I'm not a bot



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adjective (5) verb (used without object) (1) tending to avoid work, activity, or exertion. She was too lazy to take out the trash, so it just continued to pile up.causing or characterized by idleness or inactivity. It was a hot, lazy afternoon. Im having a lazy day today, just lounging and watching movies. slow-moving; sluggish. Synonyms: torpid, stagnant,
inertComputers.of or relating to an operator or quantifier in a search query that will return the smallest match result possible.(of a livestock brand) placed on its side instead of upright.to pass time in idleness or inactivity; laze. They spent the afternoon lazying about on the beach.not inclined to work or exertionconducive to or causing
indolencemoving in a languid or sluggish manner (of a brand letter or mark on livestock) shown as lying on its sideCollins English Dictionary Complete & Unabridged 2012 Digital Edition William Collins Sons & Co. Ltd. 1979, 1986 HarperCollins Publishers 1998, 2000, 2003, 2005, 2006, 2007, 2009, 2012 Digital Edition William Collins Sons & Co. Ltd. 1979, 1986 HarperCollins Publishers 1998, 2000, 2007, 2009, 2007, 2009, 2012 Digital Edition William Collins Sons & Co. Ltd. 1979, 1986 HarperCollins Publishers 1998, 2000, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2009, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2007, 2
 adjectiveOrigin of lazy1First recorded in 154050; compare Low German lasich languid, idleOrigin of lazy1Examples have not been reviewed. It is true too that voters in all sorts of elections can be lazy in their choices. But before we lapse into humorous self-satisfaction about "those incredibly lazy French and their God-given right to endless downtime"
 we need to bear in mind a couple of other considerations. This move isnt just a lazy girl hackits a favorite trick of several coffee pros I know, and these people are very particular about their coffee. I remember hearing my first, buzzing a lazy arc across the night sky above the southern city of Zaporizhzhia in October 2022. The reason he does so many
films, Desplat proposes, is because hes lazy.lazuritelazy bedBrowse#aabbccddeeffgghhiijjkkllmmnnooppqqrrssttuuvvwwxxyyzzAboutCareersContact usCookies, terms, & privacyHelpFollow usGet the Word of the Day every day! 2025 Dictionary.com, LLC Also found in: Thesaurus, Medical, Idioms, Encyclopedia, Wikipedia. (lz)adj. lazier, laziest 1. Not
 willing to work or be energetic. 2. Slow-moving; sluggish: a lazy river. 3. Conducive to inactivity or indolence: a lazy summer day. 4. Depicted as reclining or lying on its side. Used of a brand on livestock. [Probably of Low German origin.] Synonyms: lazy, indolent, slothful These adjectives mean not disposed to exertion, work, or activity: too lazy to wash
the dishes; an indolent hanger-on; slothful employees. American Heritage Dictionary of the English Language, Fifth Edition. Copyright 2016 by Houghton Mifflin Harcourt Publishing Company. All rights reserved. (lez) adj, lazier or laziest1. not inclined to work or exertion2. conducive to or
causing indolence3. moving in a languid or sluggish manner: a lazy river. 4. (of a brand letter or mark on livestock) shown as lying on its sideCollins Publishers 1991, 1994, 1998, 2000, 2007, 2009, 2011, 2014 (le zi) adj. -zier, -ziest, adj. 1. averse or disinclined
to work, activity, or exertion; indolent. 2. causing idleness or indolence: a hot, lazy afternoon. 3. slow-moving; sluggish: a lazy stream. 4. (of a livestock brand) placed on its side instead of upright. v.i. [154050; akin to Low German lasich languid, idle] Random House Kernerman Webster's College Dictionary, 2010 K Dictionaries Ltd. Copyright 2005,
1997, 1991 by Random House, Inc. All rights reserved. Adj.1.lazy - moving slowly and gently; "up a lazy river"; "lazy white clouds"; "at a lazy pace"slow - not moving quickly; taking a comparatively long time; "a slow walker"; "the slow lane of traffic"; "her steps were slow"; "he was slow in reacting to the news"; "slow but steady growth"2.lazy -
 disinclined to work or exertion; "faineant kings under whose rule the country languished"; "an indolent hanger-on"; "too lazy to wash the dishes"; "shiftless idle youth"; "slothful employees"; "the unemployee are not necessarily work-shy, otioseidle - not in action or at work; "an idle laborer"; "idle drifters"; "the idleast the idleast to wash the dishes"; "shiftless idle youth"; "slothful, work-shy, otioseidle - not in action or at work; "an idle laborer"; "idle drifters"; "the idleast the idleast to wash the dishes"; "shiftless idle youth"; "slothful, work-shy, otioseidle - not in action or at work; "an idle laborer"; "idle drifters"; "the idleast the idl
rich"; "an idle mind"Based on WordNet 3.0, Farlex clipart collection. 2003-2012 Princeton University, Farlex Inc.adjective1. idle, inactive, indolent, slack, negligent, inert, remiss, workshy, slothful, shiftless I was too lazy to learn how to read music. idle active, stimulated, energetic, diligent, industrious, assiduous Collins Thesaurus of the English
Language Complete and Unabridged 2nd Edition. 2002 HarperCollins Publishers 1995, 2002adjectiveThe American Heritage Roget's Thesaurus. Copyright 2013, 2014 by Houghton Mifflin Harcourt Publishing Company. Published by Houghton Mifflin Harcourt Publishing Company. All rights reserved. pigroinfingardooziareoziosopigraCollins Spanish
