

Foreword

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1 Introduction

1.1 Sources for the Greek text of the Ἐπιστολὴ πρὸς Θεσσαλονικεῖς Α

Symbol	Date	Content	Name	Location
Papyri				
ⲡ ³⁰	III	p		
ⲡ ⁴⁶	c. 200	p		
ⲡ ⁶¹	c. 700	p		
ⲡ ⁶⁵	III	p		
Uncials				
Ⲡ	IV	eapr	Codex Sinaiticus	London
A	V	eapr	Codex Alexandrinus	London
B	IV	eap	Codex Vaticanus	Vatican
C	V	eapr	Codex Ephraimi Rescriptus	Paris
D	VI	p		
F	IX	p		
G	IX	p		
H	VI	p		
I	V	p		
K	IX	cath pK		
L	IX	ap		
P	VI	act *cath *p *r		
Ψ	IX/X	eap	Athous Lavrensis	Athos
048	V	p		Vatican
0183	VII	p		
0208	VI	p		
0226	V	p		
0278	IX	p		
Miniscules consistently used				
33	IX	eap		Paris
81	1044	ap		London
104	1087	a *p r		
365	X	act *cathK		Paris
630	XIII	act *cath p		Vatican
1175	X	ap		Patmos
1241	XII	eap		

1505	XII	e *act cath *p		
1506	XI	e *pK		
1739	X	ap		Athos
1881	XIV	a *p		Sinai
2464	IX	a *p		
1 249				
1 846				
Miniscules frequently used				
6				
323	XII	*a p		
326				
424				
614	XIII	*a p		
629				
945	XI	e *act cath p		
2495				

1.2 Sources for the Vetus Latina text of Epistula ad Thessalonicenses I

1.3 Sources for the Vulgate text of Epistula ad Thessalonicenses I

The Vulgate text has been derived from the ‘Biblia Sacra Vulgata’ published by the Deutsche Bibelgesellschaft, ISBN 978 3 438 05303 9. The Vulgate itself is attested by numerous manuscripts; for the text for Epistula ad Ephesios, the manuscripts are as follows:

Symbol	Date	Name	Location
Primary Witnesses			
G	VI-VII	Sangermansis	Paris
A	VIII	Codex Amiatinus	Firenze
R	VIII	Reginensis	Verona
Secondary Witnesses			
F	VIII	Fuldensis	Paris
S	VIII	Sangallensis	St. Gallen
K	IX		Karlsruhe
C	IX	Cavensis	Archivo della Badia, Hispania
Λ	960 AD	Legoniensis	León
Φ		consensus codicum iuxta exemplar Alcuini exaratorum	
Editions			
ṛ	1592	Editio Clementina	Roma

ω	1911	H. I. White	Oxford
ο	1889	Wordsworth & White	Oxford
ḅ	1962	Vetus Latina	Freiburg

1.4 Sources for the Syriac Text of the Ἐπιστολὴ πρὸς Θεσσαλονικεῖς Α

I have included the Syriac Text in this booklet, and I have derived the manuscripts upon which the Syriac Text is based, and the critical notes; from the full critical edition published by De Gruyter; but the text has been taken from the edition published by the British and Foreign Bible Society in 1906 and has not been updated since; according to ‘The Syriac Peshitta Bible’ published by Gorgias Press, ‘the BFBS is the most reliable of all the editions of the Syriac that have been published thus far since the *edition princeps* of 1555’. It has also been recently republished by Gorgias Press, a beautifully presented edition but at a rather forbidding price; the printing has also been significantly improved from that published by the British and Foreign Bible Society.

The following information is derived from the Nestlé-Aland Novum Testament Graecae; as my acquaintance with Syriac improves, I hope to be able expand on this information. It is worth noting that three ancient translations, Latin, Syriac and Coptic provide important witnesses for establishing the text of the New Testament. They were compiled at a very early stage and were derived directly from Greek originals. Other translations (Armenian, Ethiopic, Old Church Slavonic for example) were made at a much later date.

There are four main Syriac Versions:

- Vetus Syra – 3rd/4th century A.D.
- Peshitta – 4th/5th century A.D.
- Philoxeniana – A.D. 507/508
- Harklensis – A.D. 615/616

These four versions are characterised by different translation principles ranging from a very free idiomatically correct rendering at the beginning to a degree of fidelity to the Greek text so extreme that it violates natural Syriac idiom. As an example of what that means compare the Greek of Galatians 1:18 or 2:4 with the Vulgate (Liber 2020 in this series). Perhaps a more relevant example would be to compare the story of Naaman in 2 Kings 5 – 15 in Hebrew with the LXX.

There follows a brief overview of these versions.

1.4.1 Peshitta – 4th/5th century A.D.

The Peshitta is the most widely accepted of the Syriac versions, but it lacks the shorter Catholic letters and Revelation. There are two main editions one of which has critical notes but the other does not, both published in the early twentieth century. Recent editions (noted in the Harklean section) document the whole Syriac tradition. The edition of the British and Foreign Bible Society (printed here) uses this version.

The manuscripts used for Ephesians (these manuscripts contain Paul’s epistles) are:

Symbol	Name	Date	Location	Comments
P2	Ms Sin. Syr 5	VI and X	Sinai	A much supplemented parchment codex of 178 leaves, the older part is 6 th century parchment the newer part is 10 th century paper Contains the following: Older part:

				Rom (from 11:22), 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr (up to 10:28) Newer part: Acts, 7 Catholic Letters
P4	British Library 14470	V/VI	London	Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr
P10	British Library 14476	V/VI	London	Contains the following: Rom (from 6:22), 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr
P11	British Library 14480	V/VI	London	Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr There are many supplementary pages duplicating parts of the above.
P12	British Library 14479	V	London	Dated 845 A.Gr which is 533/534 A.D. Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr There are a few supplementary pages duplicating parts of the above
P13	British Library 14475	VI	London	Contains the following: Rom (from 1:7), 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr
P14	British Library 17122	VI	London	Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr
P15	British Library 14477	VI/VII	London	Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr There is one supplementary page duplicating part of 1 Cor.
P16	Ms syr 8	VI	München	Mutilated Parchment Codex. It contains the following: Acts 21:39 – 22:25, 28:11 – 31,

				1 Cor (from 9;17), 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm (incomplete), Hebr (incomplete), James 1:1 – 2.
P17	British Library 14481	VI/VII	London	Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr 2:5 - end
P19	Ms Vat syr 16	XIII	Vatican	Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr
P20	British Library 7157	VIII	London	Dated 1079 A. Gr which is 767/768 A.D. Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr

1.4.2 Philoxeniana – A.D. 507/508

The first Monophysite Syriac Bible, commissioned by Bishop Mabbug in A.D. 507/508 has not survived in its entirety. The shorter Catholic letters (2 Peter, 2/3 John, Jude and Revelation) have been preserved in a group of manuscripts, but their assignment to Philoxeniana is not certain. There are two editions, both by the same editor and were published in the late nineteenth and early twentieth century. They have been republished recently, but not, as far as I can determine, revised, but see below in the note to the Harklean version.

1.4.3 Vetus Syra – 3rd/4th century A.D.

The Vetus Syra is preserved in two manuscripts:

- Syrus Sinaiticus
- Syrus Curetonianus

These two manuscripts exhibit textual differences and are always quoted individually. The Curetonianus offers a revised form of the translation preserved by the Sinaiticus. Both were published at the beginning of the twentieth century.

1.4.4 Harklensis – A.D. 615/616

The Harklean version is the only Syriac version containing the entire New Testament and is available in a recent comparative edition; 4 volumes for the Gospels, and three parts for the Pauline Letters. Acts has still to be quoted according to the Edition Princeps based mainly on the manuscript New College Oxford 333. This was published by J. White at Oxford in 1799 – 1803, but was erroneously assigned to the Philoxeniana.

Though the text of the Harklensis is not given here, the manuscripts are as follows:

Symbol	Name	Date	Location	Comments
H1	Ms New College	XII/XIII	Oxford (Bodleian)	It breaks off at Hebrews 11:27
H3	University Library Cambridge 1700	1169/70	Cambridge	New Testament including Hebrews, 1 Clement and the so-called 2 Clement

H4	Ms syr 37	VIII/IX	Jerusalem	A parchment Codex that breaks off at Hebrews 2:5
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1.5 Bibliography

Ref	Author	Title	Publisher	ISBN
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2	Aland B. and Juckel A.	Die Paulinischen Briefe Band II Teil 3	De Gruyter	3 11 017387 5
3	Arndt W. F. and Gingrich F. Wilbur	A Greek-English Lexicon of the New Testament and Other Early Christian Literature 2 nd Edition	University of Chicago Press	0 226 03932 3
4		Barocci 3, a manuscript	Bodleian Library, Oxford	
5		Biblia Sacra Vulgata	Deutsche Bibelgesellschaft	978 3 438 05303 9
6		The New Testament in Syriac	British and Foreign Bible Society	978 1 48235648 9
7	Brown F., Driver S. R. and Briggs C. A.	A Hebrew and English Lexicon of the Old Testament	Oxford University Press	
8	Frede H. J.	Vetus Latina Epistulae ad Thessolonicenses, Timotheum, Tomus 25 Pars I	Verlag Herder Freiburg	
9	Gildersleeve and Lodge	Latin Grammar	Macmillan, 3 rd edition	
10	Goodwin, W. W.	A Greek Grammar	Bristol Classical Press	1853995223 978 1853995224
11	Hatch & Redpath	A Concordance to the Septuagint and Other Greek Versions of the Old Testament	Clarendon Press, Oxford, 1897 – 1906	
12	Jennings, William	Lexicon to the Syriac New Testament	LWM Publications	978 0 9820085 3 9
13	Kennedy B. H.	Kennedy's Revised Latin Primer	Longman	0 582 36240 7
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15	Lampe G. W. H	A Patristic Greek Lexicon	Oxford University Press	978 0 19 864213 8

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22	Migne Jacques - Paul	Patrologiae Graecae Tomus LXIII cols 9 - 236	Brepols 1862	
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28	Nestle-Aland	Novum Testamentum Graece 28 th Edition	Deutsche Bibelgesellschaft	978 3 438 05156- 1
29	Nöldeke, Theodor	Compendious Syriac Grammar	Wipf and Stock	1 59244 355 9
30	R Payne Smith & J. Payne Smith (Ed)	Compendious Syriac Dictionary	Henry Frowde 1903	
31	Pollux	Onomasticon, Libri I – X and Index, ed. Ericus Bethe	Verlag B. G. Teubner, Stuttgart	
32	Probert, Philomen	A New Short Guide to the Accentuation of Ancient Greek	Bristol Classical Press 2003	1 8539959 9 1
33	Rahlfs- Hanhart	Septuaginta Editio Altera	Deutsche Bibelgesellschaft	978 3 438 05119 6
34	Quast Udo	Deuteronomium	Vandenhoeck & Ruprecht 1977	3 525 53410 8
35	Roberts, John (Ed.)	Oxford Dictionary of the Classical World	Oxford University Press	978 0 19 280145 6
36	Rutherford, W. G.	The New Phrynichus	Macmillan & Co. 1881	
37	Sokoloff, M.	A Syriac Lexicon	Gorgias Press	978 1 57506 180 1
38	Stelten, Leo F.	Dictionary of Ecclesiastical Latin	Hendrickson	978 1 56563 131 1
39	Souter, Alexander	A Pocket Lexicon to the New Testament	Oxford University Press	

40	Thackeray, Henry St. John	A Grammar of the Old Testament in Greek	Forgotten Books (Reprinted, orig. 1909)	978 1 330 60844 9
41	Ulrich E. and others	Discoveries in the Judean Desert Volume XIV	Oxford University Press	0 19 826366 X
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43	Zerwyck Maximilian S. J.	Biblical Greek	Scripta Pontificii Instituti Biblici	

3 Latin Text

3.1 Vetus Latina and Vulgate

3.1.1 Caput I

¹ Paulus, et Silbanus, et Timotheus, Ecclesiae Thessalonicensum, in Deo Patre, et Domino Iesu Christo. ² Gratia vobis, et pax a deo, et Domino Iesu Christo. Gratias agimus semper pro omni vobis, memoriam vestri faciens in orationibus nostris sine intermissione, ³ memores operis fidei vestrae, et laborem caritatis, et patientiae spei Domini nostri Iesu Christi, ante Deum et Patrem nostrum:

⁴ scientes fratres, dilectia deo, electionem vestram

⁵ quia Evangelium nostrum non fuit apud vos in verbo tantum, sed et in virtute, et Spiritu sancto, et in plenitudine multa, sicut scitis quales fuerimus in vobis propter vos.

⁶ Et vos imitatores nostri facti estis, et Domini, et recipientes verbum in tribulatione multa, cum gaudio Spiritus sancti:

⁷ ita ut facti sitis figura omnibus credentibus in Macedonia, et in Achaia.

⁸ A vobis enim declatus est sermo Domini, non solum in Macedonia, et in Achaia, sed in omni loco fides vestra, quae est ad Deum, exivit, ita ut non sit opus loqui aliquid.

⁹ Idps enim de vobis renuntiant qualem introitum habuimus ad vos: et quomodo conversi estis ad Deum de simulacris, servire Deo vivo, et vero,

¹⁰ et exspectare Filium eius de coelis (quem excitavit a mortuis) Iesum, qui eripiet nos ab ira ventura.

3.1.2 Caput II

¹ Ipsi enim scitis, fratres, introitum nostrum ad vos, quia non inanis fuit:

² sed et ante passi, et contumeliis afficti (sicut scitis) in Philippis, fiduciam habuimus in Domino nostro, loqui ad vos Evangelium Dei in multo certamine.

³ Exhortatio enim nostra non de errore, neque de immunditia, neque in dolo,

⁴ sed quemadmodum probati sumus a Deo ut crederetur nobis Evangelium: ita loquimur, non quasi hominibus placentes, sed Deo, et qui probat corda nostra.

⁵ Neque enim aliquando in sermone adulationis fuimus, sicut scitis: neque in occasionem avaritiae: Deum testis est:

⁶ neque quarentes ex hominibus gloriam, neque a vobis, neque ab aliis.

⁷ Cum possemus in gravitate esse ut Christi Apostoli: sed facti sumus parvuli in medio vestrum, tanquam nutrix, foveat suos filios.

⁸ Ita desiderantes vos, cupimus communicare vobiscum non solum Evangelium Dei, verum etiam et nostras animas: quia carissimi nobis facti estis.

⁹ Memistis enim fratres laborem nostrum, et fatigationem: nocte ac die operantes, ad hoc ne graveremus aliquem vestrum, praedicavimus in vobis Evangelium Dei.

¹⁰ Vos testes estis, et Deus, quam sancte, et juste, et sine querula, vobis, qui creditis, facti sumus:

¹¹ sicut scitis, qualiter unumquemque vestrum (sicut pater filios suos)

¹² deprecantes vos, et consolantes, et restificantes, ut ambuletis digne Deo, qui vocat vos in suum regnum, et gloriam.

