

Structure

The overall structure is ABCCBA. The two central divisions are also ABBA:

- 1:1 Address and blessing
- 1:2-4 Thanksgiving and prayer
- 1:5-3:13 Paul, Silvanus, and Timothy's coming and the Thessalonians' response
 - 1:5-10 Good news came to the Thessalonians, and their response
 - 2:1-20 Paul, Silvanus, and Timothy's coming and closeness to the Thessalonians (excl 13-16)
 - 3:1-5 Paul, bereft, sent Timothy back to the Thessalonians
 - 3:6-13 Good news of their response came back to Paul, who longs to return to them
- 4:1-5:22 Encouragement on the Lord's coming and appeals for the Thessalonians' response
 - 4:1-12 Appeals on relationships with God and each other
 - 4:13-18 Encouragement on those who have died before the Lord's coming
 - 5:1-11 Encouragement on the coming of the Day of the Lord
 - 5:12-22 Appeals on relationships with leaders, each other, and God
- 5:23-24 Peace benediction
- 5:25-28 Request for prayer, greeting, and blessing

Background

1 Thessalonians was written by Paul on his second missionary journey, probably from Corinth within AD 39-52, after Paul had been forced to leave Thessalonica and soon after Timothy returned to Paul and Silvanus in Corinth (see 1 Th 2:17-18; 3:6 and Acts 17:1-18:5, where Silvanus is called "Silas"). So 1 Thessalonians is the first part of the NT to be written.

Thessalonica was a provincial capital, the largest city of Macedonia, and a crossroads of commerce. It was on the Via Egnatia, a Roman road that linked Rome with Constantinople. Paul's first visit to Thessalonica was on his way from Antioch of Syria, across what is now Turkey, to Corinth. Antioch, at the northeast corner of the Mediterranean Sea, was a Roman capital and a chief commercial city. Corinth was the Roman capital and chief commercial city of Achaia (southern Greece). Antioch and Corinth were two of the five largest cities of the Roman Empire. Paul was forced to leave Thessalonica sooner than he wanted after a riot attributed to the Jews by Acts 17:5-10, and attributed to the Gentiles by 1 Th 2:14. He was sent for safety to nearby Beroea but the Jews of Thessalonica stirred up trouble there too, so Paul was sent to the Aegean coast and on to Athens by sea (Acts 17:10-15). At Athens Paul and Silvanus sent Timothy back to Thessalonica to strengthen and encourage the new disciples and then to return (1 Th 3:1-2). Timothy caught up with Paul and Silvanus at Corinth (1 Th 3:6; Acts 18:5), where they had gone after preaching in Athens, the university city (1 Th 3:1; Acts 18:1).

Both 1 and 2 Thessalonians are addressed as from Paul, Silvanus, and Timothy. Silvanus joined Paul in Jerusalem (Acts 15:22) and then accompanied him on his second missionary journey (Acts 15:40). Timothy joined them early on that journey at Lystra (Acts 16:1-3). In Acts, Silvanus is last mentioned in 18:5, when, according to Acts, he and Timothy caught up with Paul in Corinth after their forced departure from Thessalonica and separation at Beroea. Paul stayed at Corinth for eighteen months (Acts 18:11), and we know from 2 Cor 1:19 that Silvanus was with Paul for all or most of that time. Timothy went on to accompany Paul on his third missionary journey and was with Paul when he wrote Philippians and Philemon from prison, probably in Rome. But all we know about Silvanus after his time with Paul in Corinth is that 1 Pet 5:12-13 tells us he was the letter carrier for Peter, who was then in "Babylon" (Rome).

Theme

This letter was written to strengthen and encourage the new disciples in Thessalonica that Paul had been forced to leave prematurely, and to continue his contact with them.

Paul mentions the “good news” (*evangeli-*) seven times: 1:5; 2:2,4,8,9; 3:2,6. Four times he uses the term “give thanks” or “thanksgiving” (*eucharist-*): 1:2; 2:13; 3:9; 5:18. In none of those instances does he speak of “sins” or “forgiveness.” In fact, the Greek word for sin appears only once, in 2:16, and the Greek word for forgiveness does not appear at all. So what is that “good news,” and what is Paul giving thanks for?