 Dictionary - Complete and Unabridged 8th Edition 2005 William Collins Sons & Co. Ltd. 1971, 1988 HarperCollins Publishers 1992, 1993, 1996, 1997, 2000, 2003, 2005 Collins English/French Electronic Resource. HarperCollins Publishers 2005 adj (+er) (pej: = sloppy) work, writing, style, attitude schluderig (inf): lazybones n sing (inf) Faulpelz m,
Faultier nt lazy eye n (Med) zeitweilig schielendes Auge, das weniger belastet wird und daher in der Sehkraft nachlsst, Amblyopia ex anopsia f (spec) lazy Susan Collins Publishers 1991, 1997, 1999, 2004, 2005, 2007 [lez] adj (-ier
(comp) (-iest (superl))) pigro/aCollins Italian Dictionary 1st Edition HarperCollins Publishers 1995 (leizi) adjective too inclined to avoid hard work, exercise etc. I take the bus to work as I'm too lazy to walk; Lazy people tend to become fat. lui preguioso In faul doven perezoso, vago laisk laiska paresseux lijen lusta malas latur pigro tingus slinks; laisks
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der Faulpelz dovenlas gandul, perezoso laiskvorst laiskuri fainant/-ante ljenina lusta ember pemalas letingi fannullone tinginys sliis; slaists berat tulang luiwammesdovenpels, lathans leniuch mandrio trntor leoch lenuh lezilebovi latmask tembel insan anh chng i ln Kernerman English Multilingual Dictionary 2006-2013 K Dictionaries Ltd. ln doven faulpelz dovenlas gandul, perezoso laiskvorst laiskuri fainant/-ante ljenina lusta ember pemalas letingi fannullone tinginys sliis; slaists berat tulang luiwammesdovenpels, lathans leniuch mandrio trntor leoch lenuh lezilebovi latmask tembel insan anh chng i ln Kernerman English Multilingual Dictionary 2006-2013 K Dictionaries Ltd. ln doven faulpelz dovenlas gandul, perezoso laiskvorst laiskuri fainant/-ante ljenina lusta ember pemalas letingi fannullone tinginys sliis; slaists berat tulang luiwammesdovenpels, lathans leniuch mandrio trntor leoch lenuh lezilebovi latmask tember pemalas letingi fannullone tinginys sliis; slaists berat tulang luiwammesdovenpels lathans leniuch mandrio trntor leoch lenuh lezilebovi latmask tember pemalas letingi fannullone tinginys sliis; slaists berat tulang luiwammesdovenpels lathans leniuch mandrio trntor leoch lenuh lezilebovi latmask tember pemalas letingi fannullone tinginys sliis; slaists berat tulang luiwammesdovenpels lathans leniuch mandrio trntor leoch lenuh lezilebovi latmask tember pemalas letingi fannullone tinginys sliis; slaists berat tulang luiwammesdovenpels lathans leniuch mandrio trntor leoch lenuh lezilebovi latmask tember pemalas letingi fannullone tinginys sliis; slaists berat lathans leniuch mandrio trntor leoch lenuh lezilebovi latmask tember pemalas letingi fannullone tinginys sliis; slaists berat lathans leniuch mandrio trntor leoch lenuh lezilebovi latmask tember pemalas letingi fannullone tinginys sliis; slaists berat lathans leniuch mandrio trntor leoch lenuh lezilebovi latmask tember pemalas letingi fannullone tinginys sliis lathans letingi fannullone tinginys sliis lathans letingi fannullone tinginys sliis la
perezoso laiska paresseux lijen pigro lui doven leniwy preguioso lat tembel li bing Multilingual Translator HarperCollins Publishers 2009a. perezoso-a, flojo-a, holgazana, haragana. English-Spanish Medical Dictionary Farlex 2012 Want to thank TFD for its existence? Tell a friend about us, add a link to this page, or visit the
 webmaster's page for free fun content. Link to this page: Once upon a time there was a widow who had two daughter, and lazy one best, because she was her own daughter, and so the other, who was only her stepdaughter, was made to do all the
work of the house, and was quite the Cinderella of the family. But soon they passed a group of men, one of whom said: "See that lazy youngster, he lets his father walk while he rides." Even the lazy gentleman with his hat on one side and his hands in his pockets, who has dispensed so much consolation by inquiring with a yawn of another gentleman
 whether he is 'going across' - as if it were a ferry - even he condescends to look that way, and nod his head, as who should say, 'No mistake about THAT:' and not even the sage Lord Burleigh in his nod, included half so much as this lazy gentleman of might who has made the passage (as everybody on board has found out already; it's impossible to say
how) thirteen times without a single accident! These, then, and such-like things ought to be the first object of our attention: the next age to this continues till the child is five years old; during which time it is best to teach him nothing at all, not even necessary labour, lest it should hinder his growth; but he should be accustomed to use so much motion
as not to acquire a lazy habit of body; which he will get by various means and by play also ought to be neither illiberal nor too laborious nor lazy. "Without trouble!" exclaimed the Quadling, much interested; "then those tablets would be fine for a lazy man. Amy was too well-bred, and just now Laurie was too lazy, so in a minute he peeped
under her hatbrim with an inquiring air. Besides, a slovenly way of driving gets a horse into bad and often lazy habits, and when he changes hands he has to be whipped out of them with more or less pain and trouble. It is a shameful and unblessed thing, to take the scum of people, and wicked condemned men, to be the people with whom you plant;