¹³ Propterea et nos gratias agimus Deo sine intermissione: quoniam percipissetis verbum auditum a nobis Dei, excepistis non verbum hominum, sed (sicut est verum) verbum Dei, quod operatur in vobis, qui creditis:

¹⁴ vos enim imitatores facti estis fratres Ecclesiarum Dei, quae sunt in Iudaea in Christo Iesu: quia eadem passi estis et vos a vestris contribulibus vestris, sicut et ipsi Iudaeis:

¹⁵ qui et Dominum occiderunt Iesum, et Prophetas, et nos persecuti sunt, et Deo non placuerunt, et omnibus hominibus contrarii:

¹⁶ prohibentes nos Gentibus loqui ut salventur, ut compleantur ipsorum peccata semper: praevenit autem super eos ira Dei usque ad finem.

¹⁷ Nos autem fratres desolati a vobis ad tempus horae, facie, non corde, abundantius festinavimus faciem vestram videre in multo desiderio:

¹⁸ quoniam voluimus venire ad vos: ego quidem Paulus, et semel, et bis, et impedit nos satanas.

¹⁹ Quae est enim nostra spes, aut gaudium, aut corona gloriae? Aut non etiam vos ante Dominum nostrum Iesum in ipsius adventu?

²⁰ vos emin estis gloria nostra, et gaudium.

3.1.3 Caput III

¹ Propter quod iam sustinentes, placuit nobis remanere Athenis, solis:

² et misimus Timotheum fratrem nostrum, et adiutorem Dei in Evangelio Christi, ad confortandos vos, et cohortandos pro fide vestra.

³ ut nemo moveatur in tribulationibus istis: ipsi enim scitis quod in hoc positi sumus.

⁴ Nam et cum apud vos fuimus, praedicavimus vobis passuros nos tribulationem, sicut factum est, et scitis.

⁵ Propterea et ego iam non sustinens, misi ad cognoscendam fidem vestram: ne forte tentaverit vos is, qui tentat, et inanis fiat labor noster.

⁶ Nunc autem veniente Timotheo ad nos a vobis, et adnuntiare nobis fidem et caritatem vestram, et quoniam memoriam nostri haberis bonam semper, desiderantes nos videre, sicut et nos et vos:

⁷ propterea consolati sumus fratres in vobis super omnem necessitatem, et tribulationem nostram per vestram fidem,

⁸ quoniam nunc vivimus, si vos steteritis in Domino.

⁹ Quam enim gratiarum actionem possumus Deo retribuere pro vobis super omne gaudium, quo gaudemus propter vos coram Deum nostrum,

¹⁰ nocte et die superabundanter orantes, ut videamus vestram faciem, et suppleamus quae desunt fidei vestrae?

¹¹ Ipse autem Deus et Pater noster, et Dominus noster, et Dominus noster Iesus dirigat viam nostrum ad vos.

¹² Vos autem Dominus Iesus multiplicet, et abundare faciat in caritate in invicem, et in omnes, quemadmodum et nos in vos:

¹³ ad confirmanda corda vestra sine querela in sanctitate ante deum et Patrem nostrum, inadventum Domini nostri Iesu cum omnibus sanctis eius. Amen.

3.1.4 Caput IV

¹ De cetero autem, fratres, rogamus vos et obsecramus in Domino Iesu, ut quemadmodum accepitis a nobis qualiter oporteat vos ambulare, et placere Deo, sicut et ambuletis, ut abundetis magis.

² Scitis enim quae praecepta dedimus vobis per Dominum nostrum Iesum.

³ Haec est enim voluntas Dei, sanctificatio vestra: abstinere vos a fornicatione,

⁴ ut sciat unusquisque vestrum possidere suum proprium vas in sanctificatione, et honore;

⁵ non in passione desiderii, sicut et Gentes, quae ignorant Dominum:

⁶ ut ne quis supergediatur, et circumveniat in negotio fratrem suum: quia vindex est Dominus de omnibus his, sicut etiam praediximus vobis, et testificati sumus:

⁷ non enim vocavit nos Deus in immunditia, sed in sanctificatione.

⁸ Itaque qui spernit, non hominem spernit, sed Deum, qui dedit Spiritum suum sanctum in vos.

⁹ De amore autem fraternitatis non necesse habemus scribere vobis: ipsi enim vos a Deo docti estis ut diligaris invicem.

¹⁰ Nam et factis illud in omnes fratres in universa Macedonia. Hortamur autem vos fratres adundare magis,

¹¹ et ut operam detis quiescere, et agere propria, et operari manibus vestris, sicut vobis praecepimus: ut ambuleris honeste ad eos, qui foris sunt: et nullius desiderium sit vobis.

¹² Nolumus autem vos ignorare fratres de dormientibus, ut non contristemini, sicut et ceteri, qui non habent spem.

¹³ Si enim credimus quia Iesus mortuus est, et surrexit: sic et Deus eos, qui dormierunt per Iesum, adducet cum eo.

¹⁴ Hoc enim vobis dicimus in verbo Domini, quia nos vivimus, qui superamus ad adventum Domini, non praeveniemus eos, qui dormierunt.

¹⁵ Quia ipse Dominus in iussu, in voce Archangeli, et tuba Dei descendet de coelo: et mortui, qui in Christo sunt, resurgunt primi.

¹⁶ Deinde nos, qui vivimus, qui desimus, sicut cum illis rapiemur in nubibus in obviam Christo in aera, et sic omnes cum Domino erimus.

¹⁷ Itaque consolamini in invicem in his verbis.

3.1.5 Caput V

¹ De temporibus autem, et momentis, fratres, non est necesse vobis scribere.

² Vos enim ipsi diligenter scitis, quia dies Domini, sicut fur in nocte, ita veniet:

³ cum dixerint pax, et munitio; tunc subitaneus illis apparebit interitus, sicut dolores in utero habenti, et non effugiunt.

⁴ Vos autem fratres non estis in tenebris, ut vos dies ille tanquam fur apprehendat:

⁵ omnes enim vos filii lumenis estis, et filii diei: non estis noctis, neque tenebrarum.

⁶ Ergo non dormiamus sicut et ceteri, sed vigilemus, et sobrii sumus.

⁷ Qui enim dormiunt, nocte dormiunt: et qui inbriantur, nocte ebrii sunt.

⁸ Nos autem, qui diei sumus, sobrii simus, induti lorica fidei, et charitatis, et galeam spem salutis.

⁹ quoniam non posuit nos Deus in iram, sed in acquisitionem salutis per Dominum nostrum Iesum Christum,

¹⁰ qui mortuus est pro nobis: ut sive vigilemus, sive dormiamus, simul cum eo vivamus.

¹¹ Propter quod exhortamini invicem, et aedificate alterutrum, sicut et facitis.

¹² Rogamus autem vos fratres, cognoscere eos, qui laborant in vobis, et praesunt vobis in Domino, et commonent vos,

¹³ ut habeatis illos abundantius in caritate propter opus illorum, pacem habentes in ipsis.

¹⁴ Hortamur autem vos fratres, corripite inquietos, consolamini pusillanimes, sustinere infirmos, aequo animo estote ad omnes.

¹⁵ Videte ne quis malum pro malo alicui reddat: sed semper quod bonum est sectamini in invicem in omnes.

¹⁶ Semper gaudete.

¹⁷ Sine intermissione orate.

¹⁸ In omnibus gratias agite: haec est enim voluntas Dei in Christo Iesu ad vos.

¹⁹ Spiritum nolite extinguere.

²⁰ Prophetationes nolite spernere.

²¹ Omnia autem examinate: bonum continete.

²² Ab omni specie mala abstinere vos.

²³ Ipse autem Deus pasics sanctificet vos ad perfectum: et integer spiritus, et anima, et corpus sine querula in adeventum Domini nostri Iesu Christi servetur.

²⁴ Fidelis est, qui vocat vos: qui et faciet.

²⁵ Fratres orate et pro nobis.

²⁶ Salutate fratres omnesd in osculo sancto.

²⁷ Adiuro vos per Dominum, ut legatur epistola omnibus fratribus.

²⁸ Gratia Domini nostri Iesu Christi vobiscum. Amen.

3.2 Vulgate

3.2.1 Caput I

¹ Paulus et Silvanus et Timotheus ecclesiae Thessalonicensium
in Deo Patre et Domino Iesu Christo gratia vobis et pax

² gratias agimus Deo semper pro omnibus vobis
memoriam facientes in orationibus nostris sine
intermissione

³ memores operis fidei vestrae et laboris et caritatis
et sustinentiae spei Domini nostri Iesu Christi
ante Deum et Patrem nostrum

⁴ scientes fratres dilecti a Deo electionem vestram

⁵ quia evangelium nostrum non fuit ad vos in sermone tantum
sed et in virtute et in Spiritu Sancto et in plenitudine multa
sicut scitis quales fuerimus vobis
propter vos

⁶ et vos imitatores nostri facti estis et Domini
excipientes verbum in tribulatione multa
cum gaudio Spiritus Sancti

⁷ ita ut facti sitis forma omnibus credentibus
in Macedonia et in Achaia

⁸ a vobis enim diffamatus est sermo Domini
non solum in Macedonia et in Achaia
sed in omni loco fides vestra quae est ad Deum profecta est
ita ut non sit nobis necesse quicquam loqui

⁹ ipsi enim de nobis adnuntiant
qualem introitum habuerimus ad vos
et quomodo conversi estis ad Deum a simulacris
servire Deo vivo et vero

¹⁰ et expectare Filium eius de caelis
quem suscitavit ex mortuis Iesum
qui eripuit nos ab ira ventura

3.2.2 Caput II

¹ nam ipsi scitis fratres introitum nostrum ad vos quia non inanis fuit

² sed ante passi et contumeliis adfecti sicut scitis in Philippis

4 Syriac text

4.1 مَقْلُوبٌ

1 فَهَلْ هُمْ مُعَذِّبُونَ خَلْقًا بِمَا كَانُوا يَفْعَلُونَ وَهَلْ هُمْ مُعَذِّبُونَ خَلْقًا بِمَا كَانُوا يَفْعَلُونَ وَهَلْ هُمْ مُعَذِّبُونَ خَلْقًا بِمَا كَانُوا يَفْعَلُونَ

2 مَعَهُمْ لَآئِهٖا حُدْرٰتٍ ؕ لَا تَلْعَبُوْا ۚ هٰذَا جَنْبُ الْحِجَابِ ۚ خَلُّوْا مِنْهَا لَعَلَّكُمْ تُفْلِحُوْنَ ۚ

3 مَدَّ يَدَيْهِ مِمَّا كَلَّمَا لُولَا: حُجْرًا وَمَعْنَاهُ إِجْعَلْ. وَحَمَلًا وَمَعْنَاهُ. وَصَحْنًا وَمَعْنَاهُ: وَجَعَلْ. نَعْمَ مَعْنَاهُ.

4 مُبَشِّرٌ لِّكُمْ رَحْمَةً رَّبِّهِ. أَمْتُ مَحَبَّةٍ وَدَاةٍ:

5 مَحَلًّا وَمَحْضَةً لِّهٖ. لَا يَهُوَ حَقًّا حَيْثُ هُوَ لِحَالِّجَةٍ: أَلَا أُبْ حَسَلًا. هَذِهِ سَا وَقَعِبَا.
هَجْعُهَا عَنَّا. أُبْ أَيْلَا، مُبَحِّمَ أَيْلَا: أَيْضًا هَمَّ حَسَلًا لِحَالِّجَةٍ.

6 هَٰلِكُمْ أَمْ لَمْ تَمْسُكُوهُ . هَمُكُنْ : وَمَخَذَهُ ، مَخَذًا خَا حِزْنًا وَخَا . هَمْسَبَهُ لًا ، وَوَمُلًا
وَمَعْبُوعًا .

7 وَهَذِهِ آيَاتُ الْحَقِّ الْبَاقِ، وَمَا لَكُم مِّنْ حُجَّةٍ عَلَيْهِمْ، وَأَمَّا صَحْفَةُ رَبِّكَ فَهِيَ بِالْعُلَىٰ جَائِلَةٌ.

٨ مَتَّبِعْهُ، كَيْفَ يُعَذِّبُ مَعْلَمُهُ وَمُنْ: لَا حَيْثُ حَقَّقْتُمْ هَجَابَنَا: أَلَا حَقًّا لِي؛
بِمُعْتَبَرِهِ، وَخَالَهُ أَعَذِّبُ: أَمْنًا وَلَا تَعْلَمُ وَنَامَ: حَلَفَ مُجِبٌ.

9 اِنَّكَ لَمِنَ الْمُحْذَرِّينَ اِنَّمَا مَحْكُومٌ هُوَ كَيْ حَقِّجْهُ: هَٰذَا نَحْنُ الْفٰسِدُونَ هَلْ اَلَا هُمْ
وَسَكَبَ فِدْجَةً: وَاِجْسَى لَلَا هُمْ سَلَا مَعْنَا:

10 بِ مَحْضِهِمْ حَاجَةً مِّنْ مَّحَلٍّ حَفِيفٍ ۖ وَهُوَ خَبِيرٌ بِمَا يَفْعَلُونَ

4.2 مُفْلَكُهُ

1 هَٰٓأَيُّهَا بَعْثُ إِلَٰهِنَا أَمْتٌ: وَمَحْكُومٌ وَجْهٌ لِّجَعٍ لَا يَهْدِيهِ هُنَّ عَالِمٌ ۝

2 أَلَا كَذَّبْتُمْ عَنْهُ إِذْ تَبْتَغُونَ عَنْهُ غُلًّا ثُمَّ تَقُولُ إِنَّهُ خَلَقْنَا مِنْ عَيْنٍ مَحْجُومَةٍ ۚ فَذُكِّرُوا الْعِلْمَ ۚ

3 حَمَلٌ كَيْدٌ لَا يَهْدِي مَعَهُ يُحْمَلُ. أُجْلًا مَعَهُ يُبْعَدُ. أُجْلًا حَبْلًا:

4 أَلَا لِيُؤْتِيَهُمُ اللَّهُ رِزْقًا غَيْرَ زَرْعٍ وَلَا مِثْقَالَ ذَرَّةٍ ۚ وَإِلَیَّ يَرْجِعُونَ ۚ
أَلَا لِيُؤْتِيَهُمُ اللَّهُ رِزْقًا غَيْرَ زَرْعٍ وَلَا مِثْقَالَ ذَرَّةٍ ۚ وَإِلَیَّ يَرْجِعُونَ ۚ

5 أُجْلًا كَمَنْ قَضَاهُمْ أَلَسَّعَمَ حَصَصِلًا عَظْلًا أَمِوْ وَبُيَّعَ إِذْهَ. هَلَا حَكَّجُلًا وَحَنَّهُ جُلًا.
أَكْهًا هَهُوْ.

