

**A Comparative Analysis of the Greek and Latin Vulgate Text  
of Saint Paul's First Letter to the Thessalonians**

**A Senior Studies Report**

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This thesis is dedicated to my parents  
who without their support this would not be possible.

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Paul's First Letter to the Thessalonians is of extreme importance in biblical scholarship. It is considered one of the oldest texts, if not the oldest, in the New Testament. The authenticity of 1 Thessalonians is pretty well accepted in academic circles. It is obviously a very early text since the organization of the church described is rudimentary (Morris 16). In the first century A.D. Thessalonica was the capital of Macedonia, and its largest city (Morris 16). It was a very important city. 1 Thessalonians shows beyond any doubt that Paul was extremely worried about the Thessalonians and also that he had not left them long before (Tarazi 18). Many scholars agree that this letter was probably composed in Corinth where Paul stayed eighteen months after visiting the church of Thessalonica.

The letter is not much different from other authentic Pauline letters. The basic structure of an opening introductory formula: What Paul wants to tell the particular church, concerns and praises for their faith and understanding, and a final exhortation. What this paper attempts to do is give the New Testament scholar, who is versed in the languages of Greek and Latin, a comparative study of each of the texts. I believe that such comparisons are essential in understanding why there are so many different versions of the Bible. What follows is a verse by verse critical analysis of the Saint Paul's Letter to the Thessalonians.

## Chapter 1

- Verse 1 is the salutation that Paul uses to start his letter to the Thessalonians. In Verses 1 and 2 there is a discrepancy between the Latin Vulgate and the Nestle-Aland Latin versions of this letter. The Nestle-Aland text only has one doxology to greet the Thessalonians, *in Deo Patre et Domino Iesu Christo*. But, the Jerome Latin Vulgate text repeats this doxology in verse 2. The reason that this occurs could be due to the fact that verse numbers were not introduced until the 16<sup>th</sup> century with the Stephanus edition. In verse 2, the Latin has, *Gratias agimus Deo semper pro omnibus vobis*. The Greek does not use this construction and thus does not have the idea of "always ought to" as the Latin

text does. The Greek text simply says Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν, which means, "We always give thanks to God for you."

- Verse 3 has quite a good translation. In Verse 3, the Latin has the word *fidei* for faith. Greek has the word πίστεως which is the word you expect to see in Greek. The Latin text matches that word with *fidei*. Also in verse 3 is a good match for the word ἀγάπη, the word for love. It is matched with *caritas*, the Greek counterpart for love in a "charity" sense of the word. The "charity" sense goes perfectly with the Latin sense of the word for love as well because Paul is trying to tell the Thessalonians that charity is love and vice-versa.
- Verse 4 is an excellent translation in Latin from the Greek text.
- Verse 5 has a minor difference between the Latin and Greek text. The Greek uses the words οὐκ ἐγενήθη to mean "did not come, become, be" whereas the Latin has to use the words *non fuit* to get the same point across. This is a very common alteration that the Latin translator must use in cases like these because Latin does not have a simple way to say "did not come, become, be" without using a form of the verb "to be." In this verse there is also the first instance of a very important difference between the Latin and Greek text in this verse. Greek always uses one word to signify "word." Latin has many different words for "word." Latin can use *sermo*, *verbum*, and other words to mean what one Greek word means. In this case, the Latin translator chose *sermo*. However, *sermo* does not have the same power that the Greek λόγῳ does. λόγῳ has a much more theological meaning. It means "word" as in the case of "the Word of God" or "In the beginning was the Word and the Word was from God." Also in verse 5, one can make a very interesting comparison between the Latin and Greek text. In verse 5, the Latin is written *sed et in virtute et in Spiritu Sancto* while the Greek is καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ. What this essentially means in both languages is "and/also in virtue and in the Holy Spirit." However, as is often the case, the Greek uses a much stronger word than *virtute*. Greek uses the word δυνάμει which means "power." The word for "power" here means spiritual power as in a miracle. The Latin word *virtute* does not mean this at all. It just means "virtue." There are other differences in this verse as well. In the Latin, the words for "Holy

Spirit" are capitalized. In the Greek, they are not. However, if one thinks about the time period in which the Latin translation took place, it is easy to identify why the phrase is capitalized. It is capitalized because this is a time when the Church was beginning to have an understanding of the concept of Trinity. The translator wants the reader to know that the Holy Spirit is the third person of God. The time period when the Greek New Testament was composed had no understanding of the persons of the Trinity. Differences are evident in yet one more example. The word for "gospe" is *Evangelium*. Whereas the word in Greek is εὐαγγέλιον. Notice again that the Latin capitalizes the word and Greek does not.