and not only so, but it spoileth the plantation; for they will ever live like rogues, and do mischief, and spend victuals, and do mischief, and spend victuals, and be quickly weary, and then certify over to their country, to the discredit of the plantation. Why, he said, we think that you are lazy, and mean to cheat us out of a whole chapter which is a very
important part of the story; and you fancy that we shall not notice your airy way of proceeding; as if it were self-evident to everybody, that in the matter of women and children `friends have all things in common.'He's a lazy sort of chap, hates work, and I guess he only got the job because his uncle had got a lot of shares in the business. Whenever the
Dodger or Charley Bates came home at night, empty-handed, he would expatiate with great vehemence on the misery of idle and lazy habits; and would enforce upon them the necessity of an active life, by sending them supperless to bed. I should have respected myself because I should at least have been capable of being lazy; there would at least
 have been one quality, as it were, positive in me, in which I could have believed myself. LAZYadjectiveEtymology: This word is derived by a correspondent, with great probability, from al'aise, French; but it is however Teutonick: lijser in Danish, and losigh in Dutch, have the same meaning; and Henry Spelman gives this account of the word:1, Idle;
 sluggish; unwilling to work. Our soldiers, like the night-owls lazy flight, Or like a lazy thrasher with a flail, Fall gently down, as if they struck their friends. William Shakespeare. Wicked condemned men will ever live like rogues, and not fall to work, but be lazy, and spend victuals. Francis Bacon. Whose lazy waters without motion lay. Wentworth Dillon. The
lazy glutton safe at home will keep, Indulge his sloth, and batten with his sleep. Dryden. Like Eastern kings a lazy state they keep, And close confind in their own palace sleep. Alexander Pope. What amazing stupidity is it, for men to be negligent of salvation themselves? to sit down lazy and unactive. John Rogers. 2. Slow; tedious. The ordinary method for
recruiting their armies, was now too dull and lazy an expedient to resist this torrent. Edward Hyde. See also: LethargyFor the computer science concept, see Lazy evaluation. Laziness (also known as indolence or sloth) is emotional disinclination to activity or exertion despite having the ability to act or toexert oneself. It is often used as a pejorative;
terms for a person seen to be lazyinclude "couch potato", "slacker", and "bludger". Related concepts include sloth, a Christian sin, abulia, a medical term for reduced motivation, and lethargy, a state of lacking energy. Scene in club lounge, by Thomas Rowlandson Despite the famed neurologist Sigmund Freud's discussion of the "pleasure principle"
Leonard Carmichael noted in 1954 that "laziness" is not a word that appears in the table of contents of most technical books on psychology".[1] A 1931 survey found high-school students more likely to attribute their failing performance to laziness, while teachers ranked "lack of ability" as the major cause, with laziness coming in second.[2] Laziness
should not be confused with avolition, a negative symptom of certain mental and neurodevelopmental disorders such as depression, ADHD, ASD, sleep disorders and schizophrenia.[3][4]Laziness may reflect a lack of self-esteem, a lack of positive recognition by others, a lack of discipline stemming from low self-confidence, or
a lack of interest in the activity or belief in its efficacy.[5] Laziness may manifest as procrastination or vacillation. Studies of motivation suggest that laziness may be caused by over-stimulation or excessive impulses or distractions. These increase the
release of dopamine, a neurotransmitter responsible for reward and pleasure. The more dopamine that is released, the greater intolerance one has for valuing and accepting productive and rewarding action.[6][failed verification] This desensitization leads to dulling of the neural patterns and affects negatively the anterior insula of the brain
responsible for risk perception.[7]ADHD specialists say engaging in multiple activities can cause behavioral problems such as attention/focus failure, perfectionism, and pessimism. In these circumstances, laziness can manifest as a negative coping mechanism (aversion), the desire to avoid certain situations to counter certain experiences, and
preconceived ill results.[8] Lacanian thought says "laziness is the "acting out" of archetypes from societal programming and negative for making
 change[9] and toxic if allowed to fester. An outlook found to be helpful in their studies is "being mindful and not looking for ways out of it, simultaneously to be also open to creative and active options if they should arise." They point out that a relentless engaging in activities without breaks can cause oscillations of failure,[10] which may result in
mental health issues.[11] It has also been shown that laziness can render one apathetic to reactant mental health issues such as anger, anxiety, indifference, substance abuse, and depression. Acedia, a state of listlessness. Avolition decreases the motivation to initiate and perform self-directed purposeful activities. Athymhormia, disorder of
