

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ

THE NEW COVENANT IN MY BLOOD

Πρὸς Θεσσαλονικεῖς Α
1 THESSALONIANS

Paulos's First Letter to the Thessalonians

*Rendered from the Greek — from the scrolls, the codices,
and the oldest copies*

BEFORE YOU READ — 1 THESSALONIANS

Πρὸς Θεσσαλονικεῖς Α

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

The letter names its own writers in its first line: “Paulos and Silvanus and Timothy, to the Assembly of the Thessalonians in Elohim the Father and Elohim (Master) Yehoshua HaMashiach: Grace to you and peace.” (1:1). Three names stand in the first line together.

That first line is short in the oldest copies. This book’s own record stands at 1:1: the oldest copies end the greeting at “Grace to you and peace” — the filled greeting, carrying the fuller form the later copies add, is a later company addition, and this book renders the short form.

The title the copies carry names the readers, not the writers: Πρὸς Θεσσαλονικεῖς Α — “To the Thessalonians, the First.”

WHAT

This book is a letter — five chapters, eighty-nine verses, the received numbering entire.

It was written after Timothy's return with good news of their faith: "And Timothy now having come to us from you, and having declared good news to us of your faith and love" (3:6). The letter answers that news.

It rejoices over a young assembly standing firm under affliction: they were "having received the word in much tribulation with joy of the Holy Spirit" (1:6), and the writers' care for them is "that no one be moved in these tribulations" (3:3).

Its fourth chapter carries the descent told with the chief messenger's voice and the shout: "with a shout, with the voice of a chief-messenger, and with the trumpet of Elohim, will come down from Heaven" (4:16). The word behind "chief-messenger," ἀρχάγγελος, stands here — one of its two standings in the New Covenant writings; the other is at Jude 9, where it names Michael.

WHERE

It was written in Greek, to the Assembly of the Thessalonians (1:1). The letter itself names no city of writing.

On the record's own alignment the standings are these: Paulos had come to Corinth (Acts 18:1); there

both Silvanus and Timothy came down from Macedonia to him (Acts 18:5); and Timothy's coming from the Thessalonians, bringing the news this letter answers, stands at 3:6. So this page states it exactly so: written from Corinth on the record's own alignment — not as a place the letter itself names.

WHEN

The letter fixes no year for its own writing, and this page fixes none. By the record's own ordering of his journeys it stands among the earliest of his letters: in Acts the Thessalonica visit (Acts 17) stands just before Corinth (Acts 18), and this letter answers the news Timothy brought on that same journey. That is the record's sequence, named as its own, and no dates are computed from it.

The copies, not the guesses, are this letter's certain witnesses — and they follow.

THE WRITER

Paulos stands first, with Silvanus and Timothy beside him. Silvanus is the Silas of the Acts account: “and Silas, leading men among the brothers” (Acts 15:22), who then travels with Paulos through the chapters that follow (Acts 16–18). Timothy is the disciple of Lystra, “by name Timotheus” (Acts 16:1), of whom the account says, “Paul wished this one to go forth with him” (Acts 16:3).

The three had come to Thessalonica together (Acts 17:1–4): “they came to Thessalonica” (Acts 17:1), and certain there believed and “attached themselves to Paul and to Silas” (Acts 17:4).

The letter is their joint voice. It speaks in their “we” throughout, and the one place a single hand steps forward shows whose hand leads it: “we wished to come to you (I, indeed, Paulos)” (2:18).

THE OLDEST COPIES THAT CARRY IT

No copy from the writer’s own hand survives. What survives is a company of ancient copies, and the oldest of them are these:

¶**46 (about the year 200).** A papyrus book copied about the year 200 — the oldest collection of Paulos’s letters in existence, holding most of his letters together in one company. No single leaf of it is claimed here for this letter; it stands as the letter’s oldest company-witness.

Codex Sinaiticus (300s). A whole Bible from the fourth century, and it carries this letter entire.

Codex Vaticanus (300s). The Vatican’s fourth-century Bible; it carries this letter entire likewise.

Codex Alexandrinus (400s). A fifth-century whole Bible. This book’s own apparatus names it among the oldest copies that carry this letter, and this book’s own

record names it among the oldest copies whose greeting at 1:1 ends short, at “Grace to you and peace.”

The sacred names (nomina sacra). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{K}\bar{\Sigma}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{I}\bar{\Sigma}$ and $\bar{I}\bar{H}\bar{\Sigma}$ for Iēsous, $\bar{X}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The base text is the SBL Greek New Testament (Holmes edition), checked against the oldest copies that carry this letter: $\mathfrak{P}^{30}$ and $\mathfrak{P}^{65}$ (third century, the earliest papyri holding parts of it), Codex Sinaiticus, Codex Vaticanus, Codex Alexandrinus, Codex Ephraemi, and the Western company. Where the copies divide, the oldest reading stands in the text and the division is named in the Notes at the back — stated openly, never settled silently. The Greek line printed above every verse is the text rendered, so any reader can measure the English against it word by word.

The names stand restored, as across the set. Παῦλος prints Paulos; Σιλουανός prints Silvanus; Τιμόθεος prints Timothy (the corpus prints the fuller form Timotheus). Ἰησοῦς Χριστός prints Yehoshua HaMashiach. Θεσσαλονίκη prints Thessalonica;

Ἀθῆναι, Athens; Φίλιπποι, Philippi; Ἰουδαία, Judea; Μακεδονία, Macedonia; Ἀχαΐα, Achaia. The letter is written in three names — Paulos and Silvanus and Timothy (1:1) — and speaks throughout in their joint “we.”

