

## ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β

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Once upon a time I was led to believe that von Soden's work was basically reliable. This was important because his work is basic to both the Hodges-Farstad and Robinson-Pierpont editions of the Majority Text. However, the *Text und Textwert* (TuT)<sup>1</sup> collations demonstrate objectively that not infrequently Soden is seriously off the mark. Maurice Robinson's collations of the *Pericope Adulterae*<sup>2</sup> demonstrate objectively that Soden is very seriously wrong there. With reference to Soden's treatment of codex 223 K.W. Clark says, "Furthermore, our collation has revealed sixty-two errors in 229 readings treated by von Soden."<sup>3</sup> 27% in error (62 ÷ 229) is altogether too much, and what is true of MS 223 may be true of other MSS as well. Hoskier was not entirely mistaken in his evaluation. For myself, I must reconsider the evidence for the whole NT.

Herewith a new Greek text and critical apparatus for 2 Thessalonians. As explained elsewhere, I now use  $\mathfrak{f}^{35}$  instead of  $\mathbf{K}^f$ . I further insist that  $\mathfrak{f}^{35}$  should be factored out of the broad Byzantine tradition and be presented separately, because I now believe that  $\mathfrak{f}^{35}$  is earlier than  $\mathbf{K}^x$ , etc., being the base from which the others departed.<sup>4</sup>

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<sup>5</sup> and the apparatus of N-A<sup>27</sup>, 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 have determined the reading of  $\mathfrak{f}^{35}$  on the basis of cursives 18, 35, 201, 204 and 2723. For 201 I used Scrivener's collation; the rest I collated myself.<sup>6</sup>

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  $\pm 1\%$ ; for non-Byzantine variants listed with 10 to 6% support the margin of error should hardly exceed  $\pm 3\%$ ; where there is some division among the Byzantine witnesses the margin of error should rarely exceed  $\pm 15\%$ , but I do not have the same level of confidence here as in the Generals (no ECM).

I have included six published editions in the apparatus—RP, HF, OC, TR, CP, NU.<sup>7</sup> I wish to emphasize that in 2 Thessalonians we have been well served by the Majority Text (HF, RP, OC) and the *Textus Receptus*. The RP text is the same as mine, but uses brackets twice; HF differs once; OC differs once (an obvious mistake), but uses small print twice (precisely where RP uses brackets); TR differs three times. On the other hand, the eclectic text (NU) has twenty-eight errors (as I see it), perhaps seven of which make some difference in the meaning, none serious. So how do I justify this new text and apparatus? Well, just the critical apparatus justifies the edition, being by far the most informative with reference to the large Byzantine majority and to  $\mathfrak{f}^{35}$ , which is both ancient and independent of the rest of the tradition. I reject RP's use of brackets, and although the differences from HF, OC and TR are slight, for those who believe in an inerrant Text, as I do, each word is important (and even the spelling may prove to be significant).<sup>8</sup>

<sup>1</sup> *Text und Textwert der Griechischen Handschriften des Neuen Testaments* (Ed. Kurt Aland, Berlin: Walter de Gruyter, 1991), volume 19. For 2 Thessalonians they collated some 750 MSS for four variant sets.

<sup>2</sup> So far as I know, this material has not yet been published; Robinson gave me the opportunity of working with a private copy of his collation pages.

<sup>3</sup> *Eight American Praxapostoloi* (Kenneth W. Clark, Chicago: The University of Chicago Press, 1941, p. 12).

<sup>4</sup> "The Dating of  $\mathbf{K}^f$  (alias  $\mathfrak{f}^{35}$ , see  $\mathfrak{f}^{19}$ ) Revisited", "When is a Recension?", and "Early Uncial Support for  $\mathfrak{f}^{35}$  in the General Epistles". (See also "Concerning the Text of the *Pericope Adulterae*" and "My Pilgrimage toward  $\mathfrak{f}^{35} = \mathbf{K}^f = \mathbf{M}^7$  in the PA and  $\mathbf{M}^c$  in Revelation".)

<sup>5</sup> *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt* (Hermann von Soden, Göttingen: Vandenhoeck und Ruprecht, 1911-1913).

