

## Foreword to Paul's first letter to the Thessalonians

### Different types of brackets

(.....) - The translated word from the original remains here, but within this type of bracket, in the ordinary color, and downsized so as to avoid a sometimes long-winded meaning in the original text. You can either read this/these word(s) or drop it/them for a more fluent reading.

{.....} - Within this type of bracket, downsized, and in **green** is the original Aramaic word or words being represented; or the Aramaic idiom or phrase, after the English word or words.

[.....] - This type of bracket, downsized, and in **brown** is for the explanation of an Aramaic word, or a footnote.

In the appendix, you'll find notes that explain some. Each number that is placed next to a word has its equal in the notes.

I've been careful when modifying the text into an easy reading, and at the same time retained the original. Words that I've added are in **cursive**, as this following example: "*then* he knocked at the door." "*then*" is added. Quotations from the Old Testament are also in cursive, and in another color.

In this English translation, we find the idioms and other expression that was used by the Jews of that time, when they spoke Aramaic. When the apostles wrote the gospels and the letters, they, or their scribes, wrote in Aramaic to the Aramaic speaking Jews, and then, most probably, the scribes translated the books and letters immediately to Greek.

In the Greek translation of the Aramaic original, many Aramaic expressions were written down. Sometimes the idioms were misunderstood, and here and there, Aramaic words were confused in certain Greek manuscripts, while other Greek manuscripts got it correctly, yet, instead, confused other words that the other got right.

Aramaic is the mother to Hebrew. It shares the grammar and more. After about 50 years as prisoners in Babylon (597-539 BC), Aramaic speaking Jews returned to their country. Around 150-200 AD, they began to fully return back to the Hebrew language, which one can find evidence for in scriptures of that time. Jesus and his disciples spoke a Galilean dialect of Aramaic.

"*Holy*" comes from "*heile*" which means "*sun's rays*", and "*Helios*" is the sun-person who is Titan's son in Greek Mythology. Rukha d'Qudsha actually means "*The Separated Spirit*". So, "*holy*", "*saints*" "*Sanctify*" and "*hallowed*" should be replaced with "*separate*" in all cases, because we have the same Aramaic root word in all of them, namely "*Qadish*", a word that takes on the meaning that God sits on His Heavenly Throne, above everything, apart from all things, higher than all, in His majesty of pureness in all His work.

The Aramaic text of East Peshitta has one more word than the Greek for the Gospel about Our Lord and Savior, and that is "*Sabarthat*", which also can mean "*Good News*". We all recognize Evangelium, which means "*Good News*". However, in Rom 10:16 it reads: "*Sbartha* Evangelium, which translates: The Hopeful Message of The Good News". In this case, Sabarthat cannot mean "*Good News*", because then it would read "*The Good News of The Good News*". Since Sabarthat means either "*Good News*" or "*Hopeful Message*", the wisest thing is to go by what reads in Rom 10:16, and determine that it must be "*Hopeful Message*".

## Paul's first letter to the Thessalonians

### Chapter 1

- <sup>1</sup> Paul and Silvanus and Timothy, to the Assembly of the Thessalonians which is in God The Father and in our Lord Jesus Christ: Grace be with you, and peace.
- <sup>2</sup> We are giving thanks to God at all times for all of you, remembering you in prayer, constantly,
- <sup>3</sup> and we remember the deeds of your faith before God The Father; the labor of your Love, and the endurance of your Hope which is in our Lord Jesus Christ,
- <sup>4</sup> for we recognize your election, brothers; the dear ones of God,
- <sup>5</sup> because our preaching was not to you in words only, but also in work, and in The Holy Spirit, and in steadfast persuasion. Also, you know how we were in your midst, for your sake.
- <sup>6</sup> And you, by imitating us, and by our Lord, have received The Word in great affliction, and in the joy of The Holy Spirit,
- <sup>7</sup> and *you* were a pattern to all the believers who are in Macedonia, and in Achaia.
- <sup>8</sup> For, from you the Word of our Lord was heard, not only in Macedonia and in Achaia, but in every region was your Faith—which is in God—heard. So, there is no need that we speak a thing about you.
- <sup>9</sup> For they related what an entrance there was to you, and how you turned towards God from the reverence of idols, to serving The True and Living God,
- <sup>10</sup> while you all look to His Son from The Heavens; to Jesus who was raised from the place of the dead; for He delivered us from The Wrath which will come.

