insufficient contemporary parallels found within religious literature.

⁵⁶² Stirewalt, *Paul the Letter Writer*, 60; Malherbe, “Exhortation in First Thessalonians,” 240.

⁵⁶³ Bradley, “The Topos as a Form in the Pauline Paranesis,” 240. For a critique of this definition see John Brunt, “More on the Topos as a New Testament Form,” 495-500.

⁵⁶⁴ Bradley, “The Topos as a Form in the Pauline Paranesis,” 246.

⁵⁶⁵ Bradley, “The Topos as a Form in the Pauline Paranesis,” 245.

⁵⁶⁶ Mullins, “Topos as a New Testament Form,” 541-47. Barr (*Scalometry and the Pauline Epistles*, 83) suggests that the $\pi\epsilon\rho\lambda\ \delta\epsilon$ in 4:9 represents the hinge to the entire letter; however, this is not well supported.

on times and seasons”.⁵⁶⁷ Unfortunately, Mullins does not discuss his reasons for his statement that 1 Thess 4:13-18 is not a *topos*.⁵⁶⁸

Overall, the determination of 1 Thess 4:9-5:11 as a series of *topoi* has been called into question. Not only is there disagreement regarding the construction of a *topos*, but there is also discrepancy regarding its function. Bradley claims that the *topos* is discrete and isolated from a specific context,⁵⁶⁹ whereas a number of scholars would understand Paul’s “*topoi*” in this section to be highly connected to the contextual situation and a direct response to the needs of the Thessalonians.⁵⁷⁰

Doty, citing Carrington and Selwyn, has suggested that 1 Thess 4:1-9 should be understood as a primitive Christian catechism.⁵⁷¹ It is suggested that Paul utilized early Christian material, possibly a baptismal saying, to create this holiness code that has tangible connections to the holiness codes of the Old Testament, specifically Lev 17-20.⁵⁷² This understanding, however, has not gained much lasting currency within the scholarly world. For instance, Hodgson, who also sees strong ties between this passage and 1 Pet 1:13-2:3, 11-12, the Old Testament and some Qumran-material, does not interpret this material in light of catechism, but in terms of “testimony”.⁵⁷³

Others, such as Collins, have abandoned this line of pursuit altogether and rather see three discrete sections within 4:1-8 – vv. 1-2 as the introduction, vv. 3-5 as a

⁵⁶⁷ Mullins, “Topos as a New Testament Form,” 544.

⁵⁶⁸ Mullins, “Topos as a New Testament Form,” 544. For a discussion of this see Marxsen, “Auslegung von 1 Thess 4, 13-18,” 22-37.

⁵⁶⁹ Bradley, “The Topos as a New Testament Form,” 246.

⁵⁷⁰ Boers, “The Form Critical Study of Paul’s Letters,” 157; Brunt, “More on the Topos as a New Testament Form,” 495-500.

⁵⁷¹ Doty, *Letters in Primitive Christianity*, 59; Carrington, *The Primitive Christian Catechism*; Selwyn, *Peter*, 363-466.

⁵⁷² Doty, *Letters in Primitive Christianity*, 59.

⁵⁷³ Hodgson, “The Testimony Hypothesis,” 361-78.

triple exhortation and vv. 6-8 as a triple motivation.⁵⁷⁴ Malherbe, on the other hand, agrees with Collins that 4:1-2 comprises the introduction, although to the last two chapters, but disagrees with the idea that vv. 3-5 and vv. 6-8 are separated. Rather, Malherbe sees an *inclusio* between vv. 3 and 7-8 based on the references to sanctification and to God.⁵⁷⁵ Overall, there is so much confusion over the form and structure of 1 Thess 4:1-12 that it is difficult to determine where the breaks in the text are to occur. In light of this confusion, I will make use of the formal features of the text, particularly the textual metafunction, to determine the internal divisions of this section.

1. Field

One of the most notable changes in the use of verbal aspect within this letter occurs at 4:1. Within 4:1-12, there are 33 verbs with aspectual value, with 6 being perfective, 24 being imperfective and 3 being stative. Up until this point in 1 Thess the perfective was the predominant aspectual form used; however, at 1 Thess 4:1 the aspectual backbone changes from the perfective to the imperfective.

This change corresponds with the shift from the letter body to the parenetic portion of the letter.⁵⁷⁶ This is not to say that the imperfective is diminished in its aspectual prominence, but that it now acts as the backbone for the parenesis section. As a result of this, the parenetic portion of the letter becomes relatively marked in comparison to the aspectual use in the first three chapters. This extended use of the

⁵⁷⁴ Collins, “‘This is the Will of God: Your Sanctification’ (1 Thess 4:3),” 27-53. This would be difficult seeing that vv. 3-6 are one sentence in the Greek.

⁵⁷⁵ Malherbe, *Thessalonians*, 217. This idea is critiqued below.

⁵⁷⁶ For similar observations see Pitts, “The Discourse Function of Aspectual Choice”; Porter and O’Donnell, “Semantics and Patterns of Argumentation in the Book of Romans,” 177-78.

imperfective continues until the letter closing at 5:23, which begins with a perfective aspectual form.

That the parenesis section is so predominated by the use of the imperfective aspect is intriguing. The same pattern emerges in the other Pauline letters; the letter body is formed through the use of the perfective aspect and the parenesis is formed by the imperfective aspect.⁵⁷⁷ This shift in aspect affects the ideational understanding of the parenesis in comparison to the letter body, in that its greater markedness increases the ideational impact of this section causing it to be more prominent to the reader.

One of the least variable components of the ideational metafunction is the use of causality. Although it can be marked when utilized, causality often does not play heavily in the prominence of a passage. In this passage, there continues to be the dominance of the active voice-form with only one digression. At the end of v. 6 Paul utilizes the word *διεμαρτυράμεθα* derived from the lexical form *διαμαρτύρομαι*. This middle voice-form is marked and contribution to the overall prominence of this passage.

Semantically, this section has a number of clusters that help shape the parenetic thrust of the letter as well as to provide cohesion in various parts. The most dominant semantic domain in 4:1-12 is domain 33 (communication). As previously discussed, the use of domain 33 as a prominent semantic chain should be discouraged due to its frequency in the narrative;⁵⁷⁸ however, in this section, there

⁵⁷⁷ Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 177-78.

⁵⁷⁸ Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 182; O'Donnell, *Corpus Linguistics*, 413.

are eight uses of domain 33, while there were none in 3:11-13. Similarly, in the following passage, vv. 13-18, there are only two uses of this domain. Consequently, it would be fair to state that there is cohesion in vv. 1-12 derived from domain 33, but that this semantic grouping would not contribute to the overall prominence of this section. Furthermore, the ideational impact of the number words from domain 33 suggests that one of the main themes of this section is communication, more specifically, Paul explicitly communicating an outline for how to please God.

Another important semantic domain chain that is developed in this section is based on domain 12 (supernatural beings and powers). As will be discussed below in the interpersonal metafunction section, domain 12, which is based solely on the five uses of θεός, identifies one of the key participants in this section and also forms cohesive links between vv. 1-8. In addition to this, God becomes one of the key conceptual ideas in this passage by Paul referencing behavioural aspects and God's attitude towards them. God's view of these actions, then, drives the content of this section.

Another interesting semantic grouping is domain 25 (attitudes and emotions), which has seven appearances in 4:1-12 (ἀρέσκειν, θέλημα, πάθει, ἐπιθυμία, φιλαδελφίας, ἀγαπᾶν and φιλοτιμείσθαι). Furthermore, there are also seven instances of semantic domain 88 (moral and ethical qualities and related behaviour) in these verses (πορνείας, ὑπερβαίνειν, πλεονεκτεῖν, ἀκαθαρσία, ἅγιον, ἡσυχάζειν and εὐσχημόνως). According to the study by Porter and O'Donnell on the distribution of semantic domains in Romans, the use of domain 25 is most common in the parenesis, whereas Paul's use of domain 88 is averagely represented, with

greater concentrations in the letter opening and the body, but lesser concentrations in the thanksgiving and the letter closing.⁵⁷⁹ Between domain 25 and 88 it is more likely that there would be a greater concentration of domain 25, however, that is not the case in this section, nor the remainder of the parenesis in which there is about equal representation of these two domains.⁵⁸⁰ This concentration of attitudes, emotions and moral and ethic qualities form the ideational backbone for this section, in that Paul's discussion of these features is the central focus of 4:1-12. As a result, domains 33 and 12, discussed above, support this domain and facilitate its use throughout these verses.

Again, there are some notable developments in cohesion and ideation through the use of polarity in this passage. There are five negatives within vv. 1-8 that are used by Paul to help the discourse hang together internally. The first group is in v. 5 where two negatives are paired together when Paul states that the Thessalonians are to control their bodies, not in lustful passion like those who do not know God (μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν). These two are played off each other and used as negative examples. The second occurrence of a negative is in v. 6, where Paul pairs the negative with a "because" statement, by encouraging the people not to exploit or wrong their brother or sister because the Lord will avenge (τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι).⁵⁸¹

⁵⁷⁹ Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 181-83.

⁵⁸⁰ Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 182.

⁵⁸¹ Westfall, *Discourse Analysis*, 69.

In the next two occurrences, vv. 7 and 8, the clauses are paralleled and contrasted by pairing the negative with a positive using the “not... but” (οὐκ ... ἀλλὰ) construction that he has utilized throughout this letter.⁵⁸² All of these instances of polarity bring internal cohesion to the passage.

The final use of the negative particle in this passage occurs at the beginning of v. 9 in the confidence formula οὐ χρεῖαν ἔχετε γράφειν ὑμῖν.⁵⁸³ This instance of the negative does not function in the same manner as those in vv. 1-8, which are paired with other conjunctive features. Rather, in this verse, the negative is functioning within a formula on the paragraph level. Once again, the use of polarity in this section advances the ideational content of Paul’s discussion. By contrasting various ideas through the use of the negative, Paul further defines his material and communicates a fuller understanding to the Thessalonians regarding the nature of Christian ethics.

Overall, there are a number of features within the ideational metafunction that are different from the letter body and help facilitate Paul’s communication. The most important of these features is the shift in verbal aspect from the predominant use of the perfective to the imperfective. Similarly, there is a shift in semantic domains that create new ideational content in this section and distinguishes it from the letter body. This shift to the dominant use of domains 25 and 88 and emotional and moral and ethical language helps signify the inauguration of the parenetic section.

⁵⁸² Wanamaker, *Thessalonians*, 157; Reed, *Discourse Analysis*, 328.

⁵⁸³ White, *The Body of the Greek Letter*, 141; Olson, “Epistolary Uses of Expressions of Self-Confidence,” 585-97.

2. Tenor

In the tenor of discourse for this section, there is little change in the attitude of the verbs from the assertive mood; however, there are a few occurrences of the subjunctive mood following the use of the conjunction ἵνα. Although the use of the subjunctive is not particularly notable in and of itself, Porter has insightfully determined that, in the Pauline letters, only in 1 Thessalonians and Philemon do the present subjunctives exceed the aorist subjunctives.⁵⁸⁴ Porter continues by stating that when one considers the overall ratio in the Greek of the New Testament, this use of the imperfective aspect is significant.⁵⁸⁵ As a result, these verbs in the subjunctive are marked.

