

ARAMAIC YEARBOOK

PART 13

FIRST

THESSALONIANS


LEGEND

MODELLING CHRIST

ALBION BIBLE

CLASSICS

1 THESSALONIANS

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INTRODUCTION

Written in its original (Aramaic) from Corinth AD 52 weeks or months before the second letter. The recurrent word “exactly”/”similar to” as a golden cord pinpoints details of modeling the faith. The letter binds the church to the bridegroom and its lifestyle is placed like a diamond in the setting of the Lord’s return. The safe keeping of the body soul and spirit of believers till the rapture is asserted as extraordinary comfort. In the Christian model life thanksgiving and intercession are vital and a string of exhortations serves to encourage holiness in working clothes.

Over 100 Aramaic lexical comments from the Aramaic cache of this little classic of scripture go some way towards exploring more intimately the thinking of the apostle as he writes the epistle. Since the entire NT was conceived in Jewish minds as inspired by the Holy Spirit we do well to furnish ourselves with an increased store of the riches of that language they brought back from Babylon which continued to be their preferred lingua franca in the early first century.

Bob Coffey, Albion Court, 28 November 2017

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CHAPTER 1

1 Paulos and Silvanos and Timotheos to the assembly of Thessaloniquia in God the Father and in our Lord Yeshua Meshiha - grace and peace be with you. *Both Alexandrinus and Sinaiticus have “from God our Father & the Lord Jesus Christ” Some copies of Sinaiticus omit and some include ημων(our) which tends to demonstrate copy issues from Aramaic to Greek. The greeting is very Jewish and derives from Numbers 6.24 - the Aaronic Blessing*

2 We thank God on every occasion for all of you and we have been reminded or rehearse you *DACAR* firmly constantly habitually or faithfully *AMINAITH* in our prayers.

3 And we remember or recount before God the Father the **work of your faith** *A'BED* and the **wearying labour** *AMAL* or troublesome persistence (*literally "hammering"*) **of your love** and the self control or **patient endurance of hope** that is in our Lord Yeshua Mesiaha.

4 For we know your election as chosen of God my brothers beloved.

5 Because our gospel tidings was not in words alone but it was also intimately yours in power and in the Holy Spirit and real or true *SHARIRA* in assurance or persuasion - you know also exactly how we were among you for your sake *METULTHACON*.

6 **You modeled** *DAMITHON* (*as an image stamped on coin*) on us and our Lord for you received the word in great affliction *AOLAZNA* (*sustained pain*) and joy *HADOTHA* of the Holy Spirit.

7 And **you were a model** to all the believers in Macedonia and Achaia.

8 From you has been heard [*The Greek has "echoed out" reflecting the call of the trumpet*] the word of our Lord not only in Macedonia and Achaia but in every place your faith in God was heard; exactly on that account we do not need or find it necessary *SANAQ* to say anything about you.

9 For they are causing to be heard what entrance, beginning or introduction *MAALNA* ours was to you and exactly how you turned your faces intimately to God from the fear of idols that you might serve *PELAH* (*do business with or become occupied with*) the living and true *SHARIRA* God.

10 **As you expect** *MESHUK* **His Son Yeshua from heaven** - Him whom He raised from the house of the dead - who is the One that sets us free [*The prefixed M indicates a participle - Our Lord is continually living to ensure our salvation which He first gained by atoning blood satisfying divine justice and thus preventing the administration of judgment and wrath*] against us. By interposing He accepted the blood penalty and delivered us from *ROGAZA* (*provocation*) that is to come.

CHAPTER 2

1 You know, my brothers, you really know that our coming which was intimate among you has not been empty or vain and without profit *SARIQ*.

2 But at the first we suffered sadly and were abused ZAR (“to be despised or evil dealt with. The actual Aramaic AZTAR has a quadrilateral base ZATAR - a rare equivalent of “abuse” possibly involving verbal as well as physical abuse and matching the Greek *υβρις*... as you know in Philippi at that precise time in a great agonizing struggle we spoke to you with boldness PARHAS or confidence (transliteration of *παρρησια*) the gospel of **our** God **the Messiah**. The Greek has “We spoke the gospel of God boldly to you in the context of much struggle or agony.” “Our” and “Messiah” are omitted in Greek but clearly Paul was uncompromising as to Christ as God and incorporated with him the Greeks who believed and shunned the pantheon.

