

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ

THE NEW COVENANT IN MY BLOOD

Πρὸς Θεσσαλονικεῖς Β
2 THESSALONIANS

Paulos's Second Letter to the Thessalonians

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

BEFORE YOU READ — 2 THESSALONIANS

Πρὸς Θεσσαλονικεῖς Β

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 at its head: “Paulos and Silvanus and Timothy, to the Assembly of Thessalonians” (1:1) — the same three names that head the first letter to this same assembly (1 Thessalonians 1:1). Through the whole letter the voice is their joint “we.”

Once only does a single name step forward: at the close, the greeting is signed in one writer’s own hand — “The greeting by my own hand — Paulos’s, which is a sign in every letter; so I write” (3:17).

The title the copies carry names the recipients, not the writers: ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β — “To the Thessalonians, the Second.”

WHAT

This book is a letter — the second of two letters to the Thessalonians that the record preserves. It is short: three chapters, forty-seven verses.

Its order is plain on its face. It opens with thanksgiving for a faith growing under persecution, and a prayer that the Name be glorified in them (ch. 1). It then corrects a shaking report — that the day of Elohim (Master) had already arrived — and sets out what must come first: the departure, and the revealing of the man of lawlessness (2:1–12). It commands them to hold the deliverances they were taught (2:15), asks their prayers (3:1–5), commands withdrawal from every brother walking disorderly and work with quietness (3:6–15), and closes with the prayer of peace and the own-hand greeting (3:16–18).

WHERE

It was written in Greek, to the assembly of the Thessalonians in Macedonia (1:1) — the assembly the three writers had themselves gathered on the journey the Acts account tells (Acts 17:1–9).

Where the writers were when they wrote, the letter does not say. Acts last shows the three together at Corinth, when Silvanus and Timothy came down from Macedonia to Paulos there (Acts 18:5). Men commonly place the writing at Corinth: that is an estimate, and it stands here labeled as one.

WHEN

The letter fixes no year for its own writing, and this page fixes none. Its own markers are these: the writers had already been with them and taught them in person — “yet being with you, I said these things to you” (2:5; 3:10); a report, carried “through spirit, through word, or through a letter as through us,” had shaken them with the claim that the day of Elohim (Master) “has arrived” (2:2); and some among them were already “walking disorderly,” working nothing (3:11). It is therefore a letter written after the first, to the same people, in the same troubles’ growth. Men commonly place it soon after the first letter, in the early 50s of the first century; that is an estimate, and it stands here labeled as one. The copies, not the guesses, are this book’s certain witnesses — and they follow.

HIS RELATIONSHIP

Paulos, whose hand signs the letter, is presented by the record as “a called apostle,” separated to the good news (Romans 1:1). In this letter he takes no title at all: his name stands plain at its head beside his two companions, and plain again at its close.

Silvanus — Silas in the Acts account — was himself one of the prophets of the Jerusalem assembly, sent out with Paulos (Acts 15:22, 32, 40). Of the three together Paulos elsewhere says the Son of Elohim was

preached among the Corinthians “through us — through me and Silvanus and Timothy” (2 Corinthians 1:19). Timothy is the youngest of the three, Paulos’s “genuine child in faith” (1 Timothy 1:2).

To the Thessalonians the three stand as the men who had gathered them, taught them face to face, and now write to steady them — that is the whole of the relationship this letter itself presents, and this page adds nothing to it.

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:

The names in the copies. In these old copies the sacred names are not written out in full. The scribes set them apart in the contracted form called the *nomina sacra*: θεός written $\bar{\Theta}\bar{\Sigma}$, κύριος written $\bar{K}\bar{\Sigma}$, Ἰησοῦς written $\bar{I}\bar{\Sigma}$, Χριστός written $\bar{X}\bar{\Sigma}$ — the word’s first and last letters, with a line drawn over them. At every standing in this letter where this book prints Elohim (Master), the copies carry that contracted $\bar{K}\bar{\Sigma}$, the Greek word κύριος.

¶92 (about the year 300). A papyrus book found in Egypt’s Faiyum, now in Cairo. Of this letter it preserves only scraps of the first chapter — verses 4–5 and 11–12 — on leaves it shares with scraps of

Ephesians. Even so, it is this letter's oldest surviving witness.

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

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

Codex Alexandrinus (400s). A fifth-century whole Bible; among its letters of Paulos this one stands entire.

Codex Claromontanus (500s). Greek on the one page and Latin on the facing page — the great Western copy of Paulos's letters, the "Bezae" company the Notes name. Its corrected hand carries the letter's most famous Western reading, "the day of Christ" at 2:2.