<sup>6</sup> Cursives 18, 35, 204 and 2327 appear to be perfect representatives of the family in 2 Thessalonians, while 201 has two variants.

<sup>7</sup> RP = Robinson-Pierpont (1991), HF = Hodges-Farstad, OC = the text of the Orthodox Churches, TR = *Textus Receptus*, CP = Complutensian Polyglot, NU = N-A<sup>26</sup>/UBS<sup>3</sup> (N-A<sup>27</sup>/UBS<sup>4</sup> offer changes in the critical apparatus, not in the text; the text is still that of N-A<sup>26</sup>/UBS<sup>3</sup>).

<sup>8</sup> I venture to affirm to the reader that all original wording of 2 Thessalonians is preserved in this edition, if not in the Text, at least in the apparatus. "Diminish not a word" Jeremiah 26:2 (see Deut. 4:2 and Lk. 4:4, "every word" [as in 99.6% of the MSS]).

A word of explanation about my use of accents and punctuation: 1) since the accents are unnecessary, for the most part (especially for silent reading) [and presumably were not part of the Original], I use them only with monosyllabic words to avoid ambiguity; 2) on the other hand, aspiration or ‘rough breathing’ is phonemic, having the value of a letter, and needs to be written (but not the so-called ‘smooth breathing’); 3) all punctuation marks are as in English, except that in place of the semi-colon I use the raised dot (so as not to confuse those who would take it as a question mark). Also, I have arbitrarily included the movable-*nu* in the Text, as well as the full form of οὕτως, at all points.<sup>1</sup>

The Greek font used is Bwgrkl and may be downloaded free from <http://www.bibleworks.com/fonts.html>.

## ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β<sup>2</sup>

[Opening Considerations]

[Greeting]

**1.1** Παυλος και Σιλουανος και Τιμοθεος τη εκκλησια Θεσσαλονικεων εν Θεω Πατρι ἡμων και Κυριω Ιησου Χριστω: 2 Χαρις ὑμιν και ειρηνη απο Θεου Πατρος ἡμων<sup>3</sup> και Κυριου Ιησου Χριστου.

[Commendation and encouragement]

**3** Ευχαριστην οφειλομεν τω Θεω παντοτε περι ὑμων, αδελφοι, καθως αξιον εστιν, οτι υπεραυξανει ἡ πιστις ὑμων και πλεοναζει ἡ αγαπη ἑνος ἑκαστου παντων ὑμων εις αλληλους· 4 ὡστε ἡμας αυτους<sup>4</sup> εν ὑμιν καυχασθαι<sup>5</sup> εν ταις εκκλησαις του Θεου υπερ της ὑπομοινης ὑμων και πιστεως εν πασιν τοις διωγοις ὑμων και ταις θλιψεσιν αἰς ανεχεσθε 5—ενδειγμα της δικαιας κρισεως του Θεου, εις το καταξιωθηναι ὑμας της βασιλειας του Θεου, υπερ ἧς και πασχετε· 6 ειπερ δικαιον παρα Θεω ανταποδουναι τοις θλιβουσιν ὑμας θλιψιν 7 και ὑμιν τοις θλιβομενοις ανεσιν μεθ’ ἡμων εν τη αποκαλυψει του Κυριου Ιησου<sup>6</sup> απ’ ουρανου μετ’ αγγελων δυναμεως αυτου εν πυρι φλογος, 8 διδοντος εκδικησιν τοις μη ειδοσιν<sup>7</sup> Θεον και τοις μη ὑπακουουσιν τω ευαγγελιω του Κυριου ἡμων Ιησου Χριστου,<sup>8</sup> 9 οἱτινες δικην τισουσιν: ολεθρον αιωνιον απο προσωπου του<sup>9</sup> Κυριου και απο της δοξης της ισχυος αυτου, 10 ὅταν ελθῃ ενδοξασθηναι εν τοις ἁγιοις αυτου και θαυμασθηναι εν πασιν τοις πιστευσασιν<sup>10</sup> (ὅτι επιστευθη το μαρτυριον ἡμων εφ’ ὑμας)· εν τη ἡμερα εκεινη.