 motivation. Aboulia, neurological, with anatomical damage. Amotivational syndrome, normally in the context of heavy cannabis use. Procrastination, the delaying of fulfilling tasks. Counter-productive work behavior Senioritis, the decreased motivation to study which is said to affect those nearing the end of their studies. Leisure, which for the Ancient
Greeks referred to intellectual cultivation outside of productive labor.[12]See also: Protestant work ethic and Achievement ideologyEconomists have differing views of laziness. Frdric Bastiat argues that idleness is the result of people focusing on the pleasant immediate effects of their actions rather than potentially more positive long-term
consequences. Others note that humans seem to have a tendency to seek after leisure. Hal Cranmer writes, "For all these arguments against laziness, it is amazing we work so hard to achieve it. Even those hard-working Puritans were willing to break their backs every day in exchange for an eternity of lying around on a cloud and playing the harp.
 Every industry is trying to do its part to give its customers more leisure time."[13] Ludwig von Mises writes, "The expenditure of labor is deemed painful. Not to work is considered a state of affairs more satisfactory than working. Leisure is, other things being equal, preferred to travail (work). People work only when they value the return of labor
higher than the decrease in satisfaction brought about by the curtailment of leisure. To work involves disutility."[14]Laziness in American literature is figured as a fundamental problem with social and spiritual consequences. In 1612 John Smith in his A Map of Virginia is seen using a jeremiad to address idleness. In the 1750s this sort of advocating
reached its apex in literature. David Bertelson in The Lazy South (1767) expressed this as a substitution of "spiritual industry" over "patriotic industry". Writers like William Byrd went to a great extent and censured North Carolina as land of lubbers. Thomas Jefferson in his Notes on the State of Virginia (1785) acknowledges a small portion of the
people have only seen labor and identifies the cause of this indolence to the rise of "slave-holding" society, Jefferson raised his concerns what this deleterious system will bring to the economic system. Later by the 1800s the rise of Romanticism changed attitudes of the society, values of work were re-written; stigmatization of idleness was overthrown
 with glamorous notions. John Pendleton Kennedy was a prominent writer in romanticizing sloth and slavery: in Swallow Barn (1832) he equated idleness and its flow as living in oneness with nature. Mark Twain in The Adventures of Huckleberry Finn (1885) contrasts realist and romantic perspective of "laziness" and calls attention to the essential
convention of aimlessness and transcendence that connects the character. In 20th century the poor whites were portrayed in the grotesque caricatures of early southern laziness. In Flannery O'Connor's Wise Blood (1952) and Good Country People (1955) she depicts spiritual backwardness as the cause for disinclination to work. The lack of any social
function which could be valued equally with a luxurious lifestyle was closely portrayed through lives of displaced aristocrats and their indolence. Jason Compson, Robert Penn Warren and William Styron were some of the writers who explored this perspective. The lack of meaningful work was defined as a void which aristocrats needed to fill with
pompous culture; Walker Percy is a writer who has thoroughly mined the subject. Percy's characters are often exposed to the emptiness (spiritual sloth) of contemporary life, and come to rectify it with renewed spiritual resources.[15]Main article: Sloth (deadly sin)One of the Catholic seven deadly sins is sloth, which is often defined as spiritual and/or
 physical apathy or laziness. Sloth is discouraged in Hebrews 6:12 and 2 Thessalonians, and associated with wickedness in one of the parables of Jesus in the Gospel of Matthew (Matthew 25:26). In the Wisdom books of Proverbs and Ecclesiastes, it is stated that laziness can lead to poverty (Proverbs 10:4, Ecclesiastes 10:18).[16][17] According to
Peter Binsfeld's Binsfeld's Classification of Demons, Belphegor is thought to be its chief demon.[18] The opposite of laziness is Jihad al-Nafs, i.e. the struggle against the self, against one's own ego. Among the five pillars of Islam, praying five times a day and
 fasting during Raman are part of actions against laziness. Main article: KausdyaIn Buddhism, the term kausdya is commonly translated as "laziness" or "spiritual sloth". Kausdya is defined as clinging to unwholesome activities such as lying down and stretching out, procrastinating, and not being enthusiastic about or engaging in virtuous activity. From
1909 to 1915, the Rockefeller Sanitary Commission for the Eradication of Hookworm Disease sought to eradicate hookworm bisease sought to eradicate hookworm infested. Hookworms infested 40 percent of southerners
and were identified in the North as the cause of the South's alleged backwardness. [20]It was alleged [21] that indolence was the reason for backward conditions in Indonesians, living very precariously, sought to play it safe by not
risking a failed crop, given that not all experiments introduced by outsiders had been successful. [22]It is common for animals (even those like hummingbirds that have high energy needs) to forage for food until satiated, and then spend most of their time doing nothing, or at least nothing in particular. They seek to "satisfice" their needs rather than