THE OLD LISTS — A TESTIMONY

TESTIMONY. The oldest list of the writings that survives — the list called Muratorian, from the late second century — counts among the letters of Paulos "two to the Thessalonians." And Marcion's collection, earlier still (about the year 140), carried this letter among Paulos's letters. So the ancient lists run.

FACT. The letter itself guards its own name. It warns the assembly not to be shaken by "a letter as through us" (2:2) — a forged letter is named inside it as a real

danger — and it seals itself at its close with the mark it names: the greeting in the writer's own hand, "a sign in every letter" (3:17). The testimony says what it says; the letter says what it says. Both stand here under their own labels.

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: ϣ92 (about the year 300), which preserves scraps of its first chapter (1:4–5 and 1:11–12), Codex Sinaiticus, Codex Vaticanus, Codex Alexandrinus, Codex Ephraemi, Codex Claromontanus — Bezae, the Western bilingual — and the later mass. 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. Θεσσαλονικεῖς prints Thessalonians; Μακεδονία, Macedonia. The letter is written in the same three names as the first letter — Paulos and Silvanus and Timothy (1:1) — and speaks throughout in their joint “we,” breaking into Paulos’s own voice only at the own-hand sign (3:17).

κύριος (kyrios) carries the Name only where the Greek quotes a Hebrew passage that carries the Name in its quoted words. This letter sets no passage before the reader as a quotation — no “it is written,” no prophet named as speaking — and the verification was made standing by standing: κύριος stands of the Son throughout — in the greeting (1:1, 2), at His revelation from heaven (1:7), of the Name to be glorified (1:12), at the day (2:2 — where a Western company reads “of Christ”; see the Note there and the Standing Notes), of the One who destroys the lawless one (2:8), in “beloved by” (2:13) and “the glory of” (2:14), in the closing prayer of chapter 2 (2:16), of the word that runs (3:1), as the faithful One (3:3), in the confidence and the directing of hearts (3:4, 5), in the Name of the command (3:6), in the command itself (3:12), as Elohim (Master) of peace (3:16, twice), and in the closing grace (3:18). One standing carries an older voice inside it: at 1:9, “from the face of Elohim (Master), and from the glory of His strength” is Isaiah 2:10, 19, and 21 in its Greek dress, where Isaiah’s Hebrew speaks of the terror of YudHeyVavHey and

the splendor of His majesty — but the clause is woven into the letter’s own sentence as an echo, not set as a quotation, and under the rule an echo does not carry the Name into the text; the standing prints Elohim (Master), and the echo is named at the verse. 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, 5, 6, 8, 11, 12; 2:11, 13, 16; 3:5 and their company). The Greek never calls the Son θεός in this letter. At 2:4 the word stands three times of another sort: the man is exalted “above all called god” — the corpus’s lowercase dress for a so-called god, kept — he sits “in the temple of Elohim,” and he proclaims “that he is Elohim,” the corpus’s capital kept there; the division of the dress is the corpus’s own, stated here so it is seen. At 3:3 a Western company reads ὁ θεός for ὁ κύριος (“faithful is Elohim”); see the Note there.

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, teaching, warning, commanding, and praying — and

no word of the letter is presented as the quoted discourse of the Father or of the Son. The teaching of 2:1–12 is the writers’ own telling of what must come first, told in their own words, not set as a quotation of heaven speaking; the prayers of 2:16–17 and 3:16 are the writers’ own petitions. 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.

Four standings are opened factually in the Notes, at their verses: the restrainer’s pair — τὸ κατέχον, neuter, at 2:6, and ὁ κατέχων, masculine, at 2:7 — the letter’s own grammar giving the restrainer in both genders, neither named by the letter and neither named here; παράδοσις at 2:15, the handing-over word, whose thirteen standings run from the elders’ tradition the Son set against the commandment to the deliverances Paulos handed on; the flame of 1:8 and the face of 1:9, which carry Isaiah’s Greek in them (Isaiah 66:15; 2:10, 19, 21; Daniel 7:9–10); and the own-hand sign at 3:17, which the letter itself names as the mark of Paulos’s letters. The letter’s two gathered divides — the day of 2:2 and the firstfruits of 2:13 — stand in the Standing Notes, unsettled.

Dress of single words, stated once: ἐκκλησία prints “Assembly” (1:1); εὐαγγέλιον, “the good news”; πνεῦμα prints as the corpus prints it — “spirit” for the

claimed spirit of 2:2, “the Spirit of His mouth” at 2:8, “the Spirit” at 2:13; παρουσία prints “coming” (2:1, 8, 9); ἀποστασία prints the corpus’s dress, “the departure” (2:3); αἰώνιος prints the corpus’s dress, “continuous” (1:9; 2:16); παράδοσις prints the corpus’s dress, “the traditions” (2:15) and “the tradition” (3:6); ἄγγελοι prints “messengers,” as the corpus (1:7).