κύριος (kyrios) carries the Name only where the Greek quotes a Hebrew passage that carries the Name in its quoted words. This letter quotes no Hebrew passage outright, and the verification was made standing by standing: κύριος stands of the Son throughout — at the greeting (1:1), in the thanksgiving (1:3, 6, 8), of the One who was killed (2:15) and of His coming (2:19; 3:13), standing fast in Him (3:8), in the prayers (3:11, 12), in the commands given through Him (4:1, 2), as the avenger of the wronged brother (4:6 — where the word itself stands fenced, a company reading ὁ θεός; see the Note there), in the word spoken “in the word of Elohim (Master)” (4:15), at His descent (4:16, 17), through whom salvation is acquired (5:9), in whom the overseers lead (5:12), whose coming closes the prayer (5:23), at the adjuration (5:27), and in the closing grace (5:28). At 1:10 the Son is named Ἰησοῦν with no κύριος standing beside Him, and at 2:16 the wrath (ἡ ὀργή) stands with no name attached at all (see the Cross-Check there). At 5:2 the day is ἡμέρα κυρίου, “the day of Elohim (Master)”: the whole passage (5:1–11) awaits the Son’s coming, the day is the day of His arrival as a

thief in the night, and no Hebrew passage is quoted in its words — so it prints Elohim (Master) under the rule, and the standing is named here so it is not passed over. Nothing is supplied: κύριος therefore prints Elohim (Master) at every standing in this letter. YudHeyVavHey stands in this book only in this verification record — never in a rendering.

θεός (theos) prints Elohim at every standing of the Father (1:1, 2, 3, 4, 9; 2:2, 4, 5, 10, 13, 14; 3:2, 9, 11, 13; 4:1, 3, 7, 8, 14; 5:9, 18, 23 and their company). The Greek never calls the Son θεός outright in this letter; at 4:9 the Thessalonians themselves are θεοδίδακτοι, “Elohim-taught,” the corpus’s dress kept.

The tekhelet blue follows the Kodesh rule of the set: the direct speech of the Father and of the Son prints blue; all other voices black. This letter carries NO blue in its text, and the standing is named plainly rather than passed over: Paulos, Silvanus, and Timothy write throughout in their own joint voice — giving thanks, defending their conduct, exhorting, comforting, and greeting — and no word of the letter is presented as the quoted discourse of the Father or of the Son. The comfort of 4:15–17 is introduced “we say this to you in the word of Elohim (Master)”: it is the writers’ own telling, told in their own voice, not set as a quotation of the Son speaking, and so it prints black under the rule — as the hymn of Philippians 2:5–11 prints black within Paulos’s presentation. Tekhelet stands in this

book only in its fixed dress — the series title, the chapter heads, and the back-page verse — as the John 1:1–18 sample carried no blue and said so. The Ruach speaks no quoted words in this letter.

Three words are opened factually in the Notes, at their verses: ἀρχάγγελος at 4:16, which stands twice in the whole of the New Covenant writings — here, and at Jude 9, where it names Michael; σκεῦος at 4:4, the vessel word, whose reading is divided and whose standings are shown both ways; and σαίνεισθαι at 3:3, which stands at that verse only in the New Covenant writings. The letter’s famous one-letter divide — ἡπιοι, “gentle,” or νήπιοι, “infants,” at 2:7 — stands at its verse and in the Standing Notes, unsettled.

Dress of single words, stated once: ἐκκλησία prints “Assembly” (1:1; 2:14); εὐαγγέλιον, “the good news”; πνεῦμα ἅγιον prints “the Holy Spirit,” as the corpus prints it (1:5, 6; 4:8), and τὸ πνεῦμα “the Spirit” (5:19); παρουσία prints “coming” (2:19; 3:13; 4:15; 5:23); κοιμάομαι prints the letter’s sleep-figure — “sleeping” where the Greek’s participle is present (4:13), “asleep” in the corpus’s settled dress (4:14, 15; 5:10); ἁγιασμός prints “sanctification,” as the corpus (4:3, 4, 7); ἀδιαλείπτως prints “unceasingly” at 1:2, where the Greek line places it, and “continually” at 2:13 and 5:17, as the corpus’s lines stand.

The accounting stands complete: 89 verses in the text — the received numbering of 1 Thessalonians entire (10 + 20 + 13 + 18 + 28), nothing absent, no whole verse fenced away, nothing supplied. Divided words and clauses inside verses are fenced by the SBL editors at their places, and those that carry sense are named in the Notes (1:1; 1:2; 1:4; 1:5; 1:7; 2:7; 2:15; 2:16; 3:2; 3:7; 3:11; 3:13; 4:1; 4:6; 4:11; 4:13; 5:2; 5:4; 5:10; 5:27; 5:28 and their company); the letter's three gathered standings — the gentle-or-infants divide (2:7), Timothy's three standings of one title (3:2), and the vessel (4:4) — stand in the Standing Notes.

The Cross-Check at the back lists every verse against the project LSV corpus — the set's English yardstick — quoting the corpus line and stating either “agrees” or the differ with its Greek reason. Differences that are only the set's standing dress (Elohim for the corpus's “God,” Yehoshua HaMashiach for “Jesus Christ,” Elohim (Master) for “the LORD/Lord,” Paulos for “Paul,” Timothy for “Timotheus,” Assembly for the corpus's “assembly” where the case differs) are the dress itself, stated here once, and are not counted as differs; every counted differ is a place where the Greek the oldest copies carry reads otherwise than the corpus's line, or where a word's sense is at stake. The corpus never decided a rendering; it only measures one afterward.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

CHAPTER 1

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ
Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ·
χάρις ὑμῖν καὶ εἰρήνη.