- Verse 6 has a few instances that should be discussed as well. In verse 6 we have another instance of ἐγενήθητε and *facti estis*. There is also another instance of what I call the "word" problem, or the problem with the word "word." In verse 6 the Latin switches and uses *verbum* instead of *sermo* while the Greek again uses λόγον. The question the scholar must ask is, "Why not use *sermo*?" It never amazes the scholar, though, how Latin and Greek can be harmonious. For example, in verse 6 there is the phrase, χαρᾶς πνεύματος ἁγίου which corresponds to the Latin, *gudio Spiritu Sancto*. The words focused on here are χαρᾶς and *gudio*. They both mean "joy" in the same way.
- In Verse 7, we again have another instance of γενέσθαι and *facti sitis*. This is significant for another reason this time. This time the Greek has ὥστε γενέσθαι ὑμᾶς τύπον πάντων τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ and the Latin has *ita ut facti sitis forma omnibus credentibus in Macedonia et in Achaia*. As one can see, Latin uses an "ut" result clause whereas Greek just uses an infinitive with the word γενέσθαι. Another stark similarity between the Latin and Greek occurs in this verse as well. Greek uses the term τύπον while Latin uses *forma*. They both translate as "form" or "model." Therefore, it is an excellent translation from the Greek to the Latin.
- Verse 8 has another instance of the "word" problem. While the Greek still keeps with λόγος, the Latin uses *sermo*. There is a stark difference between the word ἐξελήλυθεν in Greek and the words *diffamatus est* in Latin. The Latin uses a form of the verb "to be"

while the Greek uses a perfect passive word construction. Again, there is an example of the Greek needing less to get a point across and the Latin needing more to approximate the Greek meaning. In both translations it means "sounds forth" or "resounds." A very important distinction in this verse is the Greek phrase ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι. This means "so that we have no need to say anything." However, the Latin has *ita ut non sit nobis necesse quidquam loqui*. This means essentially the same thing as the Greek. The difference comes from the word construction comparison of both. Greek uses ὥστε plus the infinitives ἔχειν and λαλεῖν. Latin uses *ita ut non sit* which is a subjunctive result clause. Again we see in the previous example that it takes more to say something in Latin than it does in Greek.

- Verse 9 is a good Latin attempt to mimic what the Greek is trying to say in an inventive way. Latin has *qualem introitum habuerimus ad vos* which is an indirect question. This explains why *habuerimus* is a perfect subjunctive. The Greek uses ὁποῖαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς. Both of the translations mean "what sort of reception we had among you." This is an example of excellent Latin grammar.
- Verse 10 allows excellent translation from Greek into Latin. In other words, the Latin and Greek are comparatively similar.

## Chapter 2

- Verse 1 is comparatively similar in both Latin and Greek.
- Verse 2 has a very good match between the Greek and the Latin. This comes from the Latin words *ante passi* and the Greek word προπαθόντες. They both mean "to suffer before." There is another match of words in the Latin *fiduciam habuimus* which translates as "we had courage." The Greek has ἐπαρησιασάμεθα which translates as to "speak freely" or "we have the courage to." The Latin word *sollicitudine* is not a good choice to be the counterpart to the Greek ἀγωνί. The reason that it is not a good choice is because *sollicitudine* means "solicitude" and ἀγωνί means just what it looks like, "agony." A better word for the Latin translation would have been *tribulatione*, which means tribulation. The meaning of tribulation is much more applicable to agony than "solicitude."

- Verse 3 is a close translation between the Latin and the Greek.
- In Verse 4 the Latin translator uses a subjunctive result clause whereas Greek uses an infinitive. The text in Latin is *ut crederetur nobis evangelium*. In Greek it is written πιστευθῆναι τὸ εὐαγγέλιον οὕτως λαλοῦμεν. They both essentially mean the same thing. They mean "to be entrusted we proclaimed to you the gospel." This is yet another example that it takes a different word construction in Latin to say what the Greek says and means. There is also a difference between the Latin *qui probat corda nostra* and the Greek δοκιμάζοντι τὰς καρδίας ἡμῶν. The difference is that the Latin uses a "qui" clause and the Greek uses a present participle, δοκιμάζοντι.
- Verse 5 discusses a very important item. This is one of the only times that the word λόγῳ has the connotation of just the regular meaning of "word." There is nothing theological about its usage in this verse. Latin uses the term *sermon* to be the counterpart of λόγῳ. Therefore, the translator made a good choice in this case. All in all, verse 5 is very similar in both translations. We also have another example of Greek using the verb "to come," ἐγενήθημεν" while the Latin still continues to use a form of the verb "to be, *fuimus*.
- Verse 6 has excellent similarity between both the Latin and the Greek.
- Verse 7 has one of the most striking counterpart relationships in the entire letter, the comparison of the word νήπιοι in Greek and *parvuli* in Latin. That is a very good comparison and Latin should use the word *parvuli* is the Greek uses νήπιοι. However, there are some manuscripts that allude to the possibility that originally the Greek might have used ἡπιοί. If this is the case then the better word in Latin would be *lenes*. The essential meaning of these words is "infant" and If you use ἡπιοι and *lenes* then you add a special meaning of "gentle" or gentleness." Nevertheless, in the first part of 8, the Greek and the Latin are different. The Latin is not particularly a decent translation of the Greek.
- Verse 8 is well matched except for a couple of items. The Latin puts in the word *cupide volebamus* which is the transitive tense of the verb. Greek does not use anything like this



with ὁμειρόμενοι. As a matter of fact, *tradere* is not a good counterpart to the word μεταδοῦναι. The reason is that μεταδοῦναι means quite literally "to share." *Tradere* has other connotations besides "share." It can mean "to trade, hand over," as well.