The accounting stands complete: 47 verses in the text — the received numbering of 2 Thessalonians entire (12 + 17 + 18), 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 (1:2; 1:4, twice; 1:8; 2:2, twice; 2:3; 2:4; 2:6; 2:8, twice; 2:10; 2:11; 2:12, twice; 2:13; 2:14; 2:16, twice; 2:17, twice; 3:4; 3:6, twice; 3:8; 3:12; 3:13; 3:14, twice; 3:18 and their company); the letter’s two gathered standings — the day of Elohim (Master) or of Christ (2:2), and the firstfruits or the beginning (2:13) — 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 Β

CHAPTER 1

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ
Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ
Χριστῷ·

**Paulos, and Silvanus, and Timothy, to the
Assembly of Thessalonians in Elohim our Father,
and Elohim (Master) Yehoshua HaMashiach: [1:1]**

2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ ἱπατρὸς καὶ κυρίου
Ἰησοῦ Χριστοῦ.

**Grace to you and peace from Elohim our Father
and Elohim (Master) Yehoshua HaMashiach! [1:2]**

3 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν,
ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν
καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς
ἀλλήλους,

**We always ought to give thanks to Elohim for you,
brothers, as it is fitting, because your faith
increases greatly, and the love of each one of you
all abounds to one another, [1:3]**

4 ὥστε ἑαυτοὺς ἡμᾶς ἐν ὑμῖν ἔγκανχαῖσθαι ἐν ταῖς
ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως
ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς
ἀνέχεσθε,

so that we ourselves glory in you in the
Assemblies of Elohim, for your endurance and
faith in all your persecutions and tribulations that
you bear— [1:4]

5 ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ
καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ
πάσχετε,

a token of the righteous judgment of Elohim, for
your being counted worthy of the Kingdom of
Elohim, for which you also suffer, [1:5]

6 εἴπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν
ὑμᾶς θλίψιν

since [it is] a righteous thing with Elohim to give
back to those troubling you—tribulation, [1:6]

7 καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν ἐν τῇ
ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων
δυνάμεως αὐτοῦ

and to you who are troubled—rest with us in the
revelation of Elohim (Master) Yehoshua from
Heaven, with messengers of His power, [1:7]

8 ἐν ῥηλογί πυρός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι θεὸν
καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν
Ἰησοῦ,

in a flame of fire, giving vengeance to those not
knowing Elohim, and to those not obeying the
good news of our Elohim (Master) Yehoshua, [1:8]

9 οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,
who will suffer justice—continuous destruction—
from the face of Elohim (Master), and from the
glory of His strength, [1:9]

10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ
θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν, ὅτι ἐπιστεύθη τὸ
μαρτύριον ἡμῶν ἐφ’ ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ.
when He may come to be glorified in His holy
ones, and to be wondered at by all those believing
—because our testimony was believed among you
—in that day; [1:10]

11 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,
for which we also always pray for you, that our
Elohim may count you worthy of the calling, and
may fulfill all the good pleasure of goodness, and
the work of faith in power, [1:11]

12 ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν
ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ
κυρίου Ἰησοῦ Χριστοῦ.
that the Name of our Elohim (Master) Yehoshua
may be glorified in you, and you in Him,
according to the grace of our Elohim and Elohim
(Master) Yehoshua HaMashiach. [1:12]

CHAPTER 2

1 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν,

And we ask you, brothers, in regard to the coming of our Elohim (Master) Yehoshua HaMashiach, and of our gathering together to Him, [2:1]

2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς ἡμῶν θροεῖσθαι μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου.

that you are not quickly shaken in mind, nor be troubled, neither through spirit, neither through word, neither through letters as through us, as that the Day of Elohim (Master) has arrived; [2:2]

3 μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁνομίας, ὁ υἱὸς τῆς ἀπωλείας,

do not let anyone deceive you in any way, because if the departure may not come first, the man of lawlessness may [not] be revealed—the son of destruction, [2:3]

4 ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον
θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Ἰησοῦ
καθίσαι ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.

who is opposing and is raising himself up above
all called god or worshiped, so as for him to have
sat down in the temple of Elohim, proclaiming
that he is Elohim. [2:4]

5 οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;
Do you not remember that, yet being with you, I
said these things to you? [2:5]

6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν
ἐν τῷ ἑαυτοῦ καιρῷ.