[A model prayer]

**11** Εις ὃ και προσευχομεθα παντοτε περι ὑμων, ἵνα ὑμας αξιωση της κλησεως ὁ Θεος ἡμων και πληρωση πασαν ευδοκιαν αγαθωσυνης<sup>11</sup> και εργον πιστεως εν δυναμει,

<sup>1</sup> Anyone who wishes to apply a numeric code to this text should keep that in mind.

<sup>2</sup> Both the Text and the apparatus are the responsibility of Wilbur N. Pickering, ThM PhD. As an arbitrary decision, I have limited the citation of individual MSS to those dated to the 5<sup>th</sup> century or earlier (with the exception of **f**<sup>35</sup> representatives, as noted above); the same holds for the sporadic citation of early versions. I use *rell* to indicate that the reading is supported by all other witnesses, and printed editions (of the six included in the apparatus), compared to the other reading [what it also means is that I haven’t gotten around to checking all the evidence, so don’t take it too literally].

<sup>3</sup> ἡμων **f**<sup>35</sup> ⱿA,I [98%] RP,HF,OC,TR,CP[NU] || --- B [2%]

<sup>4</sup> ἡμας αυτους **f**<sup>35</sup> A [96%] RP,HF,OC,TR,CP || ~ 21 ⱿB [3%] NU || 1 [1%]

<sup>5</sup> καυχασθαι **f**<sup>35</sup> [97%] RP,HF,OC,TR,CP || εγκαυχασθαι Ɀ(A,B) [3%] NU

<sup>6</sup> ιησου *rell* || ιησου χριστου [10%] sy<sup>p</sup>,CP

<sup>7</sup> ειδοσιν **f**<sup>35</sup> ⱿA,B [70%] RP,HF,OC,TR,CP,NU || ειδοσιν τον [30%]

<sup>8</sup> χριστου **f**<sup>35</sup> ⱿA [60%] lat,sy<sup>p</sup>,[RP]HF,oc,TR,CP || --- B [40%] NU (OC uses small print.)

<sup>9</sup> του *rell* || --- [10%] CP

<sup>10</sup> πιστευσασιν **f**<sup>35</sup> ⱿA,B [93%] RP,HF,OC,CP,NU || πιστευουσιν [7%] TR

<sup>11</sup> αγαθωσυνης *rell* || αγαθοσυνης [30%]

12 ὅπως ενδοξασθη το ονομα του Κυριου ἡμων Ιησου Χριστου<sup>1</sup> εν ὑμιν, και ὑμεις εν αυτω, κατα την χαριν του Θεου ἡμων και Κυριου Ιησου Χριστου.

[The Day of Christ]

**2.1** Ερωτωμεν δε ὑμας, αδελφοι, ὑπερ της παρουσιας του Κυριου ἡμων Ιησου Χριστου και ἡμων επισυναγωγης επ' αυτον, 2 εις το μη ταχεως σαλευθηναι ὑμας απο του νοος μητε<sup>2</sup> θροεισθαι,<sup>3</sup> μητε δια<sup>4</sup> πνευματος μητε δια λογου μητε δι' επιστολης ὡς δι' ἡμων, ὡς ὅτι ενεστηκεν ἡ ἡμερα του Χριστου.<sup>5</sup>

[The man of sin]

**3** Μη τις ὑμας εξαπατηση κατα μηδενα τροπον· ὅτι εαν μη ελθη ἡ αποστασια πρωτον και αποκαλυφθη ὁ ανθρωπος της ἁμαρτιας,<sup>6</sup> ὁ υἱος της απωλειας, 4 ὁ αντικειμενος και ὑπεραιρομενος επι παντα λεγομενον θεον ἢ σεβασμα, ὡστε αυτον εις τον ναον του Θεου ὡς θεον καθισαι,<sup>7</sup> αποδεικνυντα<sup>8</sup> ἑαυτον ὅτι εστιν θεος. 5 (Ου μνημονευετε ὅτι ετι ων προς ὑμας ταυτα ελεγον ὑμιν?)

