

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β' 2

f35

2 THESSALONIANS 2

NLET

PAUL REASSERTS

WHO AND WHAT MUST COME BEFORE THE LORD'S ARRIVAL

1 Now, we ask you, Brothers, concerning the Arrival of the Lord *Who is ours – namely, Jesus the Anointed* – and our being gathered together to Him, 2 toward the *end that* you are not quickly shaken from the Mindfulness and not⁵ be stirred up, neither

- by a spirit, nor
- by a word, nor
- by a letter

as if *written* by us, as though the Day of the Anointed One⁶ has lastingly arrived.

3 Do not even begin to let anyone thoroughly deceive you in relation to a good-for-nothing semblance of *truthfulness*. Because, if ever the Apostasy might not have come first and a *certain man* might not have been unveiled – *that is,*

- the Man of the Moral Failure⁷,
 - the Son of the Destruction,
 - 4 the one who sets Himself over against and one who raises himself up over all things,
 - one claiming to be a god or object of worship, so as to sit in the Sanctuary⁸ of the God as a god⁹,
 - one who is presenting himself, that he is God,
- then the Day of the Lord has not yet lastingly arrived.*

5 Do you not remember that, while yet facing you¹⁰, I was speaking these things to you?

PAUL ELABORATES ON THE COMING OF THE LAWLESS ONE

6 And, now you know what holds him back – to the *end that* he be unveiled at the exact time of his own.

7 For, already the Mystery is working itself in. *There is* the One Who alone is holding down the Lawlessness now, until from *the midst of people* he might come into being.

¹ Ἐρωτῶμεν δὲ ὑμᾶς, Ἀδελφοί, ὑπὲρ τῆς Παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, ² εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ Νοὸς **μήτε**¹ θροεῖσθαι μήτε

διὰ πνεύματος μήτε

διὰ λόγου μήτε

δι' ἐπιστολῆς

ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ Ἡμέρα τοῦ **Χριστοῦ**².

³ Μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον. Ὅτι ἐὰν μὴ ἔλθῃ ἡ Ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ

ὁ Ἄνθρωπος τῆς **Ἀμαρτίας**³,

ὁ Υἱὸς τῆς Ἀπωλείας,

⁴ ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα,

λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτόν εἰς τὸν Ναὸν τοῦ Θεοῦ ὡς **θεὸν**⁴ καθίσαι ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν Θεός.

⁵ Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν?

⁶ Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτόν ἐν τῷ ^[ε]ἑαυτοῦ καιρῷ.

⁷ Τὸ γὰρ Μυστήριον ἤδη ἐνεργεῖται. Τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.

¹ 94% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **μήτε** here instead of *μηδὲ*.

² 85% of the Greek manuscripts, including the best line of transmission (f35), have Χριστοῦ here instead of Κυρίου.

³ 93.8% of the Greek manuscripts, including the best line of transmission (f35), have Ἀμαρτίας here instead of Ἀνομίας.

⁴ 82.3% of the Greek manuscripts, including the best line of transmission (f35), include the phrase ὡς θεὸν here. On the basis of 9.2% the NU omits it.

⁵ 94% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **μήτε** here instead of *μηδὲ* here. Both can mean 'and not'.

⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'Anointed One' here instead of 'Lord'.

⁷ 93.8% of the Greek manuscripts, including the best line of transmission (f35), have 'Moral Failure' here instead of 'Lawlessness'.

⁸ 'sanctuary' – in other words, 'the innermost part of a temple.'

⁹ 82.3% of the Greek manuscripts, including the best line of transmission (f35), include the phrase 'as a god' here. On the basis of 9.2% the NU omits it.

¹⁰ 'facing you' – a more literal translation would be 'being facing toward you.'

⁸ Καὶ τότε ἀποκαλυφθήσεται ὁ Ἄνομος,
 ὃν ὁ Κύριος ¹¹ ἀναλώσει¹² τῷ Πνεύματι
 τοῦ Στόματος αὐτοῦ καὶ
 καταργήσει τῇ Ἐπιφανείᾳ τῆς Παρουσίας
 αὐτοῦ, ⁹ οὗ ἔστιν ἡ Παρουσία κατ' ἐνέργειαν
 τοῦ Σατανᾶ
 ἐν πάσῃ
 δυνάμει καὶ
 σημείοις καὶ
 τέρασιν ψεύδους
¹⁰ καὶ ἐν πάσῃ ἀπάτῃ τῆς¹³ Ἀδικίας ἐν τοῖς
 ἀπολλυμένοις, ἀνθ' ὧν τὴν Ἀγάπην τῆς
 Ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι
 αὐτοῦς.
¹¹ Καὶ διὰ τοῦτο πέμψει¹⁴ αὐτοῖς ὁ Θεὸς
 ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοῦς
 τῷ Ψεύδει, ¹² ἵνα κριθῶσιν πάντες οἱ μὴ
 πιστεύσαντες τῇ Ἀληθείᾳ ἀλλὰ
 εὐδοκήσαντες ἐν¹⁵ τῇ Ἀδικίᾳ.

8 And, then the Lawless *One* shall be unveiled,
 ➤ whom the Lord ¹⁶ shall waste¹⁷ by the Spirit of the Mouth *that*
is His and
 ➤ *whom* He shall render ineffective by the dawning of the Arrival
that is His, ⁹ of whom the Arrival *that is his* is in accord with the
 Adversary¹⁸
 in connection with all
 ➤ power, and
 ➤ signs, and
 ➤ false marvels
 10 and in connection with deceit of the¹⁹ Wrongdoing by the ones
 who are are being utterly destroyed, in whose presence they did
 not receive the Love of the Truth to the *end that* they would be
 saved.
 11 And, for this reason, the God shall send²⁰ to them a deluding
 influence to the *end that* they believe by means of the Falsehood,
 12 in order that all of those who have not believed the Truth – but,
 rather, were well-pleased with²¹ the Wrongdoing – might be
 distinguished.