3. For our comfort was not to lead you astray or something to be consigned to oblivion TAWAH nor in face of heresy or impurity nor wily treachery or perfidy.

4. But **exactly** as when or what we were approved of God to be entrusted with the gospel so we speak not **exactly** that we might be fair or pleasing to the sons of men but to God - He who joins up the wounds of our hearts. This verb DABAQ means to “stick with” or “cleave to” or “join to Himself”. So Paul’s approval came when God joined him intimately to Himself - united Him to Christ on the Damascus Road in covenant love. For him Christ had no peer – He is Lord and Eloha is God alone.

5 For we did not from the beginning employ or deal in enticement or coaxing allurements - precisely as you are aware neither in pretext or the cause of cupidity or insatiable greed - God testifies or seals that.

Paul urges that he was never and never would be pro-active in calling for support by coaxing and certainly would not minister to his greed.

6. And we sought no glory from the children of men; neither from you nor from others when we were able to have weight of honour YIQARA (not weight in the sense of “burden” *εν βαρει* rather “acclaim”) precisely as apostles of Messiah.

7 But we were **meek** (lowly) MACICA **not YELEDA weak babies** among you as a nursing mother who loves her children. **Ephrem the Syrian** says this error occurred very early and was copied into many languages including those of Syria Egypt and Rome. Clearly from one early Aramaic MSS this one word error was replicated into Coptic Latin Italic and Ethiopic language copies - **this apparent first century**

transcription error arose notably from an Aramaic original. The Greek has “meek” in some copy and “babies” in other copies. Paul’s thinking and his original copy may well have been Aramaic.

8 We also in this way cherish and long early to give you not only the good news of God but also our souls because you are beloved *HABIB-warmly cherished or fervently loved. The consistent affection lurking in the lines of the letter stems from the bridegroom who is coming and His love for His people made known initially to Paul on the Damascus Road.*

9 For you remember brothers those weary toiling *L’AIN* and we were toiling industriously *AMAL* by the work of our hands at night and in the daytime that we might not be burdensome to any one of you. *Paul worked by night at his tent-making and by day as a teacher and evangelist. The Greek text has “We preached to you the gospel of God” εκερυσσαμεν εις υμιν το ευαγγελιον του Θεου. This Greek phrase Alford notes has εις which he takes to mean “diffused among” - hence Paul’s detail on the coming of Messiah - the Parousia.*

10 You are witnesses and God is witness how **exactly** we heralded to you the good news of God clearly and purely *DACA and rightly CANATHA* and without blame *RASHIN blame or censure* we were intimate with all the believers.

11 **Exactly** as you also know that from each of you in particular as a father with his children we implored you and are filling your hearts *MALA (Paul combines the elements of “growth to maturity” or perfecting and of “comfort”)* and we suffered or testified as witnesses *SAHAD.*

12 To walk as is **comely**, fair or suited to God - He who called you to His kingdom and to His glory. *The Christian walk is to be thought of as a virtual walk with Christ and our lifestyle as pleasing to Him.*

13 Because of this we also unceasingly or constantly *AMINAITH* are thanking God that you received the word of God from us - you did not receive it as if it was **exactly** the words of the children of men but really and truly *SHARIRA* as the word of God and a word which by deeds is working miracles and shepherd care *SAR* among you in those who believe.

14 And you my brothers have imitated the assemblies of God that are in Judea - those that are in Yeshua the Messiah - likewise you suffered also through the children of your nation as they did of the Jews.

15 Those who put to death our Lord Yeshua the Messiah and the prophets from among them and they persecuted us and they did not please God - servants opposed to all the children of men. *Paul explicitly says that in opposing Christ the Jews set them in opposition to all humanity.*

16 They are forbidding *CAL* or hindering us speaking with the Gentiles that they may live to bring to the full their sins in every time period but fury or wrath has reached or come upon *MATA* them to the extremity. *Paul prophetically foresaw the continuous opposition of the Jew to Christ - implacable and associated with divine anger.*

17 But we, brothers, were bereaved of you for the length of an hour as to face to face contact but not in our hearts and additionally we have been **vigorous to see your faces with lots of love.**

18 And we desired to come to you - I Paul once and on a second occasion but Satan held me back or judged me. *Paul is asserting that Satan put some stumbling block before Paul in the very presence of God.*

19 For what is our hope and our joy and garland of **our glory but only you in the presence of our Lord Yeshua at His coming.** *Paul is not into the Olympics but he is into the Rapure when the great race is run and those gone before are back on the second lap and meet us in the air. Pauls total life commitment is to reaching the nations for Christ and the reward at the day when Christ returns.*

CHAPTER 3

1 Because we did not resisit or hold out against *KHAMAS* we chose to remain in Athens on our own.

2 And we sent Timothy to be close to you - our brother and a minister of God and assistant in the good news of the Messiah to make you strong *SHARIRA* means "true" "strong" and "real" concerning your faith.

