

1Thessalonians 1

written and compiled by Gary Kukis

1Thessalonians 1:1–10

Paul Greets and Compliments the Thessalonians

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[1Thessalonians 1:1](#)

[1Thessalonians 1:2–5](#)

[1Thessalonians 1:6–7](#)

[1Thessalonians 1:8–10](#)

These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of 1Thessalonians 1 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of 1Thessalonians, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: The first chapter of 1Thessalonians is quite an agreeable letter, as Paul, Silas and Timothy greet the believers in Thessalonica, and recognize just how successful this church has been up to this point in time.

*Bible Summary: Paul, Silvanus and Timothy, to the Thessalonians. We give thanks for you. Our gospel came in power. Your faith is an example to all.*¹

This should be the most extensive examination of 1Thessalonians 1 available, where you will be able to examine in depth every word of the original text.

Brief Overview:

Date	Acts	Events	Historical Events	Rome
49–51 A.D.	Acts 18	Paul is in Corinth for 18 months during his 2 nd missionary journey	Claudius expels the Jews from Rome 51–52 A.D.	Claudius (41–54 AD)

Quotations:

Outline of Chapter 1:

Preface
Introduction

- v. 1–
- v.
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- v.
- v.
- v.

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

- Preface Preface
- Preface Brief Overview
- Preface Quotations

- Introduction Interpreting 1Thessalonians as Paul’s First Letter/Interpreting Acts/Understanding Church Age Doctrine
- Introduction The Cities Visited by Paul (a map)
- Introduction Titles and/or Brief Descriptions of 1Thessalonians 1 (by Various Commentators)
- Introduction Brief, but insightful observations of 1Thessalonians 1 (various commentators)

¹ From <https://biblesummary.info/1-thessalonians> accessed July 12, 2022.

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Summary **A Set of Summary Doctrines and Commentary**
 Summary **Why 1Thessalonians 1 is in the Word of God**
 Summary **What We Learn from 1Thessalonians 1**
 Summary **Jesus Christ in 1Thessalonians 1**
 Summary

Addendum **A Complete Translation of 1Thessalonians 1**
 Addendum
 Addendum **Doctrinal Teachers Who Have Taught 1Thessalonians 1**
 Addendum **Word Cloud from the Kukis Paraphrase of 1Thessalonians 1**
 Addendum **Word Cloud from Exegesis of 1Thessalonians 1**

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document		Verse Navigation	
First Verse		Chapter Summary	
www.kukis.org		Introduction and Text	
		Addendum	
		Exegetical Studies in 1Thessalonians	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to 1Thessalonians 1

Introduction: 1Thessalonians is Paul's first epistle in time to find its way into Scripture. He has been saved for about 14 or 15 years to this point, and is on his second missionary journey when he writes this. In 1Thessalonians 1, Paul is quite complimentary to the people in Thessalonica, saying that the testimony of their existence and persistence is heard pretty much everywhere that Paul and company go.

It is in this final verse of the first chapter where one gets a clue concerning the contents of this letter. The believers in Thessalonica are awaiting Jesus Who will deliver us from the wrath of God that is to come.

Interpreting 1Thessalonians as Paul's First Letter/Interpreting Acts/Understanding Church Age Doctrine

These are the issues we need to consider: the book of Acts is an historic record; the epistles of Paul were written in an historic order, and the later ones are far more complex than the first ones. Where does the Church Age believer go to find the faith and practices for him? If we lay out the books of Acts, 1Thessalonians, Romans and Ephesians side-by-side, there are going to be some disparities in content, doctrinal level, style and even practices. If these are all consider the Word of God, how do we deal with these disparities. Also, by *disparities*, I do not mean contradictions, necessarily. Nevertheless, one needs to account for the difference between the content and doctrinal level of the epistles named. How do we square this with the commonly accepted understanding of the inspiration of the Scriptures?

With regards to interpretation, we must be careful when dealing with the book of Acts and with the epistles. Even though 1Thessalonians is the first letter written by Paul, and that he is only on his 2nd missionary tour, and he still has some doctrine to learn, what we read in any of his epistles should be understood to be accurate doctrine.

Even though we can roughly put the epistles in order by the time that they were written, and even show that Paul's teaching became more complex as time went on, it would be illogical to say that Ephesians or Titus is more accurate than 1Thessalonians. It would be a precarious position for pastor-teachers to be in, to teach an epistle and then say, "Well, we know that most of this is true, but Paul was just getting started." No, that dog won't hunt. Paul wrote many epistles which are not found here. Why don't we have a complete collection of all early epistles (which could double the number of epistles in the New Testament)? Some of the epistles were not fully accurate, there were some problems with them, and/or Paul was not fully on his game. The epistles that we do not have are the ones where we could say, "He's good in this section, but I don't fully agree with this other section." Now, we could do that with the early letters and writings of the second and third generation of believers in the Church Age (the Apostles being the first generation of the Church Age).

On the other hand, Acts is simply a history of what took place. What happened does not always represent Paul's best judgment (such as his overwhelming desire to return to Jerusalem). The book of Acts took place in the preanon period of the Church Age. So we can learn from the book of Acts, but we must be careful not to take our doctrines and practices from that book. For that, we go to the epistles. So, for instance, if we read that early convert Charley Brown received the Holy Spirit sometime *after* he believed in Jesus, we do not automatically assume that, every believer in the Church Age receives the Spirit post-salvation.

On the other hand, if Paul wrote to a church, and it was, say, lukewarm; and Paul said, "Your problem is this: you all have been saved but you do not have the Holy Spirit. You all need to get the Holy Spirit." Then, had Paul written anything like that (he did not), we would take from that, that salvation is separate from receiving the Spirit.²

What is tricky when it comes to interpreting 1&2Thessalonians and Galatians is, it is legitimate to recognize that these were the very first epistles written, and therefore, might not be as deep and as packed with doctrine as Ephesians is or any of the pastoral epistles. However, every word of the early epistles is inspired by God the Holy Spirit and profitable for reproof, correction and instruction in righteousness. Whatever it is that we find in this three epistles must be accepted as accurate and applicable to the churches of God, even to this day.

The Cities Visited by Paul (a map); from Bible Study.org; accessed July 11, 2022.



² What we do read is, Paul told the Corinthians that they—the carnal Corinthians—had all been baptized by the Holy Spirit.

A title or one or two sentences which describe 1Thessalonians 1.

Titles and/or Brief Descriptions of 1Thessalonians 1 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of 1Thessalonians 1 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About 1Thessalonians 1

Some of these questions may not make sense unless you have read 1Thessalonians 1. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to 1Thessalonians 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of 1Thessalonians 1

Characters

Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of 1Thessalonians 1

Place

Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

At this point, we begin to gather up more details on this chapter.

A Synopsis of 1Thessalonians 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of 1Thessalonians 1 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of 1Thessalonians 1 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, 1Thessalonians 1 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (1Thessalonians 1–24)

Scripture	Text/Commentary
1Thessalonians 1	
1Thessalonians 2	
1Thessalonians 3A	
1Thessalonians 3B	
1Thessalonians 4A	
1Thessalonians 4B	

The Big Picture (1Thessalonians 1–24)

Scripture	Text/Commentary
1Thessalonians 5A	
1Thessalonians 5B	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I added in the *Brief Overview* with chapter 20, and will go back and place that into every chapter.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

It has been my custom, for the past few years, to provide a translation of each verse from my mostly literal translation at the end of each verse. For a passage of two or more verses, at the end of this passage, I also provide my paraphrase (for those two or more verses). Starting with vv. 32–34, I will also include my mostly literal translation at the end of a passage for those two or more verses. So, at the end of v. 34, there will be the mostly literal translation of v. 34, followed by the mostly literal translation of vv. 32–34, followed by the paraphrase of vv. 32–34.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young’s translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

There is a minor problem from the beginning. The Latin, and therefore some of the translations, have *Grace and peace to you* at the beginning of v. 2 rather than at the end of v. 1. Also, some translations have *Grace and peace to you from God our Father and the Lord Jesus Christ*.

Kukis slavishly literal:

Paulos and Silvanus and Timotheos, to the ekklâsia of Thessalonians, in God a Father and [in] a Lord Jesus Christ; grace to you [all] and peace [from God a Father and a Lord Jesus Christ].

1Thessalonians
1:1

Kukis nearly literal:

[From] Paul and Silvanus and Timothy, to the church of the Thessalonians, [who are] in God the Father and [in] the Lord Jesus Christ. Grace to you [all] and peace [from God the Father and (from) the Lord Jesus Christ].

Kukis paraphrase

From Paul, Silvanus and Timothy to the church at Thessalonica. You are in God the Father and in the Lord Jesus Christ. Grace to all of you along with peace and prosperity from God the Father and from the Lord Jesus Christ.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation³ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek) **Paulos and Silvanus and Timotheos, to the ekklâsia of Thessalonians, in God a Father and [in] a Lord Jesus Christ; grace to you [all] and peace [from God a Father and a Lord Jesus Christ].**

Complete Apostles' Bible **Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ.**

Revised Douay-Rheims .

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Douay-Rheims 1899 (Amer.) Paul and Sylvanus and Timothy to the church of the Thessalonians: in God the Father and in the Lord Jesus Christ. Grace be to you and peace. [The final sentence is the beginning of v. 2 in the Latin.]

V. Alexander's Aramaic T. Eastern Aramaic Mnscrip⁴

James Murdock's Syriac NT I Paul and Sylvanus and Timothy, to the church of the Thessalonians, which is in God the Father and in our Lord Jesus the Messiah: Grace be with you, and peace. Original Aramaic NT⁵ Paulus and Sylvanus and Timotheaus to the church of Thessaloniqua in God The Father and in Our Lord Yeshua The Messiah. Grace be with you and peace.

Plain English Aramaic Bible

Lamsa Peshitta (Syriac)

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English Paul and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

Bible in Worldwide English Paul, Silvanus, and Timothy, send greetings to the church people in the city of Thessalonica. The people of this church belong to God the Father and the Lord Jesus Christ. May the kindness of God bless you and give you peace. for all of you, and we always talk to him about you.

Easy English

Easy-to-Read Version–2008 Greetings from Paul, Silas, and Timothy. To the church of those in Thessalonica, who are in God the Father and the Lord Jesus Christ. Grace and peace be yours. From Paul, Silas, and Timothy. To the church at Thessalonica united with God the Father and the Lord Jesus Christ. Good will and peace are yours!

God's Word™

Good News Bible (TEV) From Paul, Silas, and Timothy--- To the people of the church in Thessalonica, who belong to God the Father and the Lord Jesus Christ: May grace and peace be yours.

The Message

NIRV

New Life Version

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. From Paul, Silas, and Timothy. To the church in Thessalonica, the people of God the Father and of the Lord Jesus Christ. I pray that God will be kind to you and will bless you with peace!.

The Living Bible

New Berkeley Version

New Living Translation

⁴ From <https://www.thearamaicscriptures.com/>

⁵ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

The Passion Translation	From Paul, Silas, and Timothy. We send our greetings to you, the congregation of believers in Thessalonica, which is in God the Father and the Lord Jesus Christ. May God's delightful grace and peace rest upon you.
UnfoldingWord Simplified T.	I, Paul, am writing this letter. Silas and Timothy are with me. We are sending this letter to you who are the group of believers in the city of Thessalonica who are joined to God the Father and the Lord Jesus the Messiah. May God be kind to you and give you peace.
Williams' New Testament ⁶	Paul, Silvanus, and Timothy to the Thessalonian church in union with God the Father and the Lord Jesus Christ: spiritual blessing and peace be to you.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	From: Paul, Silas, and Timothy. To: The assembly of Thessalonians in Father God and Master Jesus, the Anointed King. Generosity to you and peace.
Common English Bible	.
Len Gane Paraphrase ⁷	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	To the Thessalonian Church in union with God the Father and the Lord Jesus Christ, from Paul, Silas, and Timothy. May God bless you and give you peace.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.
Free Bible Version ⁸	This letter comes from Paul, Silvanus, and Timothy to the church of the Thessalonians who belong to God the Father and the Lord Jesus Christ. May you have grace and peace!
God's Truth (Tyndale)	.
International Standard V	<i>The Letter of Paul Called First Thessalonians Greetings</i> From: [The Gk. lacks From] Paul, Silvanus, [i.e. Silas] and Timothy. To: The church of the Thessalonians in union with God the Father and the Lord Jesus, the Messiah. [Or Christ] May grace and peace from God our Father and the Lord Jesus, the Messiah, [Or Christ; other mss. lack from God our Father and the Lord Jesus, the Messiah] be yours!
Lexham Bible	.
Montgomery NT	Paul and Silas and Timothy. To the church of the Thessalonians which is in God our Father and our Lord Jesus Christ. Grace be to you, and peace.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT ⁹	.