And now, you have known what is restraining, for
his being revealed in his own time, [2:6]

7 τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ
κατέχων ἄρτι ἕως ἐκ μέσου γένηται.

for the secret of lawlessness already works, only
the [One] now restraining [will do so] until He
may come out of [the] midst, [2:7]

8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος
Ἰησοῦς ἰάνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ
καταργήσῃ τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ,

and then the lawless one will be revealed, whom
Elohim (Master) Yehoshua will destroy with the
Spirit of His mouth, and will nullify at the
appearance of His coming, [2:8]

9 οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ
δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους

whose coming is according to the working of
Satan, in all power, and signs, and lying wonders,
[2:9]

10 καὶ ἐν πάσῃ ἀπάτῃ ἡ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν
τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι
αὐτούς·

and in all deceitfulness of the unrighteousness in
those perishing, because they did not receive the
love of the truth for their being saved, [2:10]

11 καὶ διὰ τοῦτο ἡ πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης
εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει,

and because of this Elohim sends to them a
working of delusion, for their believing the lie,
[2:11]

12 ἵνα κριθῶσιν ἡ πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ
ἀλλὰ εὐδοκήσαντες ἡ τῇ ἀδικίᾳ.

that they may be judged—all who did not believe
the truth, but were well pleased in the
unrighteousness. [2:12]

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ
ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ κυρίου, ὅτι εἴλατο ὑμᾶς ὁ
θεὸς ἡ ἀπαρχὴν εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ
πίστει ἀληθείας,

And we ought to give thanks to Elohim always for
you, brothers, beloved by Elohim (Master), that

Elohim chose you [as] firstfruits to salvation, in sanctification of the Spirit, and belief of the truth, [2:13]

14 εἰς ᾧ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

to which He called you through our good news, to the acquiring of the glory of our Elohim (Master) Yehoshua HaMashiach; [2:14]

15 ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

so, then, brothers, stand fast, and hold the traditions that you were taught, whether through word, whether through our letter; [2:15]

16 Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ Θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,

and may our Elohim (Master) Yehoshua HaMashiach Himself, and Elohim, our Father, who loved us, and gave continuous comfort, and good hope in grace, [2:16]

17 παρακαλέσαι ὑμῶν τὰς καρδίας καὶ ἱστηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἁγαθῷ.

comfort your hearts, and establish [you] in every good work and word. [2:17]

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β

CHAPTER 3

1 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς,

As to the rest, pray, brothers, concerning us, that the word of Elohim (Master) may run and may be glorified, as also with you, [3:1]

2 καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων, οὐ γὰρ πάντων ἡ πίστις.

and that we may be delivered from the unreasonable and evil men, for not all [are] of the faith; [3:2]

3 πιστὸς δέ ἐστιν ὁ κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.

but faithful is Elohim (Master) who will establish you, and will guard [you] from the evil [one]; [3:3]

4 πεποίθαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ ἔπαγγέλλομεν καὶ ποιεῖτε καὶ ποιήσετε.

and we now have confidence in Elohim (Master), that which we command you both do and will do; [3:4]

5 ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

and Elohim (Master) direct your hearts to the love of Elohim, and to the endurance of HaMashiach.

[3:5]

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν ἑπαρελάβοσαν παρ' ἡμῶν.

And we command you, brothers, in the Name of our Elohim (Master) Yehoshua HaMashiach, to withdraw yourselves from every brother walking disorderly, and not after the tradition which they received from us, [3:6]

7 αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν

for you have known how it is necessary to imitate us, because we did not act disorderly among you;

[3:7]

8 οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ ἑνυκτὸς καὶ ἡμέρας ἔργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν.

nor did we eat bread of anyone for nothing, but in labor and in travail, working night and day, not to be chargeable to any of you; [3:8]

9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.

not because we have no authority, but that we might give ourselves to you [as] a pattern, to imitate us; [3:9]

10 καὶ γὰρ ὅτε ἤμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω.
for even when we were with you, this we commanded you, that if anyone is not willing to work, neither let him eat, [3:10]

11 ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·
for we hear of some walking disorderly among you, working nothing, but being busybodies, [3:11]

12 τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.
and such we command and exhort in Elohim (Master) Yehoshua HaMashiach, that working with quietness, they may eat their own bread; [3:12]

13 ὑμεῖς δέ, ἀδελφοί, μὴ ἔγκακήσητε καλοποιοῦντες.
and you, brothers, may you not be weary doing well, [3:13]

14 Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε, ἵνα μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπῇ·

and if anyone does not obey our word through the letter, note this one, and have no company with him, that he may be ashamed, [3:14]