- Verse 9 exhibits a startling similarity and difference between the Latin and the Greek. One of them is the fact that in Latin *laboris* is treated as a participle in chapter 1 verse 3. However, in this verse there is the word *memores* which is a 3<sup>rd</sup> declension adjective. It should be a genitive construction. In this case, though, Latin has *memores estis* which means "you are mindful." Also, *memores estis* has a direct object in the word *laboris*. This is a startling example of the Latin matching the Greek. What is odd, though, is that Latin does not have this type of grammar construction. In fact, in this case, Latin models the Greek not only in structure, but in grammar as well. The Greek counterpart to this is μνημονεύετε which translates "remember, keep in mind."
- Verse 10 has a few things that need to be discussed. First of all, the Latin has the phrase *Vos testes estis et Deus*. This means "You are witnesses (and so is God)." However, Greek has ὑμεῖς μάρτυρες καὶ ὁ θεός. This means the same thing, but, Greek does not have to use a form of the verb "to be." Also, *sine querela* is not a good match for ἀμέμπτως. *Sine querela* means "without complaint" and ἀμέμπτως means "blamelessly." That seems like a very minute thing, but, one is a prepositional phrase and the other is an adverb.
- Verse 11 and 12 are very good translations from the Greek text to the Latin text.
- Verse 13 had a few differences in the languages. The Greek has the word ἀδιαλείπτως while the Latin has *sine intermissione*. The Greek means "continually" but the Latin translates as "without ceasing or without intermission." It is not a big difference but one worth noting. Also, the Latin has this phrase, *verbum auditus Dei*, which is intended to be a duplicate of the Greek phrase λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ. Both of these mean "the word of the hearing of God."
- Verse 14 has a good translation from the Greek to the Latin.

- Verse 15 has a genitive participle, ἀποκτείναντων, to begin the Greek whereas Latin has *occiderunt*, a past tense verb meaning "the ones who killed." There is also a peculiarity between the versions. Where Latin has *et* as its second word in this verse, Greek has the word καὶ. There is also a discrepancy between the words μη ἄρεσκόντων in Greek and *non placent* in Latin. Ἀρεσκόντων is a participle and placent is not.
- Verse 16 has a major difference between the texts. This is the first time we see a word being left out in the Greek and inserted in the Latin. Actually, if one thinks about it, one will realize that what probably happened is the Latin added the word for more emphasis on the context of meaning. The word is *Dei*. Which is the word for "God." The Latin has this word but the Greek does not.
- Verse 17 is a good translation from the Greek to the Latin. It is worth noting, however, that it is possible to keep *desolati* which is a perfect participle and its Greek counterpart ἀπορφανισθέντες which is an aorist participle. Since Latin does not have an aorist construction, it must use the perfect construction to get the same meaning across to the reader. *Ad tempus horae* is an absolute match for the Greek πρὸς καιρὸν ὥρας. This Greek phrase is an idiomatic phrase. What Latin did was copy the idiom and its meaning word for word. Another important fact to note is that the Jerusalem Bible has the translation for these phrases as "a short time after." This, however, is not the best translation for these phrases. The Greek to English translation should be "for a moment/period in time." There is, then, an extreme amount of interpretation going on in this phrase in the English Jerusalem version.
- Verse 18 is a very good translation from the Greek into the Latin. The Latin keeps the meaning, word order, and even the wording itself very close to the Greek text.
- Verse 19 has in Latin *ante Dominum nostrum Iesum* whereas Greek has ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ. What the Greek text means is "before the presence of our Lord Jesus," The Latin translates it as "before our Lord Jesus." The Latin cannot come close to the meaning of the word ἔμπροσθεν because Latin does not have one single word that means "before the presence of."

- Verse 20 is a very good translation from the Greek into the Latin.

### Chapter 3

- Verse 1 has another example of Latin using a result clause (*ut* clause) to say the same thing that Greek does with an aorist passive infinitive. Latin has *ut relinqueremur Athenis soli*. Greek uses the phrase *σάμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι*.
- Verse 2 has a few distinctions that are important. Latin has the word *cooperatorem* which means "colleague." Greek uses the word *συνεργόν* which means more than what the Latin has. It means "fellow worker" as in "for the faith." Greek also has the word *στηρίζαι* which means "to strengthen." This construction in Greek is called "the articular infinitive to express purpose." Latin uses *confirmandos* and *exhortandos*. Both of these are gerunds. However, where Greek has *στηρίζαι*, Latin should use a form of a word such as *fortis*, which means "strengthen." The translation, however, uses the word *confirmandos* which means "to confirm."
- Verse 3 is a good translation from Greek into Latin.
- Verse 4 has another example of what occurred in verse 4 of chapter 2. Latin has the word *tribulationibus*. This word means "tribulations." However, the Greek text has the word *θλίβεσθαι* which is a passive infinitive that means "to be persecuted." Latin, again, downplays the persecution aspect of this phrase. Greek has the word *ἐγένετο* and Latin has the word *sumus* which is a form of the verb "to be." This should be compared to Chapter 1, Verse 6.
- Verse 5 has the Latin words *qui tentat*. The Greek has *πειράζων*. The difference in these two words lies in the fact that the Latin uses a relative pronoun and the Greek uses a participle.
- Verse 6 has a good translation from Greek to Latin. Greek has a genitive absolute construction whereas Latin has an ablative absolute construction. These two are very comparable to each other.
- In Verse 7 the Greek uses the word *παρεκλήθημεν*. This word is associated with the word "paraclete." It means "we have been consoled." It is in the aorist passive construction.

Latin uses regular present perfect passive construction in the comparable phrase of *consolati sumus*. What is peculiar about this Latin phrase is that it can be read as a present perfect passive or as a present verb with an adjective. However, in this phrase it is the present perfect passive.

