
Πρώτη Επιστολή του Παύλου Προς Θεσσαλονικείς † PAUL'S FIRST LETTER TO THE THESSALONIANS

INTRODUCTION

The *First Letter to the Thessalonians* expounds Paul's early ideas around the question of how the resurrection of Christ can bring salvation to followers, whether alive or dead (4:13–18). The letter is primarily addressed to Gentile Christians; it does not address Jew-Gentile relations nor emphasise justification through faith, as do many of his later letters.

Thessalonica was the capital of the Roman province of Macedonia and was important to both land and sea travel in the region. Paul founded its church shortly after he left Philippi (2:1–2, Ac 17:1–8).

In this collection, we arrange Paul's letters in their (likely) chronological order of composition; traditional Bibles place them in order of decreasing length.

AUTHORSHIP AND DATE

The *First Letter to the Thessalonians* is widely accepted to have been written by Paul himself and is generally considered to be the earliest of his canonical epistles, most likely written during the winter of 50–51 CE, when Paul was in Corinth. If this is the case, then the letter represents the earliest recorded text of the entire New Testament. The earliest surviving manuscript containing part of the letter is *Papyrus Chester Beatty II* (aka *Papyrus 46*), dating to *circa* 200 CE.

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

² Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν, μνεῖαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως

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,

⁴ εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ [τοῦ] θεοῦ, τὴν ἐκλογὴν ὑμῶν, ⁵ ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ [ἐν] πληροφῶρᾳ πολλῇ, καθὼς οἶδατε οἱ ἐγενήθημεν [ἐν] ὑμῖν δι' ὑμᾶς. ⁶ καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, ⁷ ὥστε γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς

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¹ Paul, Silvanus, and Timothy, to the Church in Thessalonica that is in God the Father and the Lord Jesus Christ. Grace to you and peace.

² We always give thanks to God for you all, mentioning you in our prayers continually. ³ We remember before our God and Father how active is the faith, how unsparing the love, and how steadfast the hope that you have from our Lord Jesus Christ. ⁴ We know, brothers loved by God, that you have been chosen, ⁵ because our message of the gospel came to you not only in words but also in power and in the Holy Spirit, and with great effect. And you observed the sort of life we lived when we were with you, which was for your sake. ⁶ You took us and the Lord as your model, welcoming the word with the joy of the Holy Spirit in spite of great hardship. ⁷ And so, you became an example to all the believers in Macedonia and

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¹ At the end of the verse, some MSS add 'from God our Father and the Lord Jesus Christ' (cf. 2Th 1:2). 'Christ' (Χριστῷ) means 'Anointed One'.

² The NJB has 'thank' in place of 'give thanks to'.

³ In place of 'steadfast', the NJB has 'persevering'.

⁴ After 'brothers', the NRSV adds 'and sisters'.

⁵ After 'the gospel', some MSS add 'of God'.

⁶ The NRSV has 'persecution' in place of 'great hardship'.

⁷ Most MSS have the plural τύπους ('examples') in place of the singular, τύπον ('an example') but the former reading motivated: Scribes would be expected to change the singular to the plural here. Although the external evidence for the singular reading is not overwhelming, the internal evidence for it is compelling.

πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. ⁸ ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ [ἐν τῇ] Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν Θεὸν ἐξελέλυθεν, ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι. ⁹ αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποῖαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, ¹⁰ καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ [τῶν] νεκρῶν, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

Achaia, ⁸ since it was from you that the word of the Lord echoed forth – and not only throughout Macedonia and Achaia; for, your faith in God has spread everywhere. We do not need to tell other people about it; ⁹ people everywhere tell us how we started the work among you, how you broke with the worship of false gods when you were converted to God and became servants of the living and true God; ¹⁰ and how you are now waiting for Jesus, his Son, whom he raised from the dead, to come from heaven. It is he who saves us from the wrath that is coming.

⁸ The NJB has 'rang out' in place of 'echoed forth'.

⁹ The NJB opens with 'other people' in place of 'people everywhere', here following NETB.; the Greek text has just 'they'.

¹⁰ In place of 'wrath', the NJB has 'Retribution'.

