

## ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α' 5

f35

<sup>1</sup> Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι, <sup>2</sup> αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡ <sup>1</sup> Ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται. <sup>3</sup> Ὅταν γὰρ <sup>2</sup> λέγωσιν· Εἰρήνη καὶ Ασφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὁλεθρος ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ. Καὶ οὐ μὴ ἐκφύγωσιν.

<sup>4</sup> Ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ Ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ, <sup>5</sup> Πάντες <sup>3</sup> ὑμεῖς Υἱοὶ Φωτὸς ἐστε καὶ Υἱοὶ Ἡμέρας. Οὐκ ἐσμὲν Νυκτὸς οὐδὲ Σκότους.

<sup>6</sup> Ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ <sup>4</sup> οἱ λοιποί. Ἀλλὰ γρηγορῶμεν, καὶ νήφωμεν. <sup>7</sup> Οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν.

<sup>8</sup> Ὑμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας.

## 1 THESSALONIANS 5

NLET

THE DAY OF THE LORD IS COMING,

TO SOME EXPECTEDLY, TO OTHERS UNEXPECTEDLY

<sup>1</sup> Now, concerning the periods of time and the exact times, you have no need *that these* be written to you. <sup>2</sup> For, you, *for your parts*, precisely know that the <sup>5</sup> Day of YaHWeH<sup>6</sup> – is coming as a thief at night!

<sup>3</sup> For,<sup>7</sup> whenever they are saying, “Peace,” and “Security,” then, unforeseen, death and destruction settles upon them – just as the labor pain *settles upon* the woman who *has a baby* in *her* womb. And, they should by no means escape.

PAUL URGES THE DISCIPLES IN THESSALONICA TO “STAY AWAKE”

<sup>4</sup> Now, you, *for your parts*, Brothers, are NOT in darkness, with the result that the Day should come upon you suddenly, as a thief.

<sup>5</sup> <sup>8</sup> All of You, *for your parts*, are ‘Sons of Light’ and ‘Sons of Day.’ We are neither ‘Night’ nor ‘Darkness.’

<sup>6</sup> So then, let us stop sleeping as also<sup>9</sup> the rest *do*. Rather, let us stay awake; and, let us remain sober. <sup>7</sup> For, the ones who are sleeping keep on sleeping at night; and, the ones who are getting drunk keep on getting drunk at night.

THE SPIRITUAL CLOTHING OF A DISCIPLE

<sup>8</sup> Now, we, *for our parts*, being ones of day, let us remain sober, having clothed ourselves

- with a coat of mail consisting of faith and love, and
- with a helmet consisting of a hope of salvation.

<sup>1</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ἡ here.

<sup>2</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction γὰρ here. 3% have δέ. On the basis of 2% the NU omit a conjunction here.

<sup>3</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction γὰρ here.

<sup>4</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include καὶ here.

<sup>5</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), do include the definite article ‘the’ here.

<sup>6</sup> ‘YaHWeH’ – The Greek has the word ‘Lord’ (Κυρίου) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

<sup>7</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘For,’ here. 3% have ‘Now,’. On the basis of 2% the NU omit a conjunction here.

<sup>8</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), do include the conjunction ‘For,’ here.

<sup>9</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘also’ here.

## FOR WHAT GOD HAS ORDAINED US

<sup>9</sup> Ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργήν.  
 Ἀλλ' <sup>10</sup> εἰς περιποίησιν σωτηρίας διὰ  
 τοῦ Κυρίου ἡμῶν

Ἰησοῦ

Χριστοῦ,

<sup>10</sup> τοῦ ἀποθανόντος ὑπὲρ ἡμῶν,

ἵνα εἴτε **γρηγορούμεν**<sup>11</sup> εἴτε **καθεύδομεν**<sup>12</sup>  
 ἅμα σὺν αὐτῷ ζήσωμεν.

<sup>11</sup> Διὸ παρακαλεῖτε ἀλλήλους καὶ  
 οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

<sup>9</sup> Because, the God did not ordain us for wrath. Rather, *He*  
*ordained us* for an acquisition of salvation by the agency of

➤ the Lord *Who is* ours,

➤ Jesus,

➤ an Anointed *One*,

➤ <sup>10</sup> the One Who died in our behalf<sup>13</sup>,

in order that, whether we are fully awake<sup>14</sup> or lie down to sleep<sup>15</sup>,  
 at the same time we might live together with Him.

<sup>11</sup> Therefore, continue to encourage one another and continue  
 to build up *one another*, just as you also are doing.