⁶ William's New Testament - 1937 by Charles B. Williams.

⁷ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

⁸ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

⁹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

UnfoldingWord Literal Text	Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ. Grace and peace to you. [Some older versions read, May grace and peace be to you from God our Father and the Lord Jesus Christ.].
Urim-Thummim Version	Paul, and Silvanus, and Timotheus, to the ekklesia of the Thessalonians that are in Elohim the Father and in the LORD Jesus Christ: Grace to you and peace, from Elohim our Father, and the LORD Jesus Christ.
Weymouth New Testament	.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹⁰	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	Paul and Silvanus and Timothy to the Congregation of the Thessalonians in YAHWEH the Father and the Master Yahshua Messiah: Grace and peace to you from YAHWEH our Father and the Master Yahshua Messiah.
Holy Name Bible	Saul, and Silvanus, and Timothy unto the assembly of the Thessalonians which is in Yahweh the Father, and in the Savior Yah- shua the Messiah: Grace be unto you, and peace, from Yahweh our Father, and the Savior Yahshua the Messiah.
Holy New Covenant Trans.	<i>First Letter to the Ones in Thessalonica</i> From Paul, Silas, and Timothy. To the called out people of the Thessalonians in God the Father and in the Lord Jesus Christ. Help in time of need and peace to you.
The Scriptures 2009	Sha'ul, and Silas, and Timotiyos, to the assembly of the Thessalonians in Elohim the Father and the Master עשוהי Messiah: Favour to you and peace from Elohim our Father and the Master עשוהי Messiah.
Tree of Life Version	Paul, Silvanus, and Timothy, To the community of the Thessalonians in God the Father and the Lord Yeshua the Messiah: Grace to you and shalom.

Weird English, ©ld English, Anachronistic English Translations:

Accurate New Testament ¹¹	...Paul and Silvanus and Timothy [to] the congregation [of] thessalonians in god father and [in] lord jesus christ Favor [to] you* and Peace...
Alpha & Omega Bible	(1 & 2 Thessalonians are the most prophetic letters of Paul, who was not only an Apostle, Evangelist, Pastor & Teacher, but also a true Prophet of Theos/GOD.) · PAULUS (Paul) AND SILVANUS AND TIMOTHEOS, TO THE EKKLESIA OF THE THESSALONIANS IN THEOS (The Alpha & Omega) THE FATHER AND THE LORD JESUS CHRIST: GRACE TO YOU AND PEACE.

¹⁰ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹¹ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Awful Scroll Bible Paul and Silas and Timothy, to they called-out of the Thessalonians, by-within God the Father, and the Lord Jesus, the Anointed One. Grace to yous and peace from God, our Father, and the Lord Jesus, the Anointed One.

Concordant Literal Version
exeGesés companion Bible

SALUTATION

Paulos and Silvanus and Timo Theos:
To the ecclesia of Thessalonikeus
in Elohim Father
and Adonay Yah Shua Messiah:
Charism to you and shalom,
from Elohim our Father
and Adonay Yah Shua Messiah.

Orthodox Jewish Bible

**MOSHIACH'S LETTER
THROUGH THE SHLIACH SHA'UL
TO THE BRIT CHADASHA
KEHILLAH IN THESSALONIKA (I)**

From Sha'ul and Silvanus (Sila) and Timotiyos. To the kehillah of the inhabitants of the city of Thessalonika, the kehillah in Hashem, in Elohim HaAv and in Rebbe, Melech HaMoshiach Adoneinu Yehoshua. Chen v'Chesed Hashem and Shalom Hashem to you.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
[This letter is from] Paul, and Silvanus and Timothy, [and is being sent] to the church of the Thessalonians [Note: This was a town in present-day northeastern Greece] in [fellowship with] God, the Father and the Lord Jesus Christ. May God's unearned favor and peace be upon you.

The Expanded Bible
Jonathan Mitchell NT

.
Paul, Silvanus (or: = Silas; D reads: Silbanos), and Timothy, to the called-out community of the Thessalonians within, and in union with, God our Father, even (or: and) [the] Lord Jesus Christ: grace and peace (or: joyous favor and harmony with the absence of conflict; = shalom [peace and prosperity]) to you [other MSS add: from God, our Father and Lord, Jesus Christ (or: God our Father, and Owner, Jesus Anointed)].

Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with a Lot of Footnotes:

Lexham Bible .
NET Bible® .
New American Bible (2011) .
The Passion Translation .
Rotherham's Emphasized B. .
The Spoken English NT¹²

PAUL'S FIRST LETTER TO THE COMMUNITY IN THESSALONICA^a

Greeting

From Paul, Silvanus,^b and Timothy, to the community of the Thessalonians,^c who are in God our Father and in the Lord Jesus Christ. Grace and peace to you!

^a. Prn. Thessalonians-a-la-nye-ka.

¹² The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

- b. Prn. sil-vain-us.
- c. Prn. thess-a-loe-nee-ans.

Wilbur Pickering’s New T.

Opening Considerations
Greeting

Paul, Silvanus and Timothy,¹ to the congregation² of Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you from God our Father and the Lord Jesus Christ.³

- (1) Paul gives recognition to the junior members of the team.
- (2) The first image that the term ‘church’ evokes in the minds of many is that of a building; what is in view here is a group of people.
- (3) To the ‘western’ mind the repetition of the full form, “God our Father and the Lord Jesus Christ,” may seem unnecessary, if not stylistically poor, but this letter was written by a Hebrew. By switching from ‘the’ to ‘our’ Father he claims a personal relationship.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Paul and Silvanus and Timothy, To the assembly [or, church] of [the] Thessalonians in God [the] Father and [the] Lord Jesus Christ: Grace to youp and peace from God our Father and [the] Lord Jesus Christ!.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	Paul, and Silvanus, and Timothy, to the governing assembly of the Thessalonians in God the Father and the Lord Jesus the Anointed: favor to you (pl) and peace.
English Standard Version	.
Far Above All Translation ¹³	.
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Paul and Silvanus and Timothy to the congregation* of the Thessalonians in God the Father and the Lord Jesus Christ: grace to you and peace from God our Father and the Lord Jesus Christ.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Greeting Paul, and Silvanus, and Timothy, Unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you(p) and peace from God our Father and the Lord Jesus Christ.
Revised Young’s Lit. Trans.	.
A Voice in the Wilderness	.
Updated Bible Version 2.17	.
Webster’s Translation	.
World English Bible	Paul, Silvanus, and Timothy, to the assembly of the Thessalonians in God the Father and the Lord Jesus Christ: ^{N1} Grace to you and peace from God our Father and the Lord Jesus Christ. ^{N1} “Christ” means “Anointed One”.

¹³ Online: <http://www.faraboveall.com/> by Graham Thomason.

Worrell New Testament
Young's Updated LT

The gist of this passage:

1Thessalonians 1:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
Thayer: <i>Paul or Paulus [was] Paul was the most famous of the apostles and wrote a good part of the NT, the 14 Pauline epistles.</i>			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Silouanós (Σιλουανός) [pronounced sil-oo-an-OSS]	<i>woody; transliterated, Silvanus</i>	masculine singular proper noun; a person; nominative case	Strong's #4610
Thayer: <i>Silas (Silvan us) [was] a Roman citizen, the companion of the apostle Paul on several of his missionary journeys.</i>			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Timótheos (Τιμόθεος) [pronounced tee-MOTH-eh-oss]	<i>honoring God; an honorable one of God, valuable to God; transliterated, Timothy, Timotheos, Timotheaus, Timotiyos</i>	masculine singular proper noun; a person; nominative case	Strong's #5095

Translation: [From] Paul and Silvanus and Timothy,...

It is around A.D. 50 and Paul is writing his first letter (epistle) to anyone in his official capacity as an Apostle (insofar as we know). He does not refer to himself as an Apostle here. In fact, in both letters to the Thessalonians, he only mentions Apostleship once (in 1Thessalonians 2:6). This is a gift with authority; Paul is exercising his authority as an Apostle by writing this letter. Only Apostles had authority over more than one church.

In the Church Age, there is no group, no organization and certainly no man who is over more than one local church (the exception being a satellite church connected to a local church through modern electronic means). In that circumstance, it is as if the pastor in one location is the pastor in another location (or in other locations).

On the other hand, there is no authority given to a man or a group over a pastor-teacher of a local church. Obviously, the exception here would be the local congregation itself or the board of deacons, which may hire or fire a pastor-teacher.

Paul has established a local body of believers in Thessalonica. His team consists of Silvanus (Silas) and Timothy.

All three men are, apparently, in Corinth at this time, for what would be Paul's second missionary journey. All three men are mentioned together in 2Corinthians 1:19 as associated with the church in Corinth.

1Thessalonians 1:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1577
Thessalonikeis (Θεσσαλονικεῖς) [pronounced thes-sal-on-ik-ICE]	<i>Thessalonians, Thessalonians, residents of Thessalonica</i>	masculine plural proper noun; a grouping; genitive/ablative case	Strong's #2331

Translation: ...to the church of the Thessalonians,...

A map of Thessalonica was placed in the introduction. It is in Macedonia, which is between Italy and Asia Minor (Turkey, today). See the [Map of the Cities Visited by Paul](#).

Paul first went to Thessalonica on his first missionary tour (A.D. 44–46) and then went back a second time (49–52). This means that Paul was just there prior to coming to Corinth (where he is right now, at the writing of this letter). It is not clear if someone from Thessalonica came to Paul and reported a number of questions; or if this was accomplished by letter.

Corinth and Thessalonica are not far from one another, but any trip in the ancient world was far more difficult than one would be today. Paul was in Thessalonica in Acts 17:1 and is now in Corinth (Acts 18:1).

1Thessalonians 1:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3962

Translation: ...[who are] in God the Father...

The Thessalonians are all in God the Father. This is positional truth.

1Thessalonians 1:1d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

Translation: ...and [in] the Lord Jesus Christ.

Logically, positional truth begins here: we, at the moment of salvation, are placed into Christ. Since we are in Christ, we are also in the Father.

Another way of understanding this is, when God looks at us, we are in His Son, and therefore, we are loved and justified in the Beloved. All that Christ has, by way of being the Son of God, we have. Now, we are not deity or little deities or anything like that; but what Jesus has by way of His humanity, we share that.

1Thessalonians 1:1e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced <i>KHAHR-iç</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: Grace to you [all]...

Because we are in the Son, we are the recipients of grace.

By nature, you and I are in rebellion with God. That fact that God would agree to have any sort of association with us is grace.

So that there is no misunderstanding, God does not look at us like some wayward dog who needs a meal and takes pity on us. God is able to look at us at He sees His Son, and to bless us far more than any of us deserve. This is because God's justice was satisfied on the cross.¹⁴

¹⁴ I use the word *cross* not in the literal sense, as the Roman cross looked more like a *T*; but I see it more as our reason for having a relationship with Jesus Christ. It was not the Lord's physically being on the Roman cross which saved us, but the fact that God poured out all of our sins on Him and Jesus took upon Himself the penalty for those sins. No one actually saw this

1Thessalonians 1:1f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
εἰρήνῃ (εἰρήνη, ης, ῆ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity</i>	feminine singular noun; nominative case	Strong's #1515

Translation: ...and peace...

As believers, we have peace with God; and, because we have peace with God, we often have security and prosperity.

So that there is no confusion here, God does not pour out a billion dollars on every person who believes in His Son. Various blessings from God mean very little, if we do not have the capacity to enjoy those blessings.

For some people, if you are a man and meet your right woman at age 8 or age 16 or even at age 25, you may be such a total jerk as to destroy that relationship completely. You can be so not ready for such a relationship, that putting you face to face with your right person can end in catastrophe, where the pieces can never be picked up and put back together again.

This can be true with wealth. Give an 18 year old an abundance of wealth, and he might go crazy and it could end up ruining his life (for instance, he uses this opportunity to abuse drugs or alcohol). The same person, at age 35 might get an abundance of wealth and turn it into a super-abundance of wealth.

The point I am making is, we have limited capacities for life and love, especially when we are young spiritually; but we are able to make something of these blessings and prosperity once we learn some Bible doctrine.