Paul’s overall theme is the unity of God’s “holy ones” with “our God and Father” and with each other in “our Lord Jesus Anointed” (as in John 14:20). That unity and all that flows from it is the good news. It is what Paul gives thanks for. That unity is clearly portrayed in 1:1 and 1:2-4. Another of many examples is 3:13: “so as to establish your hearts blameless in holiness in the presence of our God and Father at the coming of our Lord Jesus with all his holy *ones*.” It is a complete unity, and the good news is that it includes the church, which is primarily Gentile (1:9). The church is in God and in the Lord Jesus (1:1) and is called into God’s own kingdom and glory (2:12). The church “will always be with *the* Lord” (4:17). They are fellow workers with God (3:2). God gives his holy spirit to them (4:8).

The church is referred to as: “brothers” (seventeen times) [Greek used the same word for both brother and sister with an ending that shows gender, number, and case. If the plural included both genders, the masculine form was used. As a result, the term “sisters” appears only once in Paul’s letters, in 1 Tim 5:2.]; “assembly” from *ekklesia* = “called out from” (by God) (1:1); “followers of us and of the Lord” (1:6); “followers of God’s churches” (2:14); “loved by God” (1:4); “elected” or “chosen” (1:4); “his holy ones” (3:13); “taught by God” (4:9); and “sons of light” (5:5).

The purpose of Jesus’ death—“our Lord Jesus Anointed, who died for us, so that . . . together with him we may live” (5:9b-10)—is portrayed as bringing them into that unity by his death and resurrection, in which they share by their faithfulness in sufferings to which “we are appointed” (3:3) and by their faithfulness in responding to “God, who gives his spirit, the holy *spirit*, to you” (4:8). This theme of being united with Jesus in his death and resurrection is a recurring theme in Paul’s letters (see, for example, Phlp 3:10-11).

Paul refers to the spirit as God’s spirit (4:8), and as the spirit of God’s “holy ones” (all five references to “spirit”: 1:5,6; 4:8; 5:19,23). This is summarized in 1 Cor 6:17, where Paul says: “But one who is united with the Lord is one spirit *with him*.”

Allusion to the destruction of Jerusalem in AD 70

An allusion is made in 2:16b to some notable display of God’s vengeance on the Jews. The most notable such display, by far, was the destruction of Jerusalem by the Romans in 70. But this letter was written within 39-52, which would limit this reference to something like the expulsion of Jews from Rome by Claudius in 49, mentioned matter-of-factly in Acts 18:2. But that lacks the finality implied by 2:16b. For the reasons given in the footnote on 2:13-16, this allusion may have been inserted soon after 70, when this letter began to be circulated to other churches. The existence of this allusion here may be one reason why the author of Acts chose to end his story of Paul prior to Paul’s death. There is general agreement that Acts was written after 70 and before 100. The principal objection to dating Acts after 80 is the omission of Paul’s death. But the author of Acts had good reason to omit the date of Paul’s death, as discussed in the introduction to 2 Timothy. If he also knew of this allusion, he would have had another reason to omit the date of Paul’s death.

Text in *italics* is omitted in the Greek source

Address and blessing¹

1 Paul and Silvanus and Timothy,
To the *assembly* **called out from**²
the Thessalonians
in God *the* Father
and *the* Lord Jesus
Anointed.³

Grace to you and peace. [ABA]

Thanksgiving and prayer⁴

2 We give thanks to God always for all of you,
making mention, in our prayers, unceasingly ³ remembering [ABA]
your
faith's⁵ work
and love's labor
and hope's steadfastness,
our Lord Jesus Anointed's,⁶
in the presence of our God and Father,
⁴ knowing, brothers loved by God, that you are chosen.

Paul, Silvanus, and Timothy's coming and the Thessalonians' response⁷

Good news came to the Thessalonians, and their response⁸

5 For our good news did not come to you in word only,
but also in power
and in holy spirit
and much assurance,
as you know how we came to you for you.

¹ 1:1-4 ABCDCBA. The first of six divisions of this letter. Parallel with 5:25-28.

² 1:1 Literally, *ekklesia* = "called out from" (usually translated "church"), equivalent to "Anointed" in 1:1 and "chosen" in 1:4. This and the Greek word *synagoge* = "gathered together" are both used frequently in reference to the congregation of God's people in the LXX (the "Septuagint," the ancient Greek translation of the Hebrew Bible that Paul used).