15 καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.
and do not count as an enemy, but admonish as a brother; [3:15]

16 Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν τὴν εἰρήνην
διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων ὑμῶν.
and may Elohim (Master) of peace Himself always
give to you peace in every way; Elohim (Master)
[is] with you all! [3:16]

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον ἐν
πάσῃ ἐπιστολῇ· οὕτως γράφω.
The salutation by the hand of me, Paulos, which is
a sign in every letter; thus I write. [3:17]

18 ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων
ὑμῶν.
The grace of our Elohim (Master) Yehoshua
HaMashiach [is] with you all. [3:18]

NOTES — WHERE THE COPIES DIVIDE

1. 2 THESSALONIANS 1:9

The sentence's second half carries Isaiah's words in their Greek dress: ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ — “from the face of ..., and from the glory of His strength” — is the wording of Isaiah 2:10, 19, and 21 in the Old Covenant's Greek, where Isaiah's Hebrew speaks of the terror of YudHeyVavHey and the splendor of His majesty. The letter weaves the prophet's clause into its own sentence — it sets no “it is written” over it and names no speaker — so under the rule of this set the standing is an echo, not a quotation, and κυρίου prints Elohim (Master); the echo is named here so the standing is not passed over. The corpus dresses the same clause “from the face of the LORD” (see the verification record on the layout page).

2. 2 THESSALONIANS 2:2

ἡ ἡμέρα τοῦ κυρίου — “the day of Elohim (Master)” — the word κυρίου fenced by the editors, and the copies divide in earnest here. The oldest copies read τοῦ κυρίου, “of Elohim (Master)”: Sinaiticus, Vaticanus, Alexandrinus, and the whole remaining company. A Western company — Bezae's corrector and the mass of later copies, with the Old Latin versions — reads τοῦ Χριστοῦ, “the day of CHRIST,” the reading the old

English Bibles carry (“the day of Christ is at hand”). The letter’s own day-word in the first letter is “the day of Elohim (Master)” (1 Thessalonians 5:2), and the day this verse awaits is the day of the coming of 2:1. The rendering prints τοῦ κυρίου with the SBL text and the oldest copies; the divided standing is gathered in the Standing Notes, unsettled by the dress. (μηδὲ before θροεῖσθαι also stands fenced; the sense stands one.)

3. 2 THESSALONIANS 2:3

ἀνομίας stands fenced. The oldest copies read τῆς ἀνομίας, “of LAWLESSNESS” — Sinaiticus, Vaticanus, 0278, 6, 81, 104, 326, 365, 436, 1739, 1881, and their company, with one Old Latin copy and the Coptic versions; a great second company reads τῆς ἀμαρτίας, “of SIN” — Alexandrinus, Bezae, G, K, L, P, Ψ, and the mass of copies, with the Latin and Syriac versions and Irenaeus in Latin dress. The corpus follows the oldest word (“the man of lawlessness”), and the rendering keeps it; the divide is named because the man’s title itself turns on it.

4. 2 THESSALONIANS 2:6

τὸ κατέχον — “the restraining [thing]” — and ὁ κατέχων — “the one restraining.” The letter gives the restrainer twice, once in each gender of the Greek, and the rendering keeps the pair exactly as the Greek gives it, verse by verse: at THIS verse the participle stands NEUTER — τὸ κατέχον, “what is restraining,” a

thing or a power, unnamed; at 2:7 it stands MASCULINE — ὁ κατέχων, “the [one] now restraining,” a person, unnamed. The copies do not divide on either word; the pair is opened because it is grammar carrying weight — the letter itself names neither the thing nor the person, and this book adds no name to them. (At this verse's close ἐαυτοῦ stands fenced — a company reads αὐτοῦ, “his time” for “his own time”; the sense stands one.)

5. 2 THESSALONIANS 2:13

ἀπαρχήν or ἀπ’ ἀρχῆς — DISPUTED, and the choice changes the sentence. The SBL text prints ἀπαρχήν (the word fenced by the editors): Elohim chose you AS FIRSTFRUITS to salvation — the firstfruits word of Paulos's own hand at Romans 8:23; 11:16; 16:5 and 1 Corinthians 15:20, 23; 16:15. Its witnesses: Vaticanus, F, G, P, 0278, 33, 81, 323, 326, 365, 1505, 1739, 1881, 2464, and their company, with the Vulgate, the Syriac Harklean, and the Bohairic Coptic. The other reading, ἀπ’ ἀρχῆς — “FROM THE BEGINNING” — stands in Sinaiticus, Bezae, Ψ, and the mass of copies, with the Old Latin, the Syriac Peshitta, and the Sahidic Coptic; and the corpus follows the mass (“that God chose you from the beginning”). The rendering prints ἀπαρχήν with the SBL text; neither reading is settled here — the standing is gathered in the Standing Notes with both sides named. (The verse's ὑπὸ κυρίου, “beloved by Elohim (Master),” barely divides: one small

company — Bezae's first hand with the Latin — reads θεοῦ, “by Elohim,” but the standing does not turn on it.)

