ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β΄
Opening Considerations

Greeting

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ
ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ Πατρὶ ἡμῶν
καὶ Κυρίῳ Ἰησοῦ Χριστῷ· 2 Χάρις ὑμῖν καὶ
εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν* καὶ Κυρίου
Ἰησοῦ Χριστοῦ.

Commendation and encouragement

3 Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε
περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι
ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει
ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς
ἀλλήλους· 4 ὥστε ἡμᾶς αὐτοὺς† ἐν ὑμῖν
καυχᾶσθαι‡ ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ,
ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν
τοῖς διωγμοῖς ὑμῶν, καὶ ταῖς θλίψεσιν αἷς
ἀνέχεσθε 5 —ἔνδειγμα τῆς δικαίας κρίσεως
τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς
βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε·
6 εἴπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι
τοῖς θλίβουσιν ὑμᾶς θλῖψιν, 7 καὶ ὑμῖν
τοῖς θλιβομένοις, ἄνεσιν (μεθ᾽ ἡμῶν) ἐν

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* **1:2** ημων **f**35 אA,I [98%] RP,HF,OC,TR,CP[NU] ¦ — B [2%] † **1:4** ημας αυτους **f**35 A [96%] RP,HF,OC,TR,CP ¦ 21 אB [3%] NU ¦ 1 [1%] ‡ **1:4** καυχασθαι **f**35 [97%] RP,HF,OC,TR,CP ¦ εγκαυχασθαι א(A,B) [3%] NU

τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ§ ἀπ᾿
οὐρανοῦ μετ᾿ ἀγγέλων δυνάμεως αὐτοῦ ἐν
πυρὶ φλογός, 8 διδόντος ἐκδίκησιν τοῖς μὴ
εἰδόσιν* Θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ
εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,†
9 οἵτινες δίκην τίσουσιν· ὄλεθρον αἰώνιον,
ἀπὸ προσώπου τοῦ‡ Κυρίου καὶ ἀπὸ τῆς δόξης
τῆς ἰσχύος αὐτοῦ, 10 ὅταν ἔλθῃ ἐνδοξασθῆναι
ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν
πᾶσιν τοῖς πιστεύσασιν§ (ὅτι ἐπιστεύθη τὸ
μαρτύριον ἡμῶν ἐφ᾿ ὑμᾶς)· ἐν τῇ ἡμέρᾳ ἐκείνῃ.

A model prayer

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,
12 ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ† ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ,
κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου,
Ἰησοῦ Χριστοῦ.

The Day of Christ

§ **1:7** ιησου *rell* ¦ 1 χριστου [10%] CP * **1:8** ειδοσιν **f**[35] אA,B [70%] RP,HF,OC,TR,CP,NU ¦ 1 τον [30%] † **1:8** χριστου **f**[35] אA [60%] HF,OC,TR,CP ¦ — B [40%] RP,NU (OC uses small print.) ‡ **1:9** του *rell* ¦ — [10%] CP § **1:10** πιστευσασιν **f**[35] אA,B [93%] RP,HF,OC,CP,NU ¦ πιστευουσιν [7%] TR * **1:11** αγαθωσυνης *rell* ¦ αγαθοσυνης [30%] † **1:12** χριστου **f**[35] A [45%] OC,TR,CP ¦ — אB [55%] RP,HF,NU (OC uses small print.)

2

1 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς
παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
καὶ ἡμῶν ἐπισυναγωγῆς ἐπ᾽ αὐτόν, 2 εἰς τὸ
μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς
μήτε* θροεῖσθαι,† μήτε διὰ‡ πνεύματος μήτε
διὰ λόγου μήτε δι᾽ ἐπιστολῆς ὡς δι᾽ ἡμῶν, ὡς
ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ.§

The man of sin

3 Μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα
τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον
καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας,*
ὁ υἱὸς τῆς ἀπωλείας, 4 ὁ ἀντικείμενος καὶ
ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ
σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ
ὡς Θεὸν καθίσαι,† ἀποδεικνύντα‡ ἑαυτὸν ὅτι
ἐστὶν Θεός. 5 (Οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς
ὑμᾶς ταῦτα ἔλεγον ὑμῖν;)