³ 1:1 *Anointed*. It is customary to leave the Greek word for this title untranslated when it applies to Jesus and to translate it when it applies to others. Unfortunately that practice obscures both its meaning and the fact that the same term is applied to both Jesus and his followers (see 2 Cor 1:21).

⁴ 1:2-4 ABCDEDCBA. The second of six divisions of this letter. Parallel with 5:23-24.

⁵ 1:3 *Faith*. This English word does not adequately convey the meaning of this Greek word, as illustrated by the usual translations of "faithfulness" or "faithful" when it applies to God, as in 1 Th 5:24 and Rom 3:3. And here it results in "work." Paul also pairs it with "obedience," as in Rom 1:5; 10:16; 16:26. See Gen 22:18.

⁶ 1:3 *Our Lord Jesus Anointed's*. The three pairs of qualities in verse 3 are preceded by the genitive "your" in an unusual word sequence and are followed by the genitive "our Lord Jesus Anointed's," indicating that all three are shared by both the Thessalonians and Jesus.

⁷ 1:5-3:13 ABBA. The third of six divisions of this letter. Parallel with 4:1-5:22. In the first section the good news came to the Thessalonians; in the last, good news came back to Paul. The two central sections focus on Paul, Silvanus, and Timothy's coming and closeness to them, and Timothy's return to them.

⁸ 1:5-10 ABA. Parallel with 3:6-13. A's: coming to them, B: they became followers.

- 6 And you became our followers and the Lord's,
 having received the word in much affliction with *the* holy spirit's joy;
 7 so that you became an example to all the faithful in Macedonia and in Achaia.
 8 For from you sounded out the Lord's word, not only in Macedonia and Achaia,
 but in every place your faithfulness toward God has gone forth,
 so that we have no need to say anything.
- 9 For they themselves tell about us what kind of coming in we had among you
 and how you turned to God from idols,
 to serve a God living and true,
 10 and to look for his son from the heavens,
 whom he raised from *the* dead,
 Jesus, who delivers us
 from the coming vengeance.

Paul, Silvanus, and Timothy's coming and closeness to the Thessalonians⁹

2 For you yourselves know, brothers, our coming among you, that it was not empty. [ABA]

- 2 Rather, after we had suffered and were shamefully treated, as you know, at Philippi,
 we drew courage through our God to tell you God's good news
 amidst much conflict.
- 3 For our appeal *was* **not** from error **nor** from impurity **nor** through deception;
 4 but as we have been approved by God to be entrusted with the good news,
 so we speak, not as pleasing people, but God, who examines our hearts.
- 5 **Nor** did we ever come with a word of flattery, as you know,
nor with a cloak for greed (God *is* witness),
 6 **nor** seeking glory from people, neither from you nor from others,
 7 although we were able to impose *our* weight as Anointed's apostles,
 but we became babes among you.
- As a nursing mother cares for her own children,¹⁰
 8 so also devoted to you,
 we were pleased to share with you not only God's good news,
 but also our own selves because you had become dear to us.
- 9 Remember, brothers, our labor and toil working night and day,
 so as not to burden any of you,
 we preached to you God's good news.
- 10 You *are* witnesses, and God *also*,
 how devoutly and justly and blamelessly,
 among you who have faith
 we behaved,
 11 just as you know,
 how, each one of you, as a father his own children,
 12 urging you and encouraging and witnessing,
 that you walk worthy of the God who calls you into his own kingdom and glory.

⁹ 2:1-12,17-20 ABCDEDCBA. Parallel with 3:1-5. A's: Paul's coming and the Lord's coming. The meaning of "not empty" in the first A is provided in the last (and in 2:13-14a). B's: suffering and conflict, C's: their appeal (3 negatives vs 3 positives), D's: you and God are witnesses (3 negatives vs 3 positives), E: giving you God's good news and ourselves.

¹⁰ 2:7 As Moses told God he was unable to do alone for Israel. See Num 11:12-14; Gal 4:19; 1 Cor 3:1-2.

{¹³ And for this reason also
we give thanks to God
without ceasing

that receiving
the word,
heard from us,
of God
you accepted *it*

not *as* a human word,
but as it is truly,
God's word,

which also is at work
in you
who have faith.

¹⁴ For you became followers, brothers,
of God's churches
that are in Judea in Anointed Jesus.