### Chapter 2

- <sup>1</sup> And you know, you brothers, that our entrance to you was not in vain,

- <sup>2</sup> but first we suffered and were despised, as you know, in Philippi, and then we spoke with you in the boldness of the Hopeful Message of our God; the Hopeful Message of Christ, in great conflict.
- <sup>3</sup> For our encouragement was not from deception; not even from impurity, not even from craftiness,
- <sup>4</sup> but, as we were approved by God to be entrusted with The Hopeful Message, thus we speak, not according to the pleasure of the sons of men, but rather to God who examines our hearts.
- <sup>5</sup> For, as you know, we did not ever use enticing speech, and neither of greed, in any occasion. God is witness.
- <sup>6</sup> And we did not seek praise from the sons of men; not from you, and not from others; while we were able to be honored as being the Sent Ones of Christ,
- <sup>7</sup> but rather, we were humble in your midst. And as a nurse that loves her children,
- <sup>8</sup> we also loved the same way. And because of our Love for you we desired to give (to) you not only The Hopeful Message of God, but also our souls.
- <sup>9</sup> For you remember, brothers, that we were toiling and laboring in our hands' work, in the night, and in the daytime; so that we wouldn't be burdensome for each one from you.
- <sup>10</sup> You and God are witnesses how sincerely and rightly we proclaimed The Hopeful Message of God to you, and were not being accusing towards all *of* you who believe.
- <sup>11</sup> As you know, that from each *and* one from (among) you, we were seeking you, as does a father his sons – and you filled our hearts and we were witnesses to you –
- <sup>12</sup> so that you walk as is proper to God who called you to His Kingdom and to His Glory.

- <sup>13</sup> Because of this also, continuously we give thanks to God: That God's Word, which you received from us, was not as the word of man is received, but rather as of that which it truly is: God's Word. And it works effectively in you; in those who are believing.
- <sup>14</sup> Yet you, brothers, are compared to the Assemblies of God which are in Judea, those which are in Jesus Christ; that thus, you also endured from the sons of your tribe as also they did from the Jews,
- <sup>15</sup> who killed our Lord Jesus Christ, and The Prophets who were from them, and *they* persecuted us, and were not pleasing to God, and act adverse to all sons of men;
- <sup>16</sup> who forbids us to speak with the Gentiles so that they might Live; to always deliver up their sins. But concerning them: They have attained wrath until the end.
- <sup>17</sup> But we, brothers, were, by an hour's time – orphaned from you – in our presence, not in our heart. And we encouraged ourselves exceedingly to see your faces, in great love!
- <sup>18</sup> And we desired that we might come to you; I, Paul, one time, and two, and the adversary {satana} hindered me.
- <sup>19</sup> For what is our Hope and our Joy and The Crown that is our Glory, but if it's you before our Lord Jesus, at His coming?
- <sup>20</sup> For you are our Glory and our Joy.

### Chapter 3

- <sup>1</sup> And because we couldn't hold out, we desired to remain in Athens, alone,
- <sup>2</sup> and send Timothy to you; our brother and the Minister of God and helper in The Hopeful Message of Christ, so that he might strengthen you and inquire from you about your faith,
- <sup>3</sup> that no man from you might be discouraged by these afflictions,

for you know that we are appointed to this.

- <sup>4</sup> For, also, when we were with you, we were saying before, to you, that it is prepared for us to be afflicted, as you knew it was.
- <sup>5</sup> Because of this, I also couldn't hold out until I had sent to know *about* your faith, lest the temper tempt you and our labor be meaningless.
- <sup>6</sup> But now, Timothy has come from among you, to us, and has declared about your faith and about your Love, and that there is a good remembrance to you, at every moment, and that you desire to see us, as also we, to you.
- <sup>7</sup> Because of this, brothers, because of your faith, regarding all our distresses and afflictions, we are encouraged by you.
- <sup>8</sup> And now we are made alive if you are established in our Lord.
- <sup>9</sup> For what thanks are we able to recompense to God on your behalf for all the Joy of which we are rejoicing because of you,
- <sup>10</sup> except that we abundantly pray before God in the night, and in the daytime, so that we might see your faces, and complete what is deficient in your faith?
- <sup>11</sup> But it is God our Father and our Lord Jesus Christ who directs our way to you,
- <sup>12</sup> and will abundantly increase your Love which is towards each other, and which is towards all men, as we Love you, too,
- <sup>13</sup> and will establish your hearts without blame in Holiness before God our Father, at The Coming of our Lord Jesus Christ, with all His Holy Ones.