The Restrainer

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* **2:2** μητε **f**35 [94%] RP,HF,OC,TR,CP ¦ μηδε אA,B [5%] NU ¦ μηποτε [1%] † **2:2** θροεισθαι *rell* ¦ θροεισθε [10%] ‡ **2:2** δια *rell* ¦ 1 του [10%] OC (The addition of the article presumably makes the reference be to the Holy Spirit, which is clearly wrong here.) § **2:2** χριστου **f**35 [85%] RP,HF,OC,TR,CP ¦ κυριου אA,B [15%] NU (Might this be a doctrinally motivated variant?) * **2:3** αμαρτιας **f**35 A (93.8%) RP,HF,OC,TR,CP ¦ ανομιας אB (5.4%) NU ¦ long omissions (0.8%) † **2:4** ως θεον καθισαι **f**35 (82.3%) RP,HF,OC,TR,CP ¦ 312 (8.2%) ¦ 3 אA,B (9.2%) NU ¦ two other variants (0.3%) (Scattered around the variants, 4.9% have καθησαι.) ‡ **2:4** αποδεικνυντα **f**35 אB [88%] RP,HF,OC,TR,NU ¦ αποδεικνυοντα (A) [12%] CP

6 Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ
ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ§ καιρῷ.
7 Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς
ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου
γένηται. 8 Καὶ τότε ἀποκαλυφθήσεται ὁ
ἄνομος, ὃν ὁ Κύριος* ἀναλώσει† τῷ πνεύματι
τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ
ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ· 9 οὗ ἐστιν ἡ
παρουσία κατ᾽ ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ
δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους,
10 καὶ ἐν πάσῃ ἀπάτῃ τῆς‡ ἀδικίας ἐν§
τοῖς ἀπολλυμένοις, ἀνθ᾽ ὧν τὴν ἀγάπην
τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι
αὐτούς.

Believing 'the lie'

11 Καί, διὰ τοῦτο πέμψει* αὐτοῖς ὁ Θεὸς
ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς
τῷ ψεύδει, 12 ἵνα κριθῶσιν πάντες οἱ μὴ
πιστεύσαντες τῇ ἀληθείᾳ ἀλλ᾽ εὐδοκήσαντες
ἐν† τῇ ἀδικίᾳ.

To be Saved is Different

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ
πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ

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§ **2:6** εαυτου **f**35 B [80%] RP,HF,OC,TR,CP,NU ¦ αυτου אA,I [20%] * **2:8** κυριος **f**35 B (86.6%) RP,HF,OC,TR,CP ¦ 1 ιησους אA (13.4%) [NU] † **2:8** αναλωσει **f**35 (92.9%) RP,HF,OC,TR,CP ¦ ανελει B (6.1%) NU ¦ ανελοι (0.7%) ¦ αναλοι א ¦ αναιλει A ‡ **2:10** της **f**35 [95%] RP,HF,OC,TR,CP ¦ — אA,B [5%] NU § **2:10** εν **f**35 [96%] RP,HF,OC,TR,CP ¦ — אA,B [4%] NU * **2:11** πεμψει **f**35 [97%] RP,HF,OC,TR,CP ¦ πεμπει אA,B [3%] NU † **2:12** εν **f**35 A [90%] RP,HF,OC,TR,CP ¦ — אB [10%] NU

Κυρίου, ὅτι εἵλετο‡ ὑμᾶς ὁ Θεὸς ἀπ᾽ ἀρχῆς,§
εἰς σωτηρίαν, ἐν ἁγιασμῷ πνεύματος καὶ
πίστει ἀληθείας, 14 εἰς ὃ * ἐκάλεσεν ὑμᾶς διὰ
τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
15 Ἄρα οὖν, ἀδελφοί, στήκετε καὶ κρατεῖτε
τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου
εἴτε δι᾽ ἐπιστολῆς ἡμῶν.