- Verse 8 is another example of capitalization differences related to the perception of the Trinity. The Greek has the word κυρίῳ without an article. However, Latin has *Domino*.
- Verse 9 has the word εὐχαριστίαν which eventually develops into Latin as the term meaning "eucharist." However, at this juncture that has not happened yet. And, also, there is a tangled grammar which seems to appear in both the Greek and the Latin.
- Verse 10 has the word *abundantius* in Latin which is not a strong enough word for the Greek word ὑπερεκπερισσού. This Greek word means "exceedingly" which implies a further meaning of "excess" in general. The Latin word for this means abundance which does not have quite the strength that the Greek has. The rest of the verse is a very good translation from Greek into Latin. There is another example of what does occur in verse 4 as well. That is the phrase εἰς τὸ ἰδεῖν whereas Latin uses *ut videamus*.
- Verse 11 has the word κατευθύναι which is the third singular aorist optative form of the verb and means "to straighten out." It has the further connotation of "so as to prosper in journey." The Latin has the subjunctive form shown in the word *dirigat*. This word means "to direct," and is not as potent as the Greek text.
- Verse 12 has the aorist optative word περισσεύσαι meaning "to increase." However, it has the further connotation of "have more than enough." The Latin has the word *superabundare*. This is quite a nice counterpart that the Latin translator has chosen for the Greek.
- Verse 13 has στήριξαι again. The same problem occurs here as in verse 2.

#### Chapter 4

- Verse has the phrase *De cetero ergo*. This phrase is an excellent match for the Greek Λοιπὸν οὖν. They both translate as "In addition." As a vocabulary note, the Greek word παρακαλοῦμεν means "encourage." However, the Latin counterpart to this word is

*obsecramus*. This word means “exhort.” In this case, the Latin uses a stronger word than the Greek. Also, the Latin text uses the word *oportet* where the Greek text uses the word *δει*. The Latin means “it is right, it is fitting.” The Greek means “it is necessary.” It is a small difference but one worth noting.

- Verse 2 is a very good translation from the Greek to the Latin. Greek has the word *παραγγελίας* where the Latin has the word *praecepta*. These two words are very similar to each other in meaning. They both mean “instruction” in regard to precepts.
- Verse 3 is a very good translation from the Greek to the Latin. However, Verses 3 and Verse 4 have some differences worth noting. The Greek text has the present perfect infinitive word *εἰδέναι* (to know how to) where the Latin has nothing of the sort. Latin doesn’t even have a word for it. There is also a peculiarity in the positioning of Verse 3 and Verse 4 fall in each of the languages. It seems that Greek puts this phrase at the end of Verse 3: *ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας*. Latin has its counterpart to this; *ut absteneatis a fornicatione* at the beginning of Verse 4. This peculiarity could be due to many things, but it could be explained simply by the fact that the Latin translator wasn’t very careful in his translating. All in all, Verse 4 is a very good translation from Greek to Latin.
- Verse 5 is an excellent translation from Greek to Latin.
- Verse 6 has an anomaly that is worth noting. Greek has the phrase *ὑπερβαίνειν καὶ πλεονεκτεῖν* which mean, in the order that it appears in the text, “transgress/exploit and take advantage of.” However, the Latin text has written, in this order, *supergradiatur neque circumveniat*. These words mean “take advantage of and exploit.” The reader can easily tell that the Latin and Greek have the words in totally different order. There is also another case of no article for the word *κύριος*. It also is not capitalized as its Latin counterpart *Dominus* was in Chapter 3, Verse 8.
- Verse 7 is an exemplary translation from the Greek to the Latin. However, the Greek is a little more straight forward than the Latin.

- Verse 8 is quite a good translation except for a few minor items. In this case, I would have to argue that Latin has a stronger word in *sperno* than Greek does in ἀθετῶν. *Sperno* means “to spurn.” Ἀθετῶν means “disregard.” This is clearly not as strong a word as “spurn.” Also, “Holy Spirit” is not capitalized in Greek as it is in Latin. Refer to Chapter 1, Verse 5.
- Verse 9 has an excellent similarity between the two languages. The Greek has the phrase οὐ χρεῖαν ἔχετε γράφειν ὑμῖν whereas the Latin has *non necesse habetis ut vobis scribam*. These two phrases mean “you have no need of anyone to write to you.” Latin essentially copied this Greek idiom. However, there is peculiarity in this verse. Latin has the word *caritas*. Of course, this means “love.” However, Greek has the word φιλαδελφίας which means “brotherly” as in “brotherly love.” Usually *caritas* is a counterpart for the Greek word ἀγάπη. But, Greek used the word φιλαδελφίας. So the question the scholar must ask is, “Why does Latin use the word *caritas* to translate this word?” The answer remains a mystery.
- Chapter 10 is a superb translation from Greek to Latin.
- Chapter 11 has a minor difference but one definitely worth noting. Greek has the word φιλοτιμεῖσθαι which means “make a point of.” However, Latin has the words *operam detis* which translate “we gave you instructions.” There is a stark difference between these two counterparts. However, as we have seen before Greek often uses more explanatory phrases than Latin does. Latin cannot always find an exact counterpart to the Greek text.
- Verse 12 is a good translation from Greek to Latin except for one minor item. Greek uses the word ἔξω. This simple word has a Greek idiom within it. It means “outsiders,” but in this case it means “those outside the church of Thessalonica.” It also has still another meaning. It can mean “those outside the church totally,” i.e. pagan worshippers. Latin is trying to do the same thing but falls short. Latin uses *ad eos qui foris sunt* which essentially means “those who are outside.” Latin is trying to use an idiom, but it doesn’t quite have the same technical meaning as the Greek text.