[The Restrainer]

**6** Και νυν το κατεχον οιδατε, εις το αποκαλυφθηναι αυτον εν τω ἑαυτου<sup>9</sup> καιρω. 7 Το γαρ μυστηριον ηδη ενεργειται της ανομιας· μονον ὁ κατεχων αρτι ἕως εκ μεσου γενηται. 8 Και τοτε αποκαλυφθησεται ὁ ανομος, ὃν ὁ Κυριος<sup>10</sup> αναλωσει<sup>11</sup> τω πνευματι του στοματος αυτου και καταργησει τη επιφανεια της παρουσιας αυτου· 9 οἷ εστιν ἡ παρουσια κατ' ενεργειαν του Σατανα εν παση δυναμει και σημειοις και τερασιν ψευδους, 10 και εν παση απατη της<sup>12</sup> αδικιας εν<sup>13</sup> τοις απολλυμενοις, ανθ' ὧν την αγαπην της αληθειας ουκ εδεξαντο εις το σωθηναι αυτους.

[Believing 'the lie']

**11** Και δια τουτο πεμψει<sup>14</sup> αυτοις ὁ θεος ενεργειαν πλανης εις το πιστευσαι αυτους τω ψευδει, 12 ἵνα κριθωσιν παντες οἱ μη πιστευσαντες τη αληθεια αλλ' ευδοκησαντες εν<sup>15</sup> τη αδικια.

[To be Saved is Different]

**2.13** Ἐμεις δε οφειλομεν ευχαριστην τω θεω παντοτε περι ὑμων, αδελφοι ηγαπημενοι ὑπο Κυριου, ὅτι εἰλετο<sup>16</sup> ὑμας ὁ θεος απ' αρχης<sup>17</sup> εις σωτηριαν εν ἁγιασμω Πνευματος και πιστει αληθειας, 14 εις ὃ<sup>18</sup> εκαλεσεν ὑμας δια του ευαγγελιου ἡμων, εις περιποιησιν δοξης του Κυριου ἡμων Ιησου Χριστου.

**15** Αρα ουν, αδελφοι, στηκετε και κρατειτε τας παραδοσεις ἄς εδιδαχθητε ειτε δια λογου ειτε δι' επιστολης ἡμων.

<sup>1</sup> χριστου f<sup>35</sup> A [45%] lat,syr[RP]oc,TR,CP || --- x̄ B [55%] sa,HF,NU

<sup>2</sup> μητε f<sup>35</sup> [94%] RP,HF,OC,TR,CP || μηδε x̄ A,B [5%] NU || μηποτε [1%]

<sup>3</sup> θροεισθαι *rell* || θροεισθε [10%]

<sup>4</sup> δια *rell* || δια του [10%] OC (The addition of the article presumably makes the reference be to the Holy Spirit, which is clearly wrong here.)

<sup>5</sup> χριστου f<sup>35</sup> [85%] RP,HF,OC,TR,CP || κυριου x̄ A,B [15%] lat,syr,cop,NU (Might this be a doctrinally motivated variant?)

<sup>6</sup> αμαρτιας f<sup>35</sup> A (93.8%) lat,syr,RP,HF,OC,TR,CP || ανομιας x̄ B (5.4%) cop,NU || long omissions (0.8%)

<sup>7</sup> ὡς θεον καθισαι f<sup>35</sup> (82.3%) syr,RP,HF,OC,TR,CP || ~ 312 (8.2%) || 3 x̄ A,B (9.2%) lat,cop,NU || two other variants (0.3%) (Scattered around the variants, 4.9% have καθησαι.)

<sup>8</sup> αποδεικνυντα f<sup>35</sup> x̄ B [88%] RP,HF,OC,TR,NU || αποδεικνυντα (A) [12%] CP

<sup>9</sup> εαυτου f<sup>35</sup> B [80%] RP,HF,OC,TR,CP,NU || αυτου x̄ A,I [20%]

<sup>10</sup> κυριος f<sup>35</sup> B (86.6%) RP,HF,OC,TR,CP || κυριος ιησους x̄ A (13.4%) lat,syr,cop[NU]

<sup>11</sup> αναλωσει f<sup>35</sup> (92.9%) RP,HF,OC,TR,CP || ανελει B (6.1%) NU || αναλοι (0.7%) || αναλοι x̄ || αναλει A