In addition to the use of the subjunctive in this passage, there are also a large number of infinitives present, particularly in vv. 3-5. This use of the infinitive when addressing someone and when outlining desired actions is fairly common in ancient Greek.⁵⁸⁶ Furthermore, there are two uses of the infinitive in v. 1 to complete the catenative construction (πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ).⁵⁸⁷ This construction, as mentioned above, is marked and contributes to the overall markedness and prominence of 1 Thess 4:1.

Unlike the benediction, in which there is a dominance of the third person reference, and the letter body as a whole, where there was a relative balance in the

⁵⁸⁴ Porter, *Verbal Aspect*, 332.

⁵⁸⁵ Porter, *Verbal Aspect*, 332.

⁵⁸⁶ BDF §§ 388-92. It is important, however, that this understanding is not the same as equating the infinitive to the imperative. Although there might be some overlap in this area, it is necessary to remember that Paul could have used an imperative, but chose not to. Consequently, the infinitives must not be automatically translated and given imperatival force, especially seeing that an imperative is much more highly marked than an infinitive. *Contra* Wanamaker (*Thessalonians*, 151), who states that the infinitives in v. 3 are “implicitly imperatival”.

⁵⁸⁷ Porter, *Verbal Aspect*, 487-92.

use of the first and second person reference, Paul primarily utilizes second person plural participant references within this section. This is not unexpected in the parenetic section, in which Paul shifts the focus of his letter to his readers and becomes more directive in his language towards them.⁵⁸⁸ This shift reinforces the disjunction between the parenesis that begins at 4:1 and the letter body. This is not to state that there is a lack of the first person in this section; in fact there are a few uses, primarily through the first person plural ending on the verbal stem. However, the focus of the passage has clearly shifted from Paul and his companions, which utilized emphatic personal pronouns and were main participant in ch. 3, to the Thessalonians and their contextual situation in ch. 4.

More important for the interpersonal metafunction, however, is that this shift to the second person, along with the shift in mood and ideational content, indicates a change in the manner in which Paul is communicating to the Thessalonians. In the parenetic section, Paul has shifted from discussing mutual events, to give advice to the Thessalonians regarding Christian praxis. This shift results in a change in the interpersonal workings of the relationship between Paul and the Thessalonians, in that Paul is now reaffirming his dominant position in their relationship, which affords him the privilege to give advice regarding the Thessalonians' lifestyles.

When attempting to evaluate the participant references in this section, Malherbe suggested that vv. 3 and 7-8 form an *inclusio* based on the common reference to ἁγιασμός and the references to God.⁵⁸⁹ Although there is the rare occurrence of ἁγιασμός in these verses, Malherbe's claim that the references to God supports an

⁵⁸⁸ O'Donnell, *Corpus Linguistics*, 408-11.

⁵⁸⁹ Malherbe, *Thessalonians*, 217.

inclusio in this section is weak. First, God is explicitly referenced as a participant in these eight verses five times (4:1, 3, 5, 7 and 8). It is unreasonable to suggest that only the references in vv. 3 and 8 would count towards the *inclusio*. On the other hand, the lack of explicit references to God after v. 9 until 4:14 suggests that there is cohesion between these verses, rather than this being an *inclusio*. Second, the references to God in 1 Thess are ubiquitous with 36 occurrences, so that it would be difficult to use God as a criterion for *inclusio* except in very strong cases, which this is not.

Regarding the locative and social deictic markers, there are few examples in these 12 verses. The only specific reference to a location occurs in v. 10, where Paul states that the Thessalonians have love for all the brothers in Macedonia, but even this reference is almost a sideline comment. The notable social marker in this passage, once again, is the use of the address ἀδελφοί in v. 1,⁵⁹⁰ which indicates a level of equality between the references, however, this parity is not fully realized in the text because of Paul's asserting of his dominant position through the giving of advice.

Although there are some important interpersonal features in this section, the prominent feature in this section is the shift to the dominant use of the second person reference. While there were several occurrences of the second person in the letter body, it is at the commencement of the parenthesis that the use of the second person plural begins to dominate the text.

⁵⁹⁰ Porter and O'Donnell, *Discourse Analysis*, 34; Decker, *Temporal Deixis*, 55.

3. Mode

In addition to the discussion of polarity and conjunctions below, there are a few places in this section in which Paul utilizes a prominent word order. The first grouping of these marked clausal constructions occurs in vv. 3-6. In three of these four clause constructions, Paul places the complement in the theme position. Earlier in the letter there were a couple instances of the fronting of the complement, but there is only one other place in 1 Thess in which there is a greater concentration of marked clausal formations (5:19-21). As a result, this grouping of marked clause order contributes to the prominence of this section of the text. Furthermore, the very large clause created between vv. 3b-6a further emphasizes the fronting of the subject, ὁ ἁγίασμός ὑμῶν, and causes it to take on a greater role within the text.

The next marked construction occurs in v. 8. Here Paul fronts the compliment to juxtapose it with the strong adversative conjunction. This promotion intensifies the comparison between the rejection of man and God and provides additional markedness to an already marked section of verses. This further develops the closing summary of vv. 1-8 and drives the point home to the Greek reader.

A similar pattern also occurs at the end of v. 12 to provide closure and emphasis to that small section of the text. Here Paul, once again, makes use of the possibilities afforded by Greek word order to front two complement clauses in order to gain the reader's attention and to further accentuate Paul's message.

In addition to the οὖν that was mentioned above, conjunctions play a substantial role within this section. There are a number of instances of γάρ in these 12 verses, which assist in the progression of the discourse and, more specifically, create

cohesion above the clausal level between the various clause complexes.⁵⁹¹ Of particular note and importance is the use of *τοιγαροῦν*, which is a rare conjunction and, according to Westfall, is considered to be the most marked inferential/summative conjunction.⁵⁹² The placement of this conjunction is also important in that it summarizes the entire section of argument in 4.1-8. Verse 9 begins with a *περὶ δὲ* construction, which is a standard way of introducing a new topic and section.⁵⁹³ This small section, vv. 9-12, is brought to a head through the use of *ἵνα* and *περιπατήτε*, which applies the passage to the Christian lifestyles of the audience.

The conjunction *ἵνα* plays an important role in this section for the development of ideas.⁵⁹⁴ Up until the parenetic section, there has only been one use of *ἵνα* (1 Thess 2:16); however, at the commencement of the parenetic section there are two instances in 4:1, one in 4:12 and one more in 4:13. This increase of *ἵνα* not only creates a sentence with a large complex of modifiers that creates prominence, but also develops the inferential nature of the parenetic section, emphasizing the results that come from particular actions.⁵⁹⁵

In addition to the discussion regarding *λοιπόν* above, it is important to mention its use as a deictic marker in 4:1-12. The adverbial use of *λοιπόν* in this section

⁵⁹¹ Westfall, *Discourse Analysis*, 66; Porter and O'Donnell, "Conjunctions and Levels of Discourse," 7; Reed, *Discourse Analysis*, 324

⁵⁹² Westfall, *Discourse Analysis*, 66. There are only two occurrences of this conjunction in the New Testament, the other being Heb 12:1. In addition to this, there are 11 occurrences in the Greek Old Testament, with an additional 28 in Josephus' work.

⁵⁹³ Cf. 1 Cor. Mitchell, "Concerning *περὶ δὲ* in 1 Corinthians," 229-56; Bradley, "The Topos as a Form of Pauline Paranesis," 242, although Bradley does relate this *περὶ δὲ* formula to Latin. Adams, "To Break or Not To Break"; Witherington, *Thessalonians*, 14-15; Frame, *Thessalonians*, 140; Wanamaker, *Thessalonians*, 159; Sumney, 'Servants of Satan', 222-23; P.Lond. VI 1912 lines 52 and 66.

⁵⁹⁴ Wallace, *Greek Grammar*, 471-77; Porter, *Idioms*, 234-39.

⁵⁹⁵ Westfall, *Discourse Analysis*, 70; Reed, *Discourse Analysis*, 325.

makes use of the temporal semantic understanding associated with this word.⁵⁹⁶ As a result, λοιπόν acts as a temporal deictic marker creating a temporal disjunction between 4:1 and the previous section. Furthermore, the placement and nature of this deictic marker causes it to function above the paragraph level, which allows it to govern the entire section. Other than this term, there is a general lack of temporal deictic markers in this passage.

Another further concern for vv. 9-12 would be the possibility of a break at v. 10b and the repetition of the beseeching formula παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί. In light of the brevity of vv. 9-10a and the lack of a particular application, it is unlikely that Paul would have broken the text here, even though this formula is typically an indication of a disjunction in the text.⁵⁹⁷

Overall, the use of conjunctions and deictic markers as well as the sustained use of the imperfective aspect and semantic domains 25 and 88 facilitate the internal cohesion of this section. Similarly, the formulas in this passage also distinguish this passage from the previous sections as well as create internal divisions.

4. Implications

1 Thess 4:1-12 is a key contributor to the overall structure and orientation of the letter. First, 4:1 consists of a number of key epistolary and semantic features that have been identified as prominent when attempting to determine the particular divisions of the letter. Prominent among these is the beseeching formula in which Paul begins to urge his readers to adopt particular behavioral actions in light of their relationship, between themselves and both God and Paul. Paired with this formula

⁵⁹⁶ Decker, *Temporal Deixis*, 56-57.

⁵⁹⁷ Best, *Thessalonians*, 171.

is the transitional particle λοιπόν, the inferential conjunction οὖν, and the nominative of address ἀδελφοί. In addition to this, there are two ἵνα clauses, and a catenative construction with two associated infinitives.⁵⁹⁸ Overall, this verse is full of constructions and other discourse features that cause it to be a marked zone of turbulence.⁵⁹⁹ This combination results in strong disjunction between 4:1 and the previous section.

These features, however, are not the only markers that there is a shift between the parenesis and the letter body. Most notable would be the alteration from the perfective aspect as the predominant form, to the imperfective aspect. Not only is this significant for disrupting cohesion, but also results in the greater overall markedness of the parenesis in relationship to the letter body emphasizing the ideational content of this section.

Also contributing to the greater markedness of this section is the increase in non-indicative moods. Not only is there a rise in the number of infinitives, but there is also a greater quantity of subjunctive mood forms. Further, there are a number of constructions that not only provide structure for the individual sections, but also increase the complexity of the section as a whole.⁶⁰⁰

Furthermore, in v. 9, there is a περὶ δὲ construction, which a number of exegetes have suggested initiates a new section. Although I disagree with forming a firm separation between vv. 8 and 9, due to some strong ties at the beginning and end of

⁵⁹⁸ Porter, *Verbal Aspect*, 487-92.

⁵⁹⁹ Westfall, *Discourse Analysis*, 71.

⁶⁰⁰ Westfall, *Discourse Analysis*, 71.

this section,⁶⁰¹ I would grant that this construction and the shift in references to God, indicated by domain 12, do suggest that there is a mild disjunction at this point, which would be best marked by a new paragraph.