- Verse 13 is a good translation from Greek to Latin. There is a very important similarity that affects the way we speak even today. Greek has the phrase *περὶ τῶν κοιμωμένων* which means “those who have fallen asleep.” Latin uses the same kind of phrase in *de dormientibus*. This also means “those who have fallen asleep.” This phrase is referring to the people who are already dead. This is the point in the letter where Paul explains to the people what will happen at the “Second Coming.” They are concerned about the people who are dead and whether they will be raised up as well as those who living. When one reads this section of the letter, he must keep in mind that at this time Paul and his followers thought the “Second Coming” would be very soon. We use the phrase “fallen asleep” instead of saying “dead.” We say “fallen asleep in Christ” or something along those lines. It is a very interesting proposition that we might have gotten our phrase directly from the Greek and Latin euphemism.
- Verse 14 is an excellent translation from the Greek to the Latin.
- Verse 15 has another instance of the “word” problem as mentioned in Chapter 1, Verse 5. However, at this point, the scholar has to notice that the word used in Latin is *verbo*. There is enough evidence in this letter alone to make the assumption that by at least 300 A.D. *verbum* is recognized as the usual counterpart to the theologically loaded Greek word *λόγῳ*. And I have noticed that *κυρίου*, the word for “Lord” in Greek, has permanently dropped its article. It is safe to assume that, by this time, it is a common phrase in Greek. Also, the Latin word *relinquimur* is an excellent counterpart to the Greek *περιλειπόμενοι*. They both have the meaning of “left behind.”
- Verse 16 has the Greek word *κελεύσματος* which translates “summons.” Latin has the word *iussu* which clearly means “judgement.” In this case, Latin translates the Greek word into a much more powerful word.
- Verse 17 is a good translation from the Greek to the Latin.
- Verse 18 has another instance of the “word” problem as in Verse 15 above.

## Chapter 5

- Verse 1 has Greek using the construction of ἔχετε ὑμῖν γράφεσθαι. Latin uses the phrase *ut scribatur vobis*. They both essentially mean “to be written to you.” However, Latin needs to use an “ut” clause where Greek uses an articular infinitive. But, the Latin is a much clearer phrase compared to the Greek.
- Verse 2 is a good translation from Greek to Latin. Nonetheless, there are some differences between the translations. Greek uses the word ἀκριβῶς which means “accurately.” Latin uses the word *diligenter* which means “diligently.” As one can see, these words do not quite have the same meaning. In fact, the Latin, though it tries to get the point across, does not even come close to what the Greek intended. There is also another case of the word κυρίου as in Chapter 4, Verses 4 and 15. Another item is the fact that Greek does not use an article in the phrase ἡμέρα κυρίου.
- Verses 3 has the word *interitus* which means “death.” However, the Greek text has the word ὄλεθος which translates “destruction.” The Greek word is much more potent than the Latin word.
- In Verse 4 Latin uses the word *tenebris* which translates “shadows.” The Greek text has as its counterpart σκοτει which means “darkness.” Again, we see that Latin uses an abstract word for what Greek uses as a well-defined word. Also, in the Greek text there is no article for the word ἡμέρα, but, the Latin text has the word *ille* which acts as an article even though Latin has no concept of articles.
- Verse 5 is an exemplary translation from Greek to Latin.
- Verse 6 is a good translation as well. However, it is worth noting that the Latin word *igitur* meaning “consequently” is a very good match for its Greek counterpart ἄρα meaning “consequently.”
- Verse 7 is another excellent translation from Greek to Latin. It is actually word for word which is, as we have seen, rare in this type of critical analysis.
- Verse 8 has a difference in the text. The Greek aorist participle ἐνδυσάμενοι means “to put on.” The Latin counterpart is *induti* which translates as “wear.” This is not an exact



match for the Greek term, but it is actually not a bad choice. Also, *caritas* and ἀγάπης match in meaning. And the words for “salvation” in Latin and Greek are very similar. However, the word in Latin is *salutis* which can sometimes mean “health.”

- Verse 9 has a very minute difference in the two languages, but one worth noting. The Greek text has the words οὐκ ἔθετο which translate “did not arrange.” The Latin uses the words *non posuit* which translate “did not place.” This is a minor difference but one that shows the depth of the Greek text as opposed to the Latin text. There is also another instance of the κυρίου word as in Chapter 4, Verses 4 and 15 and this time it has the article because it is a more formal usage.
- Verse 10 has an interesting similarity between the Greek and Latin texts. Greek uses the correlative conjunction εἴτε...εἴτε which translates “either...or”. Latin uses *sive...sive* which means “whether...or.” These are not exact matches but clearly close in meaning.
- Verse 11 is an excellent translation from Greek to Latin.
- Verse 12 has another instance of the κυρίω problem as in Chapter 4, Verses 4 and 15. It also begins with a verb.
- Verse 13 has some stark differences between the Greek and Latin. Greek uses a simple imperative verb Εἰρηνεύετε which is a command from Paul meaning “Live at peace.” Latin uses a form of the verb “to have” to get the same point across. It uses the phrase *Pacem habete* which translates as “Have peace.” This is not quite the same thing as the Greek, but as close to the meaning as Latin allowed.
- Verse 14 is a good translation from Greek to Latin. However, the sentence begins with a verb as in Verse 12.
- Verse 15 has a small difference in language. The Greek uses the word διώκετε which translates “continue to pursue.” Latin uses the word *sectamini* which means “seek.” Granted, this is not a big difference but it is one worth noting. Another observation is that the root *sec* in *sectamini* is a cousin to the word *sequor* which means “to follow.”
- Verses 16, 17, and 18 are superb translations from the Greek to the Latin.