Salvation and peace with God are the first steps. Then comes spiritual growth; and then comes a great number of blessings.

1Thessalonians 1:1g

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The Byzantine Greek text and the Scrivener Textus Receptus add the following words:			
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἀφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

take place, as God covered the region with a thick darkness.

1Thessalonians 1:1g			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...[from God the Father and (from) the Lord Jesus Christ].

This final phrase is certainly contested. It does change some of what we are looking at in this verse. Paul and his entourage are saying, "Grace and peace to you (from us)" and this addition means, it is from God the Father and God the Son.

Like almost all disputed passages, even though this does alter the meaning, it does not cause us any great problems doctrinally speaking. On a human level, Paul and company are wishing grace and peace to the believers in Thessalonica. However, ultimately, this comes from God.

1Thessalonians 1:1 [From] Paul and Silvanus and Timothy, to the church of the Thessalonians, [who are] in God the Father and [in] the Lord Jesus Christ. Grace to you [all] and peace [from God the Father and (from) the Lord Jesus Christ]. (Kukis nearly literal translation)

1Thessalonians 1:1 From Paul, Silvanus and Timothy to the church at Thessalonica. You are in God the Father and in the Lord Jesus Christ. Grace to all of you along with peace and prosperity from God the Father and from the Lord Jesus Christ. (Kukis paraphrase)

About half of the translations continue this passage as a single sentence. Some stop at v. 3 and put a period; some stop at v. 4 and place a period there. Nearly all of them end this thought at v. 5.

One big difference between narrative and a doctrinal letter like this is vocabulary. There are typically many verbs and nouns and conjunctions which are repeated in the typical narrative chapter. Obviously, this is seen in a word cloud of that chapter. In a doctrinal letter, as we have here, there will be the repetition of a few nouns (primarily references to Deity); but many times, Paul will cover a topic and then move on to another topic; and then onto another. In that circumstance, there is not a great deal of repetition. However, here, Paul repeated the heck out of the word *you (all)* chiefly in two forms.

We keep on giving thanks to the God always concerning all of you, a remembrance [we] keep on doing during the prayers of us; constantly remembering of you [all], of the work of the faith and of the labor of the agape love and of the steadfastness of the confidence of the Lord of us, of Jesus of Christ, before the God and Father of us, seeing, brothers, those being loved by the God, the election of you [all], that the proclamation [of good news] did not become to you [all] in word only, but also in power and in a Spirit Holy, and a full confidence to many, even as you [all] have seen what manner [of people] we became to you [all] by reason of you [all].

1Thessalonians
1:2–5

We keep on giving thanks to God always, regarding all of you, a mention [that we] keep on doing during our prayers; constantly remembering you [all]. [We remember in our prayers] the act of faith [and doctrine]; the intense labor of agape love, the relaxed mental attitude of the confidence [that we all have] in our Lord, [in] Jesus the Messiah, before our God and Father. [We] keep on observing, [our] brothers, those [of you] who are being loved by the God to your election. [We know] that the declaration of the gospel did not come to you [all] in word only, but it came to you in power and in the Holy Spirit, with the full confidence of many [of you], even as you [all] have observed what sort [of people] we are to you [all] on account of you [all].

We continue giving thanks to God for all of you. We mention you during all of our prayers. We remember your response to faith and doctrine; that you labor in the sphere of agape love; and that you have a relaxed mental attitude because of the confidence that we all have in the Lord Jesus, the Messiah, before our God and Father. The proof of God's love for you is in your election. Furthermore, the declaration of the gospel did not come to you in word only, but in the power of the Holy Spirit; as so many of you exhibited full confidence in our teaching. You have also carefully observed the kind of people that we are as a result of your response.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) We keep on giving thanks to the God always concerning all of you, a remembrance [we] keep on doing during the prayers of us; constantly remembering of you [all], of the work of the faith and of the labor of the agape love and of the steadfastness of the confidence of the Lord of us, of Jesus of Christ, before the God and Father of us, seeing, brothers, those being loved by the God, the election of you [all], that the proclamation [of good news] did not become to you [all] in word only, but also in power and in a Spirit Holy, and a full confidence to many, even as you [all] have seen what manner [of people] we became to you [all] by reason of you [all].

Complete Apostles Bible We give thanks to God always concerning you all, making mention of you in our prayers, constantly remembering your work of faith, labor of love, and perseverance of hope in our Lord Jesus Christ in the presence of our God and Father, knowing, beloved brothers, your election by God. For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, just as you know what kind of men we were among you for your sake.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) . Grace be to you and peace. We give thanks to God always for you all: making a remembrance of you in our prayers without ceasing, Being mindful of the work of your faith and labour and charity: and of the enduring of the hope of our Lord Jesus Christ before God and our Father. Knowing, brethren, beloved of God, your election:

For our gospel hath not been unto you in word only, but in power also: and in the Holy Ghost and in much fulness, as you know what manner of men we have been among you for your sakes.

V. Alexander's Aramaic
Eastern Aramaic Manuscript
James Murdock's Syriac NT

We give thanks to God at all times, on account of you all, and remember you continually in our prayers:
and we call to mind before God the Father the works of your faith, and the toil of your love, and the patience of your hope in our Lord Jesus the Messiah.
For we know your election, my brethren, beloved of God.
For our preaching among you, was not in words only; but also in power, and in the Holy Spirit, and in genuine persuasion. Ye also know, how we were among you for your sakes.

Original Aramaic NT

We thank God always for all of you, and we are reminded of you in our prayers constantly.
And we recall before God The Father the works of your faith, the labor of your love and patience of your hope, which are in Our Lord Yeshua The Messiah.
For we know your election, brethren, beloved of God,
Because our evangelism was not in words only, but it was to you also in power and in The Spirit of Holiness and in true conviction. You also know how we have been among you for your sakes.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

We give praise to God at all times for you, keeping you in memory in our prayers; Having ever in mind your work of faith and acts of love and the strength of your hope in our Lord Jesus Christ, before our God and Father;
Being conscious, my brothers, dear to God, that you have been marked out by God's purpose;
Because our good news came to you, not in word only, but in power, and in the Holy Spirit, so that you were completely certain of it; even as you saw what our behaviour to you was like from our love to you.

Bible in Worldwide English

You do good things because you believe. You work very hard because you have love in your hearts. You are patient because you have hope in our Lord Jesus Christ. We remember these things when we talk to God our Father about you. My brothers, God loves you and we know that he has chosen you. The good news we brought you was not just words. It had power. It had the Holy Spirit. It made people very sure it was true. And you also know how we lived when we were with you to help you. You tried hard to be like us and like the Lord. You had much trouble because you believed our message. Yet the Holy Spirit made you very happy.

Easy English
Easy-to-Read Version–2008

We always remember you when we pray, and we thank God for all of you. Every time we pray to God our Father, we thank him for all that you have done because of your faith. And we thank him for the work you have done because of your love. And we thank him that you continue to be strong because of your hope in our Lord Jesus Christ. Brothers and sisters, God loves you. And we know that he has chosen you to be his people. When we brought the Good News to you, we came with more than words. We brought that Good News with power, with the Holy Spirit, and with the sure knowledge that it was true. Also you know how we lived when we were with you. We lived that way to help you.

God's Word™

We always thank God for all of you as we remember you in our prayers. In the presence of our God and Father, we never forget that your faith is active, your love is working hard, and your confidence in our Lord Jesus Christ is enduring. Brothers and sisters, we never forget this because we know that God loves you and has chosen you. We know this because the Good News we brought came to you not only with words but also with power, with the Holy Spirit, and with complete certainty. In the same way you know what kind of people we were while we were with you and the good things we did for you.

Good News Bible (TEV)

We always thank God for you all and always mention you in our prayers. For we remember before our God and Father how you put your faith into practice, how your love made you work so hard, and how your hope in our Lord Jesus Christ is firm. Our friends, we know that God loves you and has chosen you to be his own. For we brought the Good News to you, not with words only, but also with power and the Holy Spirit, and with complete conviction of its truth. You know how we lived when we were with you; it was for your own good.

The Message

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NIRV

.

New Life Version

.

New Simplified Bible

.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

We thank God for you and always mention you in our prayers. Each time we pray, we tell God our Father about your faith and loving work and about your firm hope in our Lord Jesus Christ. My dear friends, God loves you, and we know he has chosen you to be his people. When we told you the good news, it was with the power and assurance that come from the Holy Spirit, and not simply with words. You knew what kind of people we were and how we helped you.

The Living Bible

.

New Berkeley Version

.

New Century Version

.

New Living Translation

.

The Passion Translation

We are grateful to God for your lives and we always pray for you. For we remember before our God and Father how you put your faith into practice, how your love motivates you to serve others, and how unrelenting is your hope-filled patience in our Lord Jesus Christ. Dear brothers and sisters, you are dearly loved by God and we know that he has chosen you to be his very own. For our gospel came to you not merely in the form of words but in mighty power infused with the Holy Spirit and deep conviction. Surely you remember how we lived our lives transparently before you to encourage you.

UnfoldingWord Simplified T.

We always thank God for you all when we mention you while we pray. We continually remember that you work for God, who is our Father, because you trust in him and you earnestly help people because you love them. You have a solid confidence in the future, because you know our Lord Jesus the Messiah! My fellow believers whom God loves, we also thank him because we know that he chose you to become his people. We know that he chose you because when we told the good news to you, it was much more than words only. The Holy Spirit powerfully worked among you, and he strongly assured us that our message to you was true. In the same way, you know how we spoke and how we conducted ourselves when we were with you, in order that we might help you.

William's New Testament

We always thank God for you all as we continually mention you in our prayers, for we can never for a moment before our God forget your energizing faith, your toiling love, and your enduring hope in our Lord Jesus Christ. For we know, brothers so beloved by God, that He has chosen you, for our preaching of the good news came

to you not entirely in words but with power and with the Holy Spirit and with absolute certainty (for you know the kind of men we were among you for your own sakes).

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	We are always thankful to God concerning you all, making mention of <i>you</i> over our prayers, constantly remembering your work of the trust, <i>your</i> labor of the love, and <i>your</i> persistence of the anticipation of our Master Jesus, the Anointed King, in front of our God and Father, realizing your selection, brothers, having been loved by God, because our good news didn't come to you in message only, but also in ability, in <i>the</i> Sacred Spirit, and in a very full accomplishment; just as you realize, we became such among you because of you.
Common English Bible	.
Len Gane Paraphrase	We always thank God for all of you mentioning you in our prayers. Without ceasing we remember your work of faith, labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. Knowing, brothers dearly loved by God, about your election. For our gospel did not come to you only in word but also in power, in the Holy Spirit, and in full assurance, just as you know what kind of men we were among you for your sake, and you became followers of us and of the Lord, having received the word in much affliction along with the joy of the Holy Spirit. V. 6 is included for context.
A. Campbell's Living Oracles	We give thanks to God at all times for you all, making mention of you in our prayers; incessantly remembering your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God, even our Father; knowing, brethren, beloved of God, your election: for our gospel came not to you in word only, but also with power, and with the Holy Spirit, and with much assurance: as you know what sort of men we were among you.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	We always mention you in our prayers and thank God for you all; Recalling continually before our God and Father the efforts that have resulted from your faith, the toil prompted by your love, and the patient endurance sustained by your hope in our Lord Jesus Christ. Brothers, whom God loves, we know that he has chosen you, Because the Good News that we brought came home to you, not merely as so many words, but with a power and a fulness of conviction due to the Holy Spirit. For you know the life that we lived among you for your good.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	We are always thanking God for all of you, never forgetting you in our prayers. We remember you before our God and Father—how you put your trust in him into practice, how you work hard in love, and how you patiently wait in the hope of our Lord Jesus Christ. Brothers and sisters, we already know that you are loved by God and are very special to him. The good news we brought to you wasn't just words, but had power too, for the Holy Spirit completely convinced you. In the same way

you know what kind of men we are since we demonstrated to you that we were working for your benefit.

God’s Truth (Tyndale)
Holman Christian Standard
International Standard V

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Paul’s Prayer for the Thessalonians

We always thank God for all of you when we mention you in our prayers. In the presence of our God and Father, we constantly remember how your faith is active, [Lit. your work of faith] your love is hard at work, [Lit. your labor of love] and your hope in our Lord Jesus the Messiah [1: Or Christ] is enduring. [Lit. the endurance of hope of our Lord Jesus, the Messiah] Brothers whom God loves, we know that he has chosen you, for the gospel we brought [Lit. our gospel] did not come to you in words only, but also with power, with the Holy Spirit, and with deep conviction. Indeed, [Lit. Just as] you know what kind of people we proved to be while we were with you, acting on your behalf.