Interpersonally, Paul begins to reassert his dominant position in this section. Although this will be fully realized until later in the parenesis, the equality between Paul and the Thessalonians that was developing in the letter body is now lessening. Furthermore, the shift to the dominant use of the second person plural is also an important feature for the development of the parenesis section.

ii. 1 Thess 4:13-18

This subsection begins with a classic example of the disclosure formula οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, which, augmented by the use of the address, functions to create a shift in the discourse and to introduce a new topic for discussion. As previously seen in 1 Thess 2:1, this formula signifies that a transition is taking place within the letter and that there will be a corresponding shift in topic or in the semantic field.⁶⁰²

In addition to this disclosure formula, a number of scholars have attempted to identify a περί construction with the possible use of δέ in this verse, οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περί. Although there are also some who would agree with

⁶⁰¹ I would disagree, however, with Lambrecht (“A Structural Analysis of 1 Thessalonians 4-5, 167-78), who identifies an inclusion between vv. 1-2 and 10-12. Although the repetition of the beseeching formula in v. 10b does, I think, tie back with v. 1, some of his other examples are not as strong. Consequently, I would caution against the use of the word *inclusio* for this section.

⁶⁰² White, *The Body of the Greek Letter*, 117; Mullins, “Disclosure”; Porter and Pitts, “Disclosure Formulae in the Epistolary Papyri and in the New Testament”.

this assessment,⁶⁰³ I would suggest that the opening of v. 13 is primarily developed through the use of the disclosure formula and not the $\pi\epsilon\rho\lambda\ \delta\epsilon$ construction, but rather that the $\pi\epsilon\rho\lambda$ extends the understanding of the disclosure formula, indicating its proposed content.

Having determined that there is a substantial break at this verse, it is important to evaluate some of the internal structures that some scholars have identified. Most prominently, a few writers have proposed that there is some internal pattern within vv. 13-18. Malherbe suggests that there is an internal *inclusio* in this set of verses that is formed by the pairing of the concern for grief in v. 13 and his exhortation of comfort in v. 18.⁶⁰⁴ The linguistic evidence for this attribution, however, is quite weak. First, there is no repetition of any lexical item. Second, the similarities in theme can be understood as vv. 13-18 forming one paragraph. As a result, there is no need to posit an *inclusio* for this section.

1. Field

Even though most of the sections in the parenthesis letter part are heavily dominated by the imperfective aspect, these five verses are almost equally balanced between the use of the perfective and imperfective aspect.⁶⁰⁵ Although this is a minor point in light of the other discourse features within this section, it is interesting to note that, in this section, when Paul goes into his teaching mode, he includes more

⁶⁰³ Scholars who identify a $\pi\epsilon\rho\lambda\ \delta\epsilon$ construction: Bradley, "The Topos as a Form in the Pauline Paranesis," 245; Malherbe, *Thessalonians*, 260-61; Best, *Thessalonians*, 185; Wanamaker, *Thessalonians*, 166-67. Scholars who do not see $\pi\epsilon\rho\lambda\ \delta\epsilon$ as playing a dominate role: Bruce, *Thessalonians*, 95; Mullins, "Topos as a New Testament Form," 544; Witherington, *Thessalonians*, 131.

⁶⁰⁴ Malherbe, *Thessalonians*, 261.

⁶⁰⁵ Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 176-77; O'Donnell, *Corpus Linguistics*, 410.

perfective aspectual forms.⁶⁰⁶ This return to the perfective reduces the ideational impact of this section due to the reduced markedness of the perfective.

The conditional clause in v. 14, εἰ γὰρ πιστεύομεν ὅτι, however, uses the imperfective aspect. In a forthcoming paper, I have evaluated the nature of first-class conditionals in relationship to verbal aspect, in which it was determined that the imperfective aspect occurred over 75% of the time. The unexpected dominance of the imperfective aspect in the first-class conditional indicates that there might be something within Greek that influences the use of this marked aspect, suggesting that the conditional statement in Greek is itself marked.⁶⁰⁷

The causality in this section poses some interesting questions. In general, there is a dominance of the active voice-form again; however, in v. 16 there are two middle forms: καταβήσεται and ἀναστήσονται. Although some have challenged the understanding of these terms as using middle voice,⁶⁰⁸ the voice-form of these two verbs is middle, and as lexis is the most delicate aspect of grammar and derived from the linguistic system, the use of the middle is marked.

One of the most prominent features of this section is the use of four future forms.⁶⁰⁹ With the additional understanding that there are only five occurrences of the future in the whole epistle, this brings significant emphasis to this section. This is derived somewhat by the unknown and expectative nature of the subject matter, namely Paul's discussion of the coming *parousia*; however, seeing that there are a

⁶⁰⁶ Unfortunately this passage is too small and also has fewer verbs with aspectual value, due to the inclusion of four verbs in the future, to be able to state clearly or confidently that this was what Paul was attempting. Nevertheless, it is still interesting to note.

⁶⁰⁷ Adams, "First Class Conditional Statements, Conjunctions, and Verbal Aspect".

⁶⁰⁸ Malherbe, *Thessalonians*, 275.

⁶⁰⁹ Once again, on the inclusion of the future in the mood category see Porter, *Verbal Aspect*, 404-16.

number of other ways that Paul could have framed this discourse, but chose to use a concentration of the future form in this section, these futures are highlighted and provide insight into Paul's understanding of the upcoming events.⁶¹⁰ Beyond this consortium of the future form, the remainder of the attitudinal forms are relatively unmarked, with six verbs in the indicative mood and two in the subjunctive, which does reduce the overall prominence of this section.

Another investigation into the ideational context of this section is the use of polarity. This passage begins with the fronting of the adjunct οὐ. This emphatic placement of the negative particle sets up the negative disclosure formula οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν. This, however, is not the only way to create a disclosure formula, as it can be formed without using the negative, as in Phil 1:12 γινώσκειν δὲ ὑμᾶς βούλομαι.⁶¹¹ Following this, there are two uses of the negative μή that are placed in the subordinate clause after the conjunction ἵνα. Here, Paul utilizes the negative to contrast believers to the rest of the people, who do not have hope in regard to death and the afterlife.

The most marked individual use of polarity in this letter is the emphatic negative in v. 15. Here Paul makes use of the double negative οὐ μή in order to emphasize that those who are still living at the time of the parousia will certainly not precede those who have fallen asleep. Although this phrase is relatively common in the LXX, the gospels and Revelation, it is not very common in the Pauline epistles with

⁶¹⁰ It is interesting to note that almost all of the major commentaries do not discuss the role of the future in this section as well as its possible temporal implications.

⁶¹¹ This is the only example in the New Testament of the use of the positive disclosure formula. Other examples in the papyri include: P.Giss. 11 (118 CE): γινώσκειν σε θέλω ὅτι...; P.Bon. 44 (2nd c. CE): γεινώσκειν σε θέλω ὅτι...; BGU III 846 (2nd c. CE): γινώσκειν σοι θέλω ὅτι... and P.Oxy. XIV 1680 (3rd or 4th c. CE): καί τοῦτό γε βούλομαι σοι γινῶναι ὅτι. For other examples see Porter and Pitts, "Disclosure Formulae in the Epistolary Papyri and in the New Testament."

a total of five uses, 1 Cor 8:13; Rom 4:8; Gal 5:16; 1 Thess 4:15 and 5:3. This reservation in use allows it to retain its emphasis and act as a marked feature within the letter.⁶¹² It is clear in this section that Paul is responding to reports and questions that he received from the Thessalonian church. The use of the emphatic negative here might indicate that this was one of the points that were confused.

As discussed in the interpersonal section below, there is a grouping of terms from domain 15 (linear motion) in this section, primarily beginning at v. 15. These terms, *παρουσίαν*, *καταβήσεται*, *ἀναστήσονται* and *ἀπάντησιν*, as well as the other locative deictic markers, help create cohesion in vv. 15-17 as well as develop one of the semantic themes of this passage. Similarly, the references to God, based on semantic domains 12 and 93, also create cohesion and form a strong semantic chain between vv. 14-17, although primarily focused in vv. 15-17.

Other than these groupings, there are no other identifiable semantic chains in these verses. Despite this, however, a number of commentaries discuss the fact that there is a large amount of apocalyptic language and imagery in vv. 15-17.⁶¹³ Although this is not to be denied, this understanding is not to be found in the evaluation of semantic domains, but rather is part of the assumed knowledge that the reader brings to the text. By this I mean that the reader, who has a previous understanding and mental categorization of apocalyptic items, connects these lexical items into a semantic grouping despite the fact that they are not semantically similar.

⁶¹² Morris, *Thessalonians*, 142; Moulton, *Prolegomena*, 190.

⁶¹³ Wanamaker, *Thessalonians*, 172; Bruce, *Thessalonians*, 100-101; Witherington, *Thessalonians*, 138.

Overall, this passage is differentiated from other field sections in the parenthesis through the use of the perfective aspect, four future forms and the opening disclosure formula. These features shift the ideational content of this section to the discussion of eschatology and provide new information to the reader.

2. Tenor

There are many remarkable semantic functional items in this section, particularly the use of the participant reference, use of person and social deictic markers. First is the interpersonal participant reference switches to the domination of the third person singular references after predominantly second person plural references. This alteration often indicates a shift in participant reference, but could also indicate a change in subject matter or a section of didactic material. The change in subject is apparent when evaluating the reference to God/Jesus/Lord within this passage. This can be seen in the participant reference figure below.

1 Thessalonians 4:13-18 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπήσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. ¹⁴ εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἔξει σὺν αὐτῷ. ¹⁵ Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας. ¹⁶ ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον, ¹⁷ ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἔσόμεθα. ¹⁸ Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

Figure 6: God Participant Reference 1 Thessalonians 4:13-18

The change of person, which is also supported by the alteration in verbal aspect discussed above, affects the interpersonal dynamic by shifting the focus from the Thessalonians to God and his actions at the *parousia*. As a result of this movement to the use of the third person, there is a reduction in the use of the first and second

person participant references, which not only reduces the prominence of the text, but also decreases the salience of this passage to its readers.⁶¹⁴

In addition to this, there is an interesting use of the first person plural in this section. At the commencement of this passage the first person plural encompassed Paul and his co-senders. This understanding is continued into the discussion regarding the nature of the *parousia*, until the beginning of v. 17. Here, Paul makes use of the emphatic first person plural pronoun ἡμεῖς, but further qualifies it by the addition of οἱ ζῶντες οἱ περιλειπόμενοι in the nominative case. This qualification identifies the believers who are living in Thessalonica as part of the “we” along with Paul.⁶¹⁵ This association, however, is short-lived and is differentiated in v. 18 by Paul’s use of the second person plural.

Although they play a minor role in the text, there is an important use of social deictic markers at the beginning of this section. As mentioned before, the most reoccurring social marker in the Pauline letters is the use of the address ἀδελφοί. Once again, this address commences this passage. However, unlike some other sections of 1 Thess, there is a clear distinction created in the text at v. 13 with the use of οἱ λοιποὶ. By contrasting these two terms, the first of inclusion, while the second represents the disparate other, Paul places himself and the Thessalonians in the in-crowd, while at the same time distancing themselves from οἱ λοιποὶ. This distinction and interpersonal association are particularly pertinent to the content of this section and the development of interpersonal relationships.

⁶¹⁴ Reed, *Discourse Analysis*, 113; Wallace, “Figure and Ground,” 213; Westfall, *Discourse Analysis*, 75.

⁶¹⁵ Bruce, *Thessalonians*, 99.