- Verse 19 has an instance of the Greek using the uncapitalized πνεῦμα whereas Latin uses the word *Spiritum*. The explanation for this can be seen in Chapter 1, Verse 5.
- Verse 20 finds the word ἐξουθενεῖτε which means “despise.” Latin has the word *spernere* as in Chapter 4, Verse 8. However this time Greek has a different word for “spurn.” But it still falls short of the Latin meaning. What should be said, rather, is that the Latin is still a much stronger word than the Greek in this case and in the case of Chapter 4, Verse 8.
- Verse 21 contains a comparison worth noting. The Greek text has the word κατέχετε which means “hold fast.” The Latin has the word *tenete* which simply means “keep or retain.” As one can see, this is not as strong of a word as the Greek.
- Verse 22 contains, in the Greek text, the word ἀπέχεσθε which means “keep away or avoid.” The Latin has a stronger word. Latin has *abstinete* which English gets the word “abstain” from. This is obviously a stronger word than ἀπέχεσθε.
- Verse 23 has another word difference. The Greek has the word ἀμέμπτως which means “irreproachable.” The Latin uses a much more diluted phrase in *sine querela* which means “without blame.” There is also another instance of κυρίου as in Chapter 4, Verses 4 and 15. Also, the article is there as in Verse 9.
- Verse 24 offers another problem with wording. The Greek uses the phrase πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει which means “that He who calls is to be trusted” thus stating that God is the one who calls. Latin has the phrase *fedelis est, qui vocat vos* which means essentially the same thing. However, the Greek doesn’t need the verb “to be” as Latin does in *est*. In Greek, the verb “to be” is very frequently just understood to be there by the reader.
- Verses 25 and 26 are very good counterpart translations to each other.
- Verses 27 and 28 have the last instances of κυρίου as in Chapter 4, Verses 4 and 15.

In conclusion, there are some important differences between the Greek text and the Latin text of 1 Thessalonians. There are also many similarities. What I hope this study shows is

that Latin translator cannot always find the right word or phrase to match the Greek word or phrase. But, most importantly, Latin sometimes cannot reproduce the essential meaning of what the Greek text stands for. Interpreting the text, the time periods in which each was written must be taken into consideration as well. The Greek text we now have is as close to the original text as we can get. In other words, Greek is the original language of 1 Thessalonians. Latin is a translation from that Greek text. The Latin is a much later attempt. The change in time means that the Greek world did not have some of the concepts as the Latin world would later develop. For example, there are countless references to the Holy Spirit in 1 Thessalonians. However, as mentioned in the analysis, the Greek text does not capitalize "Holy Spirit, (and the phrase often appears without the Greek article)" and the Latin text does. This is due to the fact that when the original Greek was being copied down, the church had no concept of the Trinity and did not see the Holy Spirit as the 3<sup>rd</sup> person in this Trinity. However, when the Greek was translated into Latin, there was an established concept of the importance of the Trinity and the Holy Spirit being that 3<sup>rd</sup> person in it.

This study has far exceeded any ideas I had about what would come out of it. It is truly amazing to see how different and alike this text is in the two major languages of Greek and Latin. It makes me wonder when I pick up an English translation of the Bible if I am reading what was intended or an interpretation of what was written. If the Greek to Latin changes are indicative, this is surely the case.

ΓΝΤ 1 Θεσσαλονιανσ 1<sup>ο</sup>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 μνείαν 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 οἱοὶ 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 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ [ἐν τῇ] Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ 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 ἡγείρειν ἐκ [τῶν] νεκρῶν, Ἰησοῦν τὸν ρυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

ΓΝΤ 1 Θεσσαλονιανσ 2<sup>ο</sup>1 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν,

2 ἀλλὰ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, 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 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 οἴδατε, 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 ἂν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα,

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

9 μνημονεύετε γάρ, 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 ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν,

11 καθάπερ οἴδατε, 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 ἰδίῳ 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 ἀνθρώποις ἐναντίων,

16 κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας 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 γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

ΓΝΤ 1 Θεσσαλονιανὸς 3<sup>ο</sup> 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 μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα·

4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε.

5 διὰ τοῦτο καγὼ μηκέτι στέγων ἔπεμψα εἰς τὸ γινῶναι 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 εὐαγγελισμένου 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 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 ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ, [ἀμήν].