Paulos and Silvanus and Timothy, to the Assembly
of the Thessalonians in Elohim the Father and
Elohim (Master) Yehoshua HaMashiach: Grace to
you and peace. [1:1]

2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν
ᾠμείαν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως
We give thanks to Elohim always for you all,
making mention [of you] at our prayers,
unceasingly, [1:2]

3 μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ
κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ
πατρὸς ἡμῶν,

remembering your work of faith, and the labor of
love, and the endurance of the hope of our Elohim
(Master) Yehoshua HaMashiach, before our
Elohim and Father, [1:3]

4 εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν
ὑμῶν,

knowing, brothers beloved by Elohim, your
election, [1:4]

5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ
μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ ἔκαι
πληροφορία πολλῇ, καθὼς οἴδατε οἳ οἱ ἐγενήθημεν ἔν ὑμῖν
δι' ὑμᾶς·

because our good news did not come to you in
word only, but also in power, and in the Holy
Spirit, and in much assurance, even as you have
known of what sort we became among you for
your sake, [1:5]

6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου,
δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς
πνεύματος ἁγίου,

and you became imitators of us and of Elohim
(Master), having received the word in much
tribulation with joy of the Holy Spirit, [1:6]

7 ὥστε γενέσθαι ὑμᾶς ἑτύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ
Μακεδονίᾳ καὶ ἔν τῇ Ἀχαΐᾳ.

so that you became a pattern to all those believing
in Macedonia and in Achaia, [1:7]

8 ἀφ' ὑμῶν γὰρ ἐξήχεται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν
τῇ Μακεδονίᾳ ἔκαι Ἀχαΐᾳ, ἔκ' ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις
ὑμῶν ἡ πρὸς τὸν θεὸν ἐξελέλυθεν, ὥστε μὴ χρεῖαν ἔχειν
ἡμᾶς ἁ λαλεῖν τι·

for from you has sounded forth the word of Elohim (Master), not only in Macedonia and Achaia, but also in every place your faith toward Elohim went forth, so that we have no need to say anything, [1:8]

9 αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ,

for they themselves declare concerning us what entrance we had to you, and how you turned to Elohim from the idols, to serve a living and true Elohim, [1:9]

10 καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἵνα ἡμεῖς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

and to wait for His Son from the heavens, whom He raised out of the dead—Yehoshua, who is rescuing us from the anger that is coming. [1:10]

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

CHAPTER 2

1 Αὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν,

For you have known, brothers, that our entrance to you has not been in vain, [2:1]

2 ἀλλὰ προπαθόντες καὶ ὑβρισθέντες καθὼς οἶδατε ἐν Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι.

but having both suffered before, and having been mistreated (as you have known) in Philippi, we were bold in our Elohim to speak to you the good news of Elohim in much conflict, [2:2]

3 ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας ἢ οὐδὲ ἐν δόλῳ,

for our exhortation [is] not out of deceit, nor out of uncleanness, nor in guile, [2:3]

4 ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον οὕτως λαλοῦμεν, οὐχ ὥς ἄνθρωποις ἀρέσκοντες ἀλλὰ ἢ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

but as we have been approved by Elohim to be entrusted with the good news, so we speak, not as pleasing men, but Elohim, who is proving our hearts, [2:4]

5 οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἔν προφάσει πλεονεξίας, θεὸς μάρτυς,
for at no time did we come with speech of flattery
(as you have known), nor in a pretext for
covetousness (Elohim [is] witness), [2:5]

6 οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων,
nor seeking glory from men, neither from you nor
from others, [2:6]

7 δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι· ἀλλὰ ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὡς ἔὰν τροφὸς θάλπη τὰ ἐαυτῆς τέκνα·
being able to be burdensome, as HaMashiach's
apostles; but we became gentle in your midst, as a
nurse may nurture her own children; [2:7]

8 οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἐαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἔγενήθητε.
so being desirous of you, we are well-pleased to
impart to you not only the good news of Elohim,
but also our own souls, because you have become
beloved to us, [2:8]

9 Μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· ἔνυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ.

for you remember, brothers, our labor and travail, for working night and day not to be a burden on any of you, we preached the good news of Elohim to you; [2:9]

10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν,
you [are] witnesses—Elohim also—how piously and righteously and blamelessly we became to you who believe, [2:10]

11 καθάπερ οἶδατε ὡς ἓνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ
even as you have known, how each one of you, as a father his own children— [2:11]

12 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι, εἰς τὸ ἱερίαν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
exhorting you, and comforting, and testifying, for your walking worthily of Elohim, who is calling you to His own kingdom and glory. [2:12]

13 Ἐκ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἰσχυρῶς ἐστὶν ὁ λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

And because of this we also continually give thanks to Elohim, that, having received the word

of Elohim [by] your hearing from us, you accepted, not the word of men, but as it truly is, the word of Elohim, who also works in you who believe; [2:13]

14 ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων

for you became imitators, brothers, of the Assemblies of Elohim that are in Judea in HaMashiach Yehoshua, because you suffered such things, even you, from your own countrymen, as they also from the Jews, [2:14]

15 τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ Ἰστοὺς προφήτας καὶ ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων,

who put to death both Elohim (Master) Yehoshua and the prophets, and persecuted us, and they are not pleasing Elohim, and [are] contrary to all men, [2:15]

16 κωλύόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

forbidding us to speak to the nations that they might be saved, to always fill up their sins; but the wrath has come on them to the end. [2:16]

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

And we, brothers, having been taken from you for the space of an hour—in presence, not in heart—hurried more abundantly to see your face in much desire; [2:17]

18 Ὅτιοι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δὶς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

for this reason we wished to come to you (I, indeed, Paulos), both once and again, and Satan hindered us; [2:18]

19 τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχίσεως—ἢ οὐχὶ καὶ ὑμεῖς—ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;

for what [is] our hope, or joy, or crown of rejoicing? Are not even you before our Elohim (Master) Yehoshua at His coming? [2:19]

20 ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

For you are our glory and joy. [2:20]

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

CHAPTER 3

1 Διὸ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,

For this reason, enduring no longer, we thought good to be left in Athens alone, [3:1]

2 καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ
ἱσχυροῦ τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ
στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν
and sent Timothy—our brother and fellow-
worker of Elohim in the good news of
HaMashiach—to establish you, and to comfort
[you] concerning your faith, [3:2]