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¹ Αὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν, ² ἀλλὰ προπαθόντες καὶ ὑβρισθέντες καθὼς οἶδατε ἐν Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι. ³ ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, ⁴ ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. ⁵ οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἶδατε, οὔτε ἐν προφάσει πλεονεξίας, θεὸς μάρτυς, ⁶ οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, ⁷ δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι. ἀλλὰ ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἐαυτῆς τέκνα. ⁸ οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἐαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

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¹ You know yourselves, my brothers, that our visit to you was not in vain. ² Though, as you know, we had suffered and been shamefully mistreated at Philippi, God gave us the courage to speak his gospel to you fearlessly, in spite of great opposition. ³ Our encouragement to you does not come from delusion, impure motives, or trickery. ⁴ No, God has approved us to be entrusted with the gospel and this is how we preach, seeking to please not mortals but God, who tests our hearts. ⁵ Indeed, we never came with the thought of flattering anyone, as you know, nor as an excuse for greed, God is our witness; ⁶ nor have we ever looked for honour from mortals, either from you or anybody else, ⁷ when we could have made our weight felt, as apostles of Christ. Instead, we lived unassumingly among you. Like a mother feeding and looking after her children, ⁸ we felt so devoted to you that we would have been happy to share with you not only the gospel of God but also our own lives, so dear had you become.

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¹ After 'brothers', the NRSV & NETB add 'and sisters'.

² In place of 'suffered and been shamefully mistreated', the NJB has 'received rough treatment and insults'.

³ A more literal translation of 'does not come from' is 'is not of'.

⁴ The NJB has 'human beings' in place of 'mortals'.

⁵ The NJB has 'have never acted' in place of 'never came'.

⁶ The NJB has 'human beings' in place of 'mortals'.

⁷ In place of 'made our weight felt', the NJB has 'imposed ourselves on you with full weight'. In place of 'unassumingly', some MSS have 'as babes'.

⁸ The NRSV has 'our own selves' in place of 'our own lives'.

⁹ Μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν ἐκκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. ¹⁰ ὑμεῖς μάρτυρες καὶ ὁ Θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, ¹¹ καθάπερ οἶδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ ¹² παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

¹³ Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἐστὶν ἀληθῶς λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 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, ¹⁵ τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφῆτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν

⁹ You remember, brothers, with what unsparing energy we used to work, slaving night and day so as not to be a burden on any one of you while we were proclaiming the gospel of God to you. ¹⁰ You are witnesses, and so is God, that our treatment of you, since you believed, has been fair, upright, and blameless. ¹¹ As you know, we treated every one of you as a father treats his children, ¹² urging you, encouraging you, and appealing to you to live a life worthy of God, who calls you into his kingdom and his glory.

¹³ And, for this reason, we continually thank God for you that, as soon as you heard God's word that we brought, you welcomed it for what it really is: not as human word but God's word, a power that is working among you believers. ¹⁴ For you, brothers, have modelled yourselves on the churches of God in Christ Jesus that are in Judaea, in that you have suffered the same treatment from your own countrymen as they did from the Jews, ¹⁵ who put the Lord Jesus to death, and the prophets too, and persecuted us also. Their conduct is displeasing to God and they are opposed to everyone,

⁹ After 'brothers', the NRSV & NETB add 'and sisters'.

¹⁰ In place of 'fair, upright and blameless', the NJB has 'impeccably fair and upright'.

¹¹ The NRSV has 'dealt with' in place of 'treated'.

¹² For 'calls you', some MSS have 'called you'.

¹³ The NJB opens with, 'Another reason why'.

¹⁴ After 'brothers', the NRSV & NETB add 'and sisters'.

¹⁵ In place of 'the prophets', some MSS read 'their own prophets' but this is widely accepted as a secondary reading.

ἀνθρώποις ἐναντίων, ¹⁶ κωλύοντων ἡμᾶς τοῖς ἔθνεσιν
λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς
ἁμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ’ αὐτοὺς ἡ ὀργὴ εἰς τέλος.

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

¹⁸ διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ
ἄπαξ καὶ δῖς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. ¹⁹ τίς γὰρ
ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως – ἢ οὐχὶ καὶ
ὑμεῖς – ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ
παρουσίᾳ; ²⁰ ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

¹⁶ because they are hindering us from preaching to Gentiles to
save them. Thus, all the time, they are reaching the full extent
of their iniquity but retribution has finally overtaken them.

¹⁷ As for us, although we had been deprived of you for only a
short time, brothers – in body but never in affection – we had
an especially strong desire and longing to see you face to face
again, ¹⁸ and we tried hard to come and visit you – certainly, I,
Paul, tried more than once – but Satan blocked our way. ¹⁹ For,
what do you think is our hope and our joy, and what our
crown to boast of in the presence of the Lord Jesus when he
comes? You are! ²⁰ For, you are our glory and our joy.

¹⁶ After ‘retribution’, most Western MSS add ‘from God’.

¹⁷ The NRSV & NETB add ‘and sisters’ after ‘brothers’.