<sup>12</sup> της f<sup>35</sup> [95%] RP,HF,OC,TR,CP || --- x̄ A,B [5%] NU

<sup>13</sup> εν f<sup>35</sup> [96%] RP,HF,OC,TR,CP || --- x̄ A,B [4%] NU

<sup>14</sup> πεμψει f<sup>35</sup> [97%] RP,HF,OC,TR,CP || πεμπει x̄ A,B [3%] NU

<sup>15</sup> εν f<sup>35</sup> A [90%] RP,HF,OC,TR,CP || --- x̄ B,201 [10%] NU

<sup>16</sup> εἰλετο f<sup>35</sup> [95%] RP,HF,OC,TR,CP || εἰλατο x̄ A,B [5%] NU

<sup>17</sup> απ αρχης f<sup>35</sup> x̄ [94%] RP,HF,OC,TR,CP || απ αρχην B [6%] NU ('Firstfruits' when and where? Is not the reading of NU inferior?)

<sup>18</sup> ο f<sup>35</sup> A,B [94%] RP,HF,OC,TR,CP || ο και x̄ [6%] [NU]

[Another model prayer]

16 Αυτος δε ο Κυριος ημων Ιησους Χριστος, και ο<sup>1</sup> Θεος και<sup>2</sup> Πατηρ ημων, ο αγαπησας ημας<sup>3</sup> και δους<sup>4</sup> παρακλησιν αιωνιαν και ελπιδα αγαθην, εν χαριτι, 17 παρακαλεσαι υμων τας καρδιας και στηριζαι υμας<sup>5</sup> εν παντι λογω και εργω<sup>6</sup> αγαθω.

[A request for prayer]

3.1 Το λοιπον προσευχεσθε, αδελφοι, περι ημων, ινα ο λογος του Κυριου τρεχη και δοξαζηται καθως και προς υμας, 2 και ινα ρυσθωμεν απο των ατοπων και ποιηρων ανθρωπων· ου γαρ παντων η πιστις.

3 Πιστος δε εστιν ο Κυριος, ος στηριζει υμας και φυλαξει απο του ποιηρου. 4 Πεποιθαμεν δε εν Κυριω εφ' υμας, οτι α παραγγελλομεν<sup>7</sup> υμιν<sup>8</sup> και<sup>9</sup> ποιειτε και ποιησετε. 5 Ο δε Κυριος κατευθυναι υμων τας καρδιας εις την αγαπην του Θεου και εις την<sup>10</sup> υπομονην του Χριστου.

[Instructions]

[Don't be irresponsible or lazy]

3.6 Παραγγελλομεν δε υμιν, αδελφοι, εν ονοματι του Κυριου ημων<sup>11</sup> Ιησου Χριστου, στελλεσθαι υμας απο παντος αδελφου ατακτως περιπατουτος και μη κατα την παραδοσιν ην παρελαβον<sup>12</sup> παρ' ημων. 7 Αυτοι γαρ οιδατε πως δει μιμεισθαι ημας, οτι ουκ ητακτησαμεν εν υμιν· 8 ουδε δωρεαν αρτον εφαγομεν<sup>13</sup> παρα τινος, αλλ' εν κοπω και μοχθω νυκτα και ημεραν<sup>14</sup> εργαζομενοι προς το μη επιβαρησαι τινα υμων· 9 ουχ οτι ουκ εχομεν εξουσιαν, αλλ' ινα εαυτους τυπον δωμεν υμιν εις το μιμεισθαι ημας. 10 Και γαρ οτε ημεν προς υμας, τουτο παρηγγελλομεν υμιν, οτι ει τις ου θελει εργαζεσθαι μηδε εσθιετω. 11 Ακουομεν γαρ τινας περιπατουτας εν υμιν ατακτως, μηδεν εργαζομενους, αλλα περιεργαζομενους. 12 Τοις δε τοιουτοις παραγγελλομεν και παρακαλουμεν δια του Κυριου ημων Ιησου Χριστου<sup>15</sup> ινα μετα ησυχιας εργαζομενοι τον εαυτων αρτον εσθιωσιν.

