

1 THESSALONIANS 2 NLET

THE CIRCUMSTANCES SURROUNDING THE ENTRY OF THE WORKERS AND THE EXCELLENT ANNOUNCEMENT INTO THESSALONICA

1 For you, *for your parts* lastingly know, brothers, the entry *that was* ours – *namely*, the *entry* in relation to you, that it was not lastingly empty. 2 Rather, although

- being ones who had suffered beforehand and
- being ones who had been maltreated (even as you know) in Philippi,

we spoke freely in connection with the God *Who is* ours, so as to speak the Excellent Announcement to you in the outward circumstance of much struggle.

THE PURE SOURCE AND CHARACTER OF THESE MEN'S EXHORTATION

3 For, the Exhortation *that is* ours is not

- from a wandering off, nor
- from a depravity, nor
- in connection with deceit.

4 Rather, even as we were proven by the God to be entrusted with the Excellent Announcement, in the same way we speak, not as ones who are pleasing to people, rather *as ones who are pleasing* to the¹ God, the One Who is proving the hearts *that are* ours.

5 For, not at any time were we led to become

- in connection with a flattering word – even as you know! – nor
- in connection with a greedy motive – God *is* witness!

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6 neither ones who are seeking glory² from people – not from you nor from others – 7 *that is*, ones who are able

in an outward circumstance of oppressiveness to be as apostles of an anointed *One*.

7 Rather, we were led to become gentle³ in your midst, as ever⁴ a nurse might keep her own child warm. 8 In this manner, being ones who are yearning for you, we were well-pleased to impart to you not only the Excellent Announcement from God; rather, also *we were pleased to impart* the psyches *that are* our own, for the reason that you had lastingly been led to become⁵ beloved ones to us.

9 For, you keep on remembering, brothers, the hard work and toil *that was* ours and the hardship. For,⁶ being ones who were working night and day for the sake of the *condition that* nothing be a burden to you, we heralded to you the Excellent Announcement from the God.

10 You, *for your parts*, are witnesses (also the God), how

- devoutly, and
- righteously, and
- blamelessly

we were led to become for you, the ones who are believing;

11 exactly as you know how to each one of you *we were* as

- a father who is exhorting his own children, and

- ones who are speaking soothingly *to you*, 12 and

➤ ones who are testifying *to you*, to the *end that* you walk⁷ worthily of the God, the One Who is calling you into the Kingdom *that is* His own and *into* glory⁸.

HOW THE THESSALONIANS DISCIPLES RECEIVED THE HEARD WORD OF GOD

13 ⁹ For this reason we, *for our parts*, also are giving thanks to God incessantly. Because, having received a heard word of God from us, you accepted *it* not as a

¹ 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

² 'glory' – in other words, 'a high esteem from others because of personal attributes'

³ 87.5% of the Greek manuscripts, including the best line of transmission (f35), have 'gentle' here. On the basis of 10.8% the NU has 'childish'.

⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'ever' here instead of 'if ever'.

⁵ 70% of the Greek manuscripts, including the best line of transmission (f35), have 'had lastingly been led to become' (a

perfect, passive verb) here. On the basis of 25% the NU has 'became' (an aorist, passive verb).

⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'For,' here.

⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'walk' (an aorist infinitive) here instead of 'keep on walking' (a present infinitive).

⁸ 'glory' – that is, 'the high estimate that one has of another because of the fine attributes shining from him.'

⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'And' here.

word from men; rather, as *it* truly is, a word from God; Who is also operating in you, the ones who are believing.

14 For, *for your parts*, brothers were led to become mimics of the Ekklesias, *which* belong to God, the Ekklesias being in Judea in connection with an anointed One – *namely*, Jesus.

Because, you, *for your parts*, also suffered the same things under the fellow countrymen *that are* yours, just as these also *suffered* under the Jews:

- 15 the ones who also killed the Lord and the Prophets *which were* their own, and
- the ones who chased us out, and
- the ones who were not pleasing to God and opposed to all people,
- 16 ones who keep on hindering us, *that we* not speak to the Ethnicities that they might be saved, toward the end *that they* fill to capacity their moral failures always.

Now, upon them has come the Wrath to end in an outcome

THE EAGERNESS OF THESE WORKERS

TO PERSONALLY SEE THE DISCIPLES IN THESSALONICA

AND THE REASON FOR IT

17 Now, *for our parts*, brothers, being ones who have been torn away from you with respect to a measure of time – by personal presence *but* not by heart – have been extraordinarily eager to see the personal presence *that is* yours with much yearning. 18 On which account¹⁰ we wanted to come to you. I, *for my part*, Paul, on the one hand, *wanted to come to you* once and twice; and, the Satan¹¹, *on the other hand*, thwarted us.

19 For, who is our hope, or joy, or crown for boasting, if not also you, *for your parts*, in the presence of the Lord *who is* ours – *namely*, Jesus, in connection with the Arrival *that will be* His?

20 For, you, *for your parts*, are the Glory *that is* ours, and the Joy *that is* ours.

¹⁰ 93% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction 'On which account' here instead of 'For the reason that'.

¹¹ 'Satan' – a transliteration of a Hebrew word which means 'adversary' or 'opponent.'