Another model prayer

16 Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός,
καὶ ὁ † Θεὸς καὶ‡ Πατὴρ ἡμῶν, ὁ ἀγαπήσας
ἡμᾶς§ καὶ δοὺς* παράκλησιν αἰωνίαν καὶ
ἐλπίδα ἀγαθήν, ἐν χάριτι, 17 παρακαλέσαι
ὑμῶν τὰς καρδίας καὶ στηρίξαι ὑμᾶς† ἐν παντὶ
λόγῳ καὶ ἔργῳ‡ ἀγαθῷ.

3

A request for prayer

1 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ
ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ

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‡ **2:13** ειλετο **f**35 [95%] RP,HF,OC,TR,CP ¦ ειλατο אA,B [5%] NU
§ **2:13** απ αρχης **f**35 א [94%] RP,HF,OC,TR,CP ¦ απαρχην B [6%] NU ('Firstfruits' when and where? Is not the reading of NU inferior?) * **2:14** ο **f**35 A,B [94%] RP,HF,OC,TR,CP ¦ 1 και א [6%] [NU] † **2:16** ο **f**35 אA,I [94%] RP,HF,OC,TR,CP[NU] ¦ — B [6%] ‡ **2:16** και **f**35 A,I [97%] RP,HF,OC,TR,CP ¦ ο אB [2%] NU ¦ και ο [1%] § **2:16** ημας *rell* ¦ υμας [5%] CP * **2:16** δους **f**35 אA,B [90%] RP,HF,OC,TR,NU ¦ διδους [10%] CP † **2:17** υμας **f**35 [92%] RP,HF,OC,TR,CP ¦ — אA,B [8%] NU ‡ **2:17** λογω και εργω **f**35 [89%] RP,HF,OC,TR,CP ¦ 321 אA,B [10%] NU ¦ two other readings [1%]

δοξάζηται, καθὼς καὶ πρὸς ὑμᾶς, 2 καὶ ἵνα
ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν
ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.
3 Πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίξει ὑμᾶς
καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. 4 Πεποίθαμεν
δὲ ἐν Κυρίῳ ἐφ᾽ ὑμᾶς, ὅτι ἃ παραγγέλλομεν*
ὑμῖν† καὶ‡ ποιεῖτε καὶ ποιήσετε. 5 Ὁ δὲ Κύριος
κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην
τοῦ Θεοῦ καὶ εἰς τὴν§ ὑπομονὴν τοῦ Χριστοῦ.

Instructions

Don't be irresponsible or lazy

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 παρέλαβον† παρ᾽ ἡμῶν. 7 Αὐτοὶ
γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ
ἠτακτήσαμεν ἐν ὑμῖν· 8 οὐδὲ δωρεὰν ἄρτον
ἐφάγομεν‡ παρά τινος· ἀλλ᾽ ἐν κόπῳ καὶ
μόχθῳ, νύκτα καὶ ἡμέραν,§ ἐργαζόμενοι
πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν· 9 οὐχ

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* **3:4** παραγγελλομεν *rell* ¦ παραγγελομεν CP † **3:4** υμιν **f**35 A [97%] RP,HF,OC,TR,CP ¦ — ℵB [3%] NU ‡ **3:4** και **f**35 B (96.2%) RP,HF,OC,TR,CP[NU] ¦ — ℵA (3.8%) (There are four variations on ποιειτε that together garner (8.2%); codex B conflates.) § **3:5** την *rell* ¦ — [5%] TR * **3:6** ημων **f**35 ℵA [99%] RP,HF,OC,TR,CP[NU] ¦ — B [1%] † **3:6** παρελαβον **f**35 [92%] RP,HF,OC,CP ¦ παρελαβοσαν ℵA [2%] NU ¦ παρελαβετε B [3%] ¦ παρελαβεν [3%] TR ‡ **3:8** εφαγομεν **f**35 ℵA,B [80%] RP,HF,OC,TR,CP,NU ¦ ελαβομεν [20%] § **3:8** νυκτα και ημεραν **f**35 A,I [96%] RP,HF,OC,TR,CP ¦ νυκτος 2 ημερας ℵB [4%] NU

ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλʼ ἵνα ἑαυτοὺς
τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.
10 Καὶ γάρ, ὅτε ἦμεν πρὸς ὑμᾶς τοῦτο
παρηγγέλλομεν ὑμῖν· ὅτι εἴ τις οὐ θέλει
ἐργάζεσθαι μηδὲ ἐσθιέτω. 11 Ἀκούομεν
γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως·
μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.
12 Τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ
παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ* ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν
ἑαυτῶν ἄρτον ἐσθίωσιν.