 obtaining an optimal diet or habitat. Even diurnal animals, which have a limited amount of daylight in which to accomplish their tasks, follow this pattern. Social activity comes in a distant third to eating and resting for foraging, animals are more likely to sacrifice time spent on aggressive behavior
than time spent resting. Extremely efficient predators have more free time and thus often appear more lazy than relatively inept predators that have little free time. [23] Beetles likewise seem to forage lazily due to a lack of foraging competitors. [24] On the other hand, some animals, such as pigeons and rats, seem to prefer to respond for food rather
than eat equally available "free food" in some conditions. [25] Critique of workDiligenceDisciplineDopamineExecutive functionGoldbrickingGoofing offHistamineIn Praise of Idleness and Other EssaysKurt von Hammerstein-Equord#Classification of officersLethargyProcrastinationPsychostimulantsTemporal discountingThat Which Is Seen, and That
Which Is Not SeenThe Right To Be LazyTime managementUnderachievementWillpower^ Leonard Carmichael (Apr 1954), "Laziness and the Scholarly Life", The Scientific Monthly, 78 (4): 208213, Bibcode:1954SciMo..78..208C, JSTOR21392^ Harry Howard Gilbert (Jan 1931), "High-School Students' Opinions on Reasons for Failure in High-School
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doi:10.1086/physzool.59.2.30156041, JSTOR30156041, JSTOR30156041, S2CID87569125^ Elkan R. Gamzu; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Gary Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Carry Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Carry Hansen; Larry A. Engberg; David R. Williams; Barry Schwartz; Robert L. Welker; Carry Hansen; David R. Williams; David R. Will
doi:10.1126/science.181.4097.367, JSTOR1736630, PMID17832034Laziness at Wikipedia's sister projectsDefinitions from Wikipedia's sister projectsDefinitions
is a book from the New Testament of the Christian Bible. It is traditionally attributed to Paul the Apostle, with Timothy as a co-author. During the last quarter of the 20th century, the majority of biblical scholars came to conclude that 2 Thessalonians is a pseudonymous composition in the name of Paul, although a "substantial minority of biblical
 scholars" continue to defend its traditional authorship.[4] Those who reject its authenticity point to differences in style and theology between it and the First Epistle to the Thessalonians 3:1118, along with the beginning of Hebrews in Codex Vaticanus (c.AD 350)[1]Scholars who support its authenticity view it
as having been written around 5152 AD, shortly after the First Epistle.[6][7] Those who see it as a later composition assign a date of around 80115 AD.[8]The original text was written in Koine Greek. Main article: Authorship of the Pauline epistles and Silvanus, and Timotheus, unto the church of the Thessalonians [...]First verse of the epistle
(King James version) The authenticity of this epistle is still in dispute. During the last quarter of the 20th century, the majority of biblical scholars came to conclude that 2 Thessalonians is a pseudonymous composition in the name of Paul, although a "substantial minority of biblical scholars" continue to defend its traditional authorship.[4] Even
assuming that it is authentic, this epistle was not sent by Paul alone, but by three people: Paul, Silvanus, and Timothy. As Professor Ernest Best, New Testament scholar, explains the problem:[I]f we only possessed Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians is put alongside First Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians is put alongside First Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians would doubt that Paul wrote it; but when Second Thessalonians would doubt that Paul wrote it; but when Second Thessalonians would doubt that Paul wrote it; but when Second Thessalonians would doubt that Paul wrote it; but when Second Th
then doubts appear. There is a great dissimilarity between the two; this is not only one of words, small phrases and concepts but extends to the total structure of the two letters which is in addition different from what is taken to be the standard Pauline form. At the same time the second letter is alleged to be less intimate and personal in tone than the
first, and in some of its teaching, particularly in relation to eschatology, to conflict with the first. Ernest Best, The First and Second Epistles to the Thessalonians 1:1a, 2 Thessalonians 1:1a) and closing benedictions (1 Thessalonians 5:28, 2
Thessalonians 3:16d18) which frame two, balancing, sections (AA'). In 2 Thessalonians these begin with similar successions of nine Greek words, at 1:3 and 2:13. The opening letter section (1:32:12) itself comprises two halves, 1:312 (where the introductory piece, A, is 1:35; the first development, B, is 1:610; and the paralleling and concluding
 development, B', is 1:1112) and 2:112 (with pieces: A 2:14, B 2:57, B' 2:812).[10]The second, balancing, letter section (2:133:16c) also comprises two halves: 2:1314, B 2:1517, B' 3:15) and 3:616c (with pieces: A 3:69, B 3:1012, B' 3:13-16c). Of the twelve pieces in 2 Thessalonians, seven begin with 'brother' introductions. Of the