¹⁸ In place of ‘blocked our way’, the NJB has ‘prevented us’.

¹⁹ The NJB has ‘crown of honour’ in place of ‘crown to boast of’, here following NETB. After ‘Lord Jesus’, the *Textus Receptus* adds ‘Christ’.

²⁰ The NJB has ‘pride’ in place of ‘glory’.

Προς Θεσσαλονικείς Α' 3

¹ Διὸ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, ² καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν ³ τὸ μηδὲνα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα· ⁴ καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἶδατε. ⁵ διὰ τοῦτο καὶ γὰρ μηκέτι στέγων ἐπέμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

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, ⁷ διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως, ⁸ ὅτι νῦν ζῶμεν ἐὰν

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¹ When we could not bear it any longer, we decided to stay alone in Athens ² and sent our brother Timothy, who is God's helper in the gospel of Christ, to keep you firm and encourage you in your faith, ³ so that none would be shaken by the present hardships. For, as you know, we are destined for this; ⁴ indeed, when we were with you, we warned you that we would suffer persecution and that is what has happened, as you have found out. ⁵ That is why, when I could not bear it any longer, I sent to assure myself of your faith: I was afraid the Tempter might have put you to the test and our labours have been pointless.

⁶ However, Timothy has just now returned from you and has brought us the good news of your faith and your love; and he has us that you always remember us with pleasure and want to see us quite as much as we want to see you. ⁷ For this reason, brothers, your faith has been a great encouragement to us in the middle of our own distress and persecution; ⁸ for, now we

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¹ 'Athens' was then, as now, the capital city of Greece.

² Some MSS omit 'who is God's helper' and others have 'God's slave and our helper'.

³ After 'helper in', the NJB adds 'spreading' and the NRSV has 'proclaiming' but there is no such verb here in the Greek text.

⁴ In place of 'we would suffer persecution', the NJB has 'we are certain to have hardships to bear'.

⁵ The 'Tempter' is Satan.

⁶ The NJB lacks 'just now', here following the NRSV.

⁷ The NRSV & NETB add 'and sisters' after 'brothers'.

⁸ In place of 'breathe again', the NRSV has 'live'.

ὕμεις στήκετε ἐν κυρίῳ. ⁹ τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν, ¹⁰ νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

¹¹ Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. ¹² ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντα, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, ¹³ εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

can breathe again, as you are holding firm in the Lord. ⁹ How can we thank God enough for you, in return for all the joy that we feel before our God on your account? ¹⁰ We are praying night and day most earnestly, in order that we may be able to see you face to face again and make up any shortcomings in your faith.

¹¹ Now, may God our Father himself, and our Lord Jesus, direct our path to you. ¹² May the Lord make you increase and abound in your love for each other and for all, just as we abound in love for you. ¹³ And may he so strengthen your hearts in holiness, so that you may be blameless in the sight of our God and Father, at the coming of our Lord Jesus with all his saints.

⁹ The literal translation of 'that we feel' is 'with which we rejoice' – but this sounds awkward in modern English.

¹⁰ The NJB lacks 'in order'.

¹¹ In place of 'direct', the NJB has 'ease'.

¹² The NJB has 'enrich' in place of 'abound'.

¹³ Significant and early MSS have ἀμήν ('amen') at the end of this verse, while the majority of MSS, some very reliable, lack the particle. A decision is difficult but, considering Paul's habit of adding ἀμήν to his notes of praise, even in the middle of his letters (Rm 9:5, 11:36; 15:33, Ga 1:5), one might expect scribes to emulate this practice. Since there is little reason for scribes to omit the particle, it is best to follow the shorter reading.

Προς Θεσσαλονικείς Α' 4

¹ Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον. ² οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. ³ τοῦτο γὰρ ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, ⁴ εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, ⁵ μὴ ἐν πάθει ἐπιθυμίας καδάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν, ⁶ τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἕκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. ⁷ οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ. ⁸ τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν [καὶ] διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

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¹ Finally, brothers, we urge you and appeal to you in the Lord Jesus; you learned from us how to live in the way that pleases God – as, in fact, you are so doing; but make more progress still. ² For, you are well aware of the instructions we gave you on the authority of the Lord Jesus. ³ For, this is the will of God, your sanctification. He wants you to keep away from sexual immorality, ⁴ that each one of you should know how to control his own body in a way that is holy and honourable, ⁵ not giving way to selfish lust like the nations who do not acknowledge God. ⁶ He wants nobody at all ever to sin by taking advantage of a brother in these matters; the Lord always pays back sins of that sort, as we told you before emphatically. ⁷ For, God did not call us to be immoral but to be holy; ⁸ in other words, anyone who rejects this is rejecting not human authority but God, who gives you his Holy Spirit.