¹¹ 86.6% of the Greek manuscripts, including the best line of transmission (f35), do not include the name Ἰησοῦς here.

¹² 92.9% of the Greek manuscripts, including the best line of transmission (f35), have ἀναλώσει here instead of ἀνελεῖ.

¹³ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τῆς here.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have πέμψει (a future, active verb) here instead of πέμπει (a present, active verb).

¹⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ἐν here. On the basis of two manuscripts (x and B) the NU omits it.

¹⁶ 86.6% of the Greek manuscripts, including the best line of transmission (f35), do not include the name 'Jesus' here.

¹⁷ 92.9% of the Greek manuscripts, including the best line of transmission (f35), have 'shall waste' here instead of 'shall bring down'.

¹⁸ 'the Adversary' – The Greek word here is 'Satan,' a Greek transliteration of a Hebrew word meaning 'adversary.'

¹⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'shall send' (a future, active verb) here instead of 'keeps on sending' (a present, active verb).

²¹ 90% of the Greek manuscripts, including the best line of transmission (f35), include the preposition 'with' here. On the basis of two manuscripts (x and B) the NU omits it.

WHY PAUL AND HIS COMPANIONS RETURN THANKS TO GOD
IN REFERENCE TO THE DISCIPLES IN THESSALONICA

13 Now, we, *for our parts*, ought to return thanks to God always in reference to you, Brothers – *namely*, ones who are being loved by YaHWeH²⁸; because, from a beginning²⁹ the God was winning you over to Himself³⁰

- to end in a salvation by a sanctification³¹ of spirit and a believing of truth,
- 14 toward which *end*³² He called you by means of the Excellent Announcement *that is* ours,
- to end in an acquisition of a glorious estimation³³ of the Lord *Who is ours* – *namely*, Jesus *the* Anointed.

PAUL EXHORTS THE DISCIPLES IN THESSALONICA
TO KEEP STANDING FIRM

15 So then, Brothers, keep standing.

PAUL EXHORTS THE DISCIPLES IN THESSALONICA
TO KEEP HOLDING FAST TO THE TRANSMISSIONS

And, keep holding fast to the Transmissions – *namely*, the *ones* you were taught, whether by means of a *spoken* word or by means of a letter from us.

PAUL PRONOUNCES CONSOLATION AND STRENGTH
TO THE DISCIPLES IN THESSALONICA

16 Now, the Lord *Who is ours* Himself – *namely*, Jesus *the* Anointed - and the God and³⁴ Father *Who is ours*, the One Who has loved us and Who has given an eternal consolation and a good hope in connection with grace, 17 console the Hearts and strengthen you³⁵ in connection with every word and deed – *that is*, good deed³⁶.

²⁸ '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.

²⁹ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'from a beginning' (a prepositional phrase) here instead of 'a firstling of a sacrifice' (a noun).

³⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'was winning ... over to Himself' (an imperfect, middle verb) here instead of 'won ... over to Himself' (an aorist, middle verb).

³¹ 'sanctification' – This Greek noun is a member of the 'holy' word family, meaning 'the setting of someone or something apart for God and His purposes.'

³² 97% of the Greek manuscripts, including the best line of transmission (f35), do not include 'also' here.

³³ 'glorious estimation' – This Greek noun is a member of the 'glory' word family. It can refer to the wonderful attributes beaming forth from a person which give others a high estimation of him or it can refer to the high estimation that another has of such a person. Here, the latter.

³⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction 'and' here instead of the definite article 'the'.

³⁵ 92% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun 'you' here.

³⁶ 89% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'word and deed – that is, good deed' here instead of 'deed and word – that is, good word'.

¹³ Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, Ἀδελφοί ἡγαπημένοι ὑπὸ Κυρίου, ὅτι εἴλετο²² ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς²³

εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας,

¹⁴ εἰς ὃ ²⁴ ἐκάλεσεν ὑμᾶς διὰ τοῦ

Εὐαγγελίου ἡμῶν,

εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

¹⁵ Ἄρα οὖν, Ἀδελφοί, στήκετε.

Καὶ κρατεῖτε τὰς Παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

¹⁶ Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ὁ Θεὸς καὶ²⁵ Πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, ¹⁷ παρακαλέσαι ὑμῶν τὰς Καρδίας καὶ στηρίζαι ὑμᾶς²⁶ ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ²⁷.

²² 95% of the Greek manuscripts, including the best line of transmission (f35), have εἴλετο (an imperfect, middle verb) here instead of εἴλατο (an aorist, middle verb).

²³ 94% of the Greek manuscripts, including the best line of transmission (f35), have ἀπ' ἀρχῆς (a prepositional phrase) here instead of ἀπαρχὴν (a noun).

²⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the word καὶ here.

²⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction καὶ here instead of the definite article ὁ.

²⁶ 92% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ὑμᾶς here.

²⁷ 89% of the Greek manuscripts, including the best line of transmission (f35), have the word order λόγῳ καὶ ἔργῳ ἀγαθῷ here instead of ἔργῳ καὶ λόγῳ ἀγαθῷ.