the epistle is that it was included in Marcion's canon and the Muratorian fragment. It was also mentioned by Ignatius, Justin, and Polycarp.[11]:593George Milligan argued that a church which possessed an authentic letter of Paul would be unlikely to accept a fake addressed to them.[12]:vi,ix,448 This argument was
 similarly supported by Colin Nicholl, who has put forward a substantial argument for the authenticity of Second Thessalonians.[13][14] He points out that "the pseudonymous view is[...] more vulnerable than most of its advocates conceded.[...] The lack of consensus regarding a date and destination[...] reflects a dilemma for this position: on the one
 hand, the date needs to be early enough for the letter to have been accepted as Pauline[...] [on] the other hand, the date and destination need to be such that the author could be confident that no contemporary of 1 Thessalonians [...] forgery."[13]:56Another scholar who argues for the authenticity of this
letter is Jerome Murphy-O'Connor. Admitting that there are stylistic problems between 2 Thessalonians and 1 Thessalonians. Murphy-O'Connor, along with many others scholars, argues that the current text of 2 Thessalonians is the product of merging two or more
 authentic letters of Paul. Once the text of this interpolated letter is removed and the two letters compared, Murphy-O'Connor asserts that this objection is "drastically weakened", and concludes, "The arguments against the authenticity of 2 Thessalonians are so weak that it is preferable to accept the traditional ascription of the letter to Paul."
[15]:111Those who believe Paul was the author of 2 Thessalonians also note how Paul drew attention to the autherticity of the letter by signing it himself: "I, Paul, write this greeting with my own hand, which is how I write in every letter."[16] Bruce Metzger writes, "Paul calls attention to his signature, which was added by his own hand as a token of
genuineness to every letter of his (3:17)."[17]:255 While some draw attention to this verse as an excessive attempt of a forging author to convince his readers of authenticity, a parallel has also been noted among Cyprian where he stresses in his 9th epistle, under
 potential fears of the circulation of a forged letter, that examination of the signature should be used in order to authenticate the letter: "examine whether both the writing and the signature should be used in order to authenticate the letter: "examine whether both the writing and the signature should be used in order to authenticate the letter: "examine whether both the writing and the signature are yours and write back to us what the matter is in truth."[18]:44[19]Other scholars who hold to authenticity include Gregory Beale, [20] Gene L.
 Green,[21] Ivor H Jones,[22] Leon Morris,[23] Ben Witherington III,[24] Paul Foster,[25] and Kretzmann.[26] According to Leon Morris in 1986, the majority of current scholars at that time still held to Paul's authorship of 2 Thessalonians.[27] At least as early as 1798, when Johann Ernst Christian Schmidt published his opinion, Paul's authorship of
 this epistle was questioned.[28] More recent challenges to this traditional belief came from scholars such as William Wrede in 1903[29] and Alfred Loisy in 1933,[30] who challenged the traditional view of the authorship.Regarding Nicholl's argument for authenticity, on the one hand, it is worth noting that at least some forged Pauline letters were
 written well after a date modern scholars might deem early enough for the letter to be considered Pauline, such as the Third Epistle to the Writers they imitated. On the other hand, it is not clear that a forger would need to ensure his
 writing was not contemporaneous with 1 Thessalonians if he was not actually writing the letter to Thessalonians 2:2 provides evidence that forgeries in his name already existed in his own lifetime, discrediting his argument that forgers would
take care to write far enough apart in time to ensure contemporaries could not denounce the forgery. In his book Forged, New Testament scholar Bart D. Ehrman puts forward some of the most common arguments against the authenticity of 2 Thessalonians. For example, he argues that the views concerning the Second Coming of Christ expressed in 2
Thessalonians differ so strikingly from those found in 1 Thessalonians that they cannot be written by Paul but by an associate or disciple after his death. Scholars include Beverly Roberts Gaventa,[32] Vincent Smiles,[33] Udo Schnelle,[34]
 Eugene Boring,[35] and Joseph Kelly.[36] Norman Perrin observes, "The best understanding of 2 Thessalonians[...] is to see it as a deliberate imitation of 1 Thessalonians, updating the apostle's thought."[37] Perrin bases this claim on his hypothesis that prayer at the time usually treated God the Father as ultimate judge, rather than Jesus.Dary
Schmidt performed a detailed syntactical comparison between 2 Thess and other disputed letters attributed to Paul in comparison to his undisputed letters and concluded that 2 Thess is highly unlikely to have been written by Paul.[38] Among the undisputed letters, there are five embedded clauses at four layers of embeddedness in the longest
sentence in the opening thanksgiving section of the Letter to the Romans, six clauses at four layers in 1 Corinthians, six clauses at five levels in 2 Corinthians, six clauses at five levels in 2 Corinthians, six clauses at five levels in 2 Corinthians, six clauses at five levels in 1 Thessalonians.