ΓΝΤ 1 Θεσσαλονιανὸς 4<sup>ο</sup> 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 σκεῖδος κτᾶσθαι ἐν ἀγιασμῷ 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 ἁθελῶν οὐκ ἄνθρωπον ἁθετεῖ 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 [τοὺς] ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον  
11 καὶ φιλοτιμείσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς [ἰδίαις] χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν,  
12 ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρεῖαν ἔχητε.  
13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπησθε 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 ἔξει 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 ἄερα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα.  
18 Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

ΓΝΤ 1 Τησσαλονιανο 5<sup>ο</sup> 1 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 ὀλεθρος ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃσιν.  
4 ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ·  
5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. οὐκ ἐσμὲν 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, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς  
13 καὶ ἡγείσθαι 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 εἵδους πονηροῦ ἀπέχεσθε.  
23 Αὐτὸς 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 ἀγίῳ.  
27 Ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς.  
28 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

VUL 1 Thessalonians 1:1 Paulus et Silvanus et Timotheus ecclesiae Thessalonicensium in  
Deo Patre et Domino Iesu Christo gratia vobis et pax

2 gratias agimus Deo semper pro omnibus vobis memoriam facientes in orationibus nostris  
sine intermissione

3 memores operis fidei vestrae et laboris et caritatis et sustentiae spei Domini nostri Iesu  
Christi ante Deum et Patrem nostrum

4 scientes fratres dilecti a Deo electionem vestram

5 quia evangelium nostrum non fuit ad vos in sermone tantum sed et in virtute et in Spiritu  
Sancto et in plenitudine multa sicut scitis quales fuerimus vobis propter vos

6 et vos imitatores nostri facti estis et Domini excipientes verbum in tribulatione multa cum  
gaudio Spiritus Sancti

7 ita ut facti sitis forma omnibus credentibus in Macedonia et in Achaia

8 a vobis enim diffamatus est sermo Domini non solum in Macedonia et in Achaia sed in omni  
loco fides vestra quae est ad Deum profecta est ita ut non sit nobis necesse quicquam loqui

9 ipsi enim de nobis adnuntiant qualem introitum habuerimus ad vos et quomodo conversi  
estis ad Deum a simulacris servire Deo vivo et vero

10 et expectare Filium eius de caelis quem suscitavit ex mortuis Iesum qui eripuit nos ab ira  
ventura

VUL 1 Thessalonians 2:1 nam ipsi scitis fratres introitum nostrum ad vos quia non inanis fuit

2 sed ante passi et contumeliis affecti sicut scitis in Philippis fiduciam habuimus in Deo nostro  
loqui ad vos evangelium Dei in multa sollicitudine

3 exhortatio enim nostra non de errore neque de inmunditia neque in dolo

4 sed sicut probati sumus a Deo ut crederetur nobis evangelium ita loquimur non quasi  
hominibus placentes sed Deo qui probat corda nostra

5 neque enim aliquando fuimus in sermone adulationis sicut scitis neque in occasione  
avaritiae Deus testis est

6 nec quaerentes ab hominibus gloriam neque a vobis neque ab aliis



7 cum possimus oneri esse ut Christi apostoli sed facti sumus lenes in medio vestrum  
tamquam si nutrix foveat filios suos

8 ita desiderantes vos cupide volebamus tradere vobis non solum evangelium Dei sed etiam  
animas nostras quoniam carissimi nobis facti estis

9 memores enim estis fratres laborem nostrum et fatigationem nocte et die operantes ne  
quem vestrum gravaremus praedicavimus in vobis evangelium Dei

10 vos testes estis et Deus quam sancte et iuste et sine querella vobis qui credidistis fuimus

11 sicut scitis qualiter unumquemque vestrum tamquam pater filios suos

12 deprecantes vos et consolantes testificati sumus ut ambularetis digne Deo qui vocavit vos  
in suum regnum et gloriam

13 ideo et nos gratias agimus Deo sine intermissione quoniam cum accepissetis a nobis  
verbum auditus Dei accepistis non ut verbum hominum sed sicut est vere verbum Dei qui  
operatur in vobis qui credidistis

14 vos enim imitatores facti estis fratres ecclesiarum Dei quae sunt in Iudaea in Christo Iesu  
quia eadem passi estis et vos a contribulibus vestris sicut et ipsi a Iudaeis

15 qui et Dominum occiderunt Iesum et prophetas et nos persecuti sunt et Deo non placent et  
omnibus hominibus adversantur

16 prohibentes nos gentibus loqui ut salvae fiant ut impleant peccata sua semper praevenit  
autem ira Dei super illos usque in finem

17 nos autem fratres desolati a vobis ad tempus horae aspectu non corde abundantius  
festinavimus faciem vestram videre cum multo desiderio

18 quoniam volumus venire ad vos ego quidem Paulus et semel et iterum et inpedivit nos  
Satanas

19 quae est enim nostra spes aut gaudium aut corona gloriae nonne vos ante Dominum  
nostrum Iesum estis in adventu eius

20 vos enim estis gloria nostra et gaudium

VUL 1 Thessalonians 3:1 propter quod non sustinentes amplius placuit nobis remanere  
Athenis solis.