3 τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ
οἴδατε ὅτι εἰς τοῦτο κείμεθα·
that no one be moved in these tribulations, for
you have known that we are set for this, [3:3]

4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι
μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε.
for even when we were with you, we said to you
beforehand that we are about to suffer
tribulation, as it also came to pass, and you have
known [it]; [3:4]

5 διὰ τοῦτο κάγω μηκέτι στέγων ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

because of this also, I, no longer enduring, sent to know your faith, lest he who is tempting tempted you, and our labor might be in vain. [3:5]

6 Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς ὑμᾶς,

And Timothy now having come to us from you, and having declared good news to us of your faith and love, and that you always have a good remembrance of us, desiring much to see us, as we also [to see] you, [3:6]

7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ῥανάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,

because of this we were comforted, brothers, over you, in all our necessity and tribulation, through your faith, [3:7]

8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ.

because now we live, if you may stand fast in Elohim (Master). [3:8]

9 τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣν χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν,

For what thanks are we able to repay to Elohim for you, for all the joy with which we delight because of you in the presence of our Elohim, [3:9]

10 νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

exceedingly imploring night and day, that we might see your face, and perfect the things lacking in your faith? [3:10]

11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς·

And our Elohim and Father Himself, and our Elohim (Master) Yehoshua, direct our way to you, [3:11]

12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, and Elohim (Master) cause you to increase and to abound in the love to one another, and to all, even as we also to you, [3:12]

13 εἰς τὸ στηρίζαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων ἁὐτοῦ.

in order to establish your hearts, blameless in sanctification before our Elohim and Father, at

the coming of our Elohim (Master) Yehoshua with
all His holy ones. [3:13]

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

CHAPTER 4

1 Λοιπὸν ὅυν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, ἵνα καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον.

As to the rest, then, brothers, we request, and call on you in Elohim (Master) Yehoshua, that, even as you received from us how it is necessary for you to walk and to please Elohim—even as you also walk—you may abound the more, [4:1]

2 οἶδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.

for you have known what commands we gave you through Elohim (Master) Yehoshua; [4:2]

3 τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,

for this is the will of Elohim—your sanctification: that you abstain from the whoredom, [4:3]

4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ,

that each of you know to possess his own vessel in sanctification and honor, [4:4]

5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα
τὸν θεόν,

not in the affection of desire, as also the nations
that were not knowing Elohim, [4:5]

6 τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν
ἀδελφὸν αὐτοῦ, διότι ἔκδικος ὁ κύριος περὶ πάντων τούτων,
καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα.

that no one goes beyond and defrauds his brother
in the matter, because Elohim (Master) [is] an
avenger of all these, as we also spoke to you
before and testified, [4:6]

7 οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν
ἁγιασμῷ.

for Elohim did not call us to uncleanness, but in
sanctification. [4:7]

8 τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν
τὸν ἑκείνου διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

He, therefore, who is despising, does not despise
man, but Elohim, who also gives His Holy Spirit to
you. [4:8]

9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν,
αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·

And concerning the brotherly love, you have no
need of [my] writing to you, for you yourselves
are Elohim-taught to love one another, [4:9]

10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον,

for you do it also to all the brothers who [are] in all Macedonia; and we call on you, brothers, to abound still more, [4:10]

11 καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ἑαυτῶν χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, and to study to be quiet, and to do your own business, and to work with your hands, as we commanded you, [4:11]

12 ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρεῖαν ἔχητε.

that you may walk properly to those outside, and may have lack of nothing. [4:12]

13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν ἑκοιμωμένων, ἵνα μὴ λυπηθῆτε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

And we do not wish you to be ignorant, brothers, concerning those who are sleeping, that you may not sorrow, as also the rest who have no hope, [4:13]

14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

for if we believe that Yehoshua died and rose again, so also Elohim will bring with Him those asleep through Yehoshua, [4:14]

15 τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·

for we say this to you in the word of Elohim (Master), that we who are living—who remain over to the coming of Elohim (Master)—may not precede those asleep, [4:15]

16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,

because Elohim (Master) Himself, with a shout, with the voice of a chief-messenger, and with the trumpet of Elohim, will come down from Heaven, and the dead in HaMashiach will rise first; [4:16]

17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα.

then we who are living, who are remaining over, will be snatched up together with them in [the] clouds to meet Elohim (Master) in [the] air, and so we will always be with Elohim (Master); [4:17]

18 ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

so, then, comfort one another with these words.
[4:18]

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

CHAPTER 5

1 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρειάν
ἔχετε ὑμῖν γράφεσθαι,

**And concerning the times and the seasons,
brothers, you have no need of my writing to you,
[5:1]**

2 αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡμέρα κυρίου ὡς κλέπτῃς
ἐν νυκτὶ οὕτως ἔρχεται.

**for you have thoroughly known that the Day of
Elohim (Master) so comes as a thief in the night,
[5:2]**

3 ὅταν λέγωσιν· Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος
αὐτοῖς ἐφίσταται ὄλεθρος ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ
ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῳσιν.

**for when they may say, “Peace and security,” then
sudden destruction comes [on] them, as the
travail [on] her who is with child, and they will
not escape; [5:3]**

4 ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς
ὡς ἡ κλέπτῃς καταλάβῃ,

**but you, brothers, are not in darkness, that the
Day may catch you as a thief; [5:4]**

5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους·

you are all sons of light, and sons of day; we are not of night, nor of darkness, [5:5]

6 ἄρα οὖν μὴ καθεύδωμεν ὥς οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

so, then, we may not sleep as also the others, but watch and be sober, [5:6]

7 οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν·

for those sleeping, sleep by night, and those making themselves drunk, are drunken by night, [5:7]

8 ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας·

and we, being of the day—let us be sober, putting on a breastplate of faith and love, and a helmet—a hope of salvation, [5:8]

9 ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

because Elohim did not appoint us to anger, but to the acquiring of salvation through our Elohim (Master) Yehoshua HaMashiach, [5:9]