Lexham Bible
Montgomery NT
NIV, ©2011
Riverside New Testament
Leicester A. Sawyer’s NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

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We give thanks to Elohim always for you all, making mention of you in our prayers; Remembering without ceasing your work of Faith and labor of brotherly love, and patience of hope in our LORD Jesus Christ, in the sight of Elohim and our Father; knowing brethren dearly loved, your Election from Elohim. Because our Good News came not to you in word only, but also in power and in the Sacred Spirit, and in much assurance; as you know what sort of men we were among you for your sake.

Weymouth New Testament

We continually give thanks to God because of you all, while we make mention of you in our prayers. For we never fail to remember your works of faith and labours of love and your persistent and unwavering hope in our Lord Jesus Christ in the presence of our God and Father; knowing as we do, brethren, that you are beloved by God and that He has chosen you. The Good News that we brought you did not come to you in words only, but also with power and with the Holy Spirit and with much certainty, for you know the sort of men we became among you, as examples for your sakes.

Wikipedia Bible Project

We give thanks to God always concerning you all, mentioning you in our prayers, Remembering unremittingly the faithful works of you all, the labour of love, and your patience in the expectation of our Lord Jesus Christ, in the presence of God our Father,
Realising, beloved brothers, that you are chosen by God,
For our Gospel message came to you not only in word, but also in power, and in the Holy Spirit, and in much assurance, as you are aware of the type of men who are among you for your sake.

Worsley’s New Testament

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Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) .
New English Bible–1970 .
New Jerusalem Bible .
New RSV .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

We give thanks to YAHWEH always concerning you all, remembering you always in our prayers, mentioning before YAHWEH the Father the works of your faith and labor of love, and the patience of your hope in our Master Yahshua Messiah, For we know that you are the elected ones my brethren and beloved of Elohim. For our good news did not come to you in word only, but also in power, and in the Holy Spirit, and in much assurance, even as you know how we lived among you for your sakes.

Holy New Covenant Trans.

We always thank God for all of you. We continually mention you in our prayers. Before our God and Father, we remember the effort that came from your faith, the hard work that came from your giving of yourselves to others, for their good, expecting nothing in return, and your endurance which comes from the hope in our Lord Jesus Christ. Brothers and sisters, God gives Himself to you, for your good, expecting nothing in return. You know He has chosen you. How did our good news come to you? It came not only with talk but also with power, the Holy Spirit, and with much conviction. You know how we lived among you for your sake.

The Scriptures 2009

We give thanks to Elohim always for you all, making mention of you in our prayers, remembering without ceasing your work of the belief, and the labour of love, and the endurance of the expectation in our Master עשוהי Messiah in the presence of our Elohim and Father, knowing, brothers beloved by Elohim, that you were chosen. Because our Good News did not come to you in word only, but also in power, and in the Set-apart Spirit and in entire confirmation, as you know what kind of men we were among you for your sake.

Tree of Life Version

We always give thanks to God for all of you, mentioning you in our prayers—continually remembering before our God and Father your work of faith and labor of love and steadiness of hope in our Lord Yeshua the Messiah. We know, brothers and sisters loved by God, that you are chosen, because our Good News did not come to you in word only, but also in power and in the Ruach ha-Kodesh and with complete certainty—just as you know what kind of men we proved to be while among you for your sake.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[We] thank the god always about all you* mention Making on the prayers [of] us endlessly Remembering [of] you* the work [of] the faith and the labor [of] the love and the endurance [of] the hope [of] the lord [of] us jesus christ before the god and father [of] us Having Seen Brothers Having Been Loved by the god the choice [of] you* for The News (Good) [of] us not becomes to you* in word only but and {It becomes to you*} in power and in spirit pure and in assurance much as [You*] have seen Who* [We] become in you* because of you*...

Alpha & Omega Bible

WE GIVE THANKS TO THEOS (*The Alpha & Omega*) ALWAYS FOR ALL OF YOU, MAKING MENTION IN OUR PRAYERS;
CONSTANTLY BEARING IN MIND YOUR WORK OF FAITH AND LABOR OF LOVE AND PERSEVERANCE OF HOPE IN OUR LORD JESUS CHRIST IN THE PRESENCE OF OUR THEOS (*The Alpha & Omega*) AND FATHER, †(5:17-18) KNOWING, BROTHERN BELOVED BY THEOS (*The Alpha & Omega*), [his] CHOICE OF YOU;
FOR OUR GOSPEL DID NOT COME TO YOU IN WORD ONLY, BUT ALSO IN POWER AND IN THE HOLY GHOST AND WITH FULL CONVICTION; JUST AS YOU KNOW WHAT OCCURRED AMONG YOU FOR YOUR SAKE.

Awful Scroll Bible

We give good-favors to God, as-when-at-all times, concerning yous all, ourselves making mention upon our wishes-with-regards-to,

minding thoroughly-without-lag, of you all's work in the confidence and toil of dear love, and abiding-under in the expectation of our Lord Jesus, the Anointed One, from-within-near God, even our Father, having perceived, you having been beloved of the same-womb, you all's calling-from under God, certainly-of-what our announcing-of-the-Good-Tidings, comes not about to you from-within word only, however, also from-within power and by-within the Awful Breath, and from-within much full-bearing, accordingly-as-to you have perceived, what sort we become from-among you, because of you.

Concordant Literal Version

We are thanking God always concerning you all, making mention of you in our prayers, "

unintermittingly remembering your work of faith and toil of love and endurance of expectation of our Lord Jesus Christ, in front of our God and Father, having perceived, brethren beloved by God, your choice, for the evangel of our God did not come to you in word only, but in power also, and in holy spirit and much assurance, according as you are aware. Such we became among you, because of you."

exeGesés companion Bible

THE EUCHARIST OF PAULOS

We always eucharistize to Elohim for you all making remembrance of you in our prayers; unceasingly remembering your work of trust and labor of love and endurance of hope in our Adonay Yah Shua Messiah in front of Elohim and our Father, beloved brothers, knowing your selection by Elohim. For our evangelism to you is not only in word, but also in dynamis and in Holy Spirit and in much fullbearance; exactly as you know what manner of men we became among you for your sake:...

Orthodox Jewish Bible

Hodinu l'Hashem (We give thanks to Hashem) always for all of you, with zikaron (remembrance) during our davening, without ceasing

In our tefillos recalling before our G-d and Avinu your work of emunah, your labor of ahavah (agape), and your perseverance of tikvah in Moshiach Adoneinu Yeshoshua,

Knowing, Achim b'Moshiach ahuvei Hashem (Brothers in Moshiach beloved of G-d), your bechirah (election).

For our Besuras HaGeulah did not come to you in mere locution but indeed in gevurah (miraculous power) and in the Ruach HaKodesh and in full bitachon (confidence), just as you have da'as what sort of men we were among you for your sake.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

We always thank God for all of you, [regularly] mentioning you in our prayers. We continually remember, in the presence of our God and Father, the work produced by your faith, the labor prompted by your love, and your endurance motivated by your hope in our Lord Jesus Christ. We know, my brothers who are dearly loved by God, about your election [i.e., that you were chosen by God because of your obedient faith], for our Gospel came to you, not merely in words, but also in power,

in [a demonstration of] the Holy Spirit [See 1 Cor. 2:4] and with [“our” or “your”] deep conviction [of its truth]. You people know what kind of men we were while living among you for your benefit.

The Expanded Bible
Jonathan Mitchell NT

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We are continuously experiencing the well-being of grace in God, and are mindful of the favor of goodness and ease with God, always, which encircles and surrounds all of you (or: We are constantly always expressing gratitude and feeling thankful to and for God concerning you all), continuously making mention of you folks upon our thinking and speaking towards having things be well (or: remembering and being mindful of you people at [times of] our prayers) in regard to your incessantly remembering (or: being mindful, without leaving-off throughout,) of our Lord Jesus Christ's act of faith (process of trust; work from loyalty), wearisome smiting and toil of love, and persistent patient endurance from expectation, in front of our God and Father (or: ...upon our prayers, unceasingly mentioning, in the presence of our God and Father, the process of your faith {or: the work which is conviction and trust} and love's exhausting toil {or: the hard labor which is love}, and [your] steadfast remaining under for support of our Lord Jesus Christ's expectation {or: the expectant hope which are our Lord Jesus, [the] Anointed}).

Brothers (= Fellow believers; = [My] family), folks having been and still being loved by God, knowing and perceiving your election (your being picked out; your being chosen, arranged, gathered or spoken, out of the midst), how that the message of the goodness of our God (or: our God's good news; the message of ease and well-being, which is God) was not birthed into you within word or thought only, but rather also within power and ability, even within a set-apart Breath-effect (or: in union with [the] Holy Spirit; in the midst of [the] Sacred Breath), as well as in much assurance having been brought to full measure, according as you have seen and perceived (or: by extensive absolute-certainty and with much bearing and wearing to the full, just as you know and are aware). Of such sort we were birthed (produced; brought to be) to, for and among you for your sakes (because of you folks),...

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Thanksgiving for the Thessalonian Believers

We give thanks to God always concerning all of you, making mention constantly in our prayers, because we [*Here “because ” is supplied as a component of the participle (“remember”) which is understood as causal] remember your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father, knowing, brothers dearly loved by God, that he has chosen you [Literally “the choice of you”], because our gospel did not come to you with word only, but also with power and with the Holy Spirit and with much certainty, just as you know what sort of people we became among you for your sake.

NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham’s Emphasized B.
The Spoken English NT

Praise for the Thessalonians’ Faith and Example

We give thanks to God for you all the time, as we mention you in our prayers.

In front of our God and Father, we're constantly remembering your faithful behavior, your loving hard work, and your hopeful endurance.^d

Because we know you're chosen,^e brothers and sisters, loved by God.

After all, the good news we brought you didn't just come to you in words—far from it. It also came with power, with the Holy Spirit, and with great forcefulness.^f

Because you know what we were like for your sake, when we were with you.^g

d. Lit. "your work of faith and your toil of love and your endurance of hope".

e. Lit. "your chosenness".

f. Or "conviction," or "fullness".

g. Lit. "...with great conviction, just as you know what sort of people we were among you, for your sake".

Wilbur Pickering's New T.

The Thessalonians are praised

We always give thanks to God for all of you, making mention of you in our prayers, continually remembering before our God and Father your work for the Faith and your labor coming from the Love and your perseverance based on the Hope, our Lord Jesus Christ being their source,⁴ knowing as we do, brothers loved by God, that you are chosen.⁵

They became examples

You see, our Gospel did not come to you in word only, but also in power and in the Holy Spirit⁶ and with complete certainty⁷ (of course you know what sort of men we proved to be among you for your sake).

(4) We are used to the rendering: "word of faith, labor of love, and patience of hope in our Lord Jesus Christ". However, 'faith', 'love', 'hope' and 'Lord' all have the definite article and are in the genitive/ablative case. If we translate the definite articles it changes the 'flavor'; we are looking at a particular faith, a particular love, a particular hope, and the three qualities either belong to the Lord or proceed from Him. The genitive/ablative case in Greek is quite 'versatile', and so just to render 'of' all the time is so ambiguous as to leave the precise intent undefined. (However, I can't guarantee that my attempt to 'disambiguate' is correct.)

(5) They are loved and chosen by God, marvelous privilege—verse 3 describes their appropriate response, which I suppose is how Paul 'knew' that they were chosen.

(6) In verses 1 and 2 it is clear that the Father and the Son are distinct persons; here Paul adds the Holy Spirit.

(7) Powerful manifestations of the Holy Spirit do have a way of adding certainty to the spoken word; they also help to face affliction with joy (next verse).

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation . We give thanks to God always concerning you_p all, making mention of you_p in our prayers, constantly remembering your_p work of faith and labor of love and patient endurance in the hope [or, confident expectation] of our Lord Jesus Christ, in [the] presence of our God and Father, knowing brothers [and sisters], having been loved by God, your_p election [or, [God's] choosing of you_p]. Because our Gospel did not come to you_p in word only, but also in power and in [the] Holy Spirit and in much assurance [or, with full conviction], even as you_p know of what sort we became among you_p for your_p sake.