3. Mode

One of the strongest components of the textual metafunction that facilitates the cohesion and structure of this section is the use of conjunctions. In this section, the lead conjunction δέ, in association with the disclosure formula, sets the tone for the relationship between vv. 12 and 13.⁶¹⁶ Continuing through these five verses, καί is the dominant conjunction used at the interaction between two clauses, followed by ὅτι and γάρ. The predominant use of connective conjunctions contributes to the development of cohesion.⁶¹⁷

The clausal order for this section is diverse and relatively fragmented. The most prominent order is the placing of the complement τοῦτο in the theme position. This not only brings emphasis to the clause complex, but also creates some disjunction between this verse and the previous section.⁶¹⁸ Following this, there is a string of three clause constructions in which the theme clausal component is the subject, ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, αὐτὸς ὁ κύριος and οἱ νεκροί, with a possible fourth at the beginning of v. 17 if the ἔπειτα were not fronted. This pattern of placing the subject at the head of the clause complex emphasizes the actors in the narrative and facilitates the identification of the change in character for the reader. Furthermore, this patterning creates flow and strong cohesion in this text.

Finally, Paul's use of deictic markers and terms within this passage is quite notable. Not only are there a number of temporal markers, but these temporal markers interact with locative markers to create a sense of movement in the text and

⁶¹⁶ Reed, *Discourse Analysis*, 328-29; Westfall, *Discourse Analysis*, 66.

⁶¹⁷ The other conjunctions in this section, namely ἵνα, καθώς and ὥστε, which occur at clausal shifts, also all happen to develop continuity.

⁶¹⁸ Westfall, *Discourse Analysis*, 71-72.

to form a tightly knit passage. Temporally, there is a definite progression in this passage beginning in v. 15. Here Paul begins by stating that the Christians who are living will not precede, φθάσωμεν, those who are sleeping to the parousia. In v. 16, there are three audible events that are associated with the coming of the Lord. Although it is possible to understand these events in temporal sequence, it is better to understand them as a set of associated circumstances surrounding the *parousia*.⁶¹⁹ At the end of v. 16, however, it is apparent that Paul is making a clear indication regarding the order in which Christians will meet the Lord in the air; first, πρῶτος, those who have fallen asleep and then, ἔπειτα, those who are still living.⁶²⁰ The juxtaposing of these two terms makes this comparison quite clear. The final temporal marker, found in v. 17, concludes this narrative by expressing that we will be with the Lord forever, πάντοτε.

Closely associated with the temporal deictic markers are the locative indicators that provide movement in the text. Beginning again at v. 15, Paul concentrates these verses on movement through the introduction of the *parousia* of Jesus. Following the use of παρουσίαν in v. 15, there are two other terms that fall under domain 15 (linear movement): καταβήσεται and ἀναστήσονται.⁶²¹ Furthermore, καταβήσεται is paired with the adjunct phrase ἀπ' οὐρανοῦ, which indicates the point of origin of Jesus' decent. In v. 17, those who were remaining are paired together with, ἅμα σὺν, those who had been raised, ἀναστήσονται, and finally meet the

⁶¹⁹ Wanamaker, *Thessalonians*, 173.

⁶²⁰ Malherbe, *Thessalonians*, 275; Morris, *Thessalonians*, 144; Wanamaker, *Thessalonians*, 174. *Contra*, Best, *Thessalonians*, 197 and L. Schmid, "ἔπειτα," 658-59, who questionably understands these terms as qualitative rather than temporal.

⁶²¹ For the construction of locative references in this passage it might be beneficial to also evaluate the few instances of domain 85 (existence in space) in addition to domain 15.

Lord.⁶²² The final location of these groups in this section is given in two adjunct phrases, ἐν νεφέλαις and εἰς ἄερα, between the earth and the heaven.⁶²³

Overall, it is clear that the locative and temporal deictic markers, as well as conjunctions, play a large role in the development of cohesion and the advancement of the narrative in 4:13-18.

4. Implications

Overall, there are a number of interesting features to this text that make it unique to the Pauline parenesis. First, there is a shift in the use of participant reference to focus more on the third person, namely the actions of God, rather than on the second person, which was prominent in the previous passage 1 Thess 4:1-12. This is also paired with an increase in the perfective verbal aspect, whose combination both reduces the markedness of the passage as a whole, but, alternatively, creates strong cohesion in light of the surrounding verses.

In addition to this, there are a few marked features in these verses. First, the use of the disclosure formula, along with the shift in participant and verbal aspect, creates a zone of turbulence which not only creates prominence, but also differentiates this section from the previous verses. In conjunction with this, there is the concentration of future expectative attitude, which, along with the optative, is a highly marked mood form. Similarly, there are some notable features in the interpersonal metafunction, which help distinguish Paul from the Thessalonians, but, more importantly, Christians from non-Christians.

⁶²² Meeting, ἀπάντησιν, is also part of domain 15. Frame (*Thessalonians*, 167) and Morris (*Thessalonians*, 145) also, rightly, interpret ἄμια to have a temporal understanding as well. See also 1 Thess 5:10.

⁶²³ Witherington, *Thessalonians*, 137; Best, *Thessalonians*, 199.

When evaluating this section as a whole, it is clear that there is strong internal cohesion, which is developed through the use of person and semantic domains. Despite some of the marked features mentioned above, this passage is not prominent due to lack in concentration of marked components and, among other features, the use of the third person and the perfective aspect.

iii. 1 Thess 5:1-11

Although the primary focus on the unity of 1 Thess is centered on the possible interpolation in 2:13-16, there has been one proposal that 1 Thess 5:1-11 might also be an interpolation. Primarily, and possibly solely, proposed and supported by Friedrich, this passage is purported to be an insertion from the Lukan circle who sought to correct the problematic understanding that Paul anticipated his own participation in the *parousia* while he was still living.⁶²⁴ In addition to this, Friedrich also understands 5:1-11 as undermining the sense of security that 4:13-18 built up in the Thessalonians and is a direct replacement of this previous passage. This interpretation is problematic for a number of reasons, including a poor audience theory and a weak attempt to secure examples of non-Pauline elements in these verses.⁶²⁵ As a result, it is clear that this passage is a secure part of 1 Thessalonians and will be treated as such for the remainder of this section.

Regarding the possible internal divisions of this passage, there are a number of suggestions by various writers. Rigaux has proposed that 5:1-11 should be divided into four parts: vv. 1-3 regarding the day of the Lord; vv. 4-8a discussing the

⁶²⁴ Friedrich, "1 Thessalonicher 5, 1-11," 413.

⁶²⁵ For critiques of this view see: Jewett, *The Thessalonian Correspondence*, 41-42; Collins, "Apropos the Integrity of 1 Thess," 100-101; Marshall, *Thessalonians*, 12-14.

Thessalonians' need for vigilance in light of the coming day; vv. 8b-10 discussing Christian living and v. 11 as a concluding verse to be paired with 4:18.⁶²⁶

Malherbe, in his commentary, suggests a similar division; however, instead of dividing the text at v. 8b, he creates a break at the beginning of v. 8, identifying vv. 5-7 as the first part of the exhortation, and vv. 8-10 as the second, antithetical, part.⁶²⁷ There are, however, a few problems with this proposal. The first would be that it is grammatically unacceptable to divide v. 8 into two sections, as Rigaux suggests, seeing that it is one grammatical unit.⁶²⁸ Furthermore, and more importantly, there are a number of semantic ties stretching across this section, which will be outlined below, that resist the compartmentalizing that both Rigaux' and Malherbe's structures suggest. I would hesitate to divide the text too quickly and so isolate the various sections from each other. Not only does this diminish the flow of this section's narrative, but it unnecessarily limits the interpretive features that are required for proper exegesis.

The opening of this passage, 1 Thess 5:1, has a number of disjunctive features. First, there is the repetition of the $\pi\epsilon\rho\iota\ \delta\epsilon$ construction that has been utilized in 4:9.⁶²⁹ This creates disjunction and affords Paul the opportunity to change the topic of the upcoming section if he so desired, although it appears that this shift in topic is quite minimal in comparison to other times in which $\pi\epsilon\rho\iota\ \delta\epsilon$ is utilized.⁶³⁰ In

⁶²⁶ Rigaux, "Tradition et Rédaction," 320-335.

⁶²⁷ Malherbe, *Thessalonians*, 287.

⁶²⁸ Wanamaker, *Thessalonians*, 176-77.

⁶²⁹ Wanamaker, *Thessalonians*, 177.

⁶³⁰ See 1 Cor 7:1; 7:25; 8:1; 8:4; 12:1; 16:1; 16:12.

addition to this, Paul also utilizes the nominative of address, ἀδελφοί, as well as a confidence formula οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι.⁶³¹

1. Field

In contrast to the previous segment, this section of the parenthesis continues the use of the imperfective as the aspectual backbone of the letter part. There are four perfectives and one stative in this section, with the stative once again being οἶδατε. The remainder of the verbs in this section are in the slightly marked imperfective.⁶³² This resumption of the imperfective as the dominant aspectual form reinforces the division between 5:1-11 and 4:13-18 that was instigated by the use of various disjunctive features in 5:1. Furthermore, the emphasis on the imperfective aspect makes this section more prominent, especially in comparison to the previous verses.

The evaluation of the use of causality in this passage reveals the typical result of a vast majority of the verbs utilizing the active voice-form. However, there is one deviation from this uniformity in v. 9 and Paul's use of the ergative ἔθετο. Causally, this word is quite marked compared to the constant use of the active voice in this section. Although this does not affect the overall prominence of this passage as a whole, it does suggest that this word might be emphasized by Paul in his communication with the Thessalonians.

⁶³¹ Malherbe, "Exhortation in First Thessalonians," 240; White, *The Body of the Greek Letter*, 141.

⁶³² One of these perfective aspects, ἐνδυσάμενοι in v. 8, has caused some concern in interpretation in that, if taken temporally, it presupposes an action antecedent to the main verb. This, however, does not pose an issue when one understands that the placement of the participle after the main verb indicates that the participial action follows the main action. Furthermore, when understood aspectually, Paul is placing emphasis not on the donning of armour, but on the exhortation of being self controlled. For the former view see: Marshall, *Thessalonians*, 138; Frame, *Thessalonians*, 187; Wanamaker, *Thessalonians*, 185.

At the beginning of this section, directly following Paul's use of περὶ δέ, Paul introduces the topic of time through the use of the terms χρόνος and καιρός.⁶³³ Many writers have attempted to determine the distinction between these two terms.⁶³⁴ Although mostly discounted now, though not thoroughly, some have even ventured to understand the difference between these two words in theological terms.⁶³⁵ These words are strongly semantically related and are being used by Paul to introduce the topic of the upcoming section. That they are typically translated the same in English does not pose a problem for Paul's use of both of these terms together in this verse.⁶³⁶ Rather, the double use provides extra emphasis to this semantic chain.

Throughout the first part of this passage, 1 Thess 5:1-7, there are a large number of references to time, day and night, found in domain 67, and other antithetical pairs. In association with this, I would also include darkness and light within this group as Paul juxtaposes both the "day" and "night" with "light" and "darkness," causing them to be associated terms in this section and possibly in Paul's mental lexicon.⁶³⁷

These pairings form the structure and focus of Paul's discourse in this section as can be seen in the semantic domain chain below.

⁶³³ Johanson, *To All the Brethren*, 126.