10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν.

who died for us, that whether we wake—whether we sleep—we may live together with Him; [5:10]

11 διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

for this reason, comfort one another, and build up one another, as also you do. [5:11]

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναί τοὺς κοπιῶντας ἐν ὑμῖν καὶ προΐσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς,

And we ask you, brothers, to know those laboring among you and leading you in Elohim (Master) and admonishing you, [5:12]

13 καὶ ἡγεῖσθαι αὐτοὺς ὕπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.

and to esteem them very abundantly in love, because of their work; be at peace among yourselves; [5:13]

14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

and we exhort you, brothers, admonish the disorderly, comfort the feeble-minded, support the weak, be patient to all; [5:14]

15 ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν ἱδιώκετε εἰς ἀλλήλους καὶ εἰς πάντας.

see [that] no one may render evil for evil to anyone, but always pursue that which is good, both to one another and to all; [5:15]

16 πάντοτε χαίρετε,
always rejoice; [5:16]

17 ἀδιαλείπτως προσεύχεσθε,
continually pray; [5:17]

18 ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.
give thanks in everything, for this [is] the will of Elohim in HaMashiach Yehoshua in regard to you.
[5:18]

19 τὸ πνεῦμα μὴ σβέννυτε,
Do not quench the Spirit; [5:19]

20 προφητείας μὴ ἐξουθενεῖτε·
do not despise prophesyings; [5:20]

21 πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε,
prove all things; hold fast [to] that which is good;
[5:21]

22 ἀπὸ παντὸς εἵδους πονηροῦ ἀπέχεσθε.
abstain from all appearance of evil; [5:22]

23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα

ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
τηρηθείη.

and may the Elohim of peace Himself sanctify you
wholly, and may your whole spirit and soul and
body be preserved, unblameably at the coming of
our Elohim (Master) Yehoshua HaMashiach; [5:23]

24 πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσκει.

He who is calling you is steadfast, who also will do
[it]. [5:24]

25 Ἀδελφοί, ἱπροσεύχεσθε περὶ ἡμῶν.

Brothers, pray for us. [5:25]

26 ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.

Greet all the brothers with a holy kiss. [5:26]

27 Ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν
ἐπιστολὴν πᾶσιν ἱτοῖς ἀδελφοῖς.

I adjure you by Elohim (Master), that the letter be
read to all the brothers. [5:27]

28 ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ἱμῶν.

The grace of our Elohim (Master) Yehoshua
HaMashiach [is] with you. [5:28]

NOTES — WHERE THE COPIES DIVIDE

1. 1 THESSALONIANS 2:7

ἡπιοι or νήπιοι — DISPUTED, a one-letter divide. The SBL text prints ἡπιοι, “gentle,” the word fenced by the editors: Paulos became GENTLE in their midst, as a nursing mother cherishes her children. A great company of the oldest copies — P65, Sinaiticus's first hand, Vaticanus, Ephraemi's first hand, and the Old Latin company — reads νήπιοι, “infants, little children”: “we became INFANTS in your midst.” The two words differ by their first letter alone (ἡ- against νή-); the “infants” word then spells itself νήπιοι in the copies that carry it. Sinaiticus's corrector, Alexandrinus, Bezae, and the mass of copies read ἡπιοι, and the corpus follows them (“we became gentle”). The rendering prints ἡπιοι with the SBL text; the divide is gathered in the Standing Notes, unsettled. (The clause at this verse's head — “being able to be burdensome, as HaMashiach's apostles” — stands at 2:6's tail in the corpus's division; see the Cross-Check at 2:6. The verse's second fence, on ἐάν before τροφός, carries no change of sense.)

2. 1 THESSALONIANS 3:3

σαίνεσθαι — a single-standing word. It stands at this verse only in the whole of the New Covenant writings. σαίνω in its older Greek carries a dog's wagging and

fawning, and from it the swaying of a mind: here, “to be moved, shaken, unsettled” — “that no one be moved in these tribulations.” The corpus prints “be moved.” The copies do not divide in wording; the word is opened because it stands alone.

3. 1 THESSALONIANS 4:4

σκεῦος — the word opened, and its reading divided. σκεῦος is the vessel word: a container, an implement, a thing kept and used. Its standings run both ways the readers divide here. At 1 Samuel 21:5, in the Greek of the Old Covenant, the word names the young men's own selves — “the vessels of the young men are holy”; at Acts 9:15 Paulos himself is “a chosen vessel”; at 2 Corinthians 4:7 the treasure stands in “earthen vessels,” the bodies that carry it; at 1 Peter 3:7 the wife is named in the phrase “the female vessel.” And the verb, κτᾶσθαι, at its other standings in the writings means “to acquire, to obtain, to take for oneself” — Matthew 10:9, “do not acquire”; Luke 18:12, “of all that I acquire”; Acts 1:18, “acquired a field”; Acts 8:20, “to obtain the gift of Elohim with money” — and in the Greek of the Old Covenant it is the word of Ruth 4:10, where Boaz “acquired” Ruth “as a wife.” On the one standing of the two words the sentence reads as the corpus prints it — “that each of you know to possess his own vessel in sanctification and honor,” the vessel his own body, possessed and held in holiness; on the other, “that each know how to take

his own wife in sanctification and honor.” Both readings are as old as the copies that carry this letter; the dress settles neither, and the corpus's line is kept entire so the divide can be seen. The standing is gathered in the Standing Notes.

4. 1 THESSALONIANS 4:6

κύριος here stands fenced by the editors: the oldest copies read ἔκδικος κύριος — “Elohim (Master) [is] an avenger concerning all these things”; a company of copies reads ὁ θεός, “Elohim [is] an avenger.” The corpus follows the oldest word (“the LORD [is] an avenger”), and the rendering keeps it. The fence is named because it is there.