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

Context Group Version	We recognize [our] indebtedness to God always for you (pl) all, making mention [of you (pl)] in our prayers without ceasing, remembering your (pl) work of trust and labor of allegiance and patience of abiding confidence in our Lord Jesus the Anointed, before our God and Father; knowing, brothers beloved by God, your (pl) selection, how that our Imperial News did not come to you (pl) in word only, but also in power, and in the Special Spirit, and in much assurance; even as you (pl) know what manner of men we showed ourselves among you (pl) for your (pl) sake.
English Standard Version Far Above All Translation	. We constantly thank God for all of you, making mention of you on <i>the occasions of</i> our prayers, as we continually remember your work of faith, and labour of love, and patience for the hope of our Lord Jesus Christ before our God and Father, knowing, brothers, <i>you who are</i> loved by God, your election, because our gospel did not come to you in word alone, but rather in power and in holy spirit, and with much conviction, knowing as <i>you do</i> what kind of <i>people</i> we were among you for your sakes.
Green's Literal Translation Literal New Testament Literal Standard Version	. We always give thanks to God for you all, making mention of you in our prayers, unceasingly remembering your work of faith, and the labor of the love, and the endurance of the hope, of our Lord Jesus Christ, in the presence of our God and Father, having known, beloved brothers, by God, your [divine] selection, because our good news did not come to you in word only, but also in power, and in the Holy Spirit, and in much assurance, even as you have known of what sort we became among you for your sake, and you became imitators of us and of the LORD, having received the word in much tribulation with joy of the Holy Spirit, so that you became patterns to all those believing in Macedonia and Achaia, for from you has sounded forth the word of the LORD, not only in Macedonia and Achaia, but also in every place your faith toward God went forth, so that we have no need to say anything, for they themselves declare concerning us what entrance we had to you, and how you turned to God from the idols, to serve a living and true God, and to wait for His Son from the heavens, whom He raised out of the dead—Jesus, who is rescuing us from the anger that is coming. Vv. 6–10 are included for context (that is, the LSV treats this as one very long sentence).
Modern English Version Modern Literal Version 2020	. We are always giving-thanks to God concerning all of you°, making* a remembrance of you° in our prayers; constantly remembering your° work of the faith, and labor of love*, and of the endurance of the hope of our Lord Jesus Christ, before our God and Father, knowing beloved brethren your° choice by God. <i>You° know</i> because our good-news did not happen to you° in word only, but also in power, and in the Holy Spirit, and in much full assurance; just-as you° know what <i>manner of men</i> we became among you°, because of you°.
Modern KJV New American Standard New European Version New King James Version NT (Variant Readings) Niobi Study Bible Their Good Example of the Thessalonians We give thanks to God always for you(p) all, making mention of you(p) in our prayers, remembering without ceasing your(p) work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father,

knowing, brethren beloved, of your(p) election by God. For our Gospel came unto you(p) not in word only, but also in power and in the Holy Spirit and in much assurance, as you(p) know what manner of men we were among you(p) for your(p) sake.

Revised Young's Lit. Trans.
 Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Translation
 World English Bible

We always give thanks to God for all of you, mentioning you in our prayers, remembering without ceasing your work of faith and labor of love and perseverance of hope in our Lord Jesus Christ, before our God and Father. We know, brothers^{N1} loved by God, that you are chosen, and that our Good News came to you not in word only, but also in power, and in the Holy Spirit and with much assurance. You know what kind of men we showed ourselves to be among you for your sake.

^{N1} The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

Worrell New Testament
 Young's Updated LT

The gist of this passage:

Vv. 2–5 are essentially a long, run on sentence in the English; but routine 6 for Greek. Throughout these four verses, I ended thoughts and started thoughts almost arbitrarily, not always landing at the spot where verses are demarcated.

1Thessalonians 1:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eucharisteô (εὐχαριστέω) [pronounced yew-khahr-ih-STEH-oh]	<i>to be grateful, to feel thankful; to give thanks</i>	1 st person plural, present active indicative	Strong's #2168
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
pántote (πάντοτε) [pronounced PAHN-toht-eh]	<i>always, at all times, ever</i>	adverb	Strong's #3842
peri (περί) [pronounced per-EE]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for, for the sake of; through; around, near</i>	preposition	Strong's #4012

1Thessalonians 1:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantōn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: We keep on giving thanks to God always, regarding all of you,...

Paul has gratitude for the believers in Thessalonica; and he expresses that gratitude in prayer.

We have at least three places where this seems to indicate that Paul is involved in a nonstop prayer vigil. The verb is the present tense which can indicate continuous action. It is commonly translated that way, but that is not the only way to understand the present tense.

Paul and his crew would regularly and faithfully pray; but it would not be every single minute of the day. Paul had to study and Paul had to deliver messages. The others, who likely taught, may have been involved in the itinerary, finding a place to eat and sleep, and determining how to go from point A to point B (we do not know if Silvanus and Timothy did the grunt work here). There may have been others traveling with them, who function behind the scene. The Thessalonians would have been familiar with Paul, Silvanus and Timothy because these men all taught there in Thessalonica. The men who worked behind the scenes would not have been as well known.

There would have also been men out of Thessalonica who would have helped out with the necessities for the three men while they were in Thessalonica.

In any case, despite the language here, the present tense can refer to things that occur regularly and at various intervals; and that is the present tense which we find here.

1Thessalonians 1:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mneia (μνεία) [pronounced MNI-ah]	<i>remembrance, memory, mention, recollection; recital</i>	feminine singular noun; accusative case	Strong's #3417
poiēō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine plural, present middle participle, nominative case	Strong's #4160
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909

1Thessalonians 1:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
proseuchai (προσευχαί) [pronounced <i>pros-yoo-KHYE</i>]	<i>(earnest) prayers (of worship); by implication oratories (in the chapel)</i>	feminine plural noun; genitive/ablative case	Strong's #4335
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...a mention [that we] keep on doing during our prayers;...

We have another present tense as a part of the participle; and every time that they prayed, they prayed on behalf of the Thessalonians.

1Thessalonians 1:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adialeíptōs (ἀδιαλείπτως) [pronounced <i>ad-ee-al-IPE-toce</i>]	<i>constantly, without intermission, incessantly, without ceasing; uninterruptedly, that is, without omission (on an appropriate occasion)</i>	adverb	Strong's #89
mnēmoneúō (μνημονεύω) [pronounced <i>mnay-mon-YOO-oh</i>]	<i>remembering; being mindful of, calling to mind; thinking of and feeling for a person or thing; holding in memory, keeping in mind; making mention of</i>	masculine plural, present active participle, nominative case	Strong's #3421
humōn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...constantly remembering you [all].

The adverb used here could mean constantly or incessantly; but it could also mean *without omission*; meaning that, whenever Paul and company prayed, they prayed for the local church at Thessalonica.

1Thessalonians 1:2–3a *We keep on giving thanks to God always, regarding all of you, a mention [that we] keep on doing during our prayers; constantly remembering you [all].* (Kukis nearly literal translation)

The is nothing magic or inspired by my ending the sentence (thought) right here. It just seemed reasonable to my English sensibilities.

1Thessalonians 1:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
ergon (ἔργον) [pronounced EHR-gon]	<i>work, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, genitive/ablative case	Strong's #2041
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: [We remember in our prayers] the act of faith [and doctrine];...

Faith can refer to the act of exercising faith; and it can also refer to what is believed. For salvation, it is both a necessary act; but there must be content in which the person believes.

We are still talking about prayers, hence the information in the brackets.

Faith is not works; so *the act of faith* may be more appropriate here. There is no work in exercising faith. It is the nonmeritorious system of perception; and the only system of perception which allows us to claim the promises made by God.

1Thessalonians 1:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced ki]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kopos (κόπος) [pronounced KOP-oss]	<i>a beating; a beating of the breast with grief, sorrow; labour, weariness [from working]; trouble; to cause one trouble, make work for him; intense labour united with trouble and toil</i>	masculine singular noun, genitive/ablative case	Strong's #2873
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

1Thessalonians 1:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; love feasts</i>	feminine singular noun, genitive/ablative case	Strong's #26

Translation: ...the intense labor of agape love,...

After salvation, there are works, and they can be rather extensive and difficult. Remember that the faith of Jesus was not universally accepted, and many groups thought to destroy it. So, in some instances, people who believed in Jesus ended up dealing with a whole lot of stuff. Their response needed to be with an agape love or a mental attitude love. That is, they do not necessarily feel anything good or bad toward others (particularly towards their persecutors), but they have a relaxed mental attitude about the whole thing, praying, in fact, for the salvation of their persecutors.

1Thessalonians 1:3d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hupomonê (ὑπομονή) [pronounced hoop-ohm-ohn-AY]	<i>steadfastness, constancy, endurance; to remain under pressure, to have a relaxed mental attitude under pressure; not swerving from a deliberate purpose and from loyalty to faith and piety through even the greatest trials and sufferings; patiently, and steadfastly; a patient, steadfast waiting for; a patient enduring, sustaining, perseverance</i>	feminine singular noun; genitive/ablative case	Strong's #5281
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectaton; desire of some good with expectation of obtaining it</i>	feminine singular noun, genitive/ablative case	Strong's #1680
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

1Thessalonians 1:3d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...the relaxed mental attitude of the confidence [that we all have] in our Lord,...

The believers in Thessalonica had great confidence in the reality of their Lord; and this gave them a relaxed mental attitude in life.

1Thessalonians 1:3e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...[in] Jesus the Messiah,...

They had believed in Jesus the Messiah, and they continued to trust in Him and His plan for them.

1Thessalonians 1:3f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emprosthen (ἔμπροσθεν) [pronounced EM-pross-thehn]	<i>in front of, before, in the presence of</i>	preposition (also used as an adverb)	Strong's #1715
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

1Thessalonians 1:3f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
hêmôn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...before our God and Father.

All of this takes place before our God and Father.

It should be clear that Paul treats Jesus and God the Father as two completely separate entities. This was also true of the gospels as well.

1Thessalonians 1:3b-f [We remember in our prayers] the act of faith [and doctrine]; the intense labor of agape love, the relaxed mental attitude of the confidence [that we all have] in our Lord, [in] Jesus the Messiah, before our God and Father. (Kukis nearly literal translation)

1Thessalonians 1:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>Ī-doh</i>]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, perfect active participle, nominative case	Strong's #1492
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
agapaō (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor [goodwill, benevolence]; delighting in</i>	masculine plural, perfect passive participle; nominative case	Strong's #25

Translation: [We] keep on observing, [our] brothers, those [of you] who are being loved...

Because these believers in Jesus are also in Christ, God actually loves them.

There are two types of love ascribed to God in the Bible: there is the anthropomorphism of love (as in, **God so loved that world that He gave His only-born Son**) and the actual love of God (God is love, and He is love with or without an object). God's love is not emotional, nor does it grow, nor can we cultivate it. God loves us because we have adjusted to His justice; we initially adjust to His justice by believing in His Son. Because we are in Christ, God is free to love us. There is no damage done to His essence by loving us (prior to our salvation, God is not able to

love us because we are sinners; we have a sin nature; and we have Adam's sin imputed to us. Being in Christ changes all of that positionally.

1Thessalonians 1:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὑπό (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
τήν (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
ἐκλογῆ (ἐκλογή) [pronounced <i>ek-log-AY</i>]	<i>(divine) selection, chosen, election</i>	feminine singular noun, accusative case	Strong's #1589
ὑμῶν (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...by the God to your election.

Saying that we are elected is another way of expressing that we are in Christ. Jesus Christ was elected from eternity past; and because we are in Christ, we share His election. God is able to love us because we are elected.

1Thessalonians 1:4 [We] keep on observing, [our] brothers, those [of you] who are being loved by the God to your election. (Kukis nearly literal translation)

1Thessalonians 1:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
το (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

1Thessalonians 1:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euangelion (εὐαγγέλιον) [pronounced yoo-ang- GHEL-ee-on]	<i>announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; nominative case	Strong's #2098
hēmōn (ἡμῶν) [pronounced hay- MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
gínomai (γίνομαι) [pronounced GIN-oh- mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
humas (ὑμᾶς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
logos (λόγος, ου, ό) [pronounced LOHG- ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
monon (μόνον) [pronounced MOHN- on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440

Translation: [We know] that the declaration of the gospel did not come to you [all] in word only,...