⁶³⁴ Malherbe, *Thessalonians*, 288; Frame, *Thessalonians*, 179-80; Wanamaker, *Thessalonians*, 178. For a forced example of how some commentators have attempted to differentiate these two terms see Morris, *Thessalonians*, 149-50.

⁶³⁵ A classic example of this is Cullmann, (*Christ and Time*, 39-43) and the biblical theological movement who was thoroughly critiqued by Barr in his *Biblical Words for Time*. See also my article on "James Barr" and his critique of the theological lexicography movement.

⁶³⁶ Barr, *Biblical Words for Time*, 41.

⁶³⁷ Adams, "Barr, Lexicography, and Semantic Domains".

1 Thessalonians 5:1 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ
 χρειαν ἔχετε ὑμῖν γράφεσθαι, ² αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡμέρα
 κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται. ³ ὅταν λέγωσιν· εἰρήνη
 καὶ ἀσφάλεια, τότε αἰφνιδίως αὐτοῖς ἐφίσταται ὄλεθρος ὥσπερ ἡ ὥδιν
 τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῳσιν. ⁴ ὑμεῖς δέ, ἀδελφοί, οὐκ
 ἐστὲ ἐν σκότει, ⁵ ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ· ⁶ πάντες γὰρ
 ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. Οὐκ ἐσμέν νυκτὸς οὐδὲ
 σκότους· ⁷ ἀλλὰ οὖν μὴ καθεύδωμεν ὡς οἱ λοιποὶ ἀλλὰ γρηγορῶμεν καὶ
 νήφωμεν. Οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν καὶ οἱ
 μεθυσκόμενοι νυκτὸς μεθύουσιν·

Figure 7: Semantic chain for Day/Night and Light/Dark 1 Thess 5:1-7

Furthermore, these pairs form a strong semantic chain in these verses holding them tightly together as a unit. This concentrated use of domain 67 forms the main ideational component and theme of this section.

Besides this concentration of domain 67, there are a couple instances of domains 21, 25 and 88 in vv. 8-9. However, in v. 10 there is a strong cluster of semantic domain 23, physiological processes and states. These four instances, ἀποθανόντος, γρηγορῶμεν, καθεύδωμεν and ζήσωμεν, surround the concepts of living, dying, sleeping and being awake and create cohesive ties back to the beginning of this passage and the discussion of day and night, but more specifically the references to sleeping in vv. 6 and 7. These other domains advance the content of this section, providing a further explanation of the responsibilities of Christian living.

Beyond the participant references in this passage, there is a distinctive use of polarity, which helps facilitate Paul's comparison of contrasting groups and lexical terms. The first use of the negative is found in the confidence formula of v. 1 and assists in the setting of the passage. The next negative particle is the οὐ μὴ construction in v. 3. Discussed in 4:15 above, the double use of the negative is

prominent in Paul's letters,⁶³⁸ but its force is on the localized level and does not have a particularly strong impact on the higher discourse levels.⁶³⁹

Following this, there are a few uses of polarity that have a greater impact on the relationship between clauses. First is use of οὐκ in v. 4 that is paired with the conjunction ἵνα. This is not a typical pairing for the negative particle, which is often associated with the conjunction ἀλλά, as is seen most recently in 4:7 and 4:8 and also forthcoming in 5:9, and in a modified μή ... ἀλλά form in 5:6. These three constructions impact the shape of the text and provide local cohesion, and shape the ideational content.

Overall, the return to the imperfective aspectual backbone, as well as the use of semantic domain 67, forms the key ideational features of this section and advances the content of the letter.

2. Tenor

When evaluating the attitude of the verbs in this section there is an interesting pattern that emerges. In the first half of this passage, vv. 1-5, there is a near balance between the indicative and the subjunctive moods with five and three occurrences respectively. This is a notable change from the previous section in which there were a number of uses of the future.

In the second half of these verses, beginning at v. 6 and continuing until v. 10, there is a sharp increase in the use of the subjunctive. Here, there are seven first person plural subjunctive verbs, two groups of three (v. 6 and v. 10) and one in v. 8,

⁶³⁸ Moulton, *Prolegomena*, 190; Porter, *Idioms*, 283.

⁶³⁹ Similar to this are the two uses of negative particles in v. 5, Οὐκ ἐσμὲν νυκτὸς οὐδὲ σκοτὸς, in which Paul contrast the children of light and day with night and darkness.

which is by far the largest concentration of the projective attitude in 1 Thess. This is accompanied by four uses of the indicative and two imperatives. In the first set of three hortatory subjunctives Paul encourages his listeners and himself to not fall asleep, but keep awake and sober (μὴ καθεύδωμεν ὡς οἱ λοιποὶ ἀλλὰ γρηγορῶμεν καὶ νήφωμεν). The second set of three subjunctives also refer to the terms sleep and awake, but this time Paul exhorts them to the positive expectation of living (εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν).

These uses of the subjunctive are important for a couple reasons. First, the subjunctive is mildly marked, which results in the increase of prominence of this section over a section of text that is primarily dependent on the indicative. Second, this strong clustering of the subjunctive creates cohesion for a passage that some scholars have attempted to divide.⁶⁴⁰ Finally, the use of the subjunctive, which is a subjective attitude and typically embodies the idea of projection,⁶⁴¹ in this section is being used conditionally. Although this provides extra force to the narrative, it is still not as emphatic as the use of the imperative itself. As a result, the force of the command is reduced, but the composition of the participant reference takes on a totally different orientation.

This use of the hortatory command, however, is an indicator of social relationships. Although Paul is giving a command, he is not expressing it in the second person, but utilizes the first person plural hortatory subjunctive. This does not express the dominance embodied in a second person imperative, but rather places both himself and his listeners on a common social level.

⁶⁴⁰ Rigaux, "Tradition et Rédaction," 320-335; Malherbe, *Thessalonians*, 287.

⁶⁴¹ Porter, *Idioms*, 56-57.

As previously discussed, the use of the second person plural becomes the dominant participant reference in the Pauline parenesis.⁶⁴² This section begins with the use of the second person introduced by the confidence formula in v. 1.⁶⁴³ Then, in vv. 2-3, Paul switches to the sole use of the third person in his discussion about the coming of the day of the Lord and the thief in the night. In v. 4, Paul emphatically returns to the use of the second person through two uses of the pronoun ὑμεῖς, one in v. 4 and the other in v. 5.⁶⁴⁴ This doubling of the emphatic pronoun ὑμεῖς is not common in Paul's letters, which results in extra emphasis being placed on the evaluation of the participant.⁶⁴⁵

This use of the second person plural abruptly halts in v. 5b with the use of the first person plural. Unlike the predominant use of the first person plural in 1 Thessalonians as that incorporates Paul, Silas and Timothy, this use, like that of 4:17, incorporates both Paul, his co-senders and his audience is highly salient.⁶⁴⁶ This use of the first person plural reference dominates vv. 5-10 with only minor intrusion by the third person. In fact, this is the longest sustained use of the first person plural without reference to the second person in the entire letter. This clustering causes the participant references in this passage to be marked.⁶⁴⁷

There is one last interpersonal feature to discuss and that is the social markers. In this passage, Paul once again forms two social groups with which to create distance between himself and his follow Christians and those who do not believe. In

⁶⁴² Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 181; O'Donnell, *Corpus Linguistics*, 410-11.

⁶⁴³ White, *The Body of the Greek Letter*, 141.

⁶⁴⁴ Malherbe, *Thessalonians*, 293.

⁶⁴⁵ Westfall, *Discourse Analysis*, 71.

⁶⁴⁶ Westfall, *Discourse Analysis*, 61-62.

⁶⁴⁷ This is further emphasized by the use of the emphatic first person pronoun ἡμεῖς in v. 8.

addition to Paul's reoccurring use of the address in vv. 1 and 4, Paul also identifies his group by the use of the first person plural and the pairing with semantic features such as light and day. This contrast is solidified by Paul's identification of others, by his use of the term οἱ λοιποί, his identification of them in relation to oppositional terms such as darkness, night and the derogatory κλέπτης, and constantly referring to them in the distancing third person reference. Paul's formation of two camps not only creates tension within the text, but also further solidifies his relationship to the Thessalonians and strengthens their commitment by defining them as contrasted from the polarized "other."

In review, it is the sharp increase in the subjunctive mood that primarily characterizes the interpersonal thrust of this section. This, however, is further supported through the use of the second person plural references and the social differentiation into in and out groups.

3. Mode

Regarding the conjunctions within this section, there is the greatest conjunction diversity in the entire letter, with 13 different conjunctions used. As a result, there are a few that require mentioning. First would be the use of the conjunction δέ, which initiates this section.⁶⁴⁸ Although not particularly marked as a conjunction, it does provide a sense of discontinuity from the previous section, and when paired with other discourse features.⁶⁴⁹ Following this, there is the conjunction γάρ which

⁶⁴⁸ Lambrecht, "A Structural Analysis of 1 Thessalonians 4-5," 169; Johanson, *To All the Brethren*, 126.

⁶⁴⁹ Westfall, *Discourse Analysis*, 66; Reed, *Discourse Analysis*, 92.

connects vv. 2 and 3 and their dependent clauses to the larger discourse that began at v. 1.⁶⁵⁰

Another notable conjunction use in this section is the combination of conjunctions in v. 6, ἄρα οὖν, which initiates a series of three hortatory subjunctives.⁶⁵¹ This combination is distinguished in that the doubling was not needed to create the relationship between vv. 5 and 6, which could have been accomplished using one conjunction.⁶⁵² As a result, there is an emphasis on this juncture, particularly in combination with the use of the first person plural subjunctive. Similarly, a pairing of conjunctions also features in v. 10, ἵνα εἴτε, and initiates a group of three hortatory subjunctives, although these subjunctives are governed by the use of ἵνα. Continuing on v. 10 there is the double use of εἴτε, which provides extra cohesion to a verse that already showed strong cohesion.

The final conjunction to be mentioned at this point is the διό in v. 11. This inferential conjunction is relatively marked and provides a summative function for Paul to conclude this section.⁶⁵³ This does not deal with all of the conjunctions that are in this passage; however, more of them will be discussed further in the deictic and polarity sections.

In attempting to evaluate the temporal deictic markers in this section, it becomes quite apparent that the references and use of time was the dominant feature of this section. Not only does this section begin with χρόνος and καιρός introduced as the

⁶⁵⁰ For the role of γάρ in a non-narrative discourse and in this particular letter see discussion above.

⁶⁵¹ Malherbe, *Thessalonians*, 295.

⁶⁵² Wanamaker see this combination as part of Paul's epistolary style. Wanamaker, *Thessalonians*, 183-84.

⁶⁵³ Westfall, *Discourse Analysis*, 66; Reed, *Discourse Analysis*, 91; Wanamaker, *Thessalonians*, 189; Malherbe, *Thessalonians*, 300.

topic of these verses,⁶⁵⁴ but this subject matter is continued through the use of ἡμέρα and νόξ, which are also part of domain 67 (time). These semantic items are quite important to the overall structure and cohesion of 5:1-11, as discussed above. However, at this point in the discussion it is important to discuss the temporal conjunctions and other aspects of the text that help facilitate the temporal understanding of the passage. Overall, the use of semantic groups, particularly from domains 67 and 23, creates strong cohesion in this passage and resists the internal textual divisions that others have suggested.⁶⁵⁵ The strong semantic chains that run through this passage create substantial ties, linking the entire passage together.