3 Lest any man among you should lose hope... *QATA* [The verb has literal meaning "to find a stream dried up" or "to discover a book page missing or cut out" or "to have a limb become disabled". This is a word resonating with a plethora of hard experiences - in face of which suffering Paul is emphasizing the genuine nature of his comfort]

...through suffering, for you are aware we are appointed to these things.

4 Also when we were intimate and near to you we said in your presence that we were set to be persecuted [*future historic*].

5 Because of this I also did not restrain myself or hold back but sent to get to know your faith lest the tempter would tempt you and our high commitment and labour would be in vain or unprofitable.

6 On the other hand since now Timothy has come from among you and reported good news concerning your faith and love and that there is in every locality good or gracious record or memory *AOHEDA* of us and that you desire to see us as we desire to see you.

7 Because of this we were comforted by you, brothers, over all our “being thrown back”(i.e “set backs”) *AQATH* and over all our restraints-*literally “narrowings”*. *We all face circumstances that **blow backwards** and **options that narrow** and these are most frustrating. But Paul in such situations was comforted with the faith of Thessalonica to go on-character shines in face of both circumstances. The Lord sustains!*

8 And now we will live if you will stand fast in the Lord. *Paul is linking his continued ministry to the way in which the Lord enables his first fruit of ministry in Europe to stand firm. He is indicating that he considers his fatherly work to be a necessity the Lord has shown him.*

9 For what thanks are we able to pay in compensation *PARA* on your behalf to God for every joy with which we have rejoiced because of you? *The apostle has no greater or substitute excitement or joy than that of the conversion of so many in Thessalonica. It thrilled him and it fulfilled at a stroke the Macedonian vision in which he was so engrossed as was Joshua with the battle of Jericho and the man with the sword in his hand. The absolute solidarity of Christ and Paul is reflected in this thinking.*

10 Except that before God we pray or **whisper softly** by night and by day to see your faces and complete what is wanting *HASIR* in your faith. *HASIR is indicative of what has not been added in the balance of what should have been given but time was lacking.*

11 On the other hand He our Father and our Lord Yeshua Mesiacha shall “lead” *ROTZ* our way to intimate fellowship with you.

12 And may He multiply and increase your love of one in closeness to another and the intimacy of everyone **exactly** as we love you.

13 And **may He cause your hearts to be established without blame or censure in holiness before God our Father at the coming of our Lord** Yeshua Mesiacha (*the bridal feast is in view*) who is with all His saints. *Paul is encouraging good living by the example of those now living with the Lord and also by the thought of His return as Lord of the*

vineyard - so we should be vigilant. Thus there are two other inspirational points besides the fact that love naturally promotes holiness.

CHAPTER 4

1 Therefore brothers we beseech you and **softly whisper** concerning you in our Lord Jesus that **exactly** as you received from us **exactly** how it is necessary for you to walk and please God that increasingly you may grow. *So adding to understanding of the world of faith is as a child who begins to walk and investigate the big new world of childhood.*

2 For you know those commands *POKADNA* we gave you through our Lord Jesus. *The term “command” when used of our Lord has much in common with “will” and “desire” and Ephrem the Syrian uses it in connection with “searching” for a “lost servant”. God’s commands express his desire for his “servants” who were once lost and now come under His daily instruction for their joy and good. The over 300 uses of MARYA “Our Lord” in the Aramaic NT spell out the reverence and tender love of the early church for Christ.*

3 For **this is the “will” of God - your Holiness or sanctification** *Holiness-often spoken of as “beauty of life” SHAPHIRA in the Aramaic is put in the context of vital instructions and its outworking in the sexual and social sphere continues to be of paramount importance. - that you live separate from all prostitution or idolatry ZANAH*