2 et misimus Timotheum fratrem nostrum et ministrum Dei in evangelio Christi ad  
confirmandos vos et exhortandos pro fide vestra

3 ut nemo moveatur in tribulationibus istis ipsi enim scitis quod in hoc positi sumus

4 nam et cum apud vos essemus praedicebamus vobis passuros nos tribulationes sicut et  
factum est et scitis

5 propterea et ego amplius non sustinens nisi ad cognoscendam fidem vestram ne forte  
temptaverit vos is qui temptat et inanis fiat labor noster

6 nunc autem veniente Timotheo ad nos a vobis et adnuntiante nobis fidem et caritatem  
vestram et quia memoriam nostri habetis bonam semper desiderantes nos videre sicut nos  
quoque vos

7 ideo consolati sumus fratres in vobis in omni necessitate et tribulatione nostra per vestram  
fidem

8 quoniam nunc vivimus si vos statis in Domino

9 quam enim gratiarum actionem possumus Deo retribuere pro vobis in omni gaudio quo  
gaudemus propter vos ante Deum nostrum

10 nocte et die abundantius orantes ut videamus faciem vestram et conpleamus ea quae  
desunt fidei vestrae

11 ipse autem Deus et Pater noster et Dominus Iesus dirigat viam nostram ad vos

12 vos autem Dominus multiplicet et abundare faciat caritatem in invicem et in omnes  
quemadmodum et nos in vobis

13 ad confirmanda corda vestra sine querella in sanctitate ante Deum et Patrem nostrum in  
adventu Domini nostri Iesu cum omnibus sanctis eius amen

VUL 1 Thessalonians 4:1 de cetero ergo fratres rogamus vos et obsecramus in Domino Iesu ut  
quemadmodum accepistis a nobis quomodo vos oporteat ambulare et placere Deo sicut et  
ambulatis ut abundetis magis

2 scitis enim quae praecepta dederimus vobis per Dominum Iesum

3 haec est enim voluntas Dei sanctificatio vestra

4 ut abstineatis vos a fornicatione ut sciat unusquisque vestrum suum vas possidere in sanctificatione et honore

5 non in passione desiderii sicut et gentes quae ignorant Deum

6 ut ne quis supergrediatur neque circumveniat in negotio fratrem suum quoniam vindex est Dominus de his omnibus sicut et praediximus vobis et testificati sumus

7 non enim vocavit nos Deus in inmunditia sed in sanctificatione

8 itaque qui spernit non hominem spernit sed Deum qui etiam dedit Spiritum suum Sanctum in vobis

9 de caritate autem fraternitatis non necesse habemus scribere vobis ipsi enim vos a Deo didicistis ut diligatis invicem

10 etenim facitis illud in omnes fratres in universa Macedonia rogamus autem vos fratres ut abundetis magis

11 et operam detis ut quieti sitis et ut vestrum negotium agatis et operemini manibus vestris sicut praecepimus vobis

12 et ut honeste ambuletis ad eos qui foris sunt et nullius aliquid desideretis

13 nolumus autem vos ignorare fratres de dormientibus ut non contristemini sicut et ceteri qui spem non habent

14 si enim credimus quod Iesus mortuus est et resurrexit ita et Deus eos qui dormierunt per Iesum adducet cum eo

15 hoc enim vobis dicimus in verbo Domini quia nos qui vivimus qui residui sumus in adventum Domini non praeveniemus eos qui dormierunt

16 quoniam ipse Dominus in iussu et in voce archangeli et in tuba Dei descendet de caelo et mortui qui in Christo sunt resurgent primi

17 deinde nos qui vivimus qui relinquimur simul rapiemur cum illis in nubibus obviam Domino in aera et sic semper cum Domino erimus

18 itaque consolamini invicem in verbis istis

VUL 1 Thessalonians 5:1 de temporibus autem et momentis fratres non indigetis ut scribamus vobis

2 ipsi enim diligenter scitis quia dies Domini sicut fur in nocte ita veniet

3 cum enim dixerint pax et securitas tunc repentinus eis superveniet interitus sicut dolor in utero habenti et non effugient

4 vos autem fratres non estis in tenebris ut vos dies ille tamquam fur comprehendat

5 omnes enim vos filii lucis estis et filii diei non sumus noctis neque tenebrarum

6 igitur non dormiamus sicut ceteri sed vigilemus et sobrii simus

7 qui enim dormiunt nocte dormiunt et qui ebrii sunt nocte ebrii sunt

8 nos autem qui diei sumus sobrii simus induti lorica fidei et caritatis et galeam spem salutis

9 quoniam non posuit nos Deus in iram sed in acquisitionem salutis per Dominum nostrum Iesum Christum

10 qui mortuus est pro nobis ut sive vigilemus sive dormiamus simul cum illo vivamus

11 propter quod consolamini invicem et aedificate alterutrum sicut et facitis

12 rogamus autem vos fratres ut noveritis eos qui laborant inter vos et praesunt vobis in Domino et monent vos

13 ut habeatis illos abundantius in caritate propter opus illorum pacem habete cum eis

14 rogamus autem vos fratres corripite inquietos consolamini pusillanimes suscipite infirmos patientes estote ad omnes

15 videte ne quis malum pro malo alicui reddat sed semper quod bonum est sectamini et in invicem et in omnes

16 semper gaudete

17 sine intermissione orate

18 in omnibus gratias agite haec enim voluntas Dei est in Christo Iesu in omnibus vobis

19 Spiritum nolite extinguere

20 prophetias nolite spernere

21 omnia autem probate quod bonum est tenete

22 ab omni specie mala abstinete vos

23 ipse autem Deus pacis sanctificet vos per omnia et integer spiritus vester et anima et corpus sine querella in adventu Domini nostri Iesu Christi servetur

24 fidelis est qui vocavit vos qui etiam faciet

25 fratres orate pro nobis

26 salutate fratres omnes in osculo sancto

27 adiuro vos per Dominum ut legatur epistula omnibus sanctis fratribus

28 gratia Domini nostri Iesu Christi vobiscum amen

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