This next verse is somewhat difficult, because Paul is writing it before the closing out of the precanon period; and yet, we, as believers 2000 years later, must be able to read, understand and apply what he is saying here.

Paul says that there was more to the gospel message than simply words. Now, isn't the message of God's forgiveness simply words? What is Paul about to say?

1Thessalonians 1:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
In Luke 12:7, these two words are translated: <i>but even, why even, however even, indeed, yea, yes, moreover</i> . In Acts 21:13, these words are translated, <i>but also, but even, but, and also, even, at once also</i> .			
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dúnamis (δύναμις) [pronounced <i>DOO-nahm-iss</i>]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411

Translation: ... it came to you in power...

The gospel message was accompanied by power. For Paul, from his point of view at this period of time, he was referring to signs and miracles and healings which took place. Since then, we have had 2000 years of evangelists and some of them far more successful than Paul (in terms of raw numbers). Are they performing signs? Are they doing miracles? Are people who have been diseased all of their lives coming forward to be healed before the gospel message is given? No, these things are not happening.

The power in the gospel today is its message and how it is heard and understood by unbelievers.

1Thessalonians 1:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #40

Translation: ... in the Holy Spirit,...

In the early days of evangelism, many signs and wonders were done by the Apostles prior to giving the gospel message. We have many examples of this in the book of Acts. If these things are not being done today, why do we have this reference to the Holy Spirit?

The believer has a body, soul and spirit (human spirit); the unbeliever has just a body and soul. We use our souls to understand and compound information about other people and about the things of this world. The human spirit is used when it comes to understanding spiritual information. The gospel message is spiritual information. How on earth does the soulish man—the unbeliever—understand it? What happens is a process known as common grace. The Holy Spirit acts as the human spirit, temporarily, and makes the gospel understood by the unbeliever. The unbeliever then has a certain amount of time during which he can make a decision, for or against Jesus Christ. What happens if the person rejects Jesus? At some point, maybe minutes or hours later, the Holy Spirit withdraws from that person, and the gospel information is just words. When the Holy Spirit makes the gospel real to the unbeliever, these are no simply words, but something which requires a decision.

1Thessalonians 1:5d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
πλήροφωρία (πληροφορία) [pronounced <i>play-rohf-ohr-EE-ah</i>]	<i>full assurance, most certain confidence, having complete certainty</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4136
πολύς, πολλός (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #4183

Translation: ...with the full confidence of many [of you],...

The people in Thessalonica believed in Jesus. They placed their confidence in Him. Many of them continue with this confidence where this is a part of the daily lives.

1Thessalonians 1:5e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καθὼς (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
εἶδω (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	2 nd person plural, perfect active indicative	Strong's #1492
hoios (οἷος) [pronounced <i>HOY-oss</i>]	<i>of what sort, what manner of, such as, so (as); which</i>	masculine plural correlative pronoun; nominative case	Strong's #3634

1Thessalonians 1:5e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh- mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	1 st person plural, aorist (deponent) middle/passive indicative	Strong's #1096
humin (ὑμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
humas (ὑμᾶς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...even as you [all] have observed what sort [of people] we are to you [all] on account of you [all].

The people in Thessalonica also have noticed what kind of people Paul, Silas and Timothy are. There are times when a religious leader gains the trust of a group of people, and then he goes weirdo on them. This is what has happened with many cults, like the children of God or those who drank the kool aid and died. Over the period of time which has followed, after Paul first came into Thessalonica and evangelized them, he has shown himself to be an honest and honorable man.

1Thessalonians 1:5 [We know] that the declaration of the gospel did not come to you [all] in word only, but it came to you in power and in the Holy Spirit, with the full confidence of many [of you], even as you [all] have observed what sort [of people] we are to you [all] on account of you [all]. (Kukis nearly literal translation)

1Thessalonians 1:2–5 We keep on giving thanks to God always, regarding all of you, a mention [that we] keep on doing during our prayers; constantly remembering you [all]. [We remember in our prayers] the act of faith [and doctrine]; the intense labor of agape love, the relaxed mental attitude of the confidence [that we all have] in our Lord, [in] Jesus the Messiah, before our God and Father. [We] keep on observing, [our] brothers, those [of you] who are being loved by the God to your election. [We know] that the declaration of the gospel did not come to you [all] in word only, but it came to you in power and in the Holy Spirit, with the full confidence of many [of you], even as you [all] have observed what sort [of people] we are to you [all] on account of you [all]. (Kukis nearly literal translation)

1Thessalonians 1:2–5 We continue giving thanks to God for all of you. We mention you during all of our prayers. We remember your response to faith and doctrine; that you labor in the sphere of agape love; and that you have a relaxed mental attitude because of the confidence that we all have in the Lord Jesus, the Messiah, before our God and Father. The proof of God's love for you is in your election. Furthermore, the declaration of the gospel did not come to you in word only, but in the power of the Holy Spirit; as so many of you exhibited full confidence in our teaching. You have also carefully observed the kind of people that we are as a result of your response. (Kukis paraphrase)

And you [all] imitators of us have become and of the Lord, receiving the word in affliction—much, with joy of a Spirit Holy; accordingly to become you [all] a type for all the ones believing in the Macedonia and in the Achaia.

1Thessalonians
1:6–7

You [all] have become imitators of us and of the Lord, receiving the word in [the sphere of] much affliction, [but] with the joy of the Holy Spirit. Accordingly, you [all] have become a model for all the believers in Macedonia and in Achaia.

In your spiritual lives, you have become imitators of us and also of the Lord, receiving the doctrinal teaching while under great pressure. Accordingly, you have become the model for all believers in Macedonia and Achaia (Greece).

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) **And you [all] imitators of us have become and of the Lord, receiving the word in affliction—much, with joy of a Spirit Holy; accordingly to become you [all] a type for all the ones believing in the Macedonia and in the Achaia.**
- Complete Apostles Bible **And you became imitators of us and of the Lord, in that you received the word in much tribulation, with joy of the Holy Spirit, so that you became patterns to all those who believe in Macedonia and Achaia.**
- Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) **And you became followers of us and of the Lord: receiving the word in much tribulation, with joy of the Holy Ghost: So that you were made a pattern to all that believe in Macedonia and in Achaia.**
- V. Alexander’s Aramaic
Eastern Aramaic Manuscript **.**
- James Murdock’s Syriac NT **And ye became imitators of us, and of our Lord, in that ye received the word in great affliction, and with the joy of the Holy Spirit. And ye were a pattern for all the believers who are in Macedonia and in Achaia.**
- Original Aramaic NT **And you imitated us and Our Lord, for you received the word in great affliction and in the joy of The Spirit of Holiness. And you have been a model to all believers who are in Macedonia and in Akaia.**
- Plain English Aramaic Bible **.**
- Lamsa Peshitta (Syriac) **.**

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English **And you took us and the Lord as your example, after the word had come to you in much trouble, with joy in the Holy Spirit; So that you became an example to all those who have faith in Christ in Macedonia and Achaia.**
- Bible in Worldwide English **You have shown all the Christians in the countries of Macedonia and Greece how they should live. People in Macedonia and Greece have heard from you the message about the Lord. And people everywhere have heard that you believe in God. So there is no need for us to write about your faith.**
- Easy English **.**

Easy-to-Read Version—2008	And you became like us and like the Lord. You suffered much, but still you accepted the teaching with joy. The Holy Spirit gave you that joy. You became an example to all the believers in Macedonia and Achaia.
God's Word™	You imitated us and the Lord. In spite of a lot of suffering, you welcomed God's word with the kind of joy that the Holy Spirit gives. This way, you became a model for all the believers in the province of Macedonia and Greece.
Good News Bible (TEV)	You imitated us and the Lord; and even though you suffered much, you received the message with the joy that comes from the Holy Spirit. So you became an example to all believers in Macedonia and Achaia.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	So, when you accepted the message, you followed our example and the example of the Lord. You suffered, but the Holy Spirit made you glad. You became an example for all the Lord's followers in Macedonia and Achaia.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	And you became followers of my example and the Lord's when you received the word with the joy of the Holy Spirit, even though it resulted in tremendous trials and persecution. Now you have become an example for all the believers to follow throughout the provinces of Greece.
UnfoldingWord Simplified T.	We have now heard that you are living like we live and are following our example. But more important, you are also living like our Lord lived. You received the message of God's love with great joy that only comes from the Holy Spirit, even though you had to go through many trials and difficulties. All the believers who are in the provinces of Macedonia and Achaia are learning how they should trust God just like you have learned and as you are trusting him.
William's New Testament	And you followed the example set by us and by the Lord, because you welcomed our message with a joy inspired by the Holy Spirit, in spite of the painful persecutions it brought you, so that you became examples to all the believers in Macedonia and Greece.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And you became imitators of us and the Master when you accepted the message in very hard times with <i>the</i> Sacred Spirit's happiness, in such a way for you to become an example to everyone trusting in Macedonia and in Achaia.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	And you became imitators of us, and of the Lord, having embraced the word in much affliction, with joy of the Holy Spirit. So that you become patterns to all who believe, in Macedonia and Achaia.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	And you yourselves began to follow, not only our example, but the Master's also; and, in spite of much suffering, you welcomed the Message with a joy inspired by

the Holy Spirit, And so became a pattern to all who believed in Christ throughout Macedonia and Greece.

Mostly literal renderings (with some occasional paraphrasing):

- An Understandable Version .
- Berean Study Bible .
- Christian Standard Bible .
- Conservapedia Translation .
- Evangelical Heritage V. .
- Revised Ferrar-Fenton Bible .
- Free Bible Version . You were imitating us and the Lord when you received the message, for despite your troubles you experienced the joy the Holy Spirit gives. So you have become an example to all the believers in Macedonia and Greece!*

- God’s Truth (Tyndale) .
- Holman Christian Standard .
- International Standard V . You became imitators of us and of the Lord. In spite of a great deal of suffering, you welcomed the word with the joy that the Holy Spirit produces. [Or the joy of the Holy Spirit] As a result, you became a model for all the believers in Macedonia and Achaia.

- Lexham Bible .
- Montgomery NT . Moreover, you began to follow the pattern I set you, and the Lord's also, receiving the word with joy in the Holy Spirit, although amid severe persecution. Thus you became a pattern to all the believers in Macedonia and Achaia.

- NIV, ©2011 .
- Riverside New Testament .
- Leicester A. Sawyer’s NT .
- The Spoken English NT .
- UnfoldingWord Literal Text . You became imitators of us and of the Lord, as you received the word in much hardship with joy from the Holy Spirit. As a result, you became an example to all the believers in Macedonia and in Achaia.

- Urim-Thummim Version .
- Weymouth New Testament . And you followed the pattern set you by us and by the Master, after you had received the Message amid severe persecution, and yet with the joy which the Holy Spirit gives, so that you became a pattern to all the believers throughout Macedonia and Greece.

- Wikipedia Bible Project .
- Worsley’s New Testament .

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) .
- The Heritage Bible .
- New American Bible (2002) .
- New American Bible (2011) .
- New English Bible–1970 .
- New Jerusalem Bible .
- New RSV .
- Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible .
- Hebraic Roots Bible .