5. 1 THESSALONIANS 4:16

ἀρχάγγελος — the word opened. It stands twice in the whole of the New Covenant writings: here, and at Jude 9, where it names Michael — “Michael, the chief messenger” (Μιχαήλ ὁ ἀρχάγγελος). The word is built of ἀρχ-, “chief, first,” and ἄγγελος, “messenger” — the chief of the messengers. The corpus's dress at both standings is “chief-messenger,” and the rendering keeps it, so the two standings can be seen standing together: the voice here is the voice of the same office Jude names. The copies do not divide in wording here; the word is opened so its small company — this verse and Jude 9 — is seen at full weight.

6. 1 THESSALONIANS 5:4

κλέπτης stands fenced: the oldest copies read the singular, “as a THIEF” — the figure of 5:2, “the day of Elohim (Master)... as a thief in the night”; a company of copies reads the plural κλέπται, “as THIEVES.” The corpus follows the singular, and the rendering keeps it. The fence is named because it is there.

7. 1 THESSALONIANS 5:10

περὶ ἡμῶν stands fenced: the SBL text reads τοῦ ἀποθανόντος περὶ ἡμῶν — “who died for us” — περὶ with the genitive carrying its standing sense “on behalf of, concerning.” A large company reads ὑπὲρ ἡμῶν, the plainer word for “for us.” The corpus's line (“who died for us”) stands true under either word; the fence is named because it is there.

THE STANDING NOTES — DISPUTED

These standings are gathered here in full, both sides named, as they stand at their places in the text and in the Cross-Check. Nothing in this section settles them; it keeps them visible.

1 THESSALONIANS 2:7 — DISPUTED

As printed: “being able to be burdensome, as HaMashiach's apostles; but we became gentle in your midst, as a nurse may nurture her own children;”

ἥπιοι or νήπιοι — DISPUTED, a one-letter divide. The SBL text prints ἥπιοι, “gentle,” the word fenced by the editors: Paulos became GENTLE in their midst, as a

nursing mother cherishes her children. A great company of the oldest copies — P65, Sinaiticus's first hand, Vaticanus, Ephraemi's first hand, and the Old Latin company — reads νήπιοι, “infants, little children”: “we became INFANTS in your midst.” The two words differ by their first letter alone (ἥ- against νή-); the “infants” word then spells itself νήπιοι in the copies that carry it. Sinaiticus's corrector, Alexandrinus, Bezae, and the mass of copies read ἥπιοι, and the corpus follows them (“we became gentle”). The rendering prints ἥπιοι with the SBL text; the divide is gathered in the Standing Notes, unsettled. (The clause at this verse's head — “being able to be burdensome, as HaMashiach's apostles” — stands at 2:6's tail in the corpus's division; see the Cross-Check at 2:6. The verse's second fence, on ἐάν before τροφός, carries no change of sense.)

1 THESSALONIANS 3:2 — DISPUTED

As printed: “and sent Timothy—our brother and fellow-worker of Elohim in the good news of HaMashiach—to establish you, and to comfort [you] concerning your faith,”

Differ — THREE standings in one phrase, and the corpus prints the joining of them. The oldest copies read συνεργόν τοῦ θεοῦ — “a FELLOW-WORKER of Elohim” — the phrase fenced by the editors (Sinaiticus's first hand, Vaticanus, and their company). A second company reads διάκονον τοῦ

θεοῦ, “a SERVANT of Elohim” (Alexandrinus, Ephraemi, and theirs). The later copies join both into one long title — “a servant of Elohim AND OUR fellow-workman” (διάκονον τοῦ θεοῦ καὶ συνεργόν ἡμῶν) — and the corpus follows the joined reading (“a servant of God, and our fellow-workman in the good news of the Christ”). The rendering prints the oldest phrase. The standing is gathered in the Standing Notes. (The verse's last phrase also stands fenced: ὑπὲρ τῆς πίστεως ὑμῶν, “concerning your faith,” against περί in a company of copies; the sense stands one.)

1 THESSALONIANS 4:4 — DISPUTED

As printed: “that each of you know to possess his own vessel in sanctification and honor,”

σκεῦος — the word opened, and its reading divided. σκεῦος is the vessel word: a container, an implement, a thing kept and used. Its standings run both ways the readers divide here. At 1 Samuel 21:5, in the Greek of the Old Covenant, the word names the young men's own selves — “the vessels of the young men are holy”; at Acts 9:15 Paulos himself is “a chosen vessel”; at 2 Corinthians 4:7 the treasure stands in “earthen vessels,” the bodies that carry it; at 1 Peter 3:7 the wife is named in the phrase “the female vessel.” And the verb, κτᾶσθαι, at its other standings in the writings means “to acquire, to obtain, to take for oneself” — Matthew 10:9, “do not acquire”; Luke 18:12, “of all that I acquire”; Acts 1:18, “acquired a field”; Acts 8:20,

“to obtain the gift of Elohim with money” — and in the Greek of the Old Covenant it is the word of Ruth 4:10, where Boaz “acquired” Ruth “as a wife.” On the one standing of the two words the sentence reads as the corpus prints it — “that each of you know to possess his own vessel in sanctification and honor,” the vessel his own body, possessed and held in holiness; on the other, “that each know how to take his own wife in sanctification and honor.” Both readings are as old as the copies that carry this letter; the dress settles neither, and the corpus's line is kept entire so the divide can be seen. The standing is gathered in the Standing Notes.

THE CROSS-CHECK — EVERY VERSE AGAINST THE LSV CORPUS

The project LSV corpus is the set's English yardstick. It never decided a rendering; it measures one afterward. Verses whose cross-check reads "Agrees." are counted, not printed one by one; every differ IS printed, with the corpus line quoted entire and the Greek reason stated.

