

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β' 1  
f35

<sup>1</sup> Παῦλος καὶ  
Σιλουανὸς καὶ  
Τιμόθεος

Τῇ Ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ  
Πατρὶ ἡμῶν καὶ **Κυρίῳ** Ἰησοῦ Χριστῷ.

<sup>2</sup> Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς  
**ἡμῶν** καὶ **Κυρίου** Ἰησοῦ Χριστοῦ.

<sup>3</sup> Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε  
περὶ ὑμῶν, Ἀδελφοί, καθὼς ἄξιόν ἐστιν. Ὅτι  
ὑπερανξάνει ἡ Πίστις ὑμῶν, καὶ  
πλεονάζει ἡ Ἀγάπη ἐνὸς ἐκάστου πάντων  
ὑμῶν εἰς ἀλλήλους,

<sup>4</sup> ὥστε **ἡμᾶς αὐτοὺς**<sup>1</sup> ἐν ὑμῖν **καυχᾶσθαι**<sup>2</sup>  
ἐν ταῖς Ἐκκλησίαις τοῦ Θεοῦ ὑπὲρ

τῆς Ὑπομονῆς ὑμῶν καὶ  
Πίστεως ἐν πασὶν τοῖς Διωγμοῖς ὑμῶν καὶ

ταῖς Θλίψεσιν αἷς ἀνέχεσθε,

2 Thessalonians 1  
NLET

THE LETTER-WRITERS

1 From:

- Paul, and
- Silvanus, and
- Timothy

THE ADDRESSEES

To:

the Ekklesia<sup>3</sup> of Thessalonians in connection with God – a Father  
*who is ours* and *YaHWeH*<sup>4</sup> – *namely*, Jesus *the Anointed*.

A BLESSING

2 Grace to you and peace from God our Father and *YaHWeH*<sup>5</sup> –  
*namely*, Jesus *the Anointed*!

WHY PAUL AND HIS COMPANIONS THANK GOD

CONCERNING THE DISCIPLES IN THESSALONICA

3 We ought to give thanks to the God always concerning you,  
Brothers, just as is worthy *of doing*. Because,

- the Faith *that is yours* keeps on growing exceedingly; and
- the Love *that is yours* of each one of all of you toward one  
another keeps on abounding,

4 with the result *that* we ourselves, *for our parts*, boast<sup>6</sup> in  
connection with you among the Ekklesias belonging to the God  
concerning

- the Endurance *that is yours*, and
- Faith in the outward circumstance of all the Persecutions *that  
are yours*, and
- the Tribulations under which you held up.

<sup>3</sup> 'Ekklesia' – a transliteration of the Greek word Ἐκκλησία, referring to an assembly of people who have been called out of society by an authority to serve in a particular societal function. These have been 'called out' by God Himself.

<sup>4</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.

<sup>5</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.

<sup>6</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'boast' here instead of 'exalt in'.

<sup>1</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἡμᾶς αὐτοὺς here instead of αὐτοὺς ἡμᾶς.

<sup>2</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have *καυχᾶσθαι* here instead of *ἐγκαυχᾶσθαι*.

## GOD'S RIGHTEOUS JUDGMENT

## TOWARD THE PERSECUTED AND THE PERSECUTORS

<sup>5</sup> Ἐνδειγμα τῆς Δικαίας Κρίσεως τοῦ Θεοῦ,  
εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς Βασιλείας τοῦ  
Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε, <sup>6</sup> εἴπερ δίκαιον  
παρὰ Θεῷ  
ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς  
θλίψιν <sup>7</sup> καὶ  
ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν  
ἐν τῇ Ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ –  
ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως  
αὐτοῦ,  
ἐν φλογὶ πυρός,  
<sup>8</sup> διδόντος ἐκδίκησιν  
τοῖς μὴ εἰδόσι Θεὸν καὶ  
τοῖς μὴ ὑπακούουσιν τῷ Εὐαγγελίῳ τοῦ  
Κυρίου ἡμῶν Ἰησοῦ.

<sup>9</sup> Οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον  
ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς  
Δόξης τῆς ἰσχύος αὐτοῦ, <sup>10</sup> ὅταν ἔλθῃ  
ἐνδοξασθῆναι ἐν τοῖς Ἁγίοις αὐτοῦ καὶ  
θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύσασιν,  
ὅτι ἐπιστεύθη τὸ Μαρτύριον ἡμῶν ἐφ' ὑμᾶς,  
ἐν τῇ ἡμέρᾳ ἐκείνῃ;

<sup>11</sup> εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ  
ὑμῶν, ἵνα  
ὑμᾶς ἀξιώσῃ τῆς Κλήσεως ὁ Θεὸς ἡμῶν καὶ  
πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ  
ἔργον πίστεως ἐν δυνάμει, <sup>12</sup> ὅπως  
ἐνδοξασθῇ  
τὸ Ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ  
**Χριστοῦ**<sup>7</sup> ἐν ὑμῖν, καὶ

<sup>5</sup> *This is* evidence of the Righteous judgment of God, to the end  
that you have been deemed worthy of the Kingdom of the God, in  
behalf of which you are also suffering, <sup>6</sup> if, indeed, *it is* righteous  
before God

- to repay those who are pressuring you with pressure <sup>7</sup> and
- to *repay* you, the ones who are being pressured, with an  
abatement – with us – in connection with the Unveiling of the  
Lord Jesus –
  - away from heaven in the midst of powerful angels *that are*  
His,
  - in connection with a flame of fire,
  - <sup>8</sup> the One who is giving an avenging,
    - \* to the *ones* who have not lastingly known God and
    - \* to the *ones* who were not being persuaded by the  
Excellent Announcement from the Lord *Who is ours* –  
*namely*, Jesus.

<sup>9</sup> Such shall pay a penalty – eternal destruction away from *the*  
presence of the Lord and away from the powerful Glory *that is* His,  
<sup>10</sup> whenever He should come

- to be glorified<sup>8</sup> by the Holy *Ones who are* His, and
- to be marveled at by all those who have believed,  
because the Testimony *that is* ours was believed as regards you in  
connection with the Day – *namely*, that Day;

## THE PRAYER OF PAUL AND HIS COMPANIONS

## FOR THE DISCIPLES IN THESSALONICA

<sup>11</sup> toward which *end* we also offer prayers always for you, in order  
that the God

- might deem YOU worthy of the Calling and
- might fulfill every excellent desire for goodness and every  
work from faith in connection with power, <sup>12</sup> in such a way that
  - the Name of the Lord *Who is ours* – *namely*, Jesus *the*  
Anointed<sup>9</sup> – might be glorified<sup>10</sup> in connection with you,  
and

<sup>8</sup> 'to be glorified' – a passive infinitive in the 'glory' word family, meaning 'to be raised in the estimation of someone due to the attributes which beam forth from Him.'

<sup>9</sup> 45% of the Greek manuscripts, including the best line of transmission (f35), include the title translated as 'the Anointed' here.

<sup>10</sup> 'be glorified' – see previous footnote

<sup>7</sup> 45% of the Greek manuscripts, including the best line of transmission (f35), include the title Χριστοῦ here.

- ὑμεῖς ἐν αὐτῷ, κατὰ τὴν Χάριν τοῦ Θεοῦ ἡμῶν καὶ **Κυρίου** Ἰησοῦ Χριστοῦ.
- we, *for our parts, might be glorified* in connection with Him, in accord with the Freely-given Favor from the God *Who is* ours and *from* YaHWeH<sup>11</sup> – *namely, Jesus the Anointed.*

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<sup>11</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.*