4 And each of you knows the will *NAWAH* – the “quiet rest” or “satisfaction” or “serenity” and **possess his ship ANAH in holiness and honour**. *The idea of a “vessel” can also mean a “tool” or “utensil” but its root meaning is “ship” so that owning and “providing for a ship” is at the root of it. If a vessel is to go to sea it must be seaworthy. It must have an anchor and have ballast. It must have sail compass and direction. So with the moral life. AYAKARA The term in Hebrew and Aramaic has a suitable diversity of meaning-it means **precious** and it means **costly**].*

5 And not in passion *HASAH* of lust *REGAH* -longing for every object of desire **exactly**... *AIK(A) This term is translated “like” but in my exploration through the NT and generally it signifies “similar manner” so it would be obtuse to intensify its meaning –however in many cases its meaning is too soft-cf v1, v13 et alii throughout the NT...* as other Gentiles who do not have personal experience of God.

6 Nor should one man indulge or provoke *SHIA* to transgress or go beyond his brother to overreach *ALAB* in this matter of possession because our Lord is the Avenger or Kinsman *TABOA* 'A of all these exactly as we testified of all these things earlier.

7 For **God has not called you to vileness or pollution but to holiness.**

8 Therefore whoever defrauds - it is not the son of man he defrauds but God who supplies His Holy Spirit among you.

9 On the other hand on the subject of **love of brothers** you do not need script for you in your **inner existence** or **substance** *QNUMA* are taught of God to love one another. *There is one of the great NT QNUMA expressions hidden here. The very "substance" of Christianity teaches love for others.*

10 You are in the very same way serving all the brothers who are in the entire province of Macedonia but I beg or entreat *BA* 'A you my brothers that you increase. *Christian "increase YITHER is abundant, overflowing and even superfluous love.*

11 And be painstaking *HAPAT* that you are peaceful or friendly and toil or trade *ANIN* with your business *SOA* 'R being those who work **PELAH** with your own skill of hand **exactly** as we commanded you. *The apostle urges three kinds of activity. First a friendly activity; second, willingness to work hard as a trader; third, an attention to one's own business; fourth, using the skilful capability one possesses.*

12 That you would live *ASAK* in graceful manner or good outward style in proximity with those outside and not be obliged by need to those outside *SANAQ*.

13 On the other hand I desire you to be aware, my brothers, that you should not be distressed sorrowful or anxious *CARIA* for those who sleep *DAMAK* (*metaphor for "those who are dead"*) **exactly** as the surviving remainder of mankind to whom there is no hope or gospel hope *SIBARA*

14 For if we believe that Yeshua died and rose in this way also God will bring *ATHA* as an army those who have fallen asleep through Yeshua with Him. *This visibly pictures Christ as Captain of our salvation bringing from glory those who have joined Him there in the place of many mansions. The idea of the method is taken by another constituency to be a later "rising" simultaneous with the trumpet call. The first is a continuous demonstration of victory and of the promise "whoever believes in me shall never die" whereas the latter is a one off divine*

event of pre-millennial evidence of akin to Matthew 27.52. That text attests early bodily resurrection either of OT saints or recent NT believers or both. This first century “leading of captivity captive” would appear to be related to an opening of Paradise and closure of sheol of the just. The Greek of 4.14 speaks of those who “have been sleeping” κοιμηθεντες. It also says we shall not “take by surprise” or “overtake” φθασωμεν those who slept. That verb expresses a strong urgency to better progress of the glorious dead but insists that this is not possible. In 1 Corinthians 15 Paul stresses that we shall not all have been sleeping or enjoying the immediate presence of Christ but we shall all one day have been changed. This itself stresses the different bodies of glorified saints in whose experience “sleeping” and “change” are coordinate. He further adds that the “dead ones” “will have been raised” εγερθησονται. This future passive expresses an earlier experience. To follow Jewish tradition introduces a yet more complex idea that seven stages of resurrection occur like trumpet blasts. This might answer to Ezekiel 37 where 7 distinct stages of cladding the skeleton nation are instanced but this relates to Israel the nation and the theory of the last of 7 trumpets conflicts with the three trumpets of Roman army movement that biblical exegetes presume the apostle Paul refers to in 1 Cor. 15.42. Let us then summarise what is known about the aftermath of our physical death.