For the same *things* you suffered,
both you from your own people
as also they from the Jews,

¹⁵ who also the Lord
killed
Jesus and the prophets,

and us drove out
and God displease
and everyone oppose,

¹⁶ hindering us
to the Gentiles to speak that they may be saved,
to fill up their sins always.

But has come upon them
the vengeance
in full. }¹¹

¹¹ 2:13-16 ABCDEEDCBA. The last five sections tend to be contrasts of the first five. Paul's theme in 2:1-12 of his closeness to the Thessalonians is continued in 17-20. So 2:13-16, concerning God's vengeance on the Jews, is an interruption. Why are the only references to sin and the Jews in this letter brought up in the middle of that discussion? To announce that God's vengeance had come on the Jews? God's vengeance was still future in 1:10. And the coming of "our Lord Jesus" and God's kingdom were still future in 2:12,19. Why so final here, when in Rom 11:26 he says, "all Israel will be saved"? Why would Paul thank God in 2:14 that they "became followers ... of God's churches that are in Judea" after thanking God in 1:6 that "you became followers of us and of the Lord"? Is that an entree to talk about the Jews? And why would Paul emphasize in 2:13 that his word was God's word after what he had said in 1:5-8? This appears designed to parallel 1:2-10, forming an ABA structure with 1:2-10 and 2:1-12. It comes just before an apparent new topic in 2:17-3:13 of Paul's desire to see them again. But it disrupts the flow of thought in 1:5-3:13, and especially in 2:1-20. And word sequences in 2:13-16 are more unusual than in the rest of the letter.

17 But we, brothers, orphaned from you for a short time,
 in person, not in heart,
 all the more were we eager to see your face with great desire.
 18 For we wanted to return to you,
 I, Paul, again and again,
 but the Adversary blocked us.

19 For what *is* our hope or joy
 or “crown of boasting?”—
 what indeed but you?—
 in the presence
 of our Lord Jesus
 at his coming?
 20 Yes, you are
 our glory
 and joy.

Paul, bereft, sent Timothy back to the Thessalonians

3 Therefore when we could wait no longer,
 we were willing to be left behind at Athens alone,
 2 and we sent Timothy, our brother and God’s fellow worker in the Anointed’s good news,
 to strengthen and encourage you in your faithfulness
 3 that no one be unsettled by these afflictions.

For you yourselves know
 that for this we are appointed.
 4 For even when we were with you, we forewarned you
 that we would suffer affliction,
 just as it has happened as you know.

5 For this reason, when I could wait no longer,
 I sent to find out about your faithfulness,
 in case somehow the tester had put you to the test and in vain had been our work.

Good news of their response came back to Paul, who longs to return to them

6 But now Timothy has come to us from you
 and has brought good news to us of your faithfulness and love,
 and that you have good remembrance of us always, longing to see us, just as also we you.

7 Because of this we have been encouraged, brothers, by you in all our distress and hardship
 through your faithfulness,
 8 for now we live if you stand firm in *the* Lord.
 9 What thanksgiving can we return to God for you—
 for all the joy we feel because of you before our God,
 10 night and day praying most earnestly
 that we may see your face and complete what is lacking in your faithfulness?

11 May our God and Father himself and our Lord Jesus clear our way to you.
 12 May the Lord make you increase and abound in love for one another and for all, just as also
 we for you,
 13 so as to establish your hearts blameless in holiness in the presence of our God and Father at the
 coming of our Lord Jesus “with all his holy *ones*.”

Encouragement on the Lord's coming and appeals for the Thessalonians' response¹²**Appeals on relationships with God and each other¹³**

4 Accordingly, brothers, we ask you and we urge in *the* Lord Jesus,
 that as you received from us
 how you ought to behave
 and to please God,
 just as you are behaving,
 that you progress more and more.

² For you know what instructions we gave you through the Lord Jesus.

³ For this is God's will,
 your holiness:

 that you abstain from sexual immorality;

⁴ that each of you know how to control your own body in holiness and honor,

⁵ not in passion of lust like the Gentiles who do not know God;

⁶ that no one wrong or take advantage in this matter of a brother,

 because *the* Lord *is* an avenger of all these *things*,

 as we have also told you before and affirmed.

⁷ For God did not call us for immorality,

 but to holiness.

⁸ Therefore, whoever rejects *this* rejects not human authority but God, who gives his spirit, the holy *spirit*, to you.

⁹ Now concerning brotherly love, you have no need *for us* to write to you,
 for you yourselves are taught by God to love one another.