## PAUL ASKS THE THESSALONIAN DISCIPLES

## TO KNOW AND VALUE THE WORKERS AND LEADERS

<sup>12</sup> Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί,

εἰδέναι

τοὺς κοπιῶντας ἐν ὑμῖν καὶ

προϊσταμένους ὑμῶν ἐν **Κυρίῳ** καὶ

νουθετοῦντας ὑμᾶς, <sup>13</sup> καὶ

ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ  
 διὰ τὸ Ἔργον αὐτῶν.

<sup>12</sup> Now, we ask you, Brothers,

➤ to lastingly know

• the ones who work hard among you. and

• the ones who are put before you *as leaders* in connection  
 with YaHWeH<sup>16</sup>, and

• the ones who admonish you, and

➤ <sup>13</sup> to value them exceedingly in connection with love for the  
 sake of the Work *that is* theirs.

## AN IMPORTANT EXHORTATION

## FOR MEMBERS OF AN EKKLESIA

Εἰρηνεύετε ἐν ἑαυτοῖς.

Live peacefully among yourselves.

## SUNDRY EXHORTATIONS

<sup>14</sup> Παρακαλοῦμεν δὲ ὑμᾶς, Ἀδελφοί,

Νουθετεῖτε τοὺς ἀτάκτους,

Παραμυθεῖσθε τοὺς ὀλιγοψύχους,

Ἀντέχεσθε τῶν ἀσθενῶν,

Μακροθυμεῖτε πρὸς πάντας.

<sup>14</sup> Now, we encourage you, Brothers: –

➤ Admonish the disorderly.

➤ Speak soothingly to the faint-hearted.

➤ Support the ones who are weak *in any way*.

➤ Be long-suffering toward all.

<sup>10</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the contraction Ἀλλ' προεἶπομεν here instead of Ἀλλὰ.

<sup>11</sup> 55% of the Greek manuscripts, including the best line of transmission (f35), have γρηγορούμεν (a present, active verb) here instead of γρηγορῶμεν (a present, subjunctive verb).

<sup>12</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), have καθεύδομεν (a present, active verb) here instead of καθεύδωμεν (a present, subjunctive verb).

<sup>13</sup> 'in our behalf' – or 'instead of us'

<sup>14</sup> 55% of the Greek manuscripts, including the best line of transmission (f35), have 'are fully awake' (a present, active verb) here instead of 'might be fully awake' (a present, subjunctive verb).

<sup>15</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), have 'lie down to sleep' (a present, active verb) here instead of 'might lie down to sleep' (a present, subjunctive verb).

<sup>16</sup> 'YaHWeH' – The Greek has the word 'Lord' (Κυρίῳ) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

## WHAT PAUL DESIRES FOR THE DISCIPLES IN THESSALONICA

<sup>15</sup> Ὅρατε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῶ.

Ἀλλὰ πάντοτε τὸ Ἀγαθὸν διώκετε εἰς ἀλλήλους καὶ εἰς πάντας.

<sup>16</sup> Πάντοτε χαίρετε.

<sup>17</sup> Ἀδιαλείπτως προσεύχεσθε.

<sup>18</sup> Ἐν παντὶ εὐχαριστεῖτε. Τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

<sup>19</sup> Τὸ Πνεῦμα μὴ σβέννυτε.

<sup>20</sup> Προφητείας μὴ ἐξουθενεῖτε.

<sup>21</sup> Πάντα δὲ δοκιμάζετε.

Τὸ Καλὸν κατέχετε.

<sup>22</sup> Ἀπὸ παντὸς εἵδους πονηροῦ ἀπέχεσθε.

<sup>23</sup> Αὐτὸς δὲ ὁ Θεὸς τῆς Εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς.

Καὶ ὁλόκληρον ὑμῶν

τὸ Πνεῦμα καὶ

ἡ Ψυχὴ καὶ

τὸ Σῶμα

ἀμέμπτως ἐν τῇ Παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖν.

<sup>24</sup> Πιστὸς ὁ Καλὸν ὑμᾶς. Ὅς καὶ ποιήσει.

<sup>25</sup> Ἀδελφοί, <sup>17</sup> προσεύχεσθε περὶ ἡμῶν.

<sup>26</sup> Ἀσπάσασθε τοὺς Ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.

➤ <sup>15</sup> See that not anyone repay a bad *thing* to anyone over against a bad *thing*.

➤ Rather, always keep on pursuing the Noble *Thing* both in regard to one another and in regard to all.

➤ <sup>16</sup> Always keep on rejoicing!

➤ <sup>17</sup> Incessantly keep on offering prayers!

➤ <sup>18</sup> In connection with all things keep on giving thanks! For, this *is* a will of God in connection with an Anointed *One* – *namely*, Jesus, for you.

➤ <sup>19</sup> Stop quenching the Spirit.