embeddedness in the equivalent section.[38] Schmidt demonstrates similar anomalies in 2 Thess' structures of genitive constructions, and concludes that in combination with other evidence it is highly unlikely to have been written by Paul.
[38] Thessalonica was the second city in Europe where Paul helped to create an organized Christian community. At some point after the first letter was sent, probably soon, some of the Thessalonians grew concerned over whether those who had died would share in the parousia. This letter was written in response to this concern. The problem then
 arises, as Raymond Brown points out, whether this letter is an authentic written by one of his followers in his name. [39] If this letter to this communityor possibly years later. Brown notes that Paul "most likely visited Thessalonica several times in his journeys to
Macedonia". However, if the letter is not authentic, Brown notes that "in some ways interpretation becomes more complex." [40] Brown believes that the majority of scholars who advocate pseudonymity would place it towards the end of the first century, the same time that Revelation was written. These scholars emphasize the appearance of "that man
of sin" in the second chapter of this letter, whether this personage is identified with the Antichrist of 1 John and Revelation, or with a historical person like Caligula.[41]Quotation from 2 Thess 3:16 on a wall in Csis, Latvia (English NIV: "Now may the Lord of peace himself give you peace at all times and in every way.")The traditional view is that the
 second epistle to the Thessalonians was probably written from Corinth not many months after the first. Biblical commentator and pastor John MacArthur writes, "The emphasis is on how to maintain a church with an effective testimony in proper response to sound eschatology and obedience to the truth." [42] Paul opens the letter praising this church
for their faithfulness and perseverance in the face of persecution: We ought always to give thanks to God for you, brethren, as is only fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater; therefore, we ourselves speak proudly of you among the churches of God for your perseverance and
faith in the midst of all your persecutions and afflictions which you endure? Thessalonians, 1:35 NASB[43]The letter contains a whole chapter regarding the second advent of Christ, among other themes and instructions. From the inference of 2:12, the Thessalonians were faced with a false teaching, saying that Christ had already returned. This error
 is corrected in chapter 2 (2:112),[44] where Paul tells the Thessalonians that a great tribulation must occur before Christ's return. Seeing as how this series of events has not yet happened, his argument reads, Christ cannot have returned yet. He then expresses thanks that his readers were the elect of God, chosen for salvation and saved by his graces to the series of events has not yet happened, his argument reads, Christ cannot have returned yet.
through faith, and thus not susceptible to the deception of the "Great Apostasy," (2 Thessalonians 2:1314)[45] first mentioned here as is the "Katechon" (2 Thessalonians 2:67).[46]In 2 Thessalonians 2:15, Paul instructs his readers to "[h]old fast to the traditions (Ancient Greek: , Latin: traditiones) which you were taught, whether by word of mouth or
 by our letter."[47] Quoting this verse, in his On the Holy Spirit, Basil the Great writes, "These [traditions] have been passed on by word of mouth from Paul or from the other apostles, without necessarily being written down,"[48] and mentions the Trinitarian confession of faith as an example of "unwritten tradition".[49] Cyril of Jerusalem shares a
 similar view in his Catechetical Lectures, argues that the traditions stated by Paul should be preserved and memorized, at a minimum in the form of the Creed. [48] In his homily on this verse, John Chrysostom differentiates or al tradition from written tradition. [50] At that time, the oral tradition has been defined as the "tradition" and the written
tradition as "Scripture", united together in "the authenticity of their apostolic origin".[51] Everett Ferguson says Paul's reference to tradition (Ancient Greek: , romanized:paradosis) "apostolic 'tradition'".[52]The letter continues by encouraging the
 Thessalonian church to stand firm in their faith, and to "keep away from every brother who leads an unruly life and not according to the tradition which you received from us[...] do not associate with him, so that he will be put to shame. Yet do not regard him as an enemy, but admonish him as a brother" (2 Thessalonians 3:67, 1415).[53]Paul ends this
letter by saying, "I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write. The grace of our Lord Jesus Christ be with you all" (2 Thessalonians 3:1718). Macarthur writes, "Paul added an identifying signature (cf. 1 Corinthians 16:21; Colossians 4:18) so his readers could be sure he was truly
the author. "[54]A passage from this book reading "For even when we were with you, this we commanded you, that if any would not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does not work, neither shall he eat", (3:10), [55] was later adapted by Vladimir Lenin as an adage of the Soviet Union: "he who does no