¹⁰ For indeed you are doing this for all the brothers throughout Macedonia.

But we urge you, brothers, to progress more and more,

¹¹ and to aspire

 to live quietly,

 and to mind your own affairs,

 and to work with your hands,

as we charged you,

¹² so that you may behave respectably toward outsiders, and be dependent on no one.

¹² 4:1-5:22 ABBA. Parallel with 1:5-3:13. The A's are appeals on their relationships with each other and God in anticipation of the Lord's coming. The B's are encouragement on the Lord's coming.

¹³ 4:1-12 ABBA. Parallel with 5:12-22. The A's are general and summary appeals for progress. The B's are appeals for holiness and brotherly love.

Encouragement on those who have died before the Lord's coming¹⁴

13 Now we do not want you to be uninformed, brothers, concerning those who fall asleep, so that you may not grieve as others who have no hope.

14 For if we have faith that Jesus died and rose,
so also God, through Jesus, will bring with him those who have fallen asleep.

15 This we tell you on *the* Lord's word, that we the living who remain to the Lord's coming,
will certainly not precede
those who have fallen asleep.

16 For the Lord himself,
with a shout of command,
with an archangel's voice,
and with God's trumpet call,
will come down from heaven,
and the dead in Anointed
will rise first.

17 Then we the living who remain,
together with them we will be caught up in clouds to the Lord's reception in *the* air,
and so we will always be with *the* Lord.

18 Therefore encourage one another with these words.

Encouragement on the coming of the Day of the Lord¹⁵

5 Now concerning times and dates, brothers, you have no need *for anything* to be written to you.

2 For you yourselves know well
that *the* Day of *the* Lord is coming like a thief at night.

3 When they say, "Peace and security,"
then sudden destruction comes upon them as birth pains upon a woman with child,
and they will certainly not escape.

4 But you, brothers, are not in darkness that the day should overtake you like a thief.

5 For you all are sons of light and sons of day.
We are not of night nor of darkness.

6 So then let us not sleep, as the others,
but let us watch and be sober.

7 For the sleeping sleep at night, and the drunken are drunk at night.

8 But we, being of *the* day, let us be sober,
having put on a breastplate of faithfulness and love, and a helmet, *the* hope of salvation.

9 For God has not appointed us for vengeance,
but to obtain salvation through our Lord Jesus Anointed,
10 who died for us, so that whether we wake or sleep, together with him we may live.

11 Therefore encourage one another and build up one another, just as you are doing.

¹⁴ 4:13-18 ABCDEFGHHHGFEDCBA. Parallel with 5:1-11.

¹⁵ 5:1-11 ABCCBA. A's: confidence. B's: destruction or salvation. C's: sons of day, not of night.

Appeals on relationships with leaders, each other, and God¹⁶

12 We ask you, brothers,
to respect those who labor among you and have charge of you in *the* Lord and admonish you,
13 and to regard them very highly in love for their work's sake.

Be at peace among yourselves.

14 We urge you, brothers:

Warn the idle.

Encourage the fainthearted.

Help the weak.

Be patient with all.

15 See that, no one, evil, for, evil, to anyone, repays. [ABCDCBA]

Rather, always the good seek for one another and for all.

16 Always rejoice.

17 Without ceasing pray.

18 In everything give thanks, for this *is* God's will in Anointed Jesus for you.

19 The spirit do not quench.

20 Prophetic utterances do not despise.¹⁷

21 Everything test.

The good keep.

22 From every form of evil abstain.

Peace benediction¹⁸

23 Himself, the God of peace,
may he make holy

you

entirely,

and *the* whole

of your spirit and soul and body

blameless for the coming of our Lord Jesus Anointed be kept.

24 Faithful *is* he who calls you, who also will bring *it* about.

Request for prayer, greeting, and blessing¹⁹

25 Brothers, pray for us.

26 Greet all the brothers with a holy kiss.

27 I charge you by the Lord

that this letter be read to all the brothers.

28 The grace of our Lord Jesus Anointed *be* with you.

¹⁶ 5:12-22 ABA. A's: Relationships with leaders and God, B: relationships with others.

¹⁷ 5:20 *Prophetic utterances*. Inspired preaching for upbuilding, encouragement and comfort. 1 Cor 14:3.