#### Chapter 4

- <sup>1</sup> Therefore, my brothers, we seek for you, and we pray for you in our Lord Jesus, that, as you have received from us: How it is proper for you to walk and be pleasing to God, so that you might increase, abundantly.

- <sup>2</sup> For you know which commands we gave to you by our Lord Jesus,
- <sup>3</sup> for this is the will of God: Your sanctification; and that you might be abstaining from all fornication,
- <sup>4</sup> and it might be so that every man from you might know how to possess his vessel {body} in sanctification and in honor,
- <sup>5</sup> and not in the passions that is of lust, as the rest of the Gentiles; those who don't know God;
- <sup>6</sup> and not dare to be transgressing, and to defraud a man to his brother in this matter, because our Lord is The Avenger for all of these, as also we spoke to you from the previous time, and testified.
- <sup>7</sup> For God didn't call us to impurity, but to sanctification.
- <sup>8</sup> Therefore, he who defrauds is not being defrauding to the sons of man, but to God who has placed His Holy Spirit in you.
- <sup>9</sup> But concerning the brothers' Love, you need not be written to, for you yourselves have learned of God that you should be loving one to another.
- <sup>10</sup> You also do likewise to all the brothers which are in all Macedonia. Yet, I beg of you my brothers, that you abound,
- <sup>11</sup> and *I* exhort you to be quiet and occupied in your own affairs, and be laboring by your own hands, as we commanded,
- <sup>12</sup> that you should be walking in *good* form towards outsiders, and not to be dependent regarding man.
- <sup>13</sup> But I desire, my brothers, that you know concerning those of whom are sleeping: Not to be sorrowful for them as according to the rest of men for whom there is no hope.
- <sup>14</sup> For if we believe that Jesus died and was raised, thus God will also bring with Him them who sleep in Jesus.

- <sup>15</sup> But by our Lord's Word, we say this to you: That we who remain at The Coming of our Lord, we who are alive, will not overtake those who are sleeping,
- <sup>16</sup> because our Lord Himself will descend from the Heavens with The Command and with the Voice of the Chief Angel and with the Horn of God. And the dead who are in Christ will rise first,
- <sup>17</sup> and afterwards, we who remain; we who are living; we will be snatched away together as one, in the clouds to the meeting of our Lord in the air, and thus, we will be with our Lord at all times.
- <sup>18</sup> Therefore, be encouraging one to another with these words.

## Chapter 5

- <sup>1</sup> But regarding the times and the seasons, my brothers, there is no need to write to you,
- <sup>2</sup> for truly you know that The Day of our Lord thus comes as a thief in the night,
- <sup>3</sup> while they are saying, "There is peace and tranquility," and then, from the calm {at once}, will destruction arise as the travail of a pregnant woman; and they will not escape.
- <sup>4</sup> But you, my brothers, are not in darkness that The Day overtakes you as a thief,
- <sup>5</sup> for you are all Sons of Light and Sons of Daytime, and are not sons of night, and not sons of darkness.
- <sup>6</sup> Therefore, do not sleep as the rest, but be awake and sober, <sup>7</sup> for those who are asleep are asleep in the night, and those who are drunk are drunk in the night.
- <sup>8</sup> But we who are Sons of Daytime we must be awake in our minds, and be clothed with The Breastplate of Faith, and of Love, and put on The Helmet of The Hope of Life.
- <sup>9</sup> Because God has not appointed us to wrath but to the possession

of Life in our Lord Jesus Christ;

<sup>10</sup> He who died for our sake so that we will Live together with Him, if we are awake and if we are sleeping.

<sup>11</sup> Because of this, be comforting one to another, and be building up one to another, as even you are doing.

<sup>12</sup> But we require of you, my brothers, that you know them who labor among you, and in our Lord are standing before your faces and are teaching (for) you,

<sup>13</sup> that they be reckoned to you in abundant Love, and because of their deeds, be you peaceable with them.

<sup>14</sup> But we require from you, my brothers, that you correct the transgressors, and be encouraging to the least soul, and take the burden of the weak, and be patient of spirit towards everyone.

<sup>15</sup> And beware lest a man from you repays evil in place of evil, but be always running after the good towards one another and towards all men.

<sup>16</sup> Be rejoicing always,

<sup>17</sup> and be praying without ceasing,

<sup>18</sup> and be giving thanks in everything, for this is the will of God among you, in Jesus Christ.

<sup>19</sup> Do not quench the Spirit.

<sup>20</sup> Don't despise prophecy.