- (1) We shall be intimately with the Lord which is very far better
- (2) We shall be absent from the (mortal) body presednt with the Lord
- (3) We shall be in the prepared places of eternal residence of John 14
- (4) We shall have put on incorruption and immortality otherwise we would not have joined the “immortals” or know victory over death.
- (5) We shall be with the spirits of just men made “complete”
- (6) We shall walk in white and see Him as He is.

15. On the other hand we say this to you in the word MALTHA “pledge or discourse” of our Lord that those of us who remain and are alive at the coming of our Lord shall not **overtake** or “open a way for” DAREK those who sleep DAMAC. Sleeping is to be understood as “doing well” and as “delimited”. The case of Lazarus is helpful - our Lord used the term SHACAB - in Deuteronomy 31.16 the Lord told Moses he would rest with his ancestors. Moses as we know met our Lord on the Mount of Transfiguration so his rest or dying did not preclude his activity and full conceptualising of the atonement and the kingdom of God. Thus we need

to look again at the Transfiguration to expand the concept of life after death in its fuller development. Matthew 17 reads Moses and Elijah were talking with Jesus". Luke 9.31 expands to inform us that Moses and Elijah conversed "speaking of the Exodus He should accomplish at Jerusalem". This demonstrates how the saints in glory are streets ahead of us in understanding. We shall not "precede" can read "we shall not understand" like them. The glorious dead are fully and immortally alive and shall not die again nor remain subject to death. This is attested when Paul says "O foolish man do you think this seed that you plant is the body that shall be? Yet we know this new body bears likeness and mirrors what we are in members or as we would say genetically" God gives us a body that pleases Him and suits its new state-we shall be changed.

16 Because of Him our Lord through a command and through the call *QALAH* speech or new or thunderous voice of the chief messenger and with the horn blast of God He shall ascend from heaven and the dead who are in Messiah shall rise or stand in position or be earlier in risen state or standing *QADAM* "foremost" or "preceding" or simply "first".
17. At that precise time *HIDIN* of the trumpet we of the living who tarry or remain *SHAHAR* shall be carried away together *HATAPH* with them in gathering clouds to meet or **encounter the Lord in the air**. In Psalm 85.10 the term *AORAH* is used of the meeting of love and faithfulness and so at every time or season Hebrew for *ZABIN* is *PA'AM* [stroke or occasion]. Paul's **ever with the Lord** is intended and absolutely so. **Jesus through eternity will be as a shepherd** and the millennium will beautifully introduce this new relationship. We wonder how we will spend eternity –it is to be "with the Lord"- how can it be?
BECALZEBUN explains it-at every event-on every occasion.

18 Therefore be constantly comforting one another with these words. *BIA* is consolation indeed. In Ps. 61.3 "the rock that is higher than I" in John 11.31 the Jews comfort Mary by keeping with her. In Gen 24.67 Isaac was comforted by Rebekah after Sarah's death. In Zech. 10.2 diviners give false comfort. It is ever a person in these cases-but in Thessalonians it is in the words "We will be ever with the Lord" In John 14.3 and 17 22 & 24 this specific comfort is given by our Lord himself and Paul issued it to Thessalonica.

Forever with the Lord Amen so let it be.
Life from the dead is in that word-T'is immortality.

CHAPTER 5

1 My brothers, on the “times and seasons” you do not need (me) to write to you.

2 For you know in reality *SHARIRATH* that **the day of our Lord** (*as distinct from the Great day of God*) is exactly like a thief in the night - it happens in this way.

3 When they will say “There is peace...”*SHALOMA* “...and quiet” **at that exact time** *HIDIN* from the silence *SHILA* *ease or quietness* destruction will rise over them exactly as labour pains on a pregnant woman and they will not escape *AMAD* *reach(safety) or run*.

4 You, my brothers, on the other hand are not in darkness that the day should overtake you *DARAK*(*cf 4.15*) as a thief. *The element of surprise in the catastrophe of the tribulation is compared to the absence of the element of surprise wehre the living cannot surprise the glorious dead.*

5 For you are all sons of the light and children of day and you are not sons of night nor sons of darkness. *It appears the Greek MSS “we are” which does not occur until 5th century Greek MSS display the variant derives from a mistranslated Aramaic source - no Aramaic Peshitta MSS have “we are”. The Greek is a mixed bag.*

6 Let us not sleep **exactly** as the rest but let us be watching and pondering.

7 For those who sleep are sleeping at night and those who are drunk are drunk at night.

8 We on the other hand are sons of the day; let us be attentive in our mental grasp and put on the breastplate *SHARINA* of faith and love and take the helmet *SUNURTHA* of the hope or good news of life.