6 هَلَا حَكِيمٌ غُهِبَ لَكَ حَبِيبًا. لَا قُدْرَةَ لَكَ إِلَّا مَعِ اسْتِثْنَاءِ: جَبِّ مُعَضِّسٍ يَهْدِمُ مَقْنَنًا حَقْدَهُ لَا
أَبِي عَكْسًا وَصَحْبًا.

8 اُجِبْنَا اُف سُبَّ مَسْخُجَتَيْهِ هَمْهَمْ سَبَّ حَقْلًا حَجَّو: لَا حَلْسَهْ هَجَّوْا: وَلَا اُف اُف
نَعْمَ: مَلَا وَسَجَّجِ اِيْدَهْ ❖

10 لَيْدَهُ هُءِوَيْمَ هَآلُؤَا: لُخْلَا أَجَبْ حَجَّ هَجَبَاهُ وَآلُؤَا. وَجَبَابُ هَجَابُؤَا. هَؤُلَا وَعُمَ هَؤَمَ لُؤَلُؤَا لُؤَلُؤَا مَؤَمُؤَا:

12 وَأَيُّهَا حُجَيْبُ أَبِي وَمَالٍ لِلْأَخِي: إِنَّهُ وَمَنْجَبُ حَمَلِكُمْ لَهُ هَلْعَجَسِهِ.

[illegible][illegible]

18 هَجَبٌ وَتِلْكَ اَلْحُلَّةُ. اُنَا فَكَلِمَةُ سُبْحَانَ رَبِّهِمْ: هَجَبٌ هُلَّةٌ.

19 أَمَّا كَيْفَ هَجَّيْ سَمِيعُهُ لِي هَجَّيْ وَهَجَّيْ: أَلَا لِي أَيْدِيهِ مَبْرُ مَحْنٍ مَعَهُ حَقَّابًا بَدَأَ.

20 أَيْدِيهِ أَيْسَى كَيْفَ لِي خَصَمِي سَمِيعُهُ لِي.

1 مَعْلَا وَلَا مَعْلَم: رَجَمَ لَمْ يَجِدْ حَالًا لَهُ حَسَبًا.

3 وَلَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَّ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ عِلْمٌ يَوْمَئِذٍ هُوَ الْبَاقِي ۚ

4 اُولَئِكَ عَلَيْهِمْ صَلَٰوةٌ مِنْ رَبِّكَ وَبُرْءَانٌ ۚ وَكَانَ الْاٰخِرُ

5 مَعْلَا اُنَا اُفْ اُنَا لَا مَمْعَلَا: حَبْلَا وَهَبْلَا وَابْلَا اَمْعَلَا جَمْلَا: وَوَحْلَا نَسْبَلَا
مَعْسَلَا: نَسْلَا اَحْلَا هَلْلَا

6 اَعْلَمُ بِمَنْ قَوْلُهَا حَقٌّ، مُصَدِّقٌ لِمَا مَعَكُمْ مِنْ قَوْلِهِمْ: هَاجِرٌ، خَلَا وَصَحْبَهُ جُوعٌ. هَاجِرٌ
مُتَحَصِّنٌ. هَاجِرٌ حَقٌّ جُوعٌ، يَحْمِلُهُمْ لُجْلٌ حَقٌّ: هَاجِرٌ لِيَدِهِ، حَقٌّ سَمٌّ. اَعْلَمُ بِمَنْ
سَمٌّ حَقٌّ:

7 مَحَلًّا أُولَئِكَ يُجَاهِلُونَ حَقَّهُ أَسَنَ: خَلَا تِلْكَمُ حُطْبَةُ: هَؤُلَاءِ حَزَنَتْ. مَحَلًّا هَؤُلَاءِ جَاءُوا.
8 هَؤُلَاءِ هَؤُلَاءِ مَسْنَمَ: لِيُذْهِبَ الْإِصْفَعُ حُصْنًا.

[illegible]

10 أَلَا وَرَبُّكُمْ أَعْلَمُ الْبَاطِنَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَنُورٍ مُبِينٍ ۖ وَمَنْ يَفْعَلْ مِثْلَ مَا يَعْمَلُونَ ۚ

11 ^{أَهِ} ^{وَمِ} ^{الْأُ} ^{أَجِبْ} ^{مُخْ} ^{مَعَد} ^{مَعْسَا} ^{تِلْوَهِي} ^{أَهْ} ^{وَمِ} ^{لَهْ} ^{أَجِبْ}.

12 هَٰذَا هُوَ مَعَهُ. وَبِهِ كَلَامٌ مِّنْ هُوَ كَلَامٌ خَلْعًا: أَمَّا وَبِهِ فَحَسْبُكُمْ حَقًّا.

13 هَٰئِهِم جَحَنُ الْجَهَنَّمَ وَلَا تُعْمِ حَقْبَعُهُ إِلَّا مِنْهَا الْكَلْبُ الْجَبَلُ: حَقْبَعُهُ وَمِنْهُ نَعْمٌ مَحْسُلٌ
وَحُمْرٌ كَلْبُهُ مَبْعَعَةٌ.

4.4 مَقْلُكُهُ

1 مَضَلَّا أُمْتٌ خُتِمَ مُدْبِجٍ: هَمْزٌ مُدْبِجَةٌ حَجَبٌ حَضَنَ نَعَمٌ: وَابٍ وَمُخَلَّدٌ مَبْنٍ: أُنْخِ هَلَا حَجَبٌ وَابٍ حَجَبٌ هَلْعَفَةٌ لَلْأَكْثَرِ: وَبَدَنُ الْبَدَنِ هَجَفٌ.

2 بِكُمْ اِيْذِهِمْ ؕ اَمْ كُمْ فَهَبْزًا يَّوْجِبُ اِجْرًا. هُمْ اَوْ هُمْ

3 اِنَّكَ لَـنَـرَـجِعُهُنَّ وَآلِهِنَّ اِلَـيْكَ فَتُصْعَقُ بِرُجُوعِ. هُوَ وَآلِهٖمُ هَا هُنَّ لَمْ يَكُن لَهُنَّ اَنْفُسٌ وَّكُنَّ لَكَ اَوْدَانًا مِّمَّنْ اَلَا اِنَّكَ لَـنَـرَـجِعُهُنَّ

4 وَنُفِثَ فِي قُلُوبِهِمْ لِيُحِبُّوا إِلَهُمُ الْكَافِرَ الَّذِي هُوَ أَعْيَنُهُمْ لِمَا كَانُوا يَعْمَلُونَ ۚ

5 وَلَا حَسْرَةً وَفُتُورًا: أَيْ عَنَّا وَبَحْصِصَةً أَيْ لَا يُبْخَسُ لِّلْأَعْمَالِ.

[illegible]

7 لَا تَكُنْ مِنْ مُجِبِّ الْأُحْصَاءِ حَلِيفَةً: أَلَا حَقْبَعُهُ!

8 مَحْضًا مَعَهُ وَهُكُم: لَا يَهْدِيهِمْ جَنَّاتُ عُدْنٍ أُولَٰئِكَ لَاحِقُونَ. هَهُ وَبِهِبْ حَصَمٌ وَهَسَمَ فَبُعْدًا.

9 **حَلَا** **مَعَا** **وَم** **وَأَسَا**: **لَا** **هَتَقَعْدَاه** **حَقَبَدَاب** **حَجَّه**. **أَيَاه** **كَن** **مُتَمَجَّه** **مَكَلَا** **أَيَاه** **وَأَكْهَا**: **وَأَسَجَّه** **سَب** **حَسَب**.

10 **أَب** **حُجَبَّه** **أَيَاه** **أُجَبَا** **حُجَدَاه** **أَسَا** **وَجَبَّه** **مَقَبَّهَتَا**. **خَلَا** **إِنَا** **وَم** **مُجَبَّه** **أَسَا**: **وَأَبْأَيَاه**.

11 **هَلْأَسْفَلْه**: **وَأَاهَاه** **هَلَم** **هَحَم** **هَهْهَحْهَتْنَه**: **هَاهَاه** **فُحَسَم** **كَابَنْهَه** **أَمْنَا** **وَقَبَبُجَّه**.

12 **وَأَاهَاه** **مَدَحَجَب** **كَاهَنْفَلَا** **حَلَا** **كَتْنَا**. **هَلَا** **إِنَا** **لَاهَنْفَلَه**.

13 **زُجَا** **إِنَا** **وَم** **وَأَوُجَّه** **أَسَا**: **وَحَلَا** **أَلَم** **وُومَضَم** **لَا** **لَاهَلَا** **كُنَا** **حَجَّه**: **أَب** **عَنْطَا** **وَأُنْعَا** **وَهَجْنَا** **كَلَا** **حَاهَاه**.

14 **لِي** **كَن** **مَدَحَصْنَه** **وَتَعْمَد** **مَكَلَا** **هَمَم**: **أُجَبَا** **أَب** **كَلْهَا** **لَاَلَم** **وُومَجَّه** **حَنْعَه**. **مَكَلَا** **حَفَّه**.

15 **أَوُورَا** **وَم** **أَمَضَنَه** **حَجَّه** **حَقَلْأَاه** **وَمُنْ**: **وَسَم** **أَلَم** **وَمَعْدَسَنَه** **حَقَلْأَبْأَاه** **وَمُنْ** **وَسَنَه**: **لَا** **تَبُور** **لَاَلَم** **وُومَجَّه**.

16 **مَكَلَا** **وَاه** **مُنْ** **حَفَّه** **مَكَلَا**. **هَحَلَا** **وُومَا** **مَلْأَلْأَا**. **هَحَفْنَا** **وَأَكْهَا**: **نُسَلَا** **مَم** **عَمَلَا**. **هَمَكَلَا** **وَحَصَعَسَا** **نَفَّه** **كَهَمَبْ**.

17 **هَاهَبَم** **سَم** **أَلَم** **وَمَعْدَسَنَه** **وَسَنَه**: **تَبْأَسْلَف** **حَصَّهَاه** **أَجَبَا** **حَنْتَا**. **لَاهَوُومَه** **وَمُنْ** **كَلَاو**. **هَاهَبَا** **حُكَلَجَب** **حَم** **مُنْ** **تَاهَلَا**.

18 **هَاه** **أُجَبَا** **مَجَبَّاه** **سَب** **حَسَب**. **حَقَلْأَاه** **أَلَم**.

4.5 **مَقَلْأَاه**

1 **حَلَا** **أَجَبَا** **وَم** **هَحَبْتَا**. **أَسَا**: **لَا** **هَتَقَعْدَاه** **حَقَبَدَاب** **حَجَّه**.

2 **أَيَاه** **كَن** **عَنْتَا** **أَبْأَاه** **بُجَب** **أَيَاه**: **وَمَعْمَه** **وَمُنْ**. **أَب** **كَلْأَا** **حَكَلَا**. **أُجَبَا** **أَبْأَاه**.

3 **كَب** **تَاهَنْه** **وَعَكَلْأَاه** **هَاه** **هَمَلَا**: **هَاهَبَم** **مَم** **عَكَلَا** **نَفَم** **حَكْهَاه** **أَجَبَا**: **أَب** **شَجَلَا** **حَلَا** **كَلْأَاه**. **هَلَا** **تَعَبْهَاه**.

4 **أَيَاه** **وَم** **أَسَا**: **لَا** **هَاهَاه** **حَنْعَه** **جَاه**: **وَاه** **تَاهَلَا** **أَب** **كَلْأَاه** **تَبُومَجَّه**.

5 **كَلْجَب** **كَن** **حَب** **تَاهَوَا** **أَيَاه**. **هَحَب** **أَمْعَلَا**. **هَلَاهَاه** **حَب** **كَلْأَاه**. **هَلَا** **حَب** **شَعَّه** **جَاه**.

6 **لَا** **تَبْجَب** **أُجَبَا** **أَب** **عَنْطَا**: **أَلَاهَاه** **كَنْم** **هَمَّهَاهَم**.

7 **أَلَم** **كَن** **وُومَضَم**: **حَكَلَا** **هَاه** **وُومَضَم**. **هَاه** **وُومَضَم**: **حَكَلَا** **هَاه** **وُومَضَم**.

8 **سَم** **وَم** **وُجَب** **أَمْعَلَا** **سَم**: **هَاه** **كَنْم** **حَنْتَم**. **هَحَجَبَم** **عَنْطَا** **وَمَعْمَه** **جَاه** **هَوُومَه**. **هَسَم** **هَهْهَوُومَا** **وَهَجْنَا** **وَسْتَا**.

- 9 مَلِكًا وَلَا مُنْعَ الْكُلَُّا حَذَّجَا: أَلَا حَقْنُا وَسْنَا حَقْنُا نَعْمَ مَعْسَلَا.
- 10 أَوْهَ وَمَسْلَا حَلَا أَفْتَحْ: وَلَا حَسْنَم. وَلَا وَمَنْصَم: أَوْسِلَا حَقْنَه نَسَا.
- 11 مَلِكًا أَلَا حَلَا مَسْ حَسْب: هَجَبَه مَسْ حَسْب: أَمْنًا وَلَا حَجَبْنَاهُ.
- 12 خُسَمَ وَمَ حَبَبَه أَسْت: وَهَدْنَاهُ مَسْ لَأَكْمَ وَلَا مَ حَقْن: هَمُصَمَ حَافِنَه حَقْن:
- هَمَلَجَمَ حَجَب:
- 13 وَهَدَه مَعْبَمَ حَجَبَ حَمْنًا نَلْنَا. مَلِكًا حَجَبْنَاهُ أَعْلِيَه حَمَدَه.
- 14 خُسَمَ وَمَ حَبَبَه أَسْت: وَهَ حَمَمَكَلَا. هَخَبَه حَرْنَه وَمَ نَجْعَا. هَمَجَه لَحْنًا وَمَسْلَا.
- هَلْنَه وَهَسَجَه حَلَا حَلْنَه.
- 15 هَلْزَوْنَه وَحَلَا لَمَ حَبَبَه حَمْلًا سَلَبَ حَمْلًا نَجْنَه: أَلَا حَقْرَجَ أَوْهَ حَلَا
- هَجَلَا. حَلَا سَوْرًا. هَلْزَلَا حَلْنَه.
- 16 أَوْهَ مَسْمَ حَقْرَجَ.
- 17 هَمَزَكَمَ وَلَا عَمَلَا.
- 18 هَجَلَا مَقْرَمَ أَوْهَ مَهْمَ. أَوْهَ كَمَ نَجْنَه وَكَلَا حَقْنَه مَعْسَلَا. حَقْن.
- 19 وَهَمَا لَا لَوْحَجَه.
- 20 بَجَبْنَاهُ لَا لَأَكْمَ.
- 21 حَمَقْرَمَ حَقْن: هَمَقْنُ أَسْهَ.
- 22 هَمَمَ كَلَا رَجَه حَمْلًا حَمَمَه.
- 23 أَوْهَ وَمَ الْكُلَُّا وَعَمَلَا: نَقَبْنَه حَمْنًا أَلَا حَجَبَه. هَجَلَه وَهَسَجَه هَجَبْنَه
- هَجَبْنَه: نَلْنَه وَلَا وَعَم. حَمَلًا لَمَاهُ وَمَنْ نَعْمَ مَعْسَلَا.
- 24 مَدَمَصَمَ أَوْهَ مَمَ وَمَنْجَه: وَهَدَه نَحْجَ.
- 25 أَسْت رَكَه حَكَم.
- 26 عَالَه حَمَلَا وَأَسْنَحَ حَمَدَه حَمَمَلَا مَبْعَلَا.
- 27 مَهَمَلَا لَمَا حَجَبَ حَقْن: وَلَمَامَا نَحْنَا أَوْ حَجَبَه أَمَّا مَبْعَلَا.
- 28 لَمْنَه لَمَاهُ وَمَنْ نَعْمَ مَعْسَلَا حَمَجَه. أَمَمَ.