Isolate the disobedient

13 Ὑμεῖς δέ, ἀδελφοί, μὴ ἐκκακήσητε†
καλοποιοῦντες. 14 Εἰ δέ τις οὐχ ὑπακούει
τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον
σημειοῦσθε καὶ‡ μὴ συναναμίγνυσθε§ αὐτῷ,
ἵνα ἐντραπῇ· 15 καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε,
ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.

Conclusion

Benediction

16 Αὐτὸς δὲ ὁ Κύριος* τῆς εἰρήνης δῴη ὑμῖν τὴν
εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. Ὁ Κύριος
μετὰ πάντων ὑμῶν.

Sign-off

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* **3:12** δια του κυριου ημων ιησου χριστου **f**[35] [96%] RP,HF,OC,TR,CP ¦ εν κυριω 56 ℵA,B [4%] NU † **3:13** εκκακησητε **f**[35] [97%] RP,HF,OC,TR,CP ¦ εγκακησητε ℵA(B) [2%] NU ¦ two other variants [1%] ‡ **3:14** και **f**[35] [97%] RP,HF,OC,TR,CP ¦ — ℵA,B [3%] NU § **3:14** συναναμιγνυσθε **f**[35] [96%] RP,HF,OC,TR,CP ¦ συναναμιγνυσθαι ℵA,B [4%] NU
* **3:16** κυριος **f**[35] ℵA,B [90%] RP,HF,OC,TR,CP,NU ¦ θεος [10%]

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρί, Παύλου, ὅ ἐστιν
σημεῖον ἐν πάσῃ ἐπιστολῇ, οὕτως γράφω. 18 Ἡ
χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ
πάντων ὑμῶν. Ἀμήν.†,‡

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† **3:18** αμην **f**^{35} A [98%] RP,HF,OC,TR,CP ¦ — ℵB [2%] NU

‡ **3:18** The citation of **f**^{35} is based on thirty-eight MSS—18, 35, 201, 204, 328, 386, 394, 444, 604, 757, 824, 928, 959, 986, 1072, 1075, 1100, 1248, 1249, 1250, 1503, 1548, 1637, 1725, 1732, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 1897, 2080, 2466, 2554, 2587 and 2723—all of which I collated myself. 18, 35, 204, 394, 928, 1072, 1075, 1249, 1503, 1637, 1768, 1864, 1865, 2554 and 2723 are 'perfect' representatives of **f**^{35} in 2 Thessalonians, as they stand, as were the exemplars of another fifteen. The uniformity is impressive. Since these MSS come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Athens, Mt. Athos [seven different monasteries], Grottaferrata, Vatican, etc.) they are certainly representative of the family, giving us the precise family profile—it is reflected in the Text without exception.In the statements of evidence I have included the percentage of manuscript attestation for each variant, within either ( ) or [ ]. I have used ( ) for the evidence taken from *TuT*, which I take to be reasonably precise. For the variant sets that are not covered there I had to revert to von Soden and the apparatus of N-A^{27}, supplementing from other sources where possible (Scrivener and Tischendorf)—the percentages offered, I have used [ ] for these, are extrapolations based on a comparison of these sources. I venture to predict, if complete collations ever become available, that for any non-Byzantine variants listed with 5 to 1% support (in my apparatus) the margin of error should not exceed ±1%; for non-Byzantine variants listed with 10 to 6% support the margin of error should hardly exceed ±3%; where there is some division among the Byzantine witnesses the margin of error should rarely exceed ±15%. However, I guarantee the witness of Family 35. Please see the last footnote for Matthew for further information.

Η Καινή Διαθήκη
The Greek New Testament According to Family 35, Wilbur Pickering

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Language: Ελληνική (Greek, Ancient)

Dialect: Koine

Contributor: Dwayne Green, Robert A. Boyd

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2022-12-22

PDF generated using Haiola and XeLaTeX on 31 Jan 2023 from source files dated 23 Dec 2022
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