¹⁸ 5:23-24 ABCDCBA. The fifth of the six divisions of this letter. Parallel with 1:2-4.

¹⁹ 5:25-28 ABCBA. The last of the six divisions of this letter. Parallel with 1:1.

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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
 μνησθῆναι 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] πληροφορίᾳ πολλῇ,
 καθὼς οἴδατε οἷοι 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 πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν
 τῇ Ἀχαΐᾳ.
⁸ ἄφ' ὑμῶν γὰρ ἐξήχεται 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 ὅποιαν 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 ἡγείρειν ἐκ [τῶν] νεκρῶν,
 Ἰησοῦν τὸν ρυόμενον ἡμᾶς
 ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

2 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 λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι.

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

⁴ ἀλλὰ καθὼς δεδοκιμάσαμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

⁵ Οὔτε γὰρ 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 νήπιοι ἐν μέσῳ ὑμῶν,

ὡς ἐὰν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα,

⁸ οὕτως ὁμειρόμενοι ὑμῶν

εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

⁹ Μνημονεύετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι

πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν

ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ.

¹⁰ ὑμεῖς μάρτυρες καὶ ὁ θεός,

ὡς ὀσίως 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,

ὅς 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 προφήτας

καὶ ἡμᾶς ἐκδιωξάντων
 καὶ θεῷ μὴ ἀρεσκόντων
 καὶ πᾶσιν ἀνθρώποις ἐναντίων,

¹⁶ κωλύοντων ἡμᾶς
 τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν,
 εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε.

ἔφθασεν δὲ ἐπ' αὐτοὺς
 ἡ ὀργή
 εἰς τέλος.

¹⁷ ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας,
προσώπω οὐ καρδία,
περισσότερως 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 γὰρ ἐστε
ἡ δόξα ἡμῶν
καὶ ἡ χαρά.

3 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 μηδένα 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 κἀγὼ μηκέτι στέγων

ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν,

μή πως ἐπειράσεν 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 μνείαν 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 ὑμεῖς στήκετε ἐν κυρίῳ.

⁹ τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν
ἐπὶ πάσῃ τῇ χαρᾷ ἢ 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 κατευθύναι τὴν ὁδὸν ἡμῶν
πρὸς ὑμᾶς·

¹² ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας
καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,

¹³ εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέπτους ἐν ἀγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ
πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἀγίων αὐτοῦ,
[ἀμήν].

4 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 γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν,

ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,

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

⁵ μὴ ἐν πάθει ἐπιθυμίας καθάπερ 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.

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 ἀδελφοὺς [τούς] ἐν ὅλῃ τῇ Μακεδονίᾳ.

Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον

¹¹ καὶ φιλοτιμεῖσθαι

ἡσυχάζειν

καὶ πράσσειν τὰ ἴδια

καὶ ἐργάζεσθαι ταῖς [ιδίαις] χερσὶν ὑμῶν,

καθὼς ὑμῖν παρηγγείλαμεν,

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

¹³ Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπήσθε 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 ζῶντες οἱ περιλειπόμενοι

ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα·
καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα.

¹⁸ Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

5 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι,

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

³ ὅταν λέγωσιν· εἰρήνη καὶ ἀσφάλεια,
τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὥσπερ ἡ ὠδὸν τῇ ἐν γαστρὶ ἐχοῦση,
καὶ οὐ μὴ ἐκφύγωσιν.

⁴ ἡμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης
καταλάβῃ·

⁵ πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας.
Οὐκ ἐσμέν νυκτὸς οὐδὲ σκότους·

⁶ ἄρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποὶ
ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

⁷ Οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν καὶ οἱ μεθυσκόμενοι 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 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,
εἰδέναί τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας
ὑμᾶς
¹³ καὶ ἠγείσθαι 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 τινι ἀποδῶ,
ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε [καὶ] 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 εἴδους ποιηροῦ ἀπέχεσθε.
- ²³ Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης
ἀγιάσαι
ὑμᾶς
όλοτελεῖς,
καὶ ὀλόκληρον
ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα
ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.
²⁴ πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.
- ²⁵ Ἀδελφοί, προσεύχεσθε [καὶ] περὶ ἡμῶν.
²⁶ Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἀγίῳ.
²⁷ Ἐνορκίζω ὑμᾶς τὸν κύριον
ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς.
²⁸ Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.