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¹ Some MSS omit 'as, in fact, you are so doing'.

² The NJB lacks the opening 'For'.

³ The NRSV has 'fornication' in place of 'sexual immorality', here following the NJB & NETB.

⁴ The literal translation for 'control his own body' is 'gain (or possess) his own vessel'; some take 'vessel' to be a reference to a wife, others to the body, which is more probable.

⁵ Another reading for 'nations' is 'Gentiles' – the Greek word (ἔθνη) can mean either.

⁶ After 'brother', the NRSV adds 'or sister'.

⁷ For this verse, the NJB reads, "God called us to be holy, not to be immoral."

⁸ Paul here references Ezk 37:14.

⁹ Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· ¹⁰ καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς [τούς] ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, ¹¹ καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, ¹² ἵνα περιπατῇτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρεῖαν ἔχητε.

¹³ Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. ¹⁴ εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. ¹⁵ τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας· ¹⁶ ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον, ¹⁷ ἔπειτα ἡμεῖς οἱ

⁹ On brotherly love, there is no need to write to you, since you have yourselves learned from God to love one another; ¹⁰ and, in fact, this is how you treat all the brothers throughout Macedonia. But we urge you, brothers, to go on making even greater progress ¹¹ and to make a point of living quietly, attending to your own business and earning your living, just as we told you to, ¹² so that you may behave well toward outsiders and not be dependent on anyone.

¹³ We want you to be informed, brothers, about those who have fallen asleep, so you do not grieve for them, as others do who have no hope. ¹⁴ We believe that Jesus died and rose again and that God will bring with him those who have fallen asleep in Jesus. ¹⁵ We can tell you this from the word of the Lord, that we who are still alive for the Lord's coming will not have any advantage over those who have fallen asleep. ¹⁶ At the signal given by the voice of the Archangel and the trumpet of God, the Lord himself will come down from heaven; those who have died in Christ will be the first to rise ¹⁷ and only after that

⁹ For 'brotherly love', the NRSV has 'love of the brothers and sisters'.

¹⁰ The NRSV adds 'and sisters' after 'brothers'.

¹¹ In place of 'brothers', the NRSV here has 'beloved'.

¹² The NJB has 'have the respect of' in place of 'behave well toward'.

¹³ Literally translated, this verse opens, "We do not wish you to be ignorant, brothers, concerning the sleeping."

¹⁴ Another reading for 'in Jesus' is 'through Jesus'.

¹⁵ The NJB has 'the Lord's own teaching' in place of 'the word of the Lord'.

¹⁶ The NRSV & NETB do not capitalise 'Archangel'.

¹⁷ Some Western MSS omit 'who remain alive'.

ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν
νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως
πάντοτε σὺν κυρίῳ ἐσόμεθα. ¹⁸ ὥστε παρακαλεῖτε
ἀλλήλους ἐν τοῖς λόγοις τούτοις.

shall we who remain alive be taken up in the clouds, together
with them, to meet the Lord in the air. This is the way we shall
be with the Lord for ever. ¹⁸ With such words as these, then,
you should encourage one another.

¹⁸ The NJB has ‘*thoughts*’ in place of ‘*words*’.

Προς Θεσσαλονικείς Α' 5

¹ Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρειάν ἔχετε ὑμῖν γράφεσθαι, ² αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται. ³ ὅταν λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃσιν. ⁴ ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ, ⁵ πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους· ⁶ ἄρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. ⁷ οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεδυσκόμενοι νυκτὸς μεθύουσιν· ⁸ ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας· ⁹ ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁰ τοῦ ἀποθανόντος

1 THESSALONIANS 5

¹ About times and dates, brothers, there is no need to write to you; ² for, you are well aware that the Day of the Lord will come like a thief in the night. ³ When they say, "How quiet and peaceful it is," then sudden destruction falls on them, just as labour pains come on a pregnant woman; and there is no escape. ⁴ But you, brothers, do not live in the dark, that the Day should take you unawares like a thief. ⁵ No, you are all sons of the light and sons of the day: we do not belong to the night or to darkness, ⁶ so we should not fall asleep, as everyone else does, but stay wide awake and sober. ⁷ Night is the time for sleepers to sleep and night the time for drunkards to be drunk; ⁸ but we belong to the day and we should be sober; let us put on faith and love for a breastplate and the hope of salvation for a helmet. ⁹ God destined us not for his wrath but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us so