5 Notes for the Greek Text

5.1 Κεφάλαιον α'

1	Σιλουανός – Silvanus, Arndt & Gingrich [3, p. 750] says that this is the same man who appears in Πράξεις Ἀποστόλων as Σίλας. Either he had two names (like Παῦλος) one Semitic and one Latin, or Σιλουανός is the Latin form of the same name that is ‘Grecised’ in Σίλας. The same name is also found at Πρὸς Θεσσαλονικεῖς B 1:1 and Πέτρου Ἐπιστολή A 5:12, which latter has given rise to the conclusion that Σιλουανός was connected with the writing of that epistle.
2	μνεῖαν – remembrance, memory The word occurs 7 times in the New Testament and twice in this Epistle, at 1:2, and 3:6. Arndt & Gingrich [3, p. 524] list the following meanings: I. Remembrance, memory II. Mention The meaning at 1:2 is that of II, but I is also possible here. The meaning at 3:6 is that of I. LSJ Lampe μνεῖαν ποιούμενοι – using the middle voice with a noun as a periphrasis of a sumple verbal idea, see Arndt & Gingrich [3, p. 683 II 1], in this case ‘remembering’, literally, ‘making a memory ἐπὶ τῶν προσευχῶν ἡμῶν – <i>during</i> our prayers <i>or</i> prayer times; see Arndt & Gingrich [3, p. 286 column 2 §2] ἀδιαλείπτως – constantly, unceasingly
3	μνημονεύοντες – present participle from μνημονεύω, I remember. Used 21 times in the New Testament and twice in this epistle at 1:3 and 2:9. Arndt & Gingrich [3, p. 525] give the meanings: I. remember, keep in mind (i) with the genitive τινός, (ii) with the accusative τινά, (iii) followed by περί τινος (iv) <i>passive</i> he is remembered, II. retain in one’s memory The meaning at 1:3 is that of I (a) The meaning at 2:9 is that of I (b) LSJ [17, p. 970] give the meanings: (I) call to mind remember, think of, <i>with both accusative and genitive</i>, (II) call to another’s mind, mention, say, (III) serve as a recorder, (IV) <i>passive</i> be remembered, had in memory Lampe [13, p. 874] give the meaning: make mention in prayer, especially in liturgical prayer. See Epistulae Sanctii Ignatii (Liber 3004) Ἐπιστολή πρὸς τοὺς ἐν Μαγνησίᾳ 14:1 κόπου – trouble, difficulty, work, labour, toil The word occurs 18 times in the New Testament and 3 times in this Epistle, at 1:3, 2:9 and 3:5. Arndt & Gingrich [3, p. 443] list the following meanings: I. trouble, difficulty II. work, labour, toil At 1:3, 2:9 and 3:5 the meaning is II LSJ

Lampe

ὕπομονῆς – patience, endurance, fortitude, steadfastness, perseverance

Used 17 times in the New Testament and once in this epistle. It is not used extensively in the LXX, where it translates 9 Hebrew verbs.

Arndt & Gingrich [3, p. 846] gives the meanings

- I. patience, endurance, fortitude, steadfastness, perseverance
- II. (patient) expectation

The meaning here is I.

LSJ [19, p. 1890] gives the meaning

- I. remaining behind,
- II. (a) endurance (b) in a bad sense, obstinacy, (c) of plants, poer to endure
- III. enduring to do

Lampe [15, p. 1452] gives the meanings patient endurance

4 **ἐκλογὴν**

Used 7 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 243] give the meanings:

- I. (active) selection, election, choosing,
- II. (passive) that which is chosen *or* selected

The meaning here is I.

LSJ [19, p. 512] gives the meanings (I) (a) choice, selection, (b) levying of troops, (c) collection of tribute, (d) (theologically) election (e) balancing accounts, (II) (a) extract, quotation, (b) choice selection, (c) picked, selected

Lampe [15, pp. 434] gives the meanings (I) choice, of divine election, (II) the elect (collectively), (III) of human power of choice

5 **πληροφορία** – full assurance, certainty

οἷοι – what kind, what sort

6 **μιμηταὶ** - imitators

Used 6 times in the New Testament and twice in this epistle at 1:6 and 2:14

Arndt & Gingrich [3, p. 522] give the meanings:

- I. of the person imitated,
- II. with an impersonal genitive.

The meaning at 1:6 is that of I

The meaning at 2:14 is that of II

. LSJ [17, p. 1134] have these meanings:

- I. imitator,
- II. forger,
- III. artist, especially one who impersonates characters,
- IV. coupled with γόης, (sorcerer, wizard) imposter, *mere* actor.

Lampe [13, p. 872] has 'imitator' or 'maker of imitations', counterfeiter'.

θλίψει – oppression, affliction, tribulation

Used 45 times in the New Testament and three times in this epistle at 1:6 and 3:3, 7

	Arndt & Gingrich [3, p. 362] give the meanings: I. distress brought about by outward circumstances II. figuratively, of mental and spiritual states of mind In this epistle, the meaning is I LSJ Lampe
7	τύπον – visible impression, mark, trace, example, model, pattern Used 15 times in the New Testament and once in this epistle Arndt & Gingrich [3, pp. 829 – 830] give the following meanings: I. visible impression of a stoke or pressure, mark, trace II. copy, image, III. that which is formed, an image <i>or</i> statue of any kind, IV. form, figure, pattern, V. (a) archetype, pattern, model, (b) (in the moral life) example, pattern VI. of the types given by God as a pattern of the future. The meaning here is that of V (b) LSJ [19, p. 1835] gives the meanings I. blow, beat, (from τύπτω), II. effect of a blow or pressure, (a) impression of a seal, (b) hollow mould, (c) engraved mark <i>or</i> engraving, (d) the depression between the underlip and the chin, (e) pip on dice, III. cast <i>or</i> replica made in a mould, IV. figure worked in relief, V. carved figure, image, VI. form shape, VII. archetype, pattern, model, VIII. general impression, vague indication, IX. (a) prescribed form, model to be imitated, (b) general instruction, (c) rough draft (of a book), (d) form of a document, X. as a law term, summons, writ Lampe [15, pp. 1418 – 1420] in a long article gives the meanings (I) impression, (II) representation, image, (III) shape, form, (IV) type, representation, figure, (V) form, (VI) plan, pattern, model, example, (VII) outline (VIII) (plural) minutes, notes, (IX) prescribed form
8	ἐξήχεται – 3rd person singular perfect passive from ἐξηγέω, I sound forth, ring out An hapax legomenon. Arndt & Gingrich [3, p. 709] list the meaning: I. cause to resound <i>or</i> be heard; passive be caused to sound forth, ring out; see Μακκαβαίων Γ 3:2 LSJ Lampe
	πρὸς – toward, before, with; see Arndt & Gingrich [3, p. 710 column 2 4b] and compare LXX Μακκαβαίων Δ 15:24
	ἐξελήλυθεν – 3rd person singular perfect from ἐξέρχομαι, I go <i>or</i> come out
9	εἴσοδον – entrance

Used 5 times in the New Testament and twice in this epistle at 1:9 and 2:1

Arndt & Gingrich [3, p. 233] give the following meanings:

- I. entering, entrance, access; here the implication is 'welcome'; at 2:1 'visit' is appropriate
- II. entrance, place of entering

The meaning here is I

LSJ

Lampe

ἐπιστρέψατε – 2nd person plural aorist from ἐπιστρέφω, I turn, turn around, turn back

εἰδώλων – image, idol, false god, idol

Used 11 times in the New Testament and once in this epistle

Arndt & Gingrich [3, p. 221] give the following meanings:

- I. image, idol
- II. false god, idol

The meaning here is that of II

LSJ

Lampe

δουλεύειν – present infinitive from δουλεύω, I am a slave, perform the duties of a slave

Used 25 times in the New Testament and once in this epistle

Arndt & Gingrich [3, p. 205] give the following meanings:

- I. be a slave, be subjected,
- II. perform the duties of a slave, serve, obey, usually to a person,
- III. specifically, to serve God,
- IV. in other senses (both good and bad), perform loving service, be slave to sin, to the law, to desire.

In this passage, the second meaning is most appropriate.

Arndt & Ginrich give some references to the LXX:

Γένεσις 15:14

Γένεσις 25:23

Γένεσις 31:41

Ψαλμός 2:11

LSJ [17, p. 447] gives the following,

- I. to be a slave,
- II. serve, be subject to,
- III. render a service

Lampe [13, p. 384] has a good article listing the following meanings:

- I. be a slave of, serve,
- II. of service to God and Christ,
- III. of service to pagan gods,
- IV. Christian service to others,
- V. of service to emperor by officials,
- VI. devote oneself to virtues,
- VII. be a slave of fate or chance,

- VIII. be subject to,
- IX. be under penitential discipline,
- X. of an editor, translator, follow a text slavishly

The use of the infinitive here is that of (like English) an infinitive of *purpose*. This can be used after verbs such as choose, send, give and bring. The Vulgate at this point also uses an infinitive; compare Πρὸς Γαλάτας 1:18 and the corresponding translation in Epistula ad Galatas.

10 ἀναμένειν – present infinitive from , I wait, wait for, expect

An hapax legomenon.

Arndt & Gingrich [3, p. 57] list the following meanings:

- I. generally, wait
- II. I wait for, expect

In this passage, the second meaning is most appropriate

LSJ

Lampe

ῥυόμενον – present participle from ῥύομαι, I rescue, save, deliver

5.2 Κεφάλαιον β'

1 κενή – empty, vain

γέγονεν – 3rd person singular perfect from γίνονται, I happen, become; here it is almost used as synonym of εἰμί

2 προπαθόντες – aorist participle from προπάσχω, I suffer previously

An hapax legomenon.

Arndt & Gingrich [3, p. 709] list the meaning above.

LSJ

Lampe

ὕβρισθέντες – aorist passive participle from ὑβρίζω, I treat in an arrogant *or* spiteful manner, mistreat, scoff at, insult

ἐπαρρησιασάμεθα – 1st person plural aorist middle from παρρησιάζομαι, I speak freely, openly, fearlessly

Used 9 times in the New Testament and once in this epistle

Arndt & Gingrich [3, p. 631] list the meanings:

- I. speak freely, openly, fearlessly
- II. used with the infinitive παρρησιάζομαι (as here) gains the sense of ‘have the courage’, venture
- III. The usage at Ψαλμὸς 11:6 is unique

LSJ

Lampe

ἀγῶνι – struggle, fight; the earlier meaning refers to an athletic contest

It seems to me that there should be a comma after Φιλίπποις but three of the modern editions I have (Nestlé Aland, Souter, and United Bible Societies) do not include this. Two older editions

(Trinitarian Bible Society and Longman 1838) do have a comma at this point. An XIth century manuscript (Barocci 3 on folio 190r) has somewhat confusing punctuation.

The Vulgate translates this verse as:

sed ante passi et contumeliis adfecti sicut scitis in Philippis

fiduciam habuimus in Deo nostro

loqui ad vos evangelium Dei in multa sollicitudine

effectively showing a break after Philippis.

The Syriac is translated as follows:

2 ܐܠܐ ܕܗܡܝܢ ܡܥܡ ܕܐܢܝܬܝܢ: ܐܒܝܐ ܕܒܝܬܐ ܕܚܝܬܐ. ܗܘܝܢ ܡܢ ܕܠܝܒܐ ܕܚܝܬܐ: ܡܠܟܐ ܕܡܝܬܐ ܕܚܝܬܐ ܕܠܝܒܐ ܕܚܝܬܐ.

Notice the full stop after ܕܚܝܬܐ. ἐν Φιλίπποις.

3 **παράκλησις** – encouragement, exhortation, appeal, request, comfort, consolation

Used 29 times in the New Testament and once in this epistle at 2:3.

Arndt & Gingrich [3, p. 618] list the following meanings:

- I. encouragement, exhortation
- II. appeal, request
- III. comfort, consolation

At 2:3 the meaning is I

At 12:5 and 13:22 the meaning is I

LSJ [20, p. 1313] list the meanings:

- I. (a) calling to one's aid, (b) imploring, appealing, (c) invocation, (d) demand, request
- II. Exhoratikon
- III. Consolation, quoting this verse

Lampe [16, p. 1018] list the following meanings:

- I. (a) comfort, consolation, (b) of spiritual comfort
- II. Exhortation
- III. (a) entreaty, (b) of prayer to God, (c) intercession, advocacy

πλάνης – wandering (from the path of truth), roaming, error

Used 10 times in the New Testament and once in this epistle at 2:3.

Arndt & Gingrich [3, pp. 665 – 666] list the following meanings:

- I. Wandering, roaming used figuratively in the sense of wandering from the path of truth, error, delusion, deceit

LSJ

Lampe

ἀκαθαρσίας

Used 10 times in the New Testament, and twice in this epistle at 2:3 and 4:7

Arndt & Gingrich [3, p. 28 – 29] give the following meanings:

- I. literally, refuse, of the contents of graves,
- II. figuratively, in a moral sense, immorality, viciousness especially of sexual sins

The meaning at 2:3 and 4:7 is that of (II)

LSJ [17, p. 46] gives the meanings (I) uncleanness, foulness, dirt, filth, (II) (moral sense) depravity, (III) ceremonial impurity quoting LXX Λευίτικον 15:3

	Lampe [13] does not notice the word but has (on page 57) ἀκαθάρσιος morally unclean, impure, ἀκάθαρτος, unclean, impure
	δόλω – deceit, cunning, treachery
4	δεδοκιμάσμεθα – 1st person plural perfect passive from δοκιμάζω, I put to the test, examine Used 22 times in the New Testament, and 3 times in this epistle at 2:4 (twice) and 5:21. Arndt & Gingrich [3, p. 202] give the following meanings I. put to the test, examine, II. with reference to the <i>result</i> of the examination (i) prove by testing, (ii) accept as proved, approved At 2:4 the meaning is that of (I) At 5:21 the meaning is that of (I) LSJ [17, p. 442] gives the meanings: I. (i) assay, test, (ii) of persons, put to the test, make trial of them, II. (i) approve, sanction, (ii) approve after scrutiny, (passive) approved as fit, (iii) (with infinitive) think fit <i>to do</i> Lampe [13, p. 379] give the following meanings: I. test, II. approve after testing, III. decide, resolve
	πιστευθῆναι – aorist passive infinitive from πιστεύω, I believe Used 241 times in the New Testament, and 5 times in this epistle at 1:7, 2:4, 10, 13, 4:14. Arndt & Gingrich [3, pp. 660 – 662] give the following meanings: I. believe II. believe (in) trust III. entrust τινὶ τί IV. Πρὸς Ῥωμαίους 14:2 gives a unique use which is really a combination of two ideas, ‘he is so strong in the faith’ and ‘he is convinced that he may’ The meaning at 1:7 is I The meaning at 2:4 is III LSJ Lampe
	ἀρέσκοντες – present participle from ἀρέσκω, I strive to please, accommodate Used 16 times in the New Testament, and 3 times in this epistle at 2:4, 15 and 4:1 Arndt & Gingrich [3, p. 105] give the following meanings: I. strive to please, accommodate τινί II. please, be pleasing (a) caused by a person (b) caused by things III. impersonal, it pleases τινί At 2:4 and 4:1 the meaning is I At 2:15 the meaning is II (a)
	δοκιμάζοντι – See above.
5	ποτε – enclitic particle (notifies the accentuation of γάρ) of time κολακείας – flattering

An hapax legomenon.