The strongest use of this feature occurs in v. 3 with the pairing of ὅταν and τότε. Malherbe suggests that Paul makes use of this construction, both here and in other letters, to stress a particular point in the eschatological scheme.⁶⁵⁶ This appears to be the case in this situation in which Paul contrasts two different times, but creates a strong emphasis on the τότε by augmenting it with αἰφνίδιος. This not only creates emphasis, but also creates strong localized cohesion within v. 3 itself.

The other textual features, word order and theme, are not marked in this section. In general, there is an even disbursement of the theme among the predicator, adjunct and subject with no substantially long stretches of any one. The notable feature in this section, however, is the pairing of highlighting the subject by placing it in the theme position with the ardent use of the first and second person pronouns

⁶⁵⁴ Johanson, (*To All the Brethren*, 126) identifies this clause as the complex thematic marker for 1 Thess 5:1-11.

⁶⁵⁵ Johanson, *To All the Brethren*, 132-35. *Contra* Rigaux, "Tradition et Rédaction," 320-335; Malherbe, *Thessalonians*, 287.

⁶⁵⁶ Malherbe, *Thessalonians*, 292.

in vv. 4, 5 and 8. This pairing emphasizes the marked use of the pronoun and increases its prominence. Other than this observation, however, there is relatively little notable use. As a result, the primary textual components are localized to the conjunctions and the temporal deictic markers.

4. Implications

Overall, there is strong cohesion within this passage beginning with the discussion of time intermixed with words in the semantic grouping of physiological states, such as being asleep and awake. This is reinforced through the two tripartite groups of the first person plural subjunctives which reference the ideas of being asleep and awake. In addition to the strong internal cohesion of this passage, the use of the imperfective aspect, the use of the subjunctive and the clustering of the first person plural help create prominence in these verses causing it to be one of the most marked sections of 1 Thessalonians. As a result of this increased prominence, the ideational component of this section is highlighted and stressed.

If one were only to evaluate the interpersonal metafunction of 1 Thess 5:1-11 it might suggest that there be a break at v. 5 with the shift in participant reference and the increased use of the subjunctive. However, this potential division is challenged by the strong semantic chains, particularly that of domain 67, that stretch across this passage.

iv. 1 Thess 5:12-22

Although a majority of scholars who adhere to the epistolary approach to the Pauline letters understand this section as the concluding part of the parenesis, it is

not unanimous.⁶⁵⁷ For instance, Klauck suggests that 5:12 begins the letter body closing of 1 Thess, even though he states that it is found in the parenetic section.⁶⁵⁸ A particular issue of Hughes' investigation becomes apparent in this section. Throughout his entire evaluation, Hughes has been careful to provide a detailed analysis of each letter section in light of their rhetorical structure. However, in 5:12-22 Hughes is left defining this section as "exhortation" which stands outside of the concluding rhetorical arrangement *peroratio* in 5:4-11.⁶⁵⁹ This appears to undermine his carefully structured rhetorical arrangement.⁶⁶⁰

Furthermore, there are some disparate theories about how to structure this section. Lambrecht suggests that 5:12-22 should be divided into three sections: vv. 12-13, vv. 14-15, based on the παρακαλέω formula and vv. 16-22, because of the short sentences in 16 after the long one in v. 15.⁶⁶¹ Although I can understand Lambrecht's decision to break the text at v. 14 and the παρακαλέω formula, I am not convinced that the shift from long sentences to short sentences is adequate justification for a division. Contrary to this view, I see a number of ties connecting vv. 14-22.

Going beyond Lambrecht's three divisions, Frame posits that this section should be divided into five sections: vv. 12-13 spiritual labourers; v. 14a-c idlers, faint-hearted, weak; vv. 14c-15 love; vv. 16-18 joy, prayer, thanksgiving; and vv. 19-22 spiritual gifts.⁶⁶² It is clear from these divisions and titles that Frame is not using

⁶⁵⁷ For example see: Bruce, *Thessalonians*, 3; Frame, *Thessalonians*, 17; Morris, *Thessalonians*, 164; Stirewalt, *Paul the Letter Writer*, 60.

⁶⁵⁸ Klauck, *Ancient Letters*, 371-72.

⁶⁵⁹ Hughes, "The Rhetoric of 1 Thessalonians," 115-16.

⁶⁶⁰ Wanamaker, "Epistolary vs. Rhetorical Analysis," 275.

⁶⁶¹ Lambrecht, "A Structural Analysis of 1 Thessalonians 4-5," 168.

⁶⁶² Frame, *Thessalonians*, 17.

formal epistolary features to divide the text, but rather the thematic content. It is examples like this that caused Jewett to state “outlines of Pauline letters that seek to reveal logical or thematic developments suffer from theological biases that are difficult to control.”⁶⁶³ Overall, Frame’s division of the text is insupportable in light of the formal linguistic features to be discussed below.

This section of the parenthesis has two formulas within the first three verses, asking and beseeching respectively: ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί and παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί.⁶⁶⁴ Both of these include an address to the ἀδελφοί and the first formula has a disjunctive δέ. These two features add to the disjunctive nature of this introduction and mark it a separate section within the parenthesis that exhorts the readers to live uprightly in light of the eschatological situation that Paul just described.

1. Field

Although there are many changes within the tenor of discourse there are few notable features regarding ideational metafunction in 5:12-22. First, although the primary use of the imperfective aspect is continued from the preceding section, its sustained use is unparalleled in 1 Thessalonians and maybe in the Pauline corpus as a whole. In these verses there are 23 verbs with 21 of them occurring in the imperfective aspect. The only two verbs that do not adhere to this uniformity is a perfect tense-form in v. 12, εἰδέναι, which is directly following the request formula,

⁶⁶³ Jewett, *The Thessalonian Correspondence*, 68.

⁶⁶⁴ Reed states that “words of beseeching and saying (mental processes) often signal upcoming, thematically prominent material (e.g. ‘I beseech you...’); thus, such words often occur in the present tense in New Testament letters.” This is the case in this section. Reed, *Discourse Analysis*, 112. For the concept of “metacommunicative references” see Johanson, *To All the Brethren*, 16.

and a perfective aspect in v. 15, ἀποδοῖ. It is interesting to note, however, that this aorist is located in the only subordinate clause in the entire section after 5:12, in which Paul is further developing the primary verb. This pattern concludes in v. 23 with the reversion back to the use of the perfective. As a result of this unequalled, uninterrupted use of the imperfective aspect, it is clear that Paul is placing emphasis on this string of parenetic imperatives.⁶⁶⁵ Consequently, this is a highly marked string of verbal aspect.

Causally, every one of the verbs in this section is in the active voice-form with no passive references throughout these 11 verses. This dominance of the active voice is not surprising in the parenetic section of the text, which is the default voice-form in Paul's letters.⁶⁶⁶ This results in the unmarked nature of the causality portion of this section.

Polarity plays a minor role in this section of text; however, there are a couple of times in which it is utilized by Paul as part of an imperative couplet. There are two possible occurrences where Paul expresses "do not... but do ...". The first, located in v. 15, is formed by the modified μή... ἀλλά form as discussed in 5:6. The next construction occurs between vv. 19-21, which is formed by the double use of μή in vv. 19 and 20 and is concluded by the use of δέ in v. 21.⁶⁶⁷ Although this is not a typical polaric construction with the use of δέ rather than ἀλλά, the general lack of conjunctions in this section along with the use of a disjunctive conjunction between

⁶⁶⁵ Wallace (*Greek Grammar*, 525), when evaluating this section, states that "the normal use of the present tense in didactic literature, especially when introducing an exhortation, is not descriptive, but a general precept that has gnomic implications." I would suggest that the gnomic nature of this section is not derived from the use of the present tense, but rather is dictated by exhortative nature of the imperative mood.

⁶⁶⁶ Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 178.

⁶⁶⁷ There is some textual concern over this conjunction with a few manuscripts omitting it.

two clauses with similar semantic material suggests that Paul was intending to contrast the actions in these clauses regardless of whether the Thessalonians were engaging in these activities.⁶⁶⁸ These couplets not only strengthen the internal coherence within the passage, but are useful in providing counter examples of what not to do for the Thessalonians, thus increasing the ideational content of this section.

In addition to the communication domains discussed below in the textual metafunction, this section is full of words that revolve around the various actions that are normative for the Christian life: respect, admonish, esteem, love, encourage, be patient, rejoice, pray, give thanks, etc. The most dominant semantic domains in this section are by far domains 25 (attitudes and emotions), 33 (communication) and 88 (moral and ethical qualities and related behaviours). These three semantic domains, in addition to their use in 5:12-14, form a tripartite semantic cord, even though these words are drawn from disparate semantic domains. The pairing and intermixing of these words creates strong cohesion to this section, which resists sub-division as some have suggested.⁶⁶⁹ Furthermore, by centering these words around the Christian lifestyle, attitudes and moral behaviours, and pairing the grouping of these three semantic domains with the marked use of verbal aspect, Paul makes this section thematically and ideationally prominent.

2. Tenor

When discussing the references to person within this section a strong emphasis emerges on the role of the second person. Besides the two references to the first

⁶⁶⁸ *Contra* Bruce, *Thessalonians*, 125, who debates whether the use of μή indicates that Thessalonians were engaging in this activity or not.

⁶⁶⁹ Lambrecht, "A Structural Analysis of 1 Thessalonians 4-5," 168; Frame, *Thessalonians*, 17.

person plural within the two formulas, and the use of the third person in the subordinate clause in v. 15, the entire rest of the section is structured by the implicit second person plural references within the imperative verbs. This, however, is not how the second person reference is established in this passage.

In both of the formulas in vv. 12 and 14, Paul makes use of the first person by stating “we ask...” and “we urge...”. At the same time, the second person participant reference is developed in the complement clause of each of these constructions. This use of the second person reaffirms and solidifies that participant chain in this section, which is then continued through the use of the verb forms. Equally notable is the absence of the first person throughout vv. 14b-22.⁶⁷⁰ With a lack of a formal didactic section that is usually inherent in Paul’s letters, this section becomes the largest stretch of text in 1 Thessalonians in which the use of the first person reference is absent. Overall, the use of the second person is a marked form within the participant system and, due to the unique absence of the first person reference, there is an increased markedness, which results in a highly prominent interpersonal-section.

The most notable change in this text, and one that is readily apparent to the reader, is the sudden change in mood. Reed, following Porter, suggests that “modality may be used to distinguish between background and thematic prominence. In non-narrative, the imperative mood is ... used in thematic material, due to its semantic attribute of ‘directness’ (i.e. the speaker directs or commands others to do something).”⁶⁷¹ This is certainly an accurate explanation for this

⁶⁷⁰ O’Donnell, *Corpus Linguistics*, 410.

⁶⁷¹ Reed, *Discourse Analysis*, 115; Porter, *Verbal Aspect*, 335-36.

section in which the shift to the imperative from the dominant use of the indicative with the occasional subjunctive is quite jarring to the reader.

Within this section there are a string of short, pithy imperatives, which are unique to 1 Thessalonians. In fact, there are very few imperatives at all in the rest of 1 Thessalonians. Even more important is the concentration of these imperatives. By have such short clauses, Paul is intensifying this section and increasing the salience of the passage. This is further compounded when one realizes that all of the imperatives in this section are found in the present tense. This structure becomes extra clear when the imperatives in this section are highlighted.

