



The two ἵνα clauses (v. 1) function as object clauses for the verbs ἐρωτῶμεν and παρακαλοῦμεν. However, the syntax is disrupted by the two καθὼς clauses following immediately after the first ἵνα and before the main clause περισσεύητε μᾶλλον. Paul uses the conjunction ἵνα instead of ὅτι because the former blends the purpose of the charge with its contents (cf. Eph. 1:17; 2 Thess. 1:11). The second ἵνα is repeated after Paul's extended intervening clause that introduces his actual charge. Τὸ πῶς introduces an indirect question in which the following infinitives περιπατεῖν and ἀρέσκειν give the indirect question its substance as the object of παρελάβετε (thus, a supplied object such as "instruction" is not necessary; cf. NASB) and the entire infinitival clause in turn forms the subject for δεῖ.