Holy New Covenant Trans.	You copied us and the Lord Jesus. Even during much suffering, you accepted the message with the joy that comes from the Holy Spirit. So you became an example to all of the believers in the areas of Macedonia and Achaia.
The Scriptures 2009	And you became imitators of us and of the Master, having received the word in much pressure, with joy of the Set-apart Spirit, so that you became an example to all who believe in Makedonia and Achaia.
Tree of Life Version	You also became imitators of us and of the Lord, having accepted the message in much tribulation, with the joy of the Ruach ha-Kodesh. So you became an example to all the believers in Macedonia and Achaia.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and You* Imitators [of] us become and [of] the lord Receiving the word in affliction much with happiness [of] spirit pure that to become you* type [for] all the [men] believing in the macedonia and in the achaia...
Alpha & Omega Bible Awful Scroll Bible	. Even yous become imitators of us and of the Lord, taking up the Word from-within much oppression, with the joy of the Awful Breath, so-as yous were to come about patterns, to all those confiding from-among Macedonia and Achaia.
Concordant Literal Version exeGesés companion Bibleand you became mimickers of us and of Adonay, receiving the word in much tribulation, with cheer of Holy Spirit: so that you became types to all who trust in Macedonia and Achaia:...
Orthodox Jewish Bible	And you became imitators of us and of Adoneinu, having received the Dvar Hashem (the Word of the L-rd) in much redifah (persecution) with the simcha of the Ruach HaKodesh, With the result that you became a mofet (portent), even a role model for all the ma'aminim (believers) in the territory of Macedonia [T.N. a Roman province in northern Greece] and in Achaia [T.N. a Roman province of southern Greece].
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And you became imitators of us and of the Lord. <i>[And even though]</i> you suffered much affliction, you welcomed the message with joy <i>[given to you]</i> by the Holy Spirit, and so became an example to all the believers in Macedonia and Achaia. <i>[Note: These two provinces make up present-day Greece].</i>
The Expanded Bible Jonathan Mitchell NTand within much pressure (or: squeezing; oppression) you yourselves were birthed (produced, made to be) imitators of us and of the Lord, receiving (taking in hand) the Word (or: idea; thought; message;) with [the] joy of [the] set-apart Breath-effect (or: from [the] Holy Spirit; or: the Sacred Breath's joy; or: accompanied by gracious joy which is a sacred attitude), so then to produce and birth you as patterns for (models to) all those constantly trusting and progressively believing – while being loyal – within Macedonia and within Achaia.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	And you became imitators of us and of the Lord. You were welcoming the message despite a lot of outside pressure, ^h with the joy of the Holy Spirit. As a result, you became an example to all the believers in Macedonia ⁱ and in Achaia. ^j
	h. Or "persecution".
	i. Prn. <i>mass-a-doe-nee-a</i> .
	j. Prn. <i>a-kay-a</i> .
Wilbur Pickering's New T.	Yes you became imitators of us and of the Lord, ⁸ having received the Word with the Holy Spirit's joy, ⁹ in spite of severe affliction, so that you became examples ¹⁰ to all the believers in Macedonia and Achaia. (8) To imitate the messengers was to imitate the Lord; their walk with God presumably had something to do with the powerful manifestations. (9) The Holy Spirit's joy in the soul is an unanswerable proof of the reality of true conversion; it also enables you to face 'severe affliction' with equanimity. (10) They bought into the messengers' life style of total commitment to Christ and His Kingdom.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	And <u>you</u> _p became imitators of us and of the Lord, having received the word in much affliction [or, during a great trial], with [the] joy of [the] Holy Spirit, with the result that you _p became examples to all the ones believing in Macedonia and Achaia.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	We give thanks to God always for you all, making mention of you in our prayers, remembering incessantly the work of your belief, and the labour of your love, and the perseverance of your hope in our Lord Jesus Christ, in the sight of our God and Father; knowing, brethren beloved of God, the choice made of you that our glad tidings did not come to you in word only, but with power, and with a holy spirit, and with much assurance. As you knew what manner of persons we were among you for your sakes, you indeed became imitators of us, and of the Lord, having embraced the word in much affliction, with the joy of a holy spirit; so that you became patterns for all the believers in Macedonia and Achaia for from you has sounded forth the word of the LORD, not only in Macedonia and Achaia, but also in every place your faith toward God went forth, so that we have no need to say anything, for they themselves declare concerning us what entrance we had to you, and how you turned to God from the idols, to serve a living and true God, and to wait for His Son from the heavens, whom He raised out of the dead—Jesus, who is rescuing us from the anger that is coming. Vv. 2–5 and 8–10 are included for context.

Context Group Version

And you (pl) became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Special Spirit; so that you (pl) became an example to all that trust in Macedonia and in Achaia.

English Standard Version
Far Above All Translation

.
Then you became imitators of us and of the Lord, having received the word in great tribulation with great joy derived from holy spirit, the result being that you became examples to all those in Macedonia and Achaia who believe.

Green’s Literal Translation

.

Literal New Testament

.

Literal Standard Version

.

Modern English Version

.

Modern Literal Version 2020

And you° became imitators of us and of the Lord, having accepted the word in much affliction with joy of the Holy Spirit; so-then for you° to become examples to all who believe in Macedonia and in Achaia.

Modern KJV

.

New American Standard

.

New European Version

.

New King James Version

.

NT (Variant Readings)

.

Niobi Study Bible

.

Revised Young's Lit. Trans.

.

Updated Bible Version 2.17

.

A Voice in the Wilderness

.

Webster’s Translation

.

World English Bible

.

Worrell New Testament

.

Young’s Updated LT

.

The gist of this passage:

6-7

1Thessalonians 1:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong’s #5210, which is a form of Strong’s #4771
mimētai (μιμηταί) [pronounced <i>mim-ay-TIE</i>]	<i>imitators; followers; copies, replicas, mimics</i>	masculine plural noun, nominative case	Strong’s #3402
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong’s #2257 (from Strong’s #1473)
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	2 nd person plural, aorist (deponent) middle/passive indicative	Strong’s #1096

Translation: You [all] have become imitators of us...

Paul remarks on how the Thessalonians have become imitators of them (Paul, Silas and Timothy).

Paul will explain what he means; but let's get this out of the way:

False Systems of Spiritual Imitation

1. Imitating the speech patterns of other believers, by peppering one's conversation with words like, *amen, brother, sister, preach it, praise the Lord, etc.*
2. By copying the personal vocal patterns of other believers. I was in one church, and many of the women spoke with the same intonation and emphasis as the pastor's wife.
3. Imitating the clothing worn by a pastor or someone seen as spiritual in the church. Now, many people wear suits and nice dresses to church, and I am not trying to discourage that. But you are not more spiritual for doing so. The opposite is true as well; perhaps the pastor dresses down and you think that not wearing a suit is spiritual. What you wear does not make you more or less spiritual.
4. Personality imitation. People run around and look joyful, so you try to do that as well. Or everyone is somber and reserved, so you try being like that. We all have personalities; some of us are more expressive than others; some of us are more reserved; some of us want to mingle; others of us can hardly wait to get home and away from all these people.
5. I recall going to Campus Crusade with a woman after I had believed in Jesus. What I was struck with was how the males there seem to have been cut from the same cloth. They were very similar in dress, temperament, attitude, and vocabulary. I was not very impressed by this (this is one experience; I am not saying that this is the case for every Campus Crusade).

Generally speaking, any sort of thing that takes place on the exterior of a person is not what Paul is talking about here.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Thessalonians 1:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
του (του) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...and of the Lord,...

Paul is not just talking about the Thessalonians imitating him and his staff, but also imitating the Lord. Now, how does this take place when chances are, not one of the Thessalonians has ever seen Jesus?

These notes came from R. B. Thieme, Jr.'s Ephesians series, Ephesians 5:1.

Imitating Jesus (notes from R. B. Thieme, Jr.)

1. Jesus Christ our God is in hypostatic union. This means that Jesus is fully man and fully God and He remains in this state forever. His essence as deity cannot be imitated. It is blasphemous and unthinkable that a human being with an old sin nature could even approximate imitating God. Furthermore, it is inscrutable as well as impossible for anyone to even come within a billion miles of the sovereignty, righteousness, justice, love, eternal, life, or any of the other attributes of God. So when we are commanded to imitate Jesus, we are not being commanded to imitate His Deity. As true humanity Christ was sinless and impeccable, and this we cannot imitate because we possess an old sin nature and we do sin. Therefore the imitation of Jesus Christ must be limited to His humanity and it must be limited to something we can do, not something we cannot do.
2. The humanity of Christ was constantly filled with the Holy Spirit and sustained by the indwelling third person of the Trinity. When the believer is filled with the Spirit, therefore, he becomes the imitator of Jesus Christ. The principle of imitating Christ is related to a secondary command, "Be filled with the Spirit" or "Walk in the Spirit." The filling of the Spirit occurs while we are in fellowship with God, which requires the use of 1John 1:9 (**If we acknowledge our sin, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness**). There is no imitation of Jesus Christ apart from the filling of the Spirit.
3. A second thing is noted about the humanity of Christ which we can emulate and imitate. Jesus Christ used the grace apparatus for perception in order to advance spiritually in His humanity, according to Luke 2:40, 52. **And the child grew and became strong, filled with wisdom** [from intake of Bible doctrine]. **And the grace of God was upon Him. And Jesus increased in wisdom and in stature and in grace with God and man.** Jesus, in His humanity, had to grow spiritually. Jesus did not acquire His spiritual wisdom by means of His omniscience. He grew in exactly the way that we are supposed to grow; hence, Paul's recognition here of the Thessalonians imitating Jesus Christ.
4. Believers of the Church Age are members of the royal family of God through the baptism of the Holy Spirit. Therefore we should bear family resemblance of nobility, as per Ephesians 5:1.

This doctrine was slightly modified and some of the verses have been added in.

Chapter Outline

Charts, Graphics and Short Doctrines

1Thessalonians 1:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dechomai (δέχομαι) [pronounced DEKH-om-ah-ee]	<i>receiving, those accepting; the one taking</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #1209
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
en (έν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

1Thessalonians 1:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thlipsis (θλίψις) [pronounced THLIP-siss]	<i>trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside your control</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2347
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #4183

Translation: ...receiving the word in [the sphere of] much affliction,...

At this point, Paul defines how the Thessalonians have been imitating him, his staff and Jesus: they have been receiving the Word (the teaching of Bible doctrine), and, at the same time, being under pressure.

We grow in grace and knowledge of the Lord Jesus Christ; but this spiritual growth is supercharged when it is combined with the pressures of life and even of outside persecution.

Now, up to this time in my life, I have received very little persecution for my faith (the worst level of persecution was, one of my master teachers made a remark in my file that I would be more appropriately employed by a Christian school rather than by a secular one). However, I have been under a variety of pressures—sometimes I have managed to drum these up on my own and sometimes they have come unexpectedly from an outside source. A portion of the Christian life is going to involve suffering and difficulties. That is simply because life involves pressures, suffering and difficulties. The believer does not escape these (although, a case could be made that some believers on some occasions do); but the believer is given the resources with which to deal with the difficulties in life.

Illustration: Let me offer up a secular example. If you are over 40, you were probably spanked as a child. The older you are, the more you were spanked; the younger you are, the less. But, a spanking often meant that, you are so hardheaded about this or that thing, that your father had to connect with you via a spanking. That allowed you to better understand why your behavior and actions were wrong; in fact, very wrong. The child who is spanked is kept from veering too far off the right road of good behavior. Apart from being spanked, many of us would be twice the jerks that we are already. A good parent explains why we are being spanked (we are receiving good and correct information) and we get the pain of being spanked to make the message reach our hard hearts.

Similarly, we learn Bible doctrine in this life (chiefly from the pulpit of a well-qualified pastor-teacher); and the pressures of life help us to apply and learn that doctrine.

1Thessalonians 1:6d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
chara (χαρά) [pronounced khahr-AH]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, genitive/ablative case	Strong's #5479

1Thessalonians 1:6d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40

Translation: ...[but] with the joy of the Holy Spirit.

Joy does not mean we run around with a perpetual smile on our faces and we tell everyone how happy we are. Joy, as found in the Scriptures, is a wide spectrum of thinking, ranging from contentment to great happiness. During our lives, as long as we are growing spiritually, and as long as we are filled with the Spirit (via 1John 1:9), we will learn to have joy in life.

1Thessalonians 1:6 You [all] have become imitators of us and of the Lord, receiving the word in [the sphere of] much affliction, [but] with the joy of the Holy Spirit. (Kukis nearly literal translation)

The ESV (capitalized) is used below:

Imitation in the Spiritual Life

1. Paul urges spiritual imitation in 1Corinthians 4:16 **I urge you, then, be imitators of me.**
2. Paul commands spiritual imitation in 1Corinthians 11:1 **Be imitators of me, as I am of Christ.**
3. Paul commands us to imitate God. Ephesians 5:1 **Therefore be imitators of God, as beloved children.** Since we are unable to imitate any aspect of the essence of God, that means that Paul must be speaking of Jesus. Since we cannot imitate His Deity, then we must imitate His Deity.
4. Paul recognizes how the believers in Thessalonica have been correctly imitating him, his assistants, and the Lord Jesus. 1Thessalonians 1:6 **And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit,...**
5. Paul recognizes how the local church at Thessalonica correctly imitated the other local churches which had been established near to them. 1Thessalonians 2:14 **For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea. For you suffered the same things from your own countrymen as they did from the Jews,...** This would suggest that, despite the sufferings and difficulties which the Thessalonians experienced, they continued to assemble together and to learn the Word of God.
6. Believers in Jerusalem had a tendency toward legalism, but also toward sluggishness. The writer of Hebrews encourages them to learn from other believers and to follow their spiritual path. Hebrews 6:11–12 **And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.**
7. As previously discussed, imitation in the spiritual life is not to find those in your church who seem to be well-regarded and copy their mannerisms and dress. That is psychosis and not spirituality.
8. The basics for spiritual growth are to be filled with the Spirit by the use of rebound (1John 1:9) and by the assimilation of Bible doctrine in the soul (which primarily comes from the teaching of a well-qualified pastor-teacher).