1 Thessalonians 5:12-22 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νοουθετοῦντας ὑμᾶς ¹³ καὶ ἡγείσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. ¹⁴ Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νοουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. ¹⁵ ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε [καὶ] εἰς ἀλλήλους καὶ εἰς πάντας. ¹⁶ Πάντοτε χαίρετε, ¹⁷ ἀδιαλείπτως προσεύχεσθε, ¹⁸ ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. ¹⁹ τὸ πνεῦμα μὴ σβέννυτε, ²⁰ προφητείας μὴ ἐξουθενεῖτε, ²¹ πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε, ²² ἀπὸ παντὸς εἵδους πονηροῦ ἀπέχεσθε.

Figure 8: Imperative Grouping in 1 Thessalonians 5:12-22

By grouping these imperatives together, Paul forms a tight unit at the end of the parenesis section which is highly salient to the reader.⁶⁷² The nature of the short imperatives suggests that its aim was not to address specific crisis issues, but to outline for the listeners the ideational concept of what a strong Christian community entails.⁶⁷³

⁶⁷² Reed, *Discourse Analysis*, 113.

⁶⁷³ I agree with Wanamaker that the short imperatives are not directed at specific crisis issues and that these imperatives say more about Paul's mission and understanding of a strong community. Wanamaker, *1 and 2 Thessalonians*, 191. For a contrary view see Schmithals, *Paul and the Gnostics*, 172-75.

Furthermore, the strong use of the second person in opposition to the use of the first person plural at the beginning of this section is important for distinguishing interpersonal roles. At the outset of this section, Paul expresses that he asks, ἐρωτῶμεν, and urges, παρακαλοῦμεν, his readers to follow his advice. He then proceeds to give a number of imperatival commands, which creates further distinction between the first and second person references. As a result of this shift in mood, Paul is, once again, reasserting his dominant position within the social hierarchy, however, he does cushion this through the two beseeching formulas paired with the socially equal deictic marker ἀδελφοί.

3. Mode

One of the issues regarding the internal cohesion of this passage as a whole, looks to determine if there is a break between vv. 12-13 and 14, initiated by the παρακαλέω formula. Lambrecht has advised that the new formula demands a break in the text and a new sub-division.⁶⁷⁴ This might be true normally; however, I would propose that there a number of semantic features that resist this division and suggest unity across these verses. First, it is important to note that the placement of two formulas so close to each other, and not in the same sentence as in 1 Thess 4:1, is unique in Paul's letters. As a result, the typical assumption that a beseeching formula automatically results in a new paragraph or division must not be too quickly imposed in this case, allowing other textual features to determine if a break is dictated.

⁶⁷⁴ Lambrecht, "A Structural Analysis of 1 Thessalonians 4-5," 168.

In evaluating this passage, and more specifically for this issue 5:12-14, it becomes clear that there are a few semantic features that suggest cohesion in these verses. First, there is a large grouping of terms involving communication in these verses, such as ἐρωτῶμεν, νουθετοῦντας x2, παρακαλοῦμεν, παραμυθεῖσθε, ἀντέχσθε and μακροθυμεῖτε.⁶⁷⁵ These words, which fall in domains 25 and 33 (a couple fall in both), create a semantic cluster that contributes to the cohesion of this passage.

Furthermore, the attitudes and behaviours that Paul is discussing directly after the formulas are semantically linked. In 5:12, Paul discusses the person who works hard, which is paralleled in 5:14 by the admonition of the lazy. This is further supported by Paul's use of semantically clustered terms of domain 88, moral and ethical qualities and related behaviours, in vv. 12 and 14.

Although I am not suggesting strict parallels between these verses, I would propose there are too many semantic connections to create a division at the beginning of v. 14. As a result of this semantic unity, I would suggest that Paul is setting up these two formulas in opposition to each other, with the first expressing the attitude and response to the positive example of a hard worker, the leader and those who admonish, while the second dictates the attitude and action of the readers to those who are lazy, discouraged and weak.

Another point of note in the textual metafunction concerns the conjunctions. After the summarizing διό in v. 11, v. 12 opens with a formulaic expression combined with a δέ. Besides this introductory conjunction, there are four other conjunctions in these 11 verses. The second conjunction, another δέ, is part of the

⁶⁷⁵ Malherbe, "Exhortation in First Thessalonians," 241.

beseeking formula in v. 14. The other conjunctions are not very prominent and primarily do not function above the clause level.

With the general lack of conjunctions, Paul makes use of asyndeton to connect these exhortative phrases.⁶⁷⁶ The choice of no conjunction is part of the systemic nature of the conjunction in Greek and is used in this case to create continuity of the passage.⁶⁷⁷ The use of asyndeton is slightly marked, and is utilized to increase the flow of the discourse by eliminating the explicit conjunction. Furthermore, a number of authors have suggested that this is a rhetorical device that is used to create intensity in the text and might lead to a topical climax.⁶⁷⁸

In the evaluation of the deictic markers in this passage there are a few distinguished features. First, there are not too many temporal markers; however, their use is important for the proper interpretation of the imperatives. For instance, Robertson states that the “durative force of the present imperative is well seen” in this section, identifying 1 Thess 5:16-22.⁶⁷⁹ This section, however, begins with the temporal pronoun πάντοτε, which expresses durative force.⁶⁸⁰ Furthermore, this is followed by the temporal adverb ἀδιαλείπτως, which also regulates the temporal understanding of the passage. Robertson’s claim that the use of the present causes these commands to be durative is not well grounded in that these commands would still be considered durative if they were formed using the aorist tense-form due to the temporal deictic markers.

⁶⁷⁶ Wallace, *Greek Grammar*, 658.

⁶⁷⁷ Westfall, *Discourse Analysis*, 66.

⁶⁷⁸ BDF § 462; Attridge, *Hebrews*, 189; Westfall, *Discourse Analysis*, 259.

⁶⁷⁹ Robertson, *A Grammar of the Greek New Testament*, 890.

⁶⁸⁰ Decker, *Temporal Deixis*, 71.

When evaluating the clause order of this passage an interesting pattern emerges. Beginning at v. 12 and continuing until v. 15a the clause structure commences with the unmarked predicate in the theme position. Following this, in vv. 15b-18a the clause complexes begin with an adjunct in the prime position. This is followed by the fronting of the relatively marked subject that heads off the clause structure in v. 18b. Finally, the clause order climaxes in vv. 19-21 with the placement of the highly marked complement in the theme position. The passage closes with a return to the subject as the first clausal component in v. 22.

This gradual build up of thematic markedness throughout this passage is a unique feature in 1 Thess, which typically has an almost sporadic arrangement of the clause order. This organization of short pithy clauses in an arrangement of ascending markedness not only creates an increase in the cohesion within the passage, but also creates a strong point of emphasis on the ideational content at the conclusion of the parenesis section. This complex arrangement of clause order, in conjunction with the other formal features in this passage, displays Paul's skill as a writer and communicator, as opposed to his nervousness as has been suggested by Lambrecht.⁶⁸¹

Overall, there are a number of features that suggest that this is a cohesive section. Beginning with the use of conjunctions and semantic domains 25 and 33 and being highlighted by the use of clause construction, these features create unity and intentionality in Paul's construction of this section.

⁶⁸¹ Lambrecht, "A Structural Analysis of 1 Thessalonians 4-5," 167.

4. Implications

As Reed notes, prominence in a discourse “is rarely signaled by one device, but more often is the result of a combination of grammatical and semantic features.”⁶⁸²

This is definitely the case in this passage, where the most marked occurrences of mood, participant reference and clause order in the letter, and the notable use of verbal aspect and conjunctions, make this passage the most prominent section in 1 Thessalonians.

Although Longacre did not specifically address this passage, his understanding of peak would be aptly applied here. Longacre states that “one hallmark of peak ... is the crowded stage.”⁶⁸³ Although this is specifically addressed to the idea of participants in a narrative scene, its theory is easily adaptable to the crowding of the text with discourse features. Consequently, I would suggest that a congregation of prominent features in a text typically signifies the discourse peak.

e. Closing (5:23-28)

The letter closing is another well defined and widely accepted component to the ancient letter form, which typically includes a greeting and health wish to those to whom the letter was sent.⁶⁸⁴ These aspects are apparent in the letter to the Thessalonians, with vv. 23-24 as the closing health-wish prayer and with v. 26 acting as a short greeting section. This is followed by a request that this letter be read by other believers and a short benediction.

⁶⁸² Reed, *Discourse Analysis*, 111. A similar concept is forwarded by Westfall (*Discourse Analysis*, 34) and Longacre (*The Grammar of Discourse*, 38).

⁶⁸³ Longacre, *The Grammar of Discourse*, 40.

⁶⁸⁴ Weima, *Neglected Endings*, 39-45. Mullins, “Greeting as a New Testament Form,” 418-19.

There are some scholars, however, who do not see the letter closing beginning at 5:23 with the wish-prayer, but at 5:25 and Paul's request for the believers in Thessalonica to pray for them.⁶⁸⁵ For instance, both Bruce and Johanson understand the benediction to parallel that of 3:11-13 and so form the close of the parenesis.⁶⁸⁶ This view, however, has been critiqued by Weima, who appeals, among other reasons, to the Semitic and Greco-Roman letter writing tradition in which both place the peace wish in the letter closing.⁶⁸⁷

In addition to this, there are a number of scholars who identify 5:23-25 as the climax of the epistle. For instance, Jewett states that the benediction, including that of 1 Thess 5:23-24, "plays a role of summarizing and climaxing the previous argument."⁶⁸⁸ Others, such as Wiles, state that these prayers serve "to summarize and place the spotlight on the central message of the letter."⁶⁸⁹ Although there are a number of semantic links between this prayer and the letter, which may in fact serve as a summary, it does not, however, mean that this is the climax of the letter. Admittedly, there are some prominent features, but in light of the rest of the letter, it is not the most prominent.

1. Field

The major disjunctive aspect in the ideational metafunction of the discourse is the return to the perfective aspect after the discourse has been dominated by the

⁶⁸⁵ Marshall (*Thessalonians*, 145) expresses uncertainty at the commencement of the letter closing.

⁶⁸⁶ Bruce, *Thessalonians*, 3, 128-31; Johanson, *To All the Brethren*, 139-40.

⁶⁸⁷ Weima, *Neglected Endings*, 174-75.

⁶⁸⁸ Jewett, "The Form and Function of the Homiletic Benediction," 34.

⁶⁸⁹ Wiles, *Paul's Intercessory Prayers*, 65-66. This idea is paralleled in Longenecker, *Galatians*, 288-89; Weima, *Neglected Endings*, 94.

imperfective aspect since 1 Thess 4:1.⁶⁹⁰ After such a lengthy string of imperfective imperatives the sudden switch to the use of the perfective aspect helps mark the shift from parenthesis to letter closing.

In evaluating the section as a whole, there are three perfective and two imperfective aspects. Although the number of verbs limits the markedness of the verbal aspect and the interpreter's ability to make comments on the large-scale patterns in the text, especially in a letter part as fragmented as the closing, its disjuncture at v. 23 facilitates the distinction between these two letter parts and helps delineate the boundaries of the text. Furthermore, the return to the less marked aspect reduces the ideational impact of the letter closing.