Arndt & Gingrich [3, p. 440] list the meaning above.

LSJ

Lampe

προφάσει – actual motive or reason

Used 7 times in the New Testament, and once in this epistle

Arndt & Gingrich [3, p. 722] list the meanings:

- I. actual notice *or* reason, valid excuse
- II. falsely alleged motive, pretext, ostensible reason

The meaning here is II.

LSJ

Lampe

πλεονεξίας – greediness, insatiableness, avarice

6

7 **βάρει** – dative from βάρος, τό, burden

Used 6 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, pp. 133 – 134] give the following meanings (only used figuratively):

- I. burden, for example of a day's work
- II. weight *of influence which someone enjoys or claims*
- III. fulness, cf 'The weight of Glory' by C. S. Lewis in 'Screwtape Proposes a Toast'

The meaning here is that of II

LSJ

Lampe

νήπιοι – of very young children, used in the legal sense.

Used 9 times in the New Testament and once in this epistle at 2:7

Arndt & Gingrich [3, p. 537] give the following meanings:

- I. (a) literally of very young children, (b) the transition to the figurative sense is found here at 5:13, in this connexion the **νήπιος** is one who views spiritual things from the point of view of a child in contradistinction to the more advanced Christian, see for example Πρὸς Ἐφεσίους 4:14. There is also between the concepts σοφός, συνετός and then the νήπιοι are child-like and innocent, unspoiled by learning; see Κατὰ Μαθθαῖον 11:25 or Κατὰ Λουκᾶν 10:21.
- II. In the legal sense minor, not yet of age

The meaning here is that of II

LSJ [20, p. 1174] lists the following meanings:

- I. Literally, (a) infant, child, (b) less frequently of animals, young, (c) also used of plants
- II. Metaphorically, (a) of the understanding, childish, silly, without foresight, blind, (b) of bodily strength, like that of a child

Lampe [16, p. 908] give the following meanings:

- I. Infant, child, literally, (a) of Christ, (b) neuter as a substantive
- II. Metaphorical, (a) of those uninstructed in full mysteries of Christianity, beginners, (b) of those who lived under the dispensation of the Law, (c) of the innocent and simple, (d) feeble, in rudimentary state (e) foolish, unstable

Note

The reading in NA is νήπιοι; however, other manuscripts (c. A, C², D², K, L, P and others) have the reading ήπιοι, gentle, explained as dittography (essentially, repetition) from the previous word. This view is held by Tischendorf and many others.

τροφὸς – nurse

An hapax legomenon.

Arndt & Gingrich [3, pp. 827 – 828] list the meaning above and gives the meaning ‘mother’.

LSJ

Lampe

θάλλῃ - 3rd person singular present subjunctive from θάλλω, I cherish, keep warm

Used twice in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 350] note that the usage at Πρὸς Ἐφεσίους 5:29 is that of the husband caring for a wife; here it is that of the mother (or nurse) caring for her children. The literal use of this is ‘keep warm’ see next.

LSJ [17, p. 783] has the following meanings,

- I. heat, soften by heat,
- II. heat, without the idea of softening,
- III. warm at the fire, dry,
- IV. hatch,
- V. metaphorically, of passion, heat, inflame,
- VI. cherish, foster

Lampe [13] does not list this word.

8 **ὀμειρόμενοι** – present middle participle from ὀμειρομαι, I have a kindly feeling τινός

An hapax legomenon.

Arndt & Gingrich [3, p. 565] list the meaning above.

LSJ

Lampe

εὐδοκοῦμεν – 1st person plural present from εὐδοκέω, I consider good, consent, determine, resolve

Used 21 times in the New Testament and twice in this epistle at 2:8 and 3:1

Arndt & Gingrich [3, p. 319] give the following meanings:

- I. consider good, consent, determine, resolve
- II. be well pleased, take delight, (a) with a personal object, (b) with a thing as an object

The meaning at 2:8 and 3:1 is I

LSJ

Lampe

μεταδοῦναι – aorist infinitive from μεταδίδωμι, give, impart, share τινί τί

ψυχάς – soul

Used 103 times in the New Testament and twice in this epistle at 2:8 and 5:23

Arndt & Gingrich [3, pp. 893 – 894] give the following meanings:

- I.

9	Μνημονεύετε – 2nd person plural present imperative from μνημονεύω, I remember. See also §5.1 verse 3 κόπον – trouble, difficulty, work, labour, toil see also §5.1 verse 3. μόχθον – labour, exertion, hardship ἐπιβαρῆσαι – aorist infinitive from ἐπιβαρέω, I weigh down, burden ἐκηρύξαμεν – 1st person plural aorist from κηρύσσω, I proclaim εἰς ὑμᾶς – using εἰς as a ‘pure dative’; ἤ* has ὑμῖν
10	ὥς – that, introducing indirect discourse; see Arndt & Gingrich [3, pp. 898 – 899 §IV 4] ὀσίως – devoutly, in am manner pleasing to God An hapax legomenon. Arndt & Gingrich [3, pp. 585 - 586] list the meaning above. LSJ Lampe δικαίως – uprightly ἀμέμπτως – blamelessly
11	
12	παρακαλοῦντες – present participle from παρακαλέω, I appeal to, exhort, encourage. The meaning here (see Arndt & Gingrich [3, p. 617 §§ 2 and 5]) is ‘encourage in a friendly manner’ παραμυθούμενοι – present middle participle from παραμυθεῖν, I encourage, cheer up τινά
13	παραλαβόντες – present participle from παραλαμβάνω, I take with <i>or</i> along Used 49 times in the New Testament and twice in this epistle at 2:13 and 4:1 Arndt & Gingrich [3, p. 619] give the following meanings: I. take to oneself, take with <i>or</i> along II. take over, receive (a) τινά, someone, (b) τί something, III. sometimes, rather than taking <i>or</i> receiving, the word implies agreement or approval At 2:13 and 4:1 the meaning is II(b) in the sense of a mental <i>or</i> spiritual heritage ἐνεργεῖται – 3rd person singular present from ἐνεργέω, I work, am at work, operate, am effective Used 19 times in the New Testament and once in this epistle at 2:13 Arndt & Gingrich [3, p. 265] give the following meanings: I. intransitive, (a) be at work, operate, be effective, (b) middle with an impersonal subject II. transitive, work, produce, effect The meaning here is I(b) LSJ Lampe
14	ἐπάθετε – 2nd person plural aorist from πάσχω, I suffer Used 42 times in the New Testament and once in this epistle. Arndt & Gingrich [3, p. 633 – 634] list the following meanings I. experience, rarely of a pleasant experience, see Πρὸς Γαλάτας 3:4 II. similarly, there is one occurrence of a neutral meaning see Κατὰ Ματθαῖον 17:15 III. suffer, (a) (i) suffer something (ii) suffer at the hands of someone, (b) endure, undergo something

	The meaning here is III(b) LSJ [20, pp. 1346 – 1347] list the following meanings I. have something done to one, suffer II. (a) have something happen to one, (b) influence of a passion or feeling, be affected, (c) used of things, this is the way with, (d) Grammatically, of words subject to certain changes III. With adverbs such as κακῶς, be in an evil plight Lampe [16, pp. 1049 – 1050] lists the following meanings: I. Suffer, (a) of martyrs, (b) of christ (c) of God (d) of pagan gods II. Experience, hence, receive, obtain
	συμφυλετῶν – compatriot, fellow-countryman An hapax legomenon. Arndt & Gingrich [3, p. 780] list the meaning above. LSJ Lampe
15	ἀποκτεινάντων ... ἐκδιωξάντων ... ἀρεσκόντων ... κωλύόντων – Genitive Absolute clauses ἀποκτεινάντων – aorist participle from ἀποκτείνω, I kill ἐκδιωξάντων – aorist participle from ἐκδιώκω, I persecute τινά An hapax legomenon. Arndt & Gingrich [3, p. 239] list the meaning above. LSJ Lampe
16	ἔφθασεν – 3rd person singular aorist from φθάνω, I come before, precede Used 7 times in the New Testament and twice in this epistle at 2:16 and 4:15 Arndt & Gingrich [3, pp. 856 – 857] list the following meanings I. I come before, precede II. I have just arrived, then, arrive, come The meaning here is II LSJ Lampe
	ἀναπληρῶσαι – aorist infinitive from ἀναπληρόω, I fill up, make complete εἰς τέλος – Moule [25, p. 70] in a lengthy article about εἰς, regards this usage, in the sense of ‘with a view to’ or ‘resulting in’ as adverbial, completely. A similar adverbial sense is afforded by Πρὸς Γαλάτας 2:2 εἰς κενόν, ‘to no purpose’ or ‘in vain’
17	ἀπορφανισθέντες – aorist participle from ἀπορφανίζω, I make an orphan An hapax legomenon. Arndt & Gingrich [3, p. 98] list the meaning above. LSJ Lampe
	ἀφ’ ὑμῶν – Moule [25, p. 91] notes that compound verbs sometimes omit the preposition, sometimes, as here, repeat the preposition (in this case ἀπό), and sometimes use a different preposition καιρὸν – a period of time

Used 85 times in the New Testament and twice in this epistle at 2:17 and 5:1

Arndt & Gingrich [3, pp. 394 – 395] have a long article on this word giving the following meanings:

- I. a period of time; with an adjective, difficult time, fruitful time, with a preposition, regularly, for a limited period of time,
- II. the right, proper favourable time,
- III. one of the chief eschatological times, the time of crisis

At 2:17 the meaning is I

At 5:1 the meaning is III

LSJ [17, pp. 859 – 860] LSJ list the word twice, once as *καιρός* (oxytone, as here) and again as *καῖρος* (properispomenon). This discussion will focus on the first. The following meanings are noted:

- I. due measure, proportion, fitness,
- II. of place, vital part of the body,
- III. most frequently of time, (i) exact *or* critical time, opportunity, (ii) season (iii) generally, time, period, (iv) the times, critical times, often in a bad sense,
- IV. advantage, profit of or from a thing, V – Pythagorean name for seven

Lampe [13, p. 693] The following meanings are given,

- I. fit time, opportunity,
- II. of the present age and the age to come,
- III. of ages of history,
- IV. of time compared to eternity

προσώπῳ - in person; see Arndt & Gingrich [3, pp. 720 – 721, §1b]. Moule [25, p. 46] remarks also that this usage of the Dative borders on the instrumental, best rendered in English adverbially. Similarly with *καρδίᾳ*.

οὐ - According to Moule [25, p.156] *οὐ* is, strictly, construed with the participle, though it is remote. The Vulgate, however has ‘aspectu non corde’. Usually, in Koine, participles are negated by *μή* not *οὐ*, but this one of the examples where the participle is negated by *οὐ*.

περισσότερως – comparative adverb deriving from the adjective *περισσός*; even more, much greater

Used 11 times in the New Testament and once in this epistle

Arndt & Gingrich [3, p. 651] list the following meanings

- I. Comparative, more, to a much greater extent
- II. Elative, especially

The meaning here is II

LSJ

Lampe

ἐσπουδάσαμεν

Used 11 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 763] give the meanings

- I. hasten, hurry
- II. be zealous *or* eager, take pains, make every effort

The meaning here is that of (II).

LSJ [19, p. 1630] gives the meanings

- I. (intransitive) (a) be busy, eager, (b) pay serious attention, (c) be serious *or* earnest, (d) study,

	II. (transitive) (a) do anything hastily <i>or</i> earnestly, (b) (passive) to be treated with respect Lampe [15, p. 1250] gives the meanings: I. (passive) be studied, II. (passive) be composed
18	Moule [25, pp. 118, 119] raises the question of the ‘epistolary plural’. ‘Just as in modern English it is customary to use the plural in the 2nd person even when the singular is intended, so in Koine Greek it was idiomatic, though by no means invariable, to use the first person plural with reference to the 1st person singular’. So does the clause ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος mean: a. We [all] wanted ... [at least] I did <i>or</i> b. I wanted ... [though others did not] I am inclined to think that the former is the best interpretation. καὶ ἄπαξ καὶ δῖς – again and again more than once ἐνέκοψεν – 3rd person singular aorist from ἐγκόπτω, I hinder, thwart
19	καυχήσεως – pride, boasting παρουσία - presence, advent, coming Used 24 times in the New Testament and 4 times in this epistle at 2:19, 3:13, 4:15, 5:23 Arndt & Gingrich [3, pp. 629 – 630] give the meanings: I. presence II. coming, advent, (a) of human beings, (b) (in a special technical sense) this developed in two directions (i) the word served as a technical term for the coming of a hidden divinity who makes his presence felt by a revelation of his power, (ii) it became the official term for a visit of a person of high rank. (iii) Of Christ and nearly always of his Messianic Advent in glory to judge the world. At 2:19 the meaning is II (b) (ii), At 3:13, 4:15, 5:23 the meaning is II (b) (iii) LSJ [19, p. 1343] give the meanings I. presence II. arrival, III. occasion, IV. official visit V. quoting Κατὰ Μαθθαῖον 24:27 the Advent Lampe [15, pp. 1043 – 1044] give the meanings I. presence (a) in general use, (b) of universal presence of the Λογός, II. arrival, appearance personal visit, advent, (a) in general, (b) of entry into corporeal life
20	

5.3 Κεφάλαιον γ'

- | | |
|---|---|
| 1 | <p>στέγοντες – present participle from στέγω, I cover, pass over in silence, keep confidential</p> <p>Used 4 times in the New Testament and twice in this epistle at 3:1, 5</p> <p>Arndt & Gingrich [3, pp. 765 – 766] give the meanings</p> <p>I. cover, pass over in silence, keep confidential</p> <p>II. bear, stand, endure</p> |
|---|---|

The meaning at 3:1, 5 is that of (II).