9 Because God has not set us up or made us a scapegoat or ratified or ordained *SOM/SIM* *instituted or set us in a battle for or delivered or intended us for wrath* *REGAZAH* but to possess or acquire *QENON* life in our Lod Yehua the king Messiah. It appears plain that the day of wrath following the day when Christ takes His people home is one of widespread death.

10 He who died over and on account of us that whether we are awake and watching or whether we are asleep in bosom-relationship with the glorious we shall live life with Him.

11 Because of this comfort one another and build up each other **exactly** as you have done.

12 On the other hand brothers we implore from you that you will take **individual personal interest** in those who **labour** *LAIN Ephrem the Syrian instanced the yoke of working with others as wearying* and have **standing** *QIMIN* among you in the Lord and teach you.

13 That they be valued highly *HASHAB* to you in love - the more because of their service. And be at peace *SHIN* meaning *act kindly and be tranquil and reconciled* with them.

14 On the other hand, my brothers, we implore you to chastise and instruct *RADIN* the foolish or beguiled or sinful ones *SACAL* strengthen or establish the little souls and bear the burdens *TAUNONA* of those who are weak *MAHILA* and be intimately *LOTH* long suffering to all.

15 Beware lest any of you reward evil in the place of evil but **on every occasion** (presented) run after *HARAT* imperative of *RAHAT* to run with dispatch or hasten after good or grace *TABTHA* *Is 65.14* “cheerful heart” or as in *Psalm 27.13* “the goodness of the Lord” and in *Jer 2.7* the “rich fruit” of the land. Akin to *TIB* meaning favour or grace... in close relationship to each one and every soul or universally.

16 And **be rejoicing** always or **on every occasion** presented *ZABAN* “ephemeral time” or “season” or “opportunity to buy”. So when we can we should make it our business to be happy.

17 And pray *MAZA* /*MAZALIN* intercede or mediate always. The term also means “incline” so draw close to God without resting *LO SHULAIA*. In Greek *αδιαλειπως* “without ceasing” - “others” should feature in our prayers very often and spare time bribe us to incline to God and bring their lives to Him for His attention.

18 And in everything give thanks for this is the delight or very own desire and will of God in Yeshua the King Messiah for you. God never rejoices in grumpy people. He hates “murmuring” and He loves gratitude.

19 Do not quench the Spirit In Greek this is do not try to “cap Vesuvius” or act against such a mighty and dangerous force to oppose. In the Aramaic it is akin to the bothering widow of *Luke 18.5* consistently annoying *υπωπιαζω* as opposed to *υποπιεζω* meaning to press softly. The Aramaic *DA’K* is indeed “extinguish” and so “make flaccid” and “weak”. By annoyance the offices of the Holy Spirit are reduced in the Christian life. The Greek *σβεννυμι* signifies “to quench flame” or “drain liquid”. Hippocrates used it of cooling pustules. The Greek root we are told by Liddell and Scott comes from the Latin “Ve-

sev-us” to put out. There is a striking equivalence between the Aramaic and Greek demonstrating if nothing else the considerable scholarship of the apostle Paul as he explained the person of the Holy Spirit to the Church in much the same context as Moses when he chided Israel for base ingratitude.

20 And do not despise, ban or have contempt for SULAN prophecy. This bidding has to do with the “splutterers” and forms of utterance too. Ephrem speaks of the “deeper dyed” prophets-of “madder red” i.e. “those in trance like communication mode”. Ephraim uses the Aramaic commenting on the “prophets” of Jer.23.26 and the Peshitta of 1 Tim1.18 “The prophecies made about you”(Timothy) specifies not historic but NT utterances of relevance given within the church. Paul is declaring in favour of first century prophets and clearly of the continued work of the Spirit in the church and in this verses 19 and 20 inhere together.