<sup>21</sup> Examine everything, and hold tightly that which is good

<sup>22</sup> and flee from every evil matter.

<sup>23</sup> But, The God of Himself will fully sanctify you; all of you, and your entire spirit and soul and body, He will preserve without blame to The Coming of our Lord Jesus Christ.

<sup>24</sup> Trustworthy is He who called you. It is He who will perform it.

<sup>25</sup> My brothers; pray for us.

<sup>26</sup> Greet all the brothers in peace with a holy kiss.



<sup>27</sup> I bind you to an oath in our Lord that you read this Letter to all the holy brothers.

<sup>28</sup> Grace of our Lord Jesus Christ be with you. Amin.

*Translated solely from the East Aramaic manuscripts into English, and keeping the expressions of the Aramaic language.*

*Modified by Ralf Chevalie Alvryd to an easy reading format.*

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## Chapter Notes:

### Chapter 2

1. 2:2 – Although Greek normally follows the Aramaic order of words, quite closely, which testifies for an Aramaic original, the translator made a mistake here, when he by unknown reason jumped passed these words, "if Christ/Christ". Likewise did the rest of the words land in the wrong place.
2. 2:2 – I could write "The Hopeful Message of Christ". The Greek has "good news" (euaggelion, which is a transliteration of the Aramaic word evangeliun) regardless of the two following Aramaic variations here below:
  - **"The Hopeful Message"** (Sbartha)
  - **"The Good News"** (Evangelium).

By reason that the Greek translators wrote uaggelion, we now have only one, when it should be the two variations here above.

I Romarbrevet 10:16 skriver Paulus: **"De Goda Nyheternas hoppfyllda budskap"**, men den grekiska översättningen utelämnade detta så att det endast blev **"gott budskap"**.

**"Sbartha"** (som har att göra med hoppet i det Kristna Budskapet) kommer ifrån rot-ordet **"Sbar"** som betyder "Att vara klartänt", och även utifrån dessa betydelser: "hopp, tänka, leta efter, vara behaglig, vara intelligent, sammanfatta, argumentera, planera, ha en ide, predika goda nyheter.

Man kan ju välja den betydelse av **"Sbar"** som bäst stämmer överens, vilket då skall bli "hopp", för man kan ju gärna inte skriva "Det Klartänkta Budskapet", eller vilket av de val vi har. Det sämsta skulle låta så här: "Det Argumenterade Budskapet."

Det Kristna budskapet handlar om hoppet, men man kan ju kanske skriva "Det Klartänkta", för då låter det som om det är någon som tänkt klart och tydligt gällande budskapet; att någon har tänkt ut detta budskap, vilket självfallet blir Gud.

3. 2:6 – Det grekiska ordvalet **"med en börda"** reflekterar ett arameiskt idiomatiskt uttryck vars bokstavliga betydelse är **"i vikt"**. Detta är inte ett grekiskt koncept, utan ett semitiskt. Men detta är också en felöversättning. Substantivet som är härlett av detta verb är "härlighet, heder, prakt".

Grekiska översättare förstod inte detta idiomatiska uttryck, därav så har vi fel i alla översättningar som baserar sig på grekiska texterna.

4. 2:10 – Grekiska texterna har här inkorrekt grammatik, **"vi var oklanderlig"** **"vi var rättfärdig"**.

### Kapitel 3

1. 3:2 - Grekiskan har "att trösta" där Peshitta har "att förhöra". Jämför vi Arameiska "må förhöra" med "kan trösta" så ser vi att översättaren förväxlade dessa två Arameiska ord:

ܢܥܘܢ - "Må förhöra" - Peshitta.

ܢܥܘܢܐ - "Må trösta" - Arameiska till Grekiska.

Därför har vi en felöversättning i Tim 3:2, "*Han skulle styrka och trösta er i tron.*" då det istället skall stå: "***så att han kan stärka er och förfråga {förhöra} er om eran tro***".

Vers 5 bekräftar denna ordalydelse "förfråga er..". då det står så här: "***Därför kunde jag inte hålla ut till jag hade sänt efter för att få veta om eran tro***".

Anledningen till detta misstag kom utav nästa vers, där det står att dessa kristna hade lidanden. Därför blir ordet "tröst" det naturliga valet, även om det valet inte är korrekt.

## Kapitel 4

1. En annan möjlig översättning är: "*För om vi tror att Jesus dog och restes upp, på detta sätt skall Gud, genom Jesus, föra med sig de som har fallit i sömn.*"