LSJ

Lampe

εὐδοκήσαμεν – 1st person plural aorist from εὐδοκέω, I consider good, consent, determine, resolve; see also §5.2 verse 8

καταλειφθῆναι – aorist passive infinitive from καταλείπω, I leave behind

Used 24 times in the New Testament and once in this epistle

Arndt & Gingrich [3, p. 413] list the following meanings:

- I. (a) leave someone (τινά) behind, (b) die and leave behind, (c) leave over, see to it that something is left, (d) leave without help, abandon
- II. (a) leave something behind, (b) leave a place, (c) leave to one side, give up, (d) leave, abandon, give up, (e) leave something as it is, (f) leave over in the sense of incomplete, unfinished, open, (g) leave behind of an inheritance.

The meaning here is that of I(a).

LSJ [20, p. 898] lists the following meanings:

- I. (a) Leave behind, passive, be left (b) middle leave in a certain state
- II. (a) Forsake, abandon, (b) let drop, give up
- III. Leave remaining

Lampe [16, p. 1710] lists the following meanings:

- I. Leave
- II. Leave to
- III. Relinquish, leave behind
- IV. Abandon, forsake
- V. Give up, renounce

μόνοι – Moule [25, p. 119] thinks that εὐδοκήσαμεν is really plural for singular, the ‘epistolary plural’, so the interpretation is I resolved *or* decided. A similar interpretation occurs at 3:5 with ἔπεμψα being identical with ἔπεμψαμεν in verse 2.

2 **συνεργόν** – working together with, helping; as a substantive, helper, fellow-worker

στηρίζαι – aorist infinitive from στηρίζω, I fix, establish, support

Used 15 times in the Testament and twice in this epistle at 3:2 and 3:13

Arndt & Gingrich (3, p. 768] give the meanings:

- I. (literally) set up, fix, establish support, τινά
- II. (figuratively) confirm, establish, strengthen

The meaning at 3:2 and 3:13 is that of (II).

LSJ [19, p. 1644] give the meanings

- I. (a) make fast, prop, fix, (b) support, feed up *a patient*, (c) ground, establish for one self,
- II. (passive or middle) be firmly set *or* fixed, stand fast

Lampe [15] does not list the word

παρακαλέσαι – Some MSS (D², K, L, 365, 630, 1175, 1241 and ~~℣~~) add ὑμᾶς after this word. The Vulgate has ‘ad confirmandos vos et exhortandos’ which is the same as NA.

ὑπὲρ τῆς πίστεως ὑμῶν – Arndt & Gingrich (3, p. 838] interprets this as ‘for the strengthening of your faith’; keeping the original syntax, ‘in respect of your faith’.

3 **σαίνεσθαι** – present infinitive from σαίνω, I wag the tail (of dogs), hence, fawn, flatter
An hapax legomenon.

	Arndt & Gingrich [3, p. 740] list the meaning above, but go on to say that the usual interpretation of the passive is ‘to be deceived’. LSJ Lampe
	κείμεθα – 1st person plural present from κείμαι, I lie, recline Used 24 times in the Testament and once in this epistle. Arndt & Gingrich [3, pp. 426 – 427] give the meanings: I. Literally, (a) of persons with an indication of place, (b) of things lie ἐπί τι, lie on something II. Figuratively, (a) be appointed, set, destined, (b) be given exist, be valid, (c) occur, be found, (d) find one self The meaning here is II(a)
4	προελέγομεν – 1st person plural present from προλέγω, I tell beforehand, in the passive (as here) said before θλίβεσθαι – present passive infinitive from θλίβω, I oppress, afflict τινά μέλλομεν – 1st person plural present from μέλλω, I intend, here used to indicate a action that necessarily follows a divine decree
5	στέγων – present participle from στέγω, I cover, pass over in silence, keep confidential, endure. See above. πως – enclitic particle (note the accent on μή) somehow, in some way ἐπείρασεν – 3rd person singular aorist from πειράζω, I try, attempt, make trial of, put to the test. Used 35 times in the New Testament and twice in this epistle in this verse. Arndt & Gingrich [3, p. 640] list the following meanings I. try, attempt with an infinitive II. try, make a trial of (a) to discover what kind of a person someone is (b) in a good sense of God or Christ, to prove someone true, (c) in a bad sense to bring something out against the one is tried, (d) also in a bad sense of enticement to sin The meaning here is II (d). LSJ [20, p. 1354] list the following meanings I. (a) make proof <i>or</i> trial of, (b) with infinitive, attempt to do II. (a) try tempt τινά, put to the test, (b) in a bad sense, seduce, tempt Lampe [16, p. 1055] lists the following meanings: I. Test, put to trial II. Tempt, seduce III. Try, afflict IV. Make an attempt ὁ πειράζων – the tempter, i.e. satan κόπον – trouble, difficulty, work, labour, toil see also §4.1 verse 3. μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων – in this clause translate μή as ‘lest. The clause is really the protasis of a conditional clause, but the word ‘if’ is not used. The condition relates to a past condition and hence (a) the aorist is used and (b) the negative, as with all protases is μή, Another translation could be ‘whether the tempter ...’.
6	ἄρτι – now, ἐλθόντος Τιμοθέου ... εὐαγγελισαμένου ἡμῖν – Genitive Absolite

	εὐαγγελισαμένον – aorist middle participle from εὐαγγελίζω, I bring good news, not in this instance, concerned exclusively with the gospel
	μνείαν – remembrance, memory See also §4.1 verse 2
	ἐπιποθοῦντες – present participle from ἐπιποθέω, I long for, desire
7	παρακλήθημεν – 1st person plural aorist passive from παρακαλέω, I call, summon, invite Used 109 times in the New Testament and 8 times in this epistle at 2:12, 3:2, 7, 4:1, 10, 18, 5:11, 14 Arndt & Gingrich [3, p. 617] list the following meanings I. (a) call to one's side, summon, (b) invite, (c) summon to one's aid II. Appeal to urge, exhort, encourage III. Request, implore, appeal to, entreat IV. Comfort, encourage, cheer up V. Try to console, seek to on a friendly manner, apologise to At 2:12 the meaning is V, but could also be II At 3:2, 7 the meaning is IV At 4:1, 5:11, 14 the meaning is II LSJ Lampe ἐφ' ᾧ – with the dative, 'of that upon which a state of being, an action, or a result is based'; see Arndt & Gingrich [3, pp. 287 – 288 § II 1 b γ], here, 'about' or 'concerning' ἐπὶ - with the dative indicating time at, in; see Arndt & Gingrich [3, pp. 287 – 288 § II 2] ἀνάγκη – necessity, pressure θλίψει – 3rd person singular future from θλίβω, I oppress, afflict τινά
8	στήκετε – 2 nd person plural present from στήκω, I stand firm. This is a new formation from ἔστηκα (perfect from ἵστημι) and is found first in Καινή Διαθήκη. There <i>is</i> an (untrustworthy variant reading) example in the LXX.
9	ἀνταποδοῦναι – aorist infinitive from ἀνταποδίδωμι, I give back, repay, return; here used in a good sense
10	ὑπερεκπερισσοῦ - adverb; quite beyond all measure. This looks as though it might have been derived from an adjective ὑπερεκπερισσός, but such a word is not listed either in LSJ or Lampe. See also §5.5 verse 13. δεόμενοι – present paerticiple from δέομαι, I ask, beg Used 22 times in the Testament and once in this epistle. Arndt & Gingrich (3, p. 175] give the meanings: I. Ask, beg, followed by the infinitive II. Ask, beg, with an accusative of the thing III. Ask, beg, with direct discourse following IV. Ask, beg, with ἵνα, ὅπως or εἰς and infinitive following (as here) LSJ Lampe καταρτίσαι – aorist infinitive from καταρτίζω, I put in order, restore Used 13 times in the Testament and once in this epistle. Arndt & Gingrich (3, pp. 417 – 418] give the meanings

- I. put in order, restore, (a) restore to its former condition, put to rights (b) put into proper condition make complete,
- II. prepare, make, create (a) active and passive of God, (b) (middle) prepare something for someone

The meaning here is that of (I) (b).

LSJ [19, p. 910] give the meanings

- I. adjust, put in order, restore, restore to a right mind, quoting Ἐπιστολή πρὸς Γάλατας 6:1
- II. (a) furnish, equip, prepare, make ready, (b) compound, prepare, *dishes etc.*

Lampe [15, p. 717] give the meanings

- I. join together, (a) fashion, frame, (b) restore, make up, (c) adapt, conform, (d) established, settled, (e) fasten upon,
- II. furnish, equip
- III. complete, finish, make perfect
- IV. confirm, strengthen

ὕστερήματα – need, want, deficiency

Used 8 times in the Testament and once in this epistle.

Arndt & Gingrich (3, p. 849] give the meanings:

- I. need, want, deficiency; in contrast to abundance
- II. lack, shortcoming; in the sense of a defect that must be removed

The meaning here is II.

LSJ

Lampe

11 **κατευθύναι** – 3rd person singular aorist optative from κατευθύνω, I make straight, lead, direct

12 **πλεονάσαι** – 3rd person singular aorist optative from πλεονάζω, I am *or* become more

Used 9 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 667] gives the meanings

- I. (intransitive) (a) be *or* become more, become great, be present in abundance, grow, increase, (b) have more *than is necessary*, have too much,
- II. (transitive) (a) increase, bring forth in abundance, (b) cause to increase

The meaning here is (II)(b).

LSJ [19, pp. 1415 – 1416] gives the meanings

- I. to be more, more than enough,
- II. of persons go beyond bounds,
- III. state at a higher figure, exaggerate, magnify

Lampe [15, p. 1091] gives the meaning cause to increase *or* abound

περισσεύσαι – 3rd person singular aorist optative from περισσεύω, I abound, am in abundance

Used 39 times in the New Testament and 3 times in this epistle at 3:12, 4:1, 10

Arndt & Gingrich [3, p. 650 – 651] gives the meanings:

- I. (intransitive) (a) of things, be more than enough, present in abundance, extremely rich or abundant, grow, (b) of persons, have an abundance, abound be rich, be outstanding
- II. (transitive) cause to abound, make extremely rich

At 3:12 the meaning is II

At 4:1, 10 the meaning is I(b)

LSJ

	Lampe
13	στηρίζαι – aorist infinitive from στηρίζω, I fix, establish, support; see also §5.3 verse 2 ἁγιωσύνη - holiness; also spelt ἁγιοσύνη παρουσία - presence, advent, coming; see also §5.2 verse 19.
5.4 Κεφάλαιον δ'	
1	Λοιπὸν - as far as the rest is concerned, beyond that Used 40 times in the New Testament and 3 times in this epistle Arndt & Gingrich [3, pp. 479 – 480] give the following meanings: I. Left, remaining II. Other, (a) as an adjective, (b) as a substantive III. Adverbial (a) of time (i) from now on, henceforth, in the future (b) as far as the rest is concerned, beyond that The meaning at 4:1 is III (b) The meaning at 4:13 and 5:6 is II (b) LSJ Lampe παρελάβετε – 2nd person plural aorist from παραλαμβάνω, I take with <i>or</i> along ἵνα καθὼς – several MSS (Ⲱ, A, D², K, L, Ψ and others) omit the first ἵνα in this sentence, and it does seem (at least to me) to be superfluous. Nestle-Aland, UBS and Souter all include it; Longman (1838), the Trinitarian Bible Society and Barocci 3 all exclude it. I can only conclude that it has been included on the basis of ‘lectio difficilior’. ἀρέσκειν – present infinitive from ἀρέσκω, I strive to please, accommodate; See also §5.2 verse 4. περισσεύητε – 2nd person plural present subjunctive from περισσεύω, I abound, am in abundance; see also §5.3 verse 12
2	παραγγελίας – command, order, precept, advice
3 – 6	This long sentence possibly needs some overall guidance as to its construction and hence interpretation. Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ This is the opening ὁ ἁγιασμὸς ὑμῶν This is the main subject ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, ⁴ εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, ⁵ μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν, ⁶ τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔκδικος κύριος περὶ πάντων τούτων This is indirect speech using accusative and infinitive dependent on the next two verbs. The infinitives are in red. There are also subordinate clauses within the indirect speech; these are in blue. καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. The verbs of saying are put at the end.
3	ἁγιασμὸς – holiness, consecration, sanctification ἀπέχεσθαι – present middle infinitive from ἀπέχω, I keep away, abstain

Used 19 times in the New Testament and twice in this epistle at 4:3 and 5:22

Arndt & Gingrich [3, pp. 84 – 85] give three main meanings

- I. (a commercial technical term), receive a sum and give a receipt for it,
- II. (intransitive) be distant
- III. (middle) keep away from τινός, abstain

LSJ [19, p. 1342] gives the meanings (I)

Lampe [15, p. 1042] gives the meanings (I)

πορνείας – prostitution, unchastity, fornication

4 **σκεῦος** – generally, a thing or object used for any purpose; vessel, jar, dish; here used figuratively

Used 23 times in the New Testament and once in this epistle at 4:4

Arndt & Gingrich [3, p. 754] give these meanings:

- I. Literally, (a) thing, object used for any purpose, (b) vessel, jar, dish
- II. Figuratively, see the examples below.

There are several uses of this word in a figurative sense in the New Testament:

εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος· πορεύου, ὅτι **σκεῦος** ἐκλογῆς ἐστίν μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν τε καὶ βασιλέων υἱῶν τοῦ Ἰσραήλ.

Πράξεις Ἀποστόλων 9:15

Then the Lord said to him, ‘Go, because this man is my chosen vessel to carry my name before the nations and the sons of the kings of Israel

εἰ δὲ θέλων ὁ θεὸς ἐν δείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ **σκεύη** ὀργῆς κατηρτισμένα εἰς ἀπώλειαν ²³ καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ **σκεύη** ἐλέους ἃ προητοίμασεν εἰς δόξαν;

Πρὸς Ῥωμαίους 9:22, 23

If God wishes while showing his anger and to make known his power brought in great patience brought vessels of his wrath for destruction in order to make known the riches of his glory he brought vessels of mercy which he prepared previously for glory

Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν

Πρὸς Κορινθίους Β 4:7

And we have so great a treasure in clay vessels, in order that the extraordinary power may be (shown) from God and not from us.

εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἀγιασμῷ καὶ τιμῇ

Πρὸς Θεσσαλονικεῖς Α 4:4

(that) each of you should know and possess his own body in consecration and honour

ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

Πρὸς Τιμόθεον Β 2:21

Therefore, if someone has cleansed himself from these things, he will be a vessel for honour consecration, useful to the Lord, prepared for every good work.

Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνώσιν ὡς ἀσθενεστέρω σκεύει τῷ γυναικείῳ, ἀπονέμοντες τιμὴν ὡς καὶ συγκληρονόμοις χάριτος ζωῆς εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν

Ἐπιστολὴ Πέτρου Α 3:7

Husbands likewise, living together with your wives according to Christian knowledge as the feminine weaker vessel give them honour as inheritors of the gift of life in order that your prayers may not be hindered.

LSJ [19, p. 1607] gives the meanings

- I. vessel of implement of any kind, accoutrements, equipment,
- II. (metaphorically) the body as a vessel for the soul, quoting this verse (and others from the New Testament)

Lampe [15, p. 1236] gives the meanings

- I. vessel, instrument,
- II. hive, this meaning is dubious,
- III. body (animal)
- IV. metaphorically of persons,
- V. of human nature
- VI. of Christ's human nature

κτᾶσθαι – present infinitive from κτάομαι, I procure for myself, acquire, get

Used 7 times in the New Testament and once in this epistle at 4:4

Arndt & Gingrich [3, p. 754] give these meanings:

- I. Acquire, get, τί something
- II. Of misfortunes, bring upon oneself
- III. The perfect has a present meaning but in Christian literature is only found in Ignatius; see, for example Liber 3004 §2.1 I:3

LSJ

Lampe

5 **παθει ἐπιθυμίας** – passionate desire, literally passion of desire; Arndt & Gingrich [3, p. 603] give 'lustful passion'. The first meaning 'suffering' is only used in Ignatius; see Liber 3004 §2.2 V 2.

6 **ὑπερβαίνειν** – present infinitive from ὑπερβαίνω, I go beyond

An hapax legomenon.

Arndt & Gingrich [3, p. 840] give these meanings:

- I. go beyond
- II. Overstep, transgress, break

The meaning here is II.

LSJ

Lampe

πλεονεκτεῖν – present infinitive from πλεονεκτέω, I take advantage of, outwit, defraud, cheat; used of men (as here) and Satan as at Πρὸς Κορινθίους B 2:11

πράγματι – deed, that which is done, undertaking, occupation, task; Arndt & Gingrich [3, p. 697] give the last three here. My view is 'deed'

αὐτοῦ - I think the implication here is one's brother 'in sanctification'

ἐκδικος – the avenger, one who punishes

προείπαμεν – 1st person plural aorist from προλέγω, I tell beforehand *or* in advance of the event; weak aorist form

διεμαρτυράμεθα – 1st person plural aorist middle from διαμαρτύρομαι, I bear witness

7 **ἀκαθαρσία** - immorality, impurity

	ἐπὶ, ἐν – notice the use of two different prepositions, one (perhaps) meaning ‘towards’ the other ‘into’
8	τοιγαροῦν – a particle introducing an inference; for that very reason, then, therefore ἀθετῶν – present participle from ἀθετέω, I set aside, reject, not recognise Used 13 times in the Testament and twice in this epistle, both at 4:8. Arndt & Gingrich [3, p. 21] give the meanings I. (transitive) (i) declare invalid, nullify, set aside, (ii) reject, not recognise, II. (intransitive) commit an offence The meaning here is I (ii) LSJ [17, p. 31] gives the following meanings I. (i) set at nought a promise <i>or</i> treaty (quoting 3:15), (ii) cancel, render ineffectual, (iii) deal treacherously with, break faith with II. (Grammatically) reject as spurious III. be unsuitable, unfit Lampe [13, p. 45] gives the following meaning I. disregard, II. disobey <i>an order</i>, III. despise <i>God</i>, IV. put away, divorce V. reject as untrue, deny, VI. reject <i>as spurious or uncanonical</i>, (VII) VII. nullify, overthrow VIII. rebel, break faith, IX. behave despitefully <i>or</i> rebelliously
9	ἔχετε – Some manuscripts (ℵ², D*, F, G, Ψ, 0278 and a number of miniscules) have ἔχομεν at this point. The Vulgate has: de caritate autem fraternitatis non necesse habemus scribere vobis φιλαδελφίας – brotherly love γράφειν – present infinitive from γράφω, I write θεοδίδακτοί – taught, instructed by God An hapax legomenon. Arndt & Gingrich [3, p. 356] give the meaning above LSJ Lampe
10	περισσεύειν – present infinitive from περισσεύω, I abound, am in abundance; see also §5.3 verse 12
11	φιλοτιμεῖσθαι – present infinitive from φιλοτιμέομαι, I have as an ambition, consider it an honour, aspire
12	εὐσχημόνως – decently, becomingly, behave decently
13	κοιμωμένων – present passive participle from κοιμάομαι, (from κοιμάω in ‘our literature’ only used in the passive) I sleep, fall asleep Used 18 times in the New Testament and three times in this epistle at 4:13, 14, 15 Arndt & Gingrich [3, p. 437] give the following meanings I. (literally) fall asleep, sleep,

	II. (figuratively) of the sleep of death (a) fall asleep, pass away, (b) the present and perfect participles denote a state of being At 4:14 the meaning is II (a) At 4:13, 15 the meaning is II (b) LSJ Lampe
	λυπήσθε – 2nd person plural present subjunctive from λυπέω, I grieve, pain Used 26 times in the New Testament and once in this epistle Arndt & Gingrich [3, p. 481] give the following meanings I. (active) grieve, pain τινά; also in the sense of vex, irritate, offend II. (passive) (a) become sad, sorrowful, distressed, (b) be distressed, grieve LSJ Lampe
	λοιποὶ - others; see also §5.4 verse 1
14	κοιμηθέντας – aorist passive participle from κοιμάομαι, I sleep, fall asleep
15	περιλειπόμενοι – present participle from περιλείπομαι, I remain, am left behind παρουσίαν - presence, advent, coming; see also §5.2 verse 19.
16	κελεύσματι – signal, (cry of) command An hapax legomenon. Arndt & Gingrich [3, p. 427] give the meaning above LSJ Lampe
	ἀρχαγγέλου – archangel
	καταβήσεται – 3 rd person singular future from καταβαίνω, I go down, descend
	ἀναστήσονται – 3 rd person plural future from ἀνίστημι, I arise, stand up. This tense has a <i>causative</i> force
17	ἅμα – at the same time, together, but here used as an improper preposition with the dative περιλειπόμενοι – present participle from περιλείπομαι, I remain, am left behind ἄρπαγησόμεθα – 1st person plural future passive from ἄρπάζω, I snatch, seize Used 14 times in the New Testament and once in this epistle Arndt & Gingrich [3, p. 109] give the following meanings I. Steal, carry off, drag away II. Snatch or take away (a) forcefully, (b) such that no resistance is offered The meaning here is II (b) LSJ Lampe
	ἀπάντησιν – meeting
	ἀέρα – air
18	

5.5 Κεφάλαιον ε'

1	καιρῶν – one of the chief eschatological times, the time of crisis; see also §5.2 verse 17
2	ἀκριβῶς – accurately, carefully, well
3	ἀσφάλεια – safety, security αἰφνίδιος – sudden ἐφίσταται – 3 rd person singular present middle from ἐφίστημι, I stand by <i>or</i> near, approach Used 21 times in the New Testament and once in this epistle Arndt & Gingrich [3, pp. 330 – 331] give the following meanings I. I stand by <i>or</i> near, approach (a) of persons τινί, (b) of things II. Perfect, (a) stand by, be present, (b) stand before, be imminent, (c) be over, in charge of <i>as overxseer or leader</i> Here the meaning is I (b) LSJ Lampe ὄλεθρος – destruction, ruin, death ὠδίν – birth-pains γαστρὶ - usually stomach <i>or</i> belly, but here womb ἐκφύγωσιν – 3 rd person plural aorist subjunctive from ἐκφεύγω, I escape; the significance here is that this is an example of the emphatic negative future
4	σκότει – dark, darkness; referring, figuratively to moral and spiritual darkness καταλάβῃ – 3 rd person singular aorist subjunctive from καταλαμβάνω, I seize, win, attain, make my own Used 15 times in the New Testament and once in this epistle Arndt & Gingrich [3, pp. 412 – 413] give the following meanings: I. (a) active and passive, seize, win, attain make one's own (b) seize with hostile intent, overtake, come upon, (c) catch, detect II. Middle, grasp, find, understand. This latter is the Modern Greek meaning The meaning here is that of I (b) LSJ Lampe
5	
6	ἄρα – so, as a result, consequently, strengthened (as here) to ἄρα οὖν, so then καθεύδωμεν – 1 st person plural present subjunctive from καθεύδω, I sleep λοιποὶ - others; see also §5.4 verse 1 γρηγορῶμεν – 1 st person plural present subjunctive from γρηγορέω, I am vigilant, watch Used 23 times in the Testament and once in this epistle. Arndt & Gingrich [3, p. 167] give the following meanings I. (literally) be <i>or</i> keep awake; see LXX Μακκαβαίων A 12:27, Κατὰ Μαθθαῖον 24:43, II. (figuratively) be on the alert, be watchful The meaning here is that of (II) LSJ [19, p. 360] gives the meaning be <i>or</i> become fully awake, watch Lampe [15, p. 324] gives the meanings I. be vigilant, watch, as a characteristic of God,

	II. of spiritual vigilance, III. in liturgy, of the paschal vigil
	νήφωμεν – 1st person plural present subjunctive from νήφω, I am sober Used 5 times in the New Testament and 3 times in this epistle at 1:13, 4:7, 5:8. Arndt & Gingrich [3, pp. 538 – 539] gives the meaning well-balanced, self-controlled, self-restraint LSJ [19, p. 1264] gives the meanings: I. sober, drink no wine, II. (metaphorically) be self-controlled, sober and wary, Lampe [15] does not list the word.
7	μεθυσκόμενοι – present passive participle from μεθύσκω, I cause to become intoxicated μεθύουσιν – 3rd person plural present from μεθύω, I am drunk
8	ἐνδυσάμενοι – aorist middle participle from ἐνδύω, I dress, clothe θώρακα – breastplate περικεφαλαίαν – helmet Nestlé-Aland refer to the following about this verse: Πρὸς Ἐφεσίους 6:14 Ιώβ 2:9 Πρὸς Ἐφεσίους 6:17 may also be of interest
9	ἔθετο – 3rd person singular aorist middle from τίθημι, I place; here, appoint, destine περιποιήσιν - Gaining, obtaining Used 5 times in the New Testament and once in this epistle Arndt & Gingrich [3, p. 650] gives the meanings: I. Keeping safe, preserving, saving II. Gaining, obtaining III. Possessing, possession, property The meaning here is II LSJ Lampe
10	
11	οἰκοδομεῖτε – 2nd person plural present from οἰκοδομέω, I build up, edify, strengthen
12	κοπιῶντας – present participle from κοπιᾶω, I work hard, toil, strive, struggle Used 21 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 443] give the following meanings: I. become weary, tired, ἔκ τινος from something II. work hard, toil, strive, struggle The meaning here is that of (II) LSJ [17, p. 978] gives the meanings grow tired, grow weary, quoting Κατὰ Ἰωάννην 4:6 Lampe [13, p. 768] give the following meaning, strive, toil, make haste προϊσταμένους – present passive participle from προϊίστημι, I am concerned about, care for, give aid Used 8 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 707] give the following meanings:

	I. Be at the head of, rule, direct II. Be commnnered about, care for, give aid The meaning here is II LSJ Lampe
	νουθετοῦντας – present participle from νουθετέω, I admonish, warn, instruct
13	ἡγείσθαι – present middle infinitive from ἡγέομαι, I think, consider, regard; jhere, esteem, respect ὑπερεκπερισσοῦ – quite beyond all measure, used as an adverb εἰρηνεύετε – 2nd person plural present from εἰρηνεύω, reconcile, keep the peace Used 4 times in the NewTestament, and once in this epistle. Arndt & Gingrich [3, p. 227] give the following meanings: I. Transitive, reconcile II. Intransitive (a) live in peace, be at peace, (b) keep the peace The meaning here is II LSJ Lampe
14	νουθετεῖτε – 2nd person plural present from νουθετέω, I admonish, warn, instruct; Arndt & Gingrich [3, p. 544] remark that ‘punish’ also possible here. ἀτάκτους – disorderly, insubordinate An hapax legomenon. Arndt & Gingrich [3, p. 227] give the following meanings: I. Undisciplined <i>φορά impulse</i> II. disorderly, insubordinate. This is the meaning from Thucydides and others, but the meaning to be preferred here is idle, lazy LSJ Lampe
	παραμυθεῖσθε – 2 nd person plural present middle from παραμυθέομαι, I encourage, cheer up <i>τινά</i>
	ὀλιγοψύχους – faint-hearted, discouraged An hapax legomenon. Arndt & Gingrich [3, p. 564] give the meanings above. LSJ Lampe
	ἀντέχεσθε – 2nd person plural present from ἀντέχω, I cling to, hold fast to <i>τινός</i>, take an interest in, pay attention to; in the New Testament used only in the middle Used 4 times in the NewTestament, and once in this epistle. Arndt & Gingrich [3, p. 73] give the following meanings: I. cling to, hold fast to, bedevoted to <i>τινός</i> II. take an interest in, pay attention to <i>τινός</i>, hence help someone <i>or</i> something <i>τινός</i> The meaning here is II
	μακροθυμεῖτε – 2nd person plural present from μακροθυμέω, I have patience, wait Used 9 times in the NewTestament, and once in this epistle. Arndt & Gingrich [3, p. 488] give the following meanings:

	I. have patience, wait patiently II. be patient, forbearing III. the reading in Κατὰ Λοῦκαν 18:7, is both textually uncertain according to Arndt & Gingrich [3, p. 488] and difficult to interpret; a suggested translation is ‘will he delay long over them?’ LSJ Lampe
15	ὁρατε – 2nd person plural imperative from ὁράω, I see; here, be on your guard followed by μή and the aorist subjunctive ἀποδοῶ - 3rd person singular aorist subjunctive from ἀποδίδωμι, I repay Used 48 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 90] give the following meanings: I. give way, give up, give out II. give back, return III. render, return recompense; used in both good and bad senses IV. middle (a) sell, (b) give up, (c) give back The meaning here is III LSJ Lampe
16	
17	ἀδιαλείπτως – adverb from ἀδιάλειπτος, unceasing, constant, so unceasingly, constantly
18	
19	σβέννυτε – 2nd person plural present imperative from σβέννυμι, I extinguish, put out τί Used 8 times in the New Testament and once in this epistle. Arndt & Gingrich [3, p. 745] gives two main meanings: I. extinguish, put out, a fire, II. figuratively, quench, stifle suppress. For the first meaning there are the following references: LXX Ἰσαΐας 66:24, Κατὰ Μάρκον 9:44, Martyrio Sancti Polycarpi 2:3 (see Liber 3012). For the second meaning see also LXX Μακκαβαίων Δ 16:4. The meaning here is II. LSJ [17, p. 1587] Lampe [13, p. 1227] has only a short entry listing I. quench, put out, II. passive, extinguishable
20	ἐξουθενεῖτε – 2nd person plural present from ἐξουθενέω, I reject with contempt Used 11 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, pp. 277] give the following meanings I. despise, disdain τινά someone or τί something, II. reject with contempt The meaning here is that of II. LSJ [17, p. 598] states that this is the same as ἐξουθενόω (and ἐξουδενέω) and gives the meanings set at naught, quoting LXX Κριταί 9:28