21 Examine or test everything and hold on to what is excellent. It appears clear that the apostle introduces a balancing factor which relates to prophecy. He asks that prophetic content be tested BAQAN-that it be subject to the fulfillment test as in Timothy’s call to ministry. In Genesis24.21 Abraham’s servant “watched her carefully to see if the Lord had made his journey successful”. This positive spirit is elective and models how spiritual persons consider spiritual guidance. It may be “beautiful” seem “suitable” and “opportune” as it did to Eliezer but he still probed till he was certain he was dealing with matters of “the Father’s house”. Prophecy by its very nature dealt in the future of persons hence the value of prophecy concerning Paul’s own life and concerning that of Timothy. In the face of prophetic warning of danger to his person Paul pursued his determination to reach Rome.

22 And flee ARAQ from every evil thing. “Avoidance” as in the Sermon on Faith by Ephrem when he comments on the “flight” of the Gadarene herdsmen in Matt.8.33 from the scene of the drowning of the pigs. The herds were frightened - and took the safe course as they thought - to avoid any involvement and to get the whole city to see the evidence. In some instances it is necessary to **avoid involvement** and to allow a matter to be decided on a broader canvass. In the case cited by Ephrem the Gerasenes made the wrong decision based on financial self interest.

23 On the other hand He, Eloha of peace and completion SHALOMA will make all of you completely GAMIRAITH holy and **He shall keep**

your entire spirit and soul and body that belong to you all without fault RASHIN for the coming of our Lord Messiah the king. *This is a vast and breathtaking statement to make in respect of young believers- it exudes a titanic confidence in the power of God to complete what He begins - to prepare a whole church for a vital marriage in the bridal feast of God in Glory. Paul sees the role of preaching teaching, conference and secondary visits and letters of encouragement as promoting the huge work of making a “beautiful people” a “thankful people” and people who tick all the boxes in this finale of biddings. Oh yea - it is possible to be prepared-to be watchful and prudent, to put on the breastplate of faith and love and the helmet of gospel hope, to comfort and build up one another, in particular to recognize Christian teachers and have them in one’s thoughts because of their work, to correct wrongdoers, to encourage the feeble and bear the burdens of the weak, to be longsuffering with all, to rejoice always, to pray without leaving a vacuum of stillness, to be thankful, to not quench or diminish the Holy Spirit’s activity, to not reject prophecy checking what’s said choosing excellence, to urgently avoid evil. Thus the apostle comes towards the end of a letter of which the direction and thrust is the day we meet the Lord- the bridal feast of joy and love. The concept of holiness is not “sanctification” as defined by devotion but sanctification defined by applying spirituality to the spectrum of relationships - to the sort of the times - to the church of God-to Christian leaders and teachers - to those out of the way - to the feeble and weak and in so doing to be patient joyful, prayerful, thankful, guided by the Spirit in others and determinedly giving short shift to evil.*

24 He who is faithful has called you - He is is who will instigate, govern and perfect it A’BAD.

25 My brothers pray for us ZALAH.

26 You must inquire of the Lord (1Sam.10.22) about the peace of our brothers - all of them- with a holy betrothal kiss NOSHAQTHAH The kiss relates to the bridal feast and the church being the bride so the engagement relationship brings believers within this society that recognizes its mutual attachment to Christ by the bridegroom’s kiss-the holy kiss.

27 I adjure you(cf Mark 5.7 - where the demoniac puts Christ on oath to spare him torture) by our Lord Jehovah (Maryah) that this letter will be read or called out to all the brothers. There is in 1 Samuel 20.16 a most remarkable parallel where Jonathan demands David swear to him and

then that the Lord “calls to account” all David’s enemies. The apostle is so close to the Thessalonians and yet he like Jonathan wants the assurance that they will swear to be so close to him as to adopt all he has written and promulgate it to all. One can see the equivalence-there is a deep problem for Jonathan with Saul’s attitude and equally in the early church there were some who like king Saul did not wish Paul well. the solution was the love and serious call of the gospel.

28 The grace *TIBUTHA* of our Lord Yeshua the Messiah and king be with you, Amen. *Paul was like the son of a king-King Jesus-binding the church to stand together and assuring them of the grace of Christ the truly anointed King. The “lovingkindness” or “favour” of Jesus TIBUTHA is well reflected by the benefits of Jonathan - his sword and vow and love and desire for David at his table-his adoption of him as a brother. All this cannot be far from the mind of Paul. God’s favour is expressed best by adoption which metaphor interplays with that of the bridal feast in Paul’s writing.*

FINIS