➤ <sup>20</sup> Stop despising gifts of prophecy.<sup>18</sup>

➤ <sup>21</sup> Now, keep on assaying all *things*.

➤ Keep on holding fast the Beautiful *Thing*.

➤ <sup>22</sup> From every appearance of wickedness keep on keeping away.

<sup>23</sup> Now, *may* the God, *for His part*, the God of the Peace, make you completely holy<sup>19</sup>.

## A BLESSING

And, *may* your entirety –

➤ the Spirit, and

➤ the Psyche, and

➤ the Body

be preserved without blame, wholly complete and wholly sound at the Arrival of the Lord *Who is* ours – *namely*, Jesus the Anointed.

<sup>24</sup> The One Who is calling us is trustworthy. He, *for His part*, shall also do.

## PAUL AND HIS COMPANIONS REQUEST PRAYER

<sup>25</sup> <sup>20</sup> Brothers, keep on praying about us.

## PAUL EXHORTS A DEMONSTRATION OF BROTHERLY LOVE

<sup>26</sup> Greet all the Brothers with a holy kiss.

<sup>18</sup> 'gifts of prophecy' – or, possibly 'gifts of expounding the prophetic Writings

<sup>19</sup> 'make...holy' – The Greek verb is a member of the 'holy' word family, meaning 'to set apart for God and His purposes.'

<sup>20</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), do not include 'And' here.

<sup>17</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), do not include *καὶ* here.

## PAUL ADJURES THE DISCIPLES

## CONCERNING WHAT THEY SHOULD DO WITH THIS EPISTLE

<sup>27</sup> Ὁρκίζω<sup>21</sup> ὑμᾶς τὸν Κύριον  
ἀναγνωσθῆναι τὴν Ἐπιστολὴν πᾶσιν τοῖς  
ἁγίοις, ἁγίοις ἀδελφοῖς<sup>22</sup>.

<sup>28</sup> Ἡ Χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ  
Χριστοῦ μεθ' ὑμῶν.

Ἀμην<sup>23</sup>.

27 I adjure you<sup>24</sup> by the Lord *that* the Epistle be read to all the  
holy Brothers<sup>25</sup>.

## PAUL'S FINAL BLESSING

28 The Grace of the Lord *Who is ours –namely, Jesus the*  
Anointed – *be* with you!

## PAUL'S FINAL ATTESTATION TO THE VERITY OF ALL THAT HE HAS

## WRITTEN IN THIS LETTER

Amen! <sup>26</sup>

## REGARDING THE REFERENCE TO 'f35' IN THE FOOTNOTES IN THIS TRANSLATION OF 1 THESSALONIANS

'f35' refers to a large family of manuscripts which agree with each other to an extraordinary degree. Their affinity with one another was discovered by Dr. Wilbur Pickering. Among these papyrus f35 is an ancient, outstanding example.

The citation of f35 in 1 Thessalonians is based on thirty-nine manuscripts. They are: 18, 35, 149, 201, 204, 328, 386, 394, 444, 604, 757, 824, 928, 959, 986, 1072, 1075, 1100, 1248, 1249, 1250, 1503, 1548, 1637, 1725, 1732, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 1897, 2080, 2466, 2554, 2587, and 2723.

The copying of these various manuscripts took place over the course of many centuries, as the numbers show.

Dr. Pickering collated all of these manuscripts himself!

Among these six manuscripts 18, 824, 928, 1855, 1864, and 2723 are 'perfect' representatives of f35 in 1 Thessalonians just as they stand!

<sup>21</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have Ὁρκίζω here. 10% have ὀρκίζω. On the basis of 5% the NU has ἐνορκίζω

<sup>22</sup> 89.6% of the Greek manuscripts, including the best line of transmission (f35), have ἁγίοις, ἁγίοις ἀδελφοῖς here. 4.9% have ἁγίοις, ἁγίοις. On the basis of 5.5% the NU has ἁγίοις ἀδελφοῖς.

<sup>23</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the word Ἀμην here.

<sup>24</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have 'I adjure you' here. 10% have a different spelling. On the basis of 5% the NU has 'I make you swear'.

<sup>25</sup> 89.6% of the Greek manuscripts, including the best line of transmission (f35), have 'holy, holy brothers' here. 4.9% have 'holy, holy (ones)'. On the basis of 5.5% the NU has 'holy brothers'.

<sup>26</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the word 'Amen' here.

The exemplars (that is, the manuscripts from which these manuscripts were copied) of another eleven of these manuscripts were also perfect!

The uniformity is very impressive!

Since these manuscripts come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Aegean, Trikala, Athens, Mt. Athos [seven different monasteries!], Vatican, etc), they are certainly representative of the family. They give us a precise, family profile. It is reflected in the texts without exemption.