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public domain audiobook at LibriVox Various versionsExegetical Papers on Second Thessalonians Exegetical Papers on Second Epistle to the Thessalonians Pauline EpistlePrecededbyFirst Thessalonians New TestamentBooks of the Bible SucceededbyFirst pastoral
 epistleto TimothyRetrieved from " 3The First Epistle to the Thessalonians[a] is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Paul the Apostle, and is addressed to the church in Thessalonica, in modern-day Greece. It is likely among the first of Paul's letters, probably written by the end of AD 52,[4] in the
reign of Claudius although some scholars believe the Epistle to the Galatians may have been written by AD 48.[5] The original language is Koine Greek.1 Thessalonica is a city on the Thermaic Gulf, which at the time of Paul was within the Roman Empire. Paul visited Thessalonica
and preached to the local population, winning converts who became a Christian community.[6] There is debate as to whether or not Paul's converts were originally Jewish. The Acts of the Apostles describes Paul preaching in a Jewish synagogue and persuading people who were already Jewish that Jesus was the Messiah,[7] but in 1 Thessalonians
Angelicus) state that Paul wrote it in Athens[9] after Timothy had returned from Macedonia with news of the surviving manuscripts that contain some or all of this book
 include: Papyrus 46 (c. AD 200) Papyrus 65 (3rd century) Codex Vaticanus (325350) Codex Sinaiticus (330360) Codex Alexandrinus (c. 450) Codex Ephraemi Rescriptus (c. 450) Codex Freerianus (c. 450) Cod
presides over the trial of Paul in Achaea mentioned in the Acts of the Apostles (Acts 18:12-17).[14][15]1 Thessalonians does not focus on justification by faith or questions of JewishGentile relations, themes that are covered in all other letters. Because of this, some scholars see this as an indication that this letter was written before the Epistle to the
Galatians, where Paul's positions on these matters were formed and elucidated. [4] The first page of the epistle in Minuscule 699 gives its title as, "To the Thessalonians." The majority of New Testament scholars hold 1 Thessalonians to be authentic, although a number of scholars in the mid-19th century contested its authenticity, most notably Clement
Schrader and F.C. Baur.[16] 1 Thessalonians matches other accepted Pauline letters, both in style and in content, and its authenticity of 1 Thessalonians 2:1316 has been disputed by 2 Thessalonians 2:1316 has been disputed by 2 Thessalonians 2:1316 has been disputed by 1 Thessalonians 2:1316 has been disputed by 2 Thessalonians 2:1316 has been disputed by 2 Thessalonians 2:1316 has been disputed by 3 Thessalonians 3 Thessa
 theologically incompatible with Paul's other epistles: elsewhere Paul attributed Jesus's death to the "rulers of this age"[19] rather than to the Jews, and elsewhere Paul writes that the Jews have not been abandoned by God, for "all Israel will be saved".[20]There were no extensive historical persecutions of Christians by Jews in Palestine prior to the
first Jewish war.[21]The use of the concept of imitation in 1Thes. 2.14 is singular. The aorist [] ("has overtaken") in 1Thes. 2.16 seems to refer to the destruction of Jerusalem. [22] According to 1 Thes 1:10, the wrath of God is still to come; it is not something that has already shown itself. [23] The syntax of these verses deviates from that of these verses deviates from the verse from that of the verse from the verse from that of the verse from th
surrounding context.[24] Various scholars have since defended the authenticity of these passages.[25] It is also sometimes suggested that 1 Thessalonians 5:111 is a post-Pauline insertion to Paul's imminent expectation of the Second Coming in 1
Thessalonians 4:1318.[26] Some scholars, such as Schmithals, [27] Eckhart, [28] Demke [29] and Munro, [30] have developed complicated theories involving redaction and interpolation in 1 and 2 Thessalonians. (1:1-10) Salutation and thanksgiving [31] (2:1-20) Past interactions with the church [32] (3:1-13) Regarding Timothy's visit [33] (4:1-5:25) Specific
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the kind of life he had lived while he was with them. Paul stresses how honorably he conducted himself, reminding them that he had worked to earn his keep, taking great pains not to burden anyone. He did this, he says, even though he could have used his status as an apostle to impose upon them. Paul goes on to explain that the dead will be
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who were already Jewish that Jesus was the Messiah, [7] but in 1 Thessalonians itself Paul says that the converts had turned from idols, suggesting that they were not Jewish before Paul arrived. [6] although information appended to
this work in many early manuscripts (e.g., Codices Alexandrinus, Mosquensis, and Angelicus) state that Paul wrote it in Athens[9] after Timothy had returned from Macedonia with news of the surviving manuscripts
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