CHAPTER 1

1:1 *Corpus: "Paul, and Silvanus, and Timotheus, to the assembly of Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ!"*

Differ — THE SHORT ADDRESS. The oldest copies (Sinaiticus, Vaticanus, Alexandrinus, and their company) end the greeting at "Grace to you and peace" — the sentence complete as the Greek line stands. The later copies fill it out — "from Elohim our Father and Elohim (Master) Yehoshua HaMashiach" — the full greeting of Romans 1:7's shape, and the corpus prints the filled form ("Grace to you and peace from God our Father and the Lord Jesus Christ!"). The rendering prints the oldest sentence.

1:3 *Corpus: "unceasingly remembering your work of faith, and the labor of the love, and the endurance of*

the hope, of our Lord Jesus Christ, in the presence of our God and Father,”

Differ — the seam of the sentence. The Greek line ends 1:2 with ἀδιαλείπτως, “unceasingly,” closing the thanksgiving there (“making mention [of you] at our prayers, unceasingly”); the corpus carries the word over the seam and opens this verse with it (“unceasingly remembering your work of faith...”). The rendering keeps each word on its own side of the seam.

1:4 *Corpus: “having known, beloved brothers, by God, your [divine] selection,”*

Differ — a supplied word. The Greek reads τὴν ἐκλογὴν ὑμῶν, “your election,” and nothing more; the corpus supplies “[divine]” before its noun (“your [divine] selection”), a word no copy carries. The rendering prints the Greek’s words. (The verse’s θεοῦ stands fenced — a company reads τοῦ θεοῦ, with the article; the sense stands one.)

1:7 *Corpus: “so that you became patterns to all those believing in Macedonia and Achaia,”*

Differ — τύπον, ONE pattern. The SBL text reads the singular τύπον, the word fenced by the editors — the Thessalonians became “a pattern,” one pattern corporately, to all those believing. A company of copies reads the plural τύπους, “patterns,” and the

corpus follows it (“you became patterns to all those believing”). The rendering prints the singular.

CHAPTER 2

2:6 *Corpus: “nor seeking glory from men, neither from you nor from others, being able to be burdensome, as Christ’s apostles.”*

Differ — the seam of the burden clause. The Greek line opens 2:7 with δυνάμενοι ἐν βάρει εἶναι, “being able to be burdensome”; the corpus’s family carries the clause at THIS verse’s tail (“...neither from you nor from others, being able to be burdensome, as Christ’s apostles”). The rendering keeps each clause on its own side of the seam: this verse ends at “from others,” and the burden clause opens 2:7.

2:11 *Corpus: “even as you have known how we are exhorting each one of you, as a father his own children, and comforting, and testifying,”*

Differ — the seam of the participles. The Greek line ends this verse at “as a father his own children”; the three participles — “exhorting... and comforting... and testifying” — open 2:12 in the Greek. The corpus’s family carries them at THIS verse’s tail (“...as a father his own children, and comforting, and testifying”). The rendering keeps the seam where the oldest copies keep it: the sentence stands open here and completes itself in 2:12.

2:15 *Corpus: “who put to death both the Lord Jesus and their own prophets, and persecuted us, and they are not pleasing God, and [are] contrary to all men,”*

Differ — “their own” supplied by the later copies. The SBL text reads καὶ τοὺς προφήτας, “and the prophets,” the article standing fenced; a company of copies adds ιδίους, “their OWN prophets,” and the corpus follows that company (“and their own prophets”). The rendering prints the oldest words.

2:16 *Corpus: “forbidding us to speak to the nations that they might be saved, so as to always fill up their sins, but [God’s] anger came on them—to the end!”*

Differ — ἡ ὀργή, “the wrath,” fenced. The oldest copies close the verse ἔφθασεν δὲ ἐπ’ αὐτοὺς ἡ ὀργή εἰς τέλος — “but the wrath has come on them to the end” — the wrath standing without a name attached. A company of copies reads ἡ ὀργή τοῦ θεοῦ, “the wrath OF GOD,” and the corpus supplies the name in brackets (“[God’s] anger came on them”). The rendering prints the oldest words. εἰς τέλος prints “to the end,” as written.

2:19 *Corpus: “for what [is] our hope, or joy, or garland of rejoicing? Are not even you before our Lord Jesus Christ at His coming?”*

Differ — no “HaMashiach” in the oldest copies of this verse. The Greek reads τοῦ κυρίου ἡμῶν Ἰησοῦ, “of our Elohim (Master) Yehoshua”; the later copies add

Χριστοῦ, and the corpus follows them (“before our Lord Jesus Christ at His coming”). The rendering prints the oldest words. (The same filled name returns at 3:11 and 3:13, and is named at both.)

CHAPTER 3

3:2 *Corpus: “and sent Timotheus—our brother, and a servant of God, and our fellow-workman in the good news of the Christ—to establish you, and to comfort you concerning your faith,”*

Differ — THREE standings in one phrase, and the corpus prints the joining of them. The oldest copies read συνεργὸν τοῦ θεοῦ — “a FELLOW-WORKER of Elohim” — the phrase fenced by the editors (Sinaiticus's first hand, Vaticanus, and their company). A second company reads διάκονον τοῦ θεοῦ, “a SERVANT of Elohim” (Alexandrinus, Ephraemi, and theirs). The later copies join both into one long title — “a servant of Elohim AND OUR fellow-workman” (διάκονον τοῦ θεοῦ καὶ συνεργὸν ἡμῶν) — and the corpus follows the joined reading (“a servant of God, and our fellow-workman in the good news of the Christ”). The rendering prints the oldest phrase. The standing is gathered in the Standing Notes. (The verse's last phrase also stands fenced: ὑπὲρ τῆς πίστεως ὑμῶν, “concerning your faith,” against περί in a company of copies; the sense stands one.)

3:7 *Corpus: “because of this we were comforted, brothers, over you, in all our tribulation and necessity, through your faith,”*

Differ — the pair's order. The oldest copies read ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν, “in all our NECESSITY and TRIBULATION,” the pair standing fenced by the editors; a company reverses them — “tribulation and necessity” — and the corpus follows the reversed pair (“in all our tribulation and necessity”). The rendering prints the oldest order.