	Lampe [13, p. 501] give the following meanings I. set no value upon, II. set at nought, despise, III. disregard
21	δοκιμάζετε – 2nd person plural imperative from δοκιμάζω, I put to the test, examine; see also §5.2 verse 4 κατέχετε – 2nd person plural imperative from κατέχω, I hold back, hinder, prevent Used 18 times in the New Testament and once in this epistle Arndt & Gingrich [3, pp. 422 – 423] list the following meanings I. transitive (a) hold back, hold up, hinder, (b) hold fast, retain, (c) take into one's possession (d), passive be bound II. intransitive in nautical sense, make for, head for steer toward The meaning here is I (b) LSJ [20, p. 926] list the following meanings I. transitive, (a) hold fast, (b) hold back, withhold, check, restrain, bridle, (c) detain, (d) inhibit, (e) place under arrest II. (a) possess, occupy, dwell in, occupy, (b) of sound, fill, (c) be spread over, (d) of the grave, confine, (e) of circumstances, hold fast, hold in their power, (f) seize, occupy, (g) achieve, effect an object, (h) master, understand, III. Intransitive, (a) control oneself, (b) stop cease, (c) come from the high sea to the shore, (d) prevail, (e) gain the upper hand IV. Middle, (a) keep back for one self, embezzle, (b) cover oneself, (c) hold, contain, (d) passive, subdued, seized with Lampe [16, p. 731] lists the following meanings: I. Transitive (a) hold fast, keep, hold down, (b) keep back, withhold (c) possess, occupy (d) exegesis II. Intransitive, (a) be current, (i) of present time, (ii) of reports, (b) last, continue
22	εἶδους – kind, in the sense of type
23	ἀγιάσαι – 3rd person singular aorist optative from ἀγιάζω, I consecrate, sanctify Used 28 times in the New Testament and 6 times in this epistle. Arndt & Gingrich [3, pp. 8 – 9] list the following meanings I. Of things, set aside and make suitable for ritual purposes II. Of persons, consecrate, dedicate, sanctify III. Treat as holy, revere IV. Purify The meaning here is that of II and possibly IV. LSJ [20, p. 252] list the following meanings (under ἀγίζω): I. Hallow, make sacred Lampe [16, pp. 16 – 17] lists the following meanings: I. Generally, (a) agents and means of sanctifying, (i) God generally, (ii) especially of the Holy Ghost, (iii) sacraments (iv) virtues (b) recipients of sanctification (i) angels, (ii) human beings, (iii) of particular persons, (iv) of things II. Consecrate (a) set apart, (b) persons, (c) objects III. Glorify, understand of God IV. In exegesis 'our Father'

	V. Regards as holy VI. Officiate as priest
	ὀλοτελεῖς – quite complete, quite undamaged An hapax legomenon. Arndt & Gingrich [3, p. 565] give the meaning above. LSJ Lampe
	ὀλόκληρον – with integrity, whole, undamaged, completeintact, blameless
	ἀμέμπτως – adverb from ἄμεμπτος, blameless, faultless; so blamelessly, faultlessly
	παρουσία - presence, advent, coming; see also §5.2 verse 19.
	τηρηθεῖν – 3rd person singular aorist passive optative from τηρέω, I keep, hold, preserve Used 70 times in the New Testament and once in this epistle Arndt & Gingrich [3, pp. 814 – 815] gives the following meanings: I. keep watch over, guard, II. keep, hold, reserve, preserve, (a) for a definite purpose <i>or</i> time, (b) unharmed <i>or</i> undisturbed III. keep, i.e. not lose IV. keep, i.e. protect, V. keep, observe fulfil The meaning here is that of II (b)
24	
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26	
27	Ἐνορκίζω – I adjure, cause τινά to swear τί An hapax legomenon. Arndt & Gingrich [3, p. 267] give the meaning above. LSJ Lampe
	ἀναγνώσθηναι – aorist passive infinitive from ἀναγινώσκω, I read Used 320 times in the New Testament and once in this epistle Arndt & Gingrich [3, pp. 51 – 52] gives the following meanings: I. read II. read aloud in public The meaning here is II. Letters of the apostles were read in Christian meetings at an early period. LSJ Lampe
28	

6 Notes for the Vulgate Text

6.1 Vetus Latina

6.1.1 Caput I

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6.1.2 Caput II

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6.1.3 Caput III

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6.1.4 Caput IV

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6.1.5 Caput V

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6.2 Vulgate Text

6.2.1 Caput I

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6.2.2 Caput II

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6.2.3 Caput III

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6.2.4 Caput IV

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6.2.5 Caput V

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7 Notes for the Syriac Text

7.1 مَقْلُوبٌ

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7.2 مَقْلَعُهُ

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2	2 لَا كُفْرَ بِي سَعْنٍ ۚ اِنْ يَخْذِبْ اَبُو بَرْخِذَهٗ حَبْكُفْهٗ ۝ اُوْبَّيْ حَلَجْهٗلَا وَخَا: مَلَكْهٗلَمْ حَبْكُفْهٗلَا وَخَا ۝ هَجَبْهٗلَا وَخَا ۝ وَخَا ۝
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7.3 مقلد

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7.4 مقلد ١

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7.5 مقلد ٣

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8 Translation

8.1 Κεφάλαιον α'

¹ Paul, Silvanus and Timothy to the church of the Thessalonians in God the father and Lord Jesus Christ, grace and peace to you.

² We give thanks to God at all times remembering about all of you during our prayers, unceasingly ³ remembering your work of faith and labour of love, and patience of hope of our Lord Jesus Christ before God and our father, ⁴ knowing, brothers beloved by God, your election, that our Gospel did not come to you by word only but also in power by the Holy Spirit and with great certainty, just as you know what kind of men we became amongst you and on account of you. ⁶ And you became imitators of us and of the Lord, receiving the Gospel while in great tribulation with joy of the Holy Spirit, ⁷ so that you became an example to all believers in Macedonia and Achaëa. ⁸ For from you the Gospel of the Lord went out not only into Macedonia and Achaëa, but in every place your faith before God has gone out, so that we have no need to speak of it. ⁹ For they report about you what kind of welcome we had with you, and how you turned towards God from idols to serve the living and true God, to expect his Son from the heavens, whom he raised from the dead, Jesus who delivered us from the coming wrath.

8.2 Κεφάλαιον β'

¹ Brothers, you yourselves know that our visit to you has not been in vain, ² but having suffered beforehand and mistreated, as you know, in Philippi we ventured by God to speak to you the gospel of God under a great struggle. ³ For our comfort was not in delusion nor in immorality nor in deceit, ⁴ but just as we have been examined by God to be entrusted with the Gospel, so we speak, not as pleasing men, but God who tests our hearts. ⁵ For neither at any time did we come with words of flattery, as you know, nor ostensibly with greed, God is our witness, ⁶ nor seeking glory from men nor from you nor from others. ⁷ Though we were able to under the burden of apostles of Christ, we became as children amongst you, as if a nurse cherishes her own children, ⁸ thus having a kindly feeling for you, we resolved to impart to you not only the Gospel of God but also our own souls because you became beloved to us. ⁹ So keep in mind, brothers, our labours and exertions; during night and day working not to be a burden upon you we proclaimed the Gospel of God to you. ¹⁰ You and God are witnesses that we became devoutly, uprightly and blamelessly to you believers, ¹¹ just as you know as each one of you like a father with his children ¹² exhorting you in a friendly manner and encouraging and witnessing you in order that you may walk worthily of God and of your calling into his own kingdom and glory.

¹³ And because of this we give thanks to God unceasingly because having taken the Gospel of God heard from us you received not a word of men, but the true word of God, which is effective in you as believers. ¹⁴ For you became imitators, brothers, of the churches of God which are in Judaea in Christ Jesus because you endured the same things and you by your own compatriots and they by the Jews, when they killed the Lord Jesus and the prophets and persecuted us and they did not please God and all men opposed to them ¹⁶ they hindered us from preaching to the Gentiles that they might be saved, in order always to make complete their sins. The wrath came upon them in the end.

¹⁷ But we, brothers, having been orphaned from you for a short period of time, in person but not in heart, we shall make every effort with great desire to see you in person. ¹⁸ Because we wished to come to you, I, Paul once and even twice, but Satan hindered us. ¹⁹ For what is our hope or joy or crown of pride – or not even you – before our Lord Jesus in his advent in glory? ²⁰ For you are our glory and our joy.

8.3 Κεφάλαιον γ'

¹ Because I could not bear it any longer, I resolved to remain behind in Athens ² and I sent Timothy, our brother and fellow worker of God for the Gospel of Christ to strengthen and encourage you in respect of your faith ³ in order that no one may be deceived in these tribulations, for you yourselves know that we are destined for this; ⁴ for when we were with you, we said beforehand to you that we were to be afflicted, as it has happened

and you know. ⁵ Because of this I was could no longer bear this and I sent in order to find out about your faith lest somehow the tempter has enticed you and our labour has come to nothing.

⁶ But now, when Timothy came to use from you and brought good news to us about your faith and love and that you always have a good remembrance of us earnestly desiring to see us just as we desire to meet you. ⁷ Because of this we were encouraged, brothers, about you in all these times of pressure and in our afflictions because of your faith, ⁸ that we are now alive if you stand firm in the Lord. ⁹ For we are able to return gratitude to God concerning you for all the joy by which we are rejoicing through you before our God, ¹⁰ during night and day did we not ask to see you by face and to complete the shortcomings of your faith?

¹¹ But may God himself and our Father and our Lord Jesus Christ direct our way to you; ¹² may the Lord increase and abound with love to each other and for all things just as we for you, ¹³ in order to strengthen your blameless hearts in holiness before God and our Father in the advent of our Lord Jesus with all his holy ones. Amen.

8.4 Κεφάλαιον δ'

¹ So, finally, brothers we ask you and exhort you in the Lord Jesus, (in order) that as you have received from us how you should walk and please God, as you are so walking in order that you may abound the more, ² for you know that we gave the precepts to you through the Lord Jesus.

³ For this is the will of God, your sanctification, as we said beforehand and witnessed to you that to keep away from all unchastity, ⁴ that each of you is to know how to use his own vessel in holiness and honour, ⁵ not in passionate desire like the heathens and those who do not know God, ⁶ not transgressing and defrauding in deed his brother, because the Lord is the one who punishes about all these things. ⁷ For God did not call you to immorality but to holiness. ⁸ For that very reason, he who rejects not man but rejects God who gives his holy spirit to you.

⁹ Concerning brotherly love you have no need to write to you, for you yourselves are taught by God to love each other, ¹⁰ for you do this for all the brothers in the whole of Macedonia. But we encourage you, brothers, to abound the more, ¹¹ and aspire to rest and to do your own affairs and to work with your own hands as we directed you, ¹² in order that you may behave decently to those outside and have no need of anyone.

¹³ We do not wish you to be ignorant, brothers about those who have fallen asleep, that you may not grieve like those others who have no hope. ¹⁴ For if we believe that Jesus died and rose, so God will bring those are asleep with him. ¹⁵ So we say this to you as a word of the Lord, that we who are living and are left behind at the advent of our Lord will certainly not precede those who have fallen asleep, ¹⁶ because the Lord himself, with a signal of command, by the voice of an archangel, and with the trumpet of God shall come down from heaven, and the dead in Christ will be raised first, ¹⁷ afterwards, we who are living, who have been left behind will be seized together with him in the clouds for a meeting with the Lord in the air; and so we shall be with the Lord always. ¹⁸ So that you may encourage each other with these words.

8.5 Κεφάλαιον ε'

¹ Concerning times and the last times, brothers you have no need to be informed, ² for you yourselves know clearly that the day of the Lord is coming like a thief in the night. ³ When they say, peace and safety, then sudden destruction comes upon them, like a woman having birth-pains in the womb, and they shall not flee. ⁴ But you, brothers, are not in darkness, that the day comes upon you like a thief; ⁵ for you are all sons of the light and sons of the day. We are not of the night nor of darkness; ⁶ so then let us not sleep as others do, let us be vigilant and sober. ⁷ For those who sleep during the night sleep and those who become intoxicated during the night are drunk; ⁸ but we, being of the day, let us be sober, having clothed ourselves with the breastplate of faith and love and helmet of the hope of salvation; ⁹ because God did not destine us for wrath but gaining salvation through our Lord Jesus Christ ¹⁰ who died on behalf of us, in order that, either waking or sleeping we may live with him. ¹¹ So encourage each other and strengthen one another, as you are in fact doing.

¹² We beseech you, brothers, to recognise those among you who are struggling and caring for you in the Lord and instruct you ¹³ and to respect those who are boundless in love because of their work. Keep the peace amongst

your selves. ¹⁴ but we urge you, brothers, admonish the idle, encourage the faint-hearted, pay attention to the weak, be patient towards everyone. ¹⁵ Be on your guard lest someone repays evil for an evil, but always pursue the good for each other and for all.

¹⁶ Rejoice always

¹⁷ Pray unceasingly

¹⁸ In everything, give thanks, for this is the will of God in Christ Jesus for us

¹⁹ Never quench the spirit

²⁰ Do not reject prophecy with contempt

²¹ Test all things, hold fast to the good

²² Keep away from all kinds of evil

²³ May the God of peace himself sanctify you completely and may he keep your spirit and soul and body blamelessly whole at the advent of our Lord Jesus Christ. ²⁴ The one who calls you is faithful, who shall do this.

²⁵ Brothers, pray for us.

²⁶ Greet all of the brothers with a holy kiss. ²⁷ I adjure you in the Lord to cause this letter to be read aloud to all the brothers.

²⁸ The grace of our Lord Jesus Christ be with you.

9 Hapax Legomena

	Translation	Occurrence
ἐξήχεται	ring out	1:8
ἀναμένειν	to await	1:10
προπαθόντες	suffer previously	2:2
κολακείας	flattery	2:5
τροφὸς	nurse; mother	2:7
ὀμειρόμενοι	to desire	2:8
ὀσίως	devoutly	2:10
συμφυλετῶν	compatriot	2:14
ἐκδιωξάντων	drive out; persecute	2:15
ἀπορφανισθέντες	make an orphan of	2:17
σαίνεσθαι	fawn upon, flatter	3:3
ὑπερβαίνειν	go beyond; trespass	4:6
θεοδίδακτοί	taught by God	4:9
κελεύσματι	signal, command	4:16
ἀτάκτους	disorderly	5:14
ὀλιγοψύχους	faint-hearted	5:14
ὀλοτελεῖς	complete	5:23
Ἐνορκίζω	adjure	5:27

10 Vocabulary Greek - Latin

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