6. 2 THESSALONIANS 2:15

παράδοσις — the word opened. It is built on παραδίδωμι, “to hand over, to deliver”: a παράδοσις is a thing handed over and handed down — a deliverance received and kept. It stands thirteen times in the Greek of the New Covenant writings, and its standings run in both directions the word can run: at Matthew 15:2, 3, 6 and Mark 7:3–13 it is “the tradition of the elders,” the handing-down the Son sets against the commandment of Elohim (“you made the word of Elohim void because of your tradition,” Matthew 15:6); at 1 Corinthians 11:2 Paulos commends the Assemblies for holding the deliverances, and at 11:23 and 15:3 he uses the verb itself for what he “delivered” because he “received” it; at Galatians 1:14 it is “the traditions of my fathers”; at Colossians 2:8, “the tradition of men.” Here (and again at 3:6, in the singular) it is the teaching handed over by the writers themselves, “whether through word, whether through our letter” — and the corpus's dress, “the traditions,” stands as its line. The copies do not divide at this verse; the word is opened because this letter's own command turns on it.

7. 2 THESSALONIANS 3:3

ὁ κύριος stands in the oldest copies — Sinaiticus, Vaticanus, Bezae's corrector, Ψ, 0278, 33, 1739, 1881, and the mass — “faithful is Elohim (Master)”; a Western company reads ὁ θεός — “faithful is ELOHIM” (Alexandrinus, Bezae's first hand, F, G, 2464, and the Old Latin). The corpus follows the oldest word (“faithful is the LORD”), and the rendering keeps it. The divide is named because the sentence's whole weight rests on the name it carries.

8. 2 THESSALONIANS 3:14

σημειοῦσθε... μὴ συναναμίγνυσθαι — “note this one, not to be mixed with him.” The infinitive stands fenced (both μή and the verb): a company of copies turns it into a direct command — καὶ μὴ συναναμίγνυσθε αὐτῷ, “and do not be mixed with him” — and the corpus's line (“note this one, and have no company with him”) follows the command's shape. The sense is one either way; the fence is named because it is there.

9. 2 THESSALONIANS 3:16

ἐν παντὶ τρόπῳ — “in every WAY.” A small company — Alexandrinus's first hand, F, G, 33, 76, and theirs — reads τόπῳ, “in every PLACE.” The oldest copies carry τρόπῳ, and the corpus follows them (“in every way”). The divide is named because it is there.

10. 2 THESSALONIANS 3:17

The letter signs itself. “The greeting [is] by my own hand — Paulos’s — which is a sign in every letter; so I write.” The verse is the letter’s own seal, and it answers the warning of 2:2, where a letter “as through us” is one of the three channels the shaken were told not to trust: the genuine letter carries its mark in the writer’s own hand at its close. The copies do not divide here; the standing is named because the letter itself makes it its authentication — a textual fact of the letter, stated by the letter.

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.

2 THESSALONIANS 2:2 — DISPUTED

As printed: “that you are not quickly shaken in mind, nor be troubled, neither through spirit, neither through word, neither through letters as through us, as that the Day of Elohim (Master) has arrived;”

ἡ ἡμέρα τοῦ κυρίου — “the day of Elohim (Master)” — the word κυρίου fenced by the editors, and the copies divide in earnest here. The oldest copies read τοῦ κυρίου, “of Elohim (Master)”: Sinaiticus, Vaticanus, Alexandrinus, and the whole remaining company. A Western company — Bezae’s corrector and the mass of later copies, with the Old Latin versions — reads

τοῦ Χριστοῦ, “the day of CHRIST,” the reading the old English Bibles carry (“the day of Christ is at hand”). The letter's own day-word in the first letter is “the day of Elohim (Master)” (1 Thessalonians 5:2), and the day this verse awaits is the day of the coming of 2:1. The rendering prints τοῦ κυρίου with the SBL text and the oldest copies; the divided standing is gathered in the Standing Notes, unsettled by the dress. (μηδὲ before θροεῖσθαι also stands fenced; the sense stands one.)