Causally, this section is still relatively unmarked with a majority of the verbs occurring in the active voice. The two exceptions to this are the passive τηρηθείη in v. 23 and the middle ἀσπάσασθε in v. 26. The first example is part of the benediction in which Paul prays that the spirit, soul and body of the Thessalonians be kept blameless until the *parousia* of the Lord. In this case, the use of the passive voice-form is part of the benediction formula, although this does not totally negate its mildly prominent nature.⁶⁹¹

The other occurrence of a non-active voice is greeting wish in 5:26. Although Paul typically has a more developed greeting section in his other letters, the greeting in v. 26, ἀσπάσασθε τοὺς ἀδελφοὺς πάντας, is representative of, not only

⁶⁹⁰ Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 176-78.

⁶⁹¹ Weima, *Neglected Endings*, 93.

Paul's letter greetings, but also that of the ancient world.⁶⁹² The notable difference in this case is that Paul addends an additional adjunct clause, ἐν φιλήματι ἀγίῳ. Although this is not found in the non-biblical papyri, it is not unique among Paul's letters.⁶⁹³

Semantically, the most common domains found in the letter closings are domains 33 (communication) and 93 (names of persons and places) due to the letter greetings and the addressing of people and God.⁶⁹⁴ Although domain 93 is relatively absent in this passage, besides the mention in vv. 23 and 28, there are a few occurrences of domain 33 in vv. 23 and 25-27. Because this domain is quite common in Paul's letters, this particular concentration is not marked, however, identifying that this domain is another characterizing feature for identifying the letter body closing facilitates the division between the letter body and the parenthesis. As a result of these semantic domains, it is clear that the ideational thrust of the letter closing is one of communication.

In general, the return to the predominant use of the perfective aspect, indicative mood and the shift to the unmarked semantic domain 33 shifts the ideational content of the letter away from the directional parenetic section to that which is indicative of the letter closing.

⁶⁹² Weima, *Neglected Endings*, 39-45. Mullins, "Greeting as a New Testament Form," 418-19; Klauck, *Ancient Letters and the New Testament*, 24-25.

⁶⁹³ See also Rom 16:16a; 1 Cor 16:20b; 2 Cor 13:12a; as well as 1 Peter 5:14.

⁶⁹⁴ Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 182. For a good example of how these two domains typically interact in the letter closing see figure 3 in the linguistic model chapter.

2. Tenor

When evaluating the various moods within the first letter to the Thessalonians, and particularly in this section, the optative mood is one that emerges in particular letter sections, namely in the benediction statements in 3:11-13 and here in 5:23-24. This highly marked expectative attitude occurs twice in these verses, ἀγιάσαι and τηρηθείη, and is one of the key features in identifying this section as a benediction.⁶⁹⁵ In addition to this, there is a future form within this passage. This one of only five future forms in the entire letter, and also occupies the last word slot in the blessing. The use of the future is marked and the unique placement of the predicate at the conclusion of the blessing clause results in a high degree of prominence for the reader. Beyond this, there is one occurrence of the imperative, which is located in the greeting section.⁶⁹⁶ Further, there is one indicative mood in v. 27 and two clauses, 5:24a and 5:28, that omit the verb altogether.

Personal references are another disjunctive interpersonal feature in this section. In the passage directly preceding the letter close, Paul created a marked string of second person plural with the noticeable absence of the third and first person references. Consequently, the occurrence of the third person reference in v. 23 provides a strong contrast to the string of second person references at the conclusion of the parenesis. This, as well as the change in aspectual and mood forms, indicates that there is a disjunction at this point in the letter. This use of the third person reintroduces the character of God into the letter as well as potentially introduces another group identified as the “brothers.” It is possible that this group is part of the

⁶⁹⁵ Jewett, “The Form and Function of the Homiletic Benediction,” 23-24.

⁶⁹⁶ Weima, *Neglected Endings*, 104-109.

church at Thessalonica, but it is also likely that this could indicate another group of believers outside of the Thessalonians.

The final component of the interpersonal metafunction is the deictic markers. One of the most notable uses of these markers is the social identification, particularly between vv. 25-27, with the tripartite use of the term ἀδελφός. As mentioned earlier, the familial deictic markers are the prime means by which Paul creates the “in” crowd in 1 Thess.⁶⁹⁷ This use is reinforced at the conclusion of the letter and helps solidify Paul’s creation of social relationships.

3. Mode

The word order within the letter closing is relatively unmarked except for the placement of πιστός and ποιήσει in v. 24. The placement of the complement in the theme slot is marked and draws the reader’s attention. By placing πιστός at the head of the clause, Paul is emphatically saying to the Thessalonians that God is faithful. This is understandable in light of his blessing and the content of his letter as a whole. Furthermore, the placement of the marked verb ποιήσει in the final lexical slot is also marked.

There are very few conjunctions within this section, with a number of the clauses at the conclusion of the letter being connected through asyndeton. There is one conjunction, δέ, at the beginning of v. 23, which acts as the governing conjunction between the parenesis and the letter closing. The use of this conjunction, when paired with the shift in verbal aspect, and participant reference, helps create disjuncture between vv. 22 and 23 and is part of the introductory elements of the

⁶⁹⁷ Porter and O’Donnell, *Discourse Analysis*, 34; Decker, *Temporal Deixis*, 55.

peace benediction.⁶⁹⁸ In addition to this, there are five uses of the coordinating conjunction καί, which are not marked and are not influential above the clause complex level.

Overall, the shift in word order, as well as the change in mood, verbal aspect and participant references creates disjunction between this section and parenesis. Further, the internal cohesion of this section is loose due to the need to accommodate a number of epistolary closing features.

4. Implications

Overall, there are a number of semantic features, such as the use of domain 33 and conjunctions, that help distinguish this letter closing from the parenesis. In evaluating the prominence of this passage, it is clear that there are some marked features, including the use of the optative, future and clause order, that provide a highlighting function. However, this does not necessarily indicate that this is the climax of the letter, especially when taken in light of the previous section.⁶⁹⁹

⁶⁹⁸ Weima, *Neglected Endings*, 88; Jewett, “The Form and Function of the Homiletic Benediction,” 21.

⁶⁹⁹ *Contra* Jewett, “The Form and Function of the Homiletic Benediction,” 34.

Conclusion

After applying the discourse analysis model to 1 Thessalonians, there are a number of observations that can be made. First, through the use and evaluation of discourse features, there is strong evidence that 1 Thessalonians employs a five-part letter form: opening, thanksgiving, body, parenesis and closing.

Second, and perhaps more importantly, is that the pairing of epistolography and discourse analysis is most beneficial when attempting to understand the structure of the letter and the development of the respective letter parts. Where epistolography ends, namely after identifying the major components within a letter, discourse analysis continues to provide structure and insight. On the other hand, when attempting to evaluate the letter opening and closing, the discourse analysis method does not always have enough information to provide a thorough evaluation, even though it can still contribute. At these times, the epistolary theory has greater interpretive weight and strongly contributes to the interpretation of the various features within the letter opening and closing.

Third, when compared to the rhetorical approach, it appears that the epistolary categories adequately account for the formal features of the text. Some of the divisions that were suggested by the scholars employing a rhetorical strategy are just not coherent with the textual features. For instance, Jewett proposes that there is a substantial break between vv. 5 and 6, and that 1:1-5 consists of a formal *exordium* unit.⁷⁰⁰ However, when evaluating the strong shift of semantic domain 93 between vv. 1 and 2 there appears to be disjunction between these two verses. Also,

⁷⁰⁰ Jewett, *The Thessalonian Correspondence*, 72.

the strong participant reference of Jesus and God within vv. 2-10 creates cohesion within this section and resists Jewett's division of the text at v. 6.

In addition to these general insights, there are some particular patterns that emerged in the three metafunctions from this study. One of the key insights from the ideational metafunction is that there appears to be a sharp change in aspectual form from the use of the perfective in the thanksgiving and letter body sections to the employment of the imperfective throughout the parenesis section, and a return to the perfective in the letter closing.⁷⁰¹ With further investigation, it might be possible to determine if this distinction is unique to the Pauline letters, or if this is a feature of the parenesis within larger letters in the ancient world.⁷⁰²

Causally, there is little distinction in the use of voice throughout the whole letter. Besides minor instances, there was no continuous use of the passive or middle voice-form for more than a very brief period of time. Furthermore, there was no noticeable difference in the use of voice between any of the letter parts. This suggests that the use of voice might be limited to the localized level, rather than function above the clause-complex level, although this suggestion is quite tentative.

Furthermore, in regard to the use of temporal deictic markers in 1 Thess, it appears that these markers are the primary determination of the temporal nature and relationship of the text, as opposed to attempting to fulfill this requirement through the use of the verb.⁷⁰³ One good example of this would be the use of the temporal

⁷⁰¹ This supports the findings of Porter and O'Donnell, "Semantics and Patterns of Argumentation in the Book of Romans," 177.

⁷⁰² Although this might be a fruitful venture, there are a number of issues surrounding this possible study.

⁷⁰³ Porter, *Verbal Aspect*, 76-83.

markers πάντοτε and ἀδιαλείπτως in 5:16-22, which provide the temporal force and understanding of the text.⁷⁰⁴

In the evaluation of attitude, there is a near void of non-indicative moods within the thanksgiving and the letter body, but a proliferation of these moods in the parenesis section. This distinction, as well as the findings in the verbal aspect section, leads to the verification of the parenesis as a legitimate letter part within the Pauline letter form. Furthermore, this shift results in a marked increase in prominence in the parenesis, and possibly the letter closing, in which there is a concentration of non-indicative forms.

One of the most clustered features of the interpersonal metafunction was the use of causality. Although there were occasional uses of this feature throughout the letter, there were a couple instances in which there was a particularly large concentration, such as 2:1-8, 4:1-8 and 5:3-7. These occasions, as well as the other examples, provide strong cohesion to the text and allow for Paul to create parallels within the text.

Another major textual feature in the interpersonal metafunction is the use of participant reference. Although the third person reference was not as prominent in this letter as it is in some of Paul's other letters, it is still important for creating disjunction in the text and for assisting in delineating the various textual divisions as in 1:2-10, 3:11-13 and 5:23-24. Furthermore, the use of the second and first person plural also help create cohesion, but also provide prominence to particular parts of the letter, the most notable being 5:14-22.

⁷⁰⁴ Decker, *Temporal Deixis*, 71. *Contra* Robertson, *A Grammar of the Greek New Testament*, 890.

In the textual metafunction, Paul makes use of semantic chains and clusters as one of his primary means of creating cohesion and disjunction in the text. The first example is the high concentration of domain 93 in the letter opening followed by domain 25 in 1:2-10. Other instances, to just name a few, would be the use of domain 33 in chapters 2 and 5, domain 67 in 2:17-3:10 and 5:1-7 and domain 25 in 2:17-20. Furthermore, 1 Thess is primarily governed by domains 33, 25, 67, 88 and 93, which form the dominant chains and semantic groups.

Overall, discourse analysis and epistolography are complementary theories with discourse analysis compensating for the weaknesses of the latter and epistolography providing some of the overarching structure for discourse analysis. As a result, further investigation using these two models in tandem would greatly benefit both the understanding of the ancient letter and scholarship's understanding of Paul's letters as a whole.

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