[Isolate the disobedient]

13 Υμεις δε, αδελφοι, μη εκκακησητε<sup>16</sup> καλοποιουντες.<sup>17</sup> 14 Ει δε τις ουχ υπακουει τω λογω ημων δια της επιστολης, τουτον σημειουσθε και<sup>18</sup> μη συναναμιγνυσθε<sup>19</sup> αυτω, ινα εντραπη· 15 και μη ως εχθρον ηγεισθε, αλλα νουθετειτε ως αδελφον.

[Conclusion]

[Benediction]

3.16 Αυτος δε ο Κυριος<sup>20</sup> της ειρηνης δωη υμιν την ειρηνην δια παντος εν παντι τροπω. Ο Κυριος μετα παντων υμων.

<sup>1</sup> ο f<sup>35</sup> xA,I [94%] RP,HF,OC,TR,CP[NU] || --- B [6%]

<sup>2</sup> και f<sup>35</sup> A,I [97%] RP,HF,OC,TR,CP || ο xB [2%] NU || και ο [1%]

<sup>3</sup> ημας rell || υμας [5%] CP

<sup>4</sup> δους f<sup>35</sup> xA,B [90%] RP,HF,OC,TR,NU || διδους [10%] CP

<sup>5</sup> υμας f<sup>35</sup> [92%] RP,HF,OC,TR,CP || --- xA,B [8%] NU

<sup>6</sup> λογω και εργω f<sup>35</sup> [89%] RP,HF,OC,TR,CP || ~ 321 xA,B [10%] NU || two other readings [1%]

<sup>7</sup> παραγγελλομεν rell || παραγγελομεν CP

<sup>8</sup> υμιν f<sup>35</sup> A [97%] RP,HF,OC,TR,CP || --- xB [3%] NU

<sup>9</sup> και f<sup>35</sup> B (96.2%) RP,HF,OC,TR,CP[NU] || --- xA (3.8%) (There are four variations on ποιειτε that together garner (8.2%); codex B conflates.)

<sup>10</sup> την rell || --- [5%] TR

<sup>11</sup> ημων f<sup>35</sup> xA [99%] RP,HF,OC,TR,CP[NU] || --- B [1%]

<sup>12</sup> παρελαβον f<sup>35</sup> [92%] RP,HF,OC,CP || παρελαβοσιν xA [2%] NU || παρελαβετε B [3%] || παρελαβεν [3%] TR

<sup>13</sup> εφαγομεν f<sup>35</sup> xA,B [80%] RP,HF,OC,TR,CP,NU || ελαβομεν [20%]

<sup>14</sup> νυκτα και ημεραν f<sup>35</sup> A,I [96%] RP,HF,OC,TR,CP || νυκτος και ημερας xB [4%] NU

<sup>15</sup> δια του κυριου ημων ιησου χριστου f<sup>35</sup> [96%] RP,HF,OC,TR,CP || εν κυριω ιησου χριστου xA,B [4%] NU

<sup>16</sup> εκκακησητε f<sup>35</sup> [97%] RP,HF,OC,TR,CP || εγκακησητε xA(B) [2%] NU || two other variants [1%]

<sup>17</sup> καλοποιουντες rell || καλον ποιουντες [3%] || το καλον ποιουντες 201 [2%]

<sup>18</sup> και f<sup>35</sup> [97%] RP,HF,OC,TR,CP || --- xA,B [3%] NU

<sup>19</sup> συναναμιγνυσθε f<sup>35</sup> [96%] RP,HF,OC,TR,CP || συναναμιγνυσθαι xA,B [4%] NU

<sup>20</sup> κυριος f<sup>35</sup> xA,B [90%] RP,HF,OC,TR,CP,NU || θεος [10%]

*[Sign-off]*

17 Ὁ ἀσπασμος τῆ ἐμῆ χειρὶ Παυλοῦ, ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ, οὕτως  
γράφω. 18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.<sup>1</sup>

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<sup>1</sup> ἀμήν f<sup>35</sup> A [98%] RP, HF, OC, TR, CP || --- κB [2%] NU