2 THESSALONIANS 2:13 — DISPUTED

As printed: “And we ought to give thanks to Elohim always for you, brothers, beloved by Elohim (Master), that Elohim chose you [as] firstfruits to salvation, in sanctification of the Spirit, and belief of the truth,”

ἀπαρχήν or ἀπ’ ἀρχῆς — DISPUTED, and the choice changes the sentence. The SBL text prints ἀπαρχήν (the word fenced by the editors): Elohim chose you AS FIRSTFRUITS to salvation — the firstfruits word of Paulos's own hand at Romans 8:23; 11:16; 16:5 and 1 Corinthians 15:20, 23; 16:15. Its witnesses: Vaticanus, F, G, P, 0278, 33, 81, 323, 326, 365, 1505, 1739, 1881, 2464, and their company, with the Vulgate, the Syriac Harklean, and the Bohairic Coptic. The other reading, ἀπ’ ἀρχῆς — “FROM THE BEGINNING” — stands in Sinaiticus, Bezae, Ψ, and the mass of copies, with the Old Latin, the Syriac Peshitta, and the Sahidic Coptic; and the corpus follows the mass (“that God chose you from the beginning”). The rendering prints ἀπαρχήν

with the SBL text; neither reading is settled here — the standing is gathered in the Standing Notes with both sides named. (The verse's ὑπὸ κυρίου, “beloved by Elohim (Master),” barely divides: one small company — Bezae's first hand with the Latin — reads θεοῦ, “by Elohim,” but the standing does not turn on it.)

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

1:8 *Corpus: "in flaming fire, giving vengeance to those not knowing God, and to those not obeying the good news of our Lord Jesus Christ,"*

Differ — two standings in one verse. (1) THE FLAME. The SBL text reads ἐν φλογὶ πυρός, "in a FLAME of fire," the phrase fenced by the editors; a company of copies — Bezae, F, G, and the mass — reverses the nouns, ἐν πυρὶ φλογός, "in a fire of flame," and the corpus's "in flaming fire" follows the reversed company. (2) THE NAME. The verse closes τοῦ κυρίου ἡμῶν Ἰησοῦ, "of our Elohim (Master) Yehoshua"; a company fills the name out — Ἰησοῦ Χριστοῦ — and the corpus follows the filled name ("our Lord Jesus Christ"). The rendering prints the oldest words at both places. The flame itself stands in the older writings' company: Isaiah 66:15's Greek has Elohim come

among the flames to “give back vengeance,” and Daniel 7:9–10 sets the throne amid a flame of fire; the echoes are named as echoes — the letter sets neither passage as a quotation.

1:12 *Corpus: “that the Name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and Lord Jesus Christ.”*

Differ — the name filled at its first standing. At the verse's first standing the oldest copies read τοῦ κυρίου ἡμῶν Ἰησοῦ, “of our Elohim (Master) Yehoshua” (Sinaiticus, Vaticanus, Bezae, K, L, Ψ, and their company); a second company fills the name out — Ἰησοῦ Χριστοῦ (Alexandrinus, F, G, P, 0278, 33, 1739, 1881, and theirs) — and the corpus follows the filled name (“our Lord Jesus Christ”). At the verse's close the full name Ἰησοῦ Χριστοῦ stands in all the copies, and the rendering keeps it there.

CHAPTER 2

2:8 *Corpus: “and then the lawless one will be revealed, whom the LORD will consume with the Spirit of His mouth, and will nullify at the appearance of His coming,”*

Differ — two standings again. (1) THE NAME STANDS HERE. The SBL text reads ὃν ὁ κύριος Ἰησοῦς — “whom Elohim (Master) YEHOSHUA...” — the name fenced by the editors: Sinaiticus, Alexandrinus, Bezae's first hand, F, G, P, Ψ, 0278, 33, 81, 104, 365,

1241, 2464, and their company carry it, with the Latin and Syriac versions; Vaticanus, Bezae's corrector, 1739, 1881, and the mass of copies read ὁ κύριος alone — “whom the LORD...” — and the corpus follows that company, printing no name at this verse. (2) THE VERB. The oldest copies read ἀνελεῖ — “will DESTROY, will do away with” — the very word Isaiah 11:4's Greek carries for the breath of His mouth (“with the breath through the lips he will destroy the impious one”); a company reads ἀναλώσει, “will CONSUME,” and the corpus's “will consume” follows that company. The rendering prints the oldest words at both places: the name standing, and ἀνελεῖ.

2:11 *Corpus:* “and because of this God will send to them a working of delusion, for their believing the lie,” Differ — πέμπει, “SENDS,” present tense. The word stands fenced by the editors: the oldest copies read the present — Elohim SENDS the working of delusion, the sending standing in the letter's own present beside the believing it answers. A company of copies reads the future πέμψει, “WILL SEND,” and the corpus follows that company (“God will send to them”). The rendering prints the oldest tense.