1 THESSALONIANS 5

- ¹ After 'brothers', the NRSV & NETB add 'and sisters'.
- ² Paul reiterates Jesus' warning (Mt 24:43-44, Lk 12:39-40).
- ³ Some MSS add 'Now' (δέ) at or near the start of the verse and others add 'For' (γάρ).
- ⁴ For 'brothers', the NRSV here reads 'beloved'.
- ⁵ The NJB & NRSV have 'children' in place of 'sons' (twice in this verse).
- ⁶ In place of 'fall asleep', here following NETB, the NJB has 'go on sleeping'.
- ⁷ For this verse, the NRSV & NETB read, "For those who sleep, sleep at night and those who get drunk are drunk at night."
- ⁸ Paul here alludes to Is 59:17.
- ⁹ The NJB has 'retribution' in place of 'wrath'.
- ¹⁰ The phrase, 'awake or asleep', can possibly be taken as a euphemism for 'alive or dead'.

ὑπὲρ ἡμῶν ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν. ¹¹ διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

¹² Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς, ¹³ καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. ¹⁴ παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. ¹⁵ ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε εἰς ἀλλήλους καὶ εἰς πάντας. ¹⁶ πάντοτε χαίρετε, ¹⁷ ἀδιαλείπτως προσεύχεσθε, ¹⁸ ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. ¹⁹ τὸ πνεῦμα μὴ σβέννυτε, ²⁰ προφητείας μὴ ἐξουθενεῖτε· ²¹ πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε, ²² ἀπὸ παντὸς εἵδους πονηροῦ ἀπέχεσθε.

that, awake or asleep, we should still live united to him.

¹¹ Therefore, give encouragement to each other and keep strengthening one another, as you do already.

¹² We appeal to you, brothers, to be considerate to those who work so hard among you as your leaders in the Lord and those who admonish you. ¹³ Have the greatest respect and affection for them because of their work. Be at peace among yourselves.

¹⁴ We urge you, brothers, to admonish those who are undisciplined, encourage the apprehensive, support the weak, and be patient with everyone. ¹⁵ Make sure that people do not try to repay evil for evil; always aim at what is best for each other and for everyone. ¹⁶ Always be joyful; ¹⁷ pray without ceasing; ¹⁸ and, in all circumstances, give thanks; this is the will of God for you in Christ Jesus. ¹⁹ Do not stifle the Spirit ²⁰ or despise the words of prophets; ²¹ but test everything and hold on to what is good; ²² abstain from every form of evil.

¹¹ The NJB opens with 'So' in place of 'Therefore'.

¹² Before 'brothers', the NJB adds 'my'.

¹³ The NRSV opens, "Esteem them very highly in love."

¹⁴ For 'brothers', the NRSV here reads 'beloved'.

¹⁵ Paul here obliquely rejects the Lex Talionis.

¹⁶ The NRSV has 'rejoice' in place of 'be joyful'.

¹⁷ The NJB & NETB have 'constantly' in place of 'without ceasing', here following the NRSV.

¹⁸ In place of 'in all circumstances', the NJB has 'for all things'.

¹⁹ For 'stifle' (as NJB), the NRSV has 'quench' and NETB has 'extinguish'.

²⁰ The NJB has 'gift of prophecy' in place of 'words of prophets'.

²¹ The NJB lacks the opening conjunction.

²² The NJB opens with 'and shun'.

²³ Αὐτός 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 τηρηθεῖη. ²⁴ πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

²⁵ Ἀδελφοί, προσεύχεσθε καὶ περὶ ἡμῶν. ²⁶ Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ. ²⁷ Ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς. ²⁸ Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

²³ May the God of peace himself make you perfect and holy; and may your spirit, and life, and body be kept blameless for the coming of our Lord Jesus Christ. ²⁴ He who has called you is trustworthy and will carry it out.

²⁵ Brothers, pray for us, too. ²⁶ Greet all the brothers with a holy kiss. ²⁷ I solemnly command you, in the Lord, that you should have this letter read to all the brothers. ²⁸ The grace of our Lord Jesus Christ be with you.

²³ The NRSV has 'sound' in place of 'blameless'; another possible reading is 'complete'.

²⁴ In place of 'trustworthy', the NRSV has 'faithful'.

²⁵ For 'Brothers', the NRSV here reads 'Beloved'.

²⁶ After 'brothers', the NRSV & NETB adds 'and sisters'.

²⁷ The NJB opens with 'My orders' in place of 'I solemnly command you'.

²⁸ Most MSS, some of which are important, conclude this letter with ἀμήν ('Amen') – see #3:13.