3:11 *Corpus: “And our God and Father Himself, and our Lord Jesus Christ, direct our way to you,”*

Differ — as at 2:19, the name stands fenced. The oldest copies read ὁ κύριος ἡμῶν Ἰησοῦς, “our Elohim (Master) Yehoshua”; a company fills the name out — Ἰησοῦς Χριστός — and the corpus follows it (“our Lord Jesus Christ”). The rendering prints the oldest words. (The verse's verb stands singular — κατευθύναι, “may He direct” — though two names stand before it; the copies do not divide on it, and the sentence is printed as it stands.)

3:13 *Corpus: “in order to have established your hearts, blameless in sanctification before our God and Father, at the coming of our Lord Jesus Christ with all His holy ones.”*

Differ — the name fenced again, as at 2:19 and 3:11: the oldest copies read τοῦ κυρίου ἡμῶν Ἰησοῦ, “of our

Elohim (Master) Yehoshua”; a company adds Χριστοῦ, and the corpus prints the filled name (“our Lord Jesus Christ”). The verse's closing αὐτοῦ — “with all HIS holy ones” — also stands fenced, and some copies add an “Amen” after it, which the oldest copies do not carry. The rendering prints the oldest words.

CHAPTER 4

4:1 *Corpus:* “As to the rest, then, brothers, we request, and call on you in the Lord Jesus, as you received from us how it is necessary for you to walk and to please God, that you may abound the more,”

Differ — a clause the corpus passes by. After “to please Elohim” the oldest copies carry the fenced clause καθὼς καὶ περιπατεῖτε — “even as you also walk” — the exhortation measured against their present walk; it stands in Sinaiticus, Vaticanus, Alexandrinus, and the mass of copies. A Western company passes the clause by, and the corpus follows that company (its line runs straight from “to please God” to “that you may abound the more”). The rendering keeps the clause where the oldest copies carry it. (The verse's opening οὖν, “then,” also stands fenced; the sense stands one.)

4:8 *Corpus:* “He, therefore, who is despising, does not despise man, but God, who also gave His Holy Spirit to us.”

Differ — “gives... to you,” not “gave... to us.” The SBL text reads τὸν διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς — “who GIVES His Holy Spirit TO YOU,” the participle present (the gift ongoing) and the receivers the Thessalonians themselves. A company of copies reads the finished tense and the other pronoun — δόντα... εἰς ἡμᾶς, “who GAVE [His Holy Spirit] to US” — and the corpus follows that company (“who also gave His Holy Spirit to us”). The rendering prints the oldest words. (The καὶ before διδόντα also stands fenced; the sense stands one.)

4:11 *Corpus: “and to study to be quiet, and to do your own business, and to work with your own hands, as we commanded you,”*

Differ — “your hands,” not “your OWN hands.” The SBL text reads ἐργάζεσθαι ταῖς χερσὶν ὑμῶν — “to work with your hands” — the phrase fenced by the editors; a company of copies fills it with ἰδίαις, “with your OWN hands,” and the corpus follows the filled form. (The verse's first “own” does stand in the Greek — τὰ ἴδια, “your own business”; the second “own,” before “hands,” does not.) The rendering prints the oldest words.

4:13 *Corpus: “And I do not wish you to be ignorant, brothers, concerning those who have fallen asleep, that you may not sorrow, as also the rest who have no hope,”*

Differ — κοιμωμένων, “those who are SLEEPING.” The SBL text reads the present participle, the word fenced by the editors; a company of copies reads the perfect κεκοιμημένων, “those who HAVE FALLEN ASLEEP,” and the corpus follows that company (“those who have fallen asleep”). The rendering prints the oldest word. The letter's sleep-figure for the dead runs through 4:13–15 and 5:10 in both dresses.

CHAPTER 5

5:27 *Corpus: “I charge you [by] the LORD, that the letter be read to all the holy brothers.”*

Differ — two words at the adjuration. (1) The verb: the oldest copies read ἐνορκίζω, “I ADJURE you,” the word fenced by the editors; the corpus's family reads the shorter ὀρκίζω, “I charge you.” (2) The brothers: the oldest copies end πάνσιν τοῖς ἀδελφοῖς, “to ALL THE BROTHERS,” the article standing fenced in the SBL line; a company of copies adds ἀγίοις — “all the HOLY brothers” — and the corpus follows it (“to all the holy brothers”). The rendering prints the oldest words at both places.

5:28 *Corpus: “The grace of our Lord Jesus Christ [is] with you! Amen.”*

Differ — no “Amen” in the oldest copies. The letter closes ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ’ ὑμῶν — “The grace of our Elohim (Master) Yehoshua HaMashiach [is] with you” (the closing ὑμῶν itself

fenced by the editors) — and ends there; the “Amen” stands in the later copies, and the corpus prints it. The rendering ends where the oldest copies end.

The accounting of the Cross-Check: 70 of the 89 text verses agree with the corpus line in sense; 19 differ, each printed above with its Greek reason. Total accounted: 89 — the received numbering of 1 Thessalonians entire.

ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ
ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ’
οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται
πρῶτον,

**“because Elohim (Master) Himself, with a
shout, with the voice of a chief-messenger,
and with the trumpet of Elohim, will come
down from Heaven, and the dead in
HaMashiach will rise first;”**

— 1 Thessalonians 4:16

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ — THE NEW COVENANT IN MY BLOOD ·
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

*The letter stands whole in the oldest copies, chapters 1–5 under
one heading; its disputed standings — the short address (1:1),
the seams of its long sentences (1:2–3; 2:6–7; 2:11–12), the
gentle-or-infants divide (2:7), the filled name (2:19; 3:11; 3:13),
Timothy’s three standings of one title (3:2), the clause the
corpus passes by (4:1), the vessel (4:4), the Spirit given to you*

(4:8), and the closing without “Amen” (5:28) — stand named in the Notes and the Standing Notes, as the oldest copies require.