2:13 *Corpus:* “And we ought to give thanks to God always for you, brothers, beloved by the LORD, that God chose you from the beginning to salvation, in sanctification of the Spirit, and belief of the truth,”

Differ — the corpus prints “from the beginning”; the SBL text prints ἀπαρχήν, “firstfruits.” See the Note at this verse and the Standing Notes, where the divided standing is gathered in full.

2:16 *Corpus: “and may our Lord Jesus Christ Himself, and our God and Father, who loved us, and gave continuous comfort, and good hope in grace,”*

Differ — the Father's title stands undivided in the oldest copies. The SBL text reads καὶ θεὸς ὁ πατὴρ ἡμῶν — “and ELOHIM, OUR FATHER” — both θεός and its article standing fenced by the editors. A company of copies joins the titles with a second καί — θεὸς καὶ πατήρ, “Elohim AND Father” — and the corpus's line (“and our God and Father”) follows that joined reading. The rendering prints the oldest words: one title, “Elohim, our Father.”

2:17 *Corpus: “comfort your hearts, and establish you in every good word and work.”*

Differ — the pair's order. The SBL text closes ἐν παντὶ ἔργῳ καὶ λόγῳ — “in every good WORK and WORD” — the pair standing fenced in its order by the editors; the mass of copies reverses the pair — λόγῳ καὶ ἔργῳ, “word and work” — and the corpus follows the mass (“in every good word and work”). The rendering keeps the oldest order. (The verb στηρίζαι also stands fenced — a company reads the future στηρίξει; the sense of the prayer stands one.)

CHAPTER 3

3:6 *Corpus: “And we command you, brothers, in the Name of our Lord Jesus Christ, to withdraw yourselves from every brother walking disorderly, and not after the tradition that you received from us,”*

Differ — παρελάβοσαν, “which THEY received.” The verb stands fenced by the editors: the oldest copies read the third person — ἣν παρελάβοσαν παρ’ ἡμῶν, “which THEY received from us,” the tradition’s receivers named in the third person, as the verse’s “every brother walking disorderly” stands over against them. A later company reads the second person — παρελάβετε, “which YOU received” — and the corpus follows that company (“the tradition that you received from us”). The rendering prints the oldest person. (At the verse’s head ἡμῶν also stands fenced before Ἰησοῦ Χριστοῦ: a company passes “our” by — “in the name of Elohim (Master) Yehoshua HaMashiach”; the corpus carries “our,” and the rendering keeps it.)

3:12 *Corpus: “and such we command and exhort through our Lord Jesus Christ, that working with quietness, they may eat their own bread;”*

Differ — “IN Elohim (Master),” not “through our Elohim (Master).” The clause stands fenced entire by the editors: the oldest copies read ἐν κυρίῳ Ἰησοῦ Χριστῷ — “IN Elohim (Master) Yehoshua

HaMashiach.” A company reads διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ — “THROUGH OUR Elohim (Master) Yehoshua HaMashiach” — and the corpus follows that company (“through our Lord Jesus Christ”). The rendering prints the oldest words.

3:18 *Corpus: “The grace of our Lord Jesus Christ [is] with you all! Amen.”*

Differ — no “Amen” in the oldest copies. The letter closes ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν — the closing ὑμῶν itself fenced by the editors — and ends there; the “Amen” stands in the later copies, and the corpus prints it (“...with you all! Amen.”). The rendering ends where the oldest copies end.

The accounting of the Cross-Check: 37 of the 47 text verses agree with the corpus line in sense; 10 differ, each printed above with its Greek reason. Total accounted: 47 — the received numbering of 2 Thessalonians entire.

Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν τὴν
εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ
πάντων ὑμῶν.

**“and may Elohim (Master) of peace Himself
always give to you peace in every way;
Elohim (Master) [is] with you all!”**

— 2 Thessalonians 3:16

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

The letter stands whole in the oldest copies, chapters 1–3 under one heading; its disputed standings — the flame and the filled name (1:8; 1:12), the day of Elohim (Master) or of Christ (2:2), the name and the destroying breath (2:8), the sending in the present tense (2:11), the firstfruits or the beginning (2:13), the Father’s undivided title (2:16), the work before the word (2:17), the tradition they received (3:6), the command in Elohim (Master) (3:12), and the closing without “Amen” (3:18) — stand named in the Notes and the Standing Notes, as the oldest

*copies require. Its own-hand sign stands at 3:17, where the
letter itself puts it.*