This is essentially a summation of what we have been studying.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Thessalonians 1:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle/passive infinitive	Strong's #1096
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
tupos (τύπος) [pronounced TOO-poss]	<i>type, image; a die (as struck), (by implication) a stamp or scar; by analogy, a shape, a statue, (figuratively) style, resemblance, form; model (for imitation) or instance (for warning)</i>	masculine singular noun, accusative case	Strong's #5179
pasin (πᾶσιν) [pronounced PAHS-ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, present active participle; dative, locative or instrumental case`	Strong's #4100

Translation: Accordingly, you [all] have become a model for all the believers...

The word tupos (τύπος) [pronounced TOO-poss] is used here, and it means, *type, image; a die (as struck), (by implication) a stamp or scar; by analogy, a shape, a statue, (figuratively) style, resemblance, form; model (for imitation)*. Strong's #5179. Technically, we use this word when speaking about types and typology. However, this is not the context of this verse.

The believers in Thessalonica have become people who ought to be imitated by others. They have functioned under spiritual imitation; and others ought to be emulating them. Paul says, "You guys are doing it right."

So, in the back of your mind, you ought to be thinking, "Okay, if they are doing it right, then why is Paul writing them this letter?" Stay with this question; it will be answered. Paul did not tend to write simply *good-job* epistles.

1Thessalonians 1:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
Makedonía (Μακεδονία) [pronounced mak-ed-on-EE-ah]	<i>extended land; transliterated, Macedonia</i>	feminine singular proper noun; a location; accusative case	Strong's #3109
Thayer: Macedonia [is]...a country bounded on the south by Thessaly and Epirus, on the east by Thrace and the Aegean Sea, on the west by Illyria, and on the North by Dardania and Moesia.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
Achaía (Ἀχαΐα) [pronounced ach-ah-EE-ah]	<i>trouble; transliterated, Achaia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #882

Thayer:

- 1) in a restricted sense, the maritime region of northern Peloponnesus
- 2) in a broader sense, a Roman province embracing all Greece except Thessaly.

Translation: ...in Macedonia and in Achaia.



There are local churches being established in the general region of Thessalonica; and Paul is telling them that they are models which these other local churches ought to follow.

Achaia-Macedonia-Asia (map); from [Jesus Walks](#); accessed July 12, 2022. This map is helpful also because we can see where Corinth is (from where Paul is writing) and where Thessalonica is.

1Thessalonians 1:7 **Accordingly, you [all] have become a model for all the believers in Macedonia and in Achaia.** (Kukis nearly literal translation)

1Thessalonians 1:6–7 You [all] have become imitators of us and of the Lord, receiving the word in [the sphere of] much affliction, [but] with the joy of the Holy Spirit. Accordingly, you [all] have become a model for all the believers in Macedonia and in Achaia. (Kukis nearly literal translation)

1Thessalonians 1:6–7 In your spiritual lives, you have become imitators of us and also of the Lord, receiving the doctrinal teaching while under great pressure. Accordingly, you have become the model for all believers in Macedonia and Achaia (Greece). (Kukis paraphrase)

Although most translations present v. 8 as a single sentence, a few of them continue into v. 9, which is not a separate thought. Almost every translation continues v. 9 into v. 10. Therefore, I place all of these together.

For from you [all] has been sounded forth the word of the Lord, not only in the Macedonia and Achaia, but in every place, the faith of yours, the [faith] face to face with the God has gone out, so that [it is] not necessary to keep on having us speak a thing. For they, concerning us keep on bringing word of what sort of entrance we keep on having face to face with you [all], and how you [all] have turned back from the idols to serve God, [Who] is living and true; and to wait the Son of Him from the skies, Whom He raised from the deaths, Jesus the Savior to us from the wrath [which] is coming.

1Thessalonians
1:8–10

For the word of the Lord has sounded forth from you [all], not only in Macedonia and Achaia, but in every place [it has been heard]. Your faith, that [faith] towards God, has gone out, so that [it is] not necessary [for] us to keep on having to say anything [about you]. For you see, they [the people in these other places, when they are] near us keep on bringing word of what sort of reception we had with you [all], and how you [all] have turned away from the idols to serve God, [the God Who] is living and true. Also [you all] wait for the Son of Him from the heavens, Whom [God the Father] raised from deaths, [namely] Jesus our Savior from the wrath [which] is coming [to the earth].

For the word of the Lord has been heard as coming from you, not only in Macedonia and Achaia, but we have heard about you in pretty much every place we have gone to. Knowledge of your faith toward God has gone out into the world, so that it is unnecessary for us to tell other people about you—they already know! You see, it is these people that we meet in other places who tell us about you, about how you received us and about how you turned away from idols to the living and true God. It is also well-known that you are waiting on the Son of God for His return from the heavens, the Man God raised from the dead; namely Jesus the One Who will Save us from the wrath coming to this earth.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) For from you [all] has been sounded forth the word of the Lord, not only in the Macedonia and Achaia, but in every place, the faith of yours, the [faith] face to face with the God has gone out, so that [it is] not necessary to keep on having us speak a thing. For they, concerning us keep on bringing word of what sort of entrance we keep on having face to face with you [all], and how you [all] have turned back from the idols to serve God, [Who] is living and true; and to wait the Son of Him from the skies, Whom He raised from the deaths, Jesus the Savior to us from the wrath [which] is coming.

Complete Apostles Bible For from you the word of the Lord has resounded, not only in Macedonia and in Achaia, but also in every place. Your faith toward God has gone forth, so that we have no need to say anything.

For they themselves report about us what kind of entrance we had to you, and how you turned to God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, Jesus, who delivers us from the coming wrath.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.)

.
For from you was spread abroad the word of the Lord not only in Macedonia and in Achaia but also in every place: your faith which is towards God, is gone forth, so that we need not to speak any thing.

For they themselves relate of us, what manner of entering in we had unto you: and how you turned to God from idols to serve the living and true God.

And to wait for his Son from heaven (whom he raised up from the dead), Jesus, who hath delivered us from the wrath to come.

V. Alexander's Aramaic
Eastern Aramaic Manuscript
James Murdock's Syriac NT

.
For from you the word of our Lord sounded forth; [and] not only in Macedonia and Achaia, but in every place, your faith in God is heard of; so that we have no need to say any thing concerning you.

For they declare, what an ingress we had to you, and how ye turned from the worship of idols unto God, that ye might worship the living and true God; while ye wait for his Son from heaven, that Jesus whom he raised from the dead, who delivereth us from the wrath to come.

Original Aramaic NT

For the word of Our Lord has been heard from you, not only in Maqedonia and in Akaia, but in every place your faith in God is heard, so that we will not need to say anything about you.

For they relate what an introduction we had to you and how you were turned to God from the worship of idols to serve The Living and True God,

While you await his Son from Heaven, Yeshua, him whom he raised from among the dead; He is The One who delivers us from the fury that is coming.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

For not only was the word of the Lord sounding out from you in Macedonia and Achaia, but in every place your faith in God is made clear; so that we have no need to say anything.

For they themselves give the news of how we came among you; and how you were turned from images to God, to the worship of a true and living God, Waiting for his Son from heaven, who came back from the dead, even Jesus, our Saviour from the wrath to come.

Bible in Worldwide English

They tell us how glad you were to see us. They tell us about how you left your idols and turned to God. You worship the God who is the living and true God. And you wait for his Son to come again from heaven. God raised his Son Jesus from death. It is Jesus who saves us from Gods great anger which is to come.

Easy English
Easy-to-Read Version–2008

.
The Lord's teaching has spread from you throughout Greece and beyond. In fact, your faith in God has become known everywhere, so we never have to tell anyone about it.

People everywhere are already telling the story about the good way you accepted us when we were there with you. They tell about how you stopped worshiping idols and changed to serve the living and true God.

God's Word™

And you began waiting for God's Son to come from heaven--the Son God raised from death. He is Jesus, who saves us from God's angry judgment that is coming. From you the Lord's word has spread out not only through the province of Macedonia and Greece but also to people everywhere who have heard about your faith in God. We don't need to say a thing about it. They talk about how you welcomed us when we arrived. They even report how you turned away from false gods to serve the real, living God and to wait for his Son to come from heaven. His Son is Jesus, whom he brought back to life. Jesus is the one who rescues us from God's coming anger.

Good News Bible (TEV)

For not only did the message about the Lord go out from you throughout Macedonia and Achaia, but the news about your faith in God has gone everywhere. There is nothing, then, that we need to say. All those people speak about how you received us when we visited you, and how you turned away from idols to God, to serve the true and living God and to wait for his Son to come from heaven---his Son Jesus, whom he raised from death and who rescues us from God's anger that is coming.

The Message

.

NIRV

.

New Life Version

.

New Simplified Bible

.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

And because of you, the Lord's message has spread everywhere in those regions. Now the news of your faith in God is known all over the world, and we don't have to say a thing about it. Everyone is talking about how you welcomed us and how you turned away from idols to serve the true and living God. They also tell how you are waiting for his Son Jesus to come from heaven. God raised him from death, and on the day of judgment Jesus will save us from God's anger.

The Living Bible

.

New Berkeley Version

.

New Century Version

.

New Living Translation

.

The Passion Translation

The message of the Lord has sounded out from you not only in Greece, but its echo has been heard in every place where people are hearing about your strong faith. We don't need to brag on you, for everyone tells the story of the kind of welcome you showed us when we first came to you. And everyone knows how wonderfully you turned to God from idols to serve the true and living God. And now you eagerly expect his Son from heaven—Jesus, the deliverer, whom he raised from the dead and who rescues us from the coming wrath.

UnfoldingWord Simplified T.

Other people have heard you tell the message from the Lord Jesus. Then they also proclaimed the good news to people who live throughout Macedonia and Achaia. Not only that, but people who live in many faraway places have heard that you trust in God. So we do not need to tell people what God has done in your lives. People who live far from you are telling others how warmly you welcomed us when we came to you. They also report that you stopped worshiping false gods and that now you worship and serve the God who alone is the living God, and he is the real and only God. They also tell us that now you wait expectantly for his Son to return to earth from heaven. You firmly believe that God caused him to live again after he died. You believe also that Jesus will rescue all of us, who trust in him, when God punishes all the people of the entire world.

William's New Testament

For the message of the Lord has rung out from you, not only in Macedonia and Greece, but everywhere the report of your faith in God has been told, so that we need never mention it. For the people themselves tell us what a welcome you gave us, and how you turned from idols to the true God, to serve the God who lives on

and is real, and to wait for the coming from heaven of His Son, whom He raised from the dead, Jesus who delivers us from the wrath to come.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, the Master's message has been sounded out from you (not only in Macedonia and in Achaia, but in every place your trust toward God has gone out to) in such a way for us to be having no need to be speaking anything; for they themselves report concerning us what kind of inroad we had to you and how you returned back to God out from the idols to be slaves to the living and true God and to stay waiting for His Son from the heavenly regions, whom He got up from the dead, Jesus, the One saving us from the coming punishment.
Common English Bible	.
Len Gane Paraphrase	For the word of the Lord resounds from you not only in Macedonia and Achaia, but also your faith toward God is spread abroad everywhere, so that we don't need to say anything. For those things themselves tell about us, what kind of entering we had among you, and how you turned to God from idols to serve the living and true God, and to wait for his son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come.
A. Campbell's Living Oracles	Besides, from you the word of the Lord has resounded, not only in Macedonia and Achaia; but also in every place your faith in God is spread abroad, so that we have no need to speak anything. For they themselves publish concerning us, what sort of entrance we had to you, and how you turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he has raised from the dead, even Jesus, who delivers us from the wrath which is to come.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	For it was from you that the Lord's Message resounded throughout Macedonia and Greece; and, more than that, your faith in God has become known far and wide; so that there is no need for us to say another word. Indeed, in speaking about us, the people themselves tell of the reception you gave us, and how, turning to God from your idols, you became servants of the true and living God, And are now awaiting the return from Heaven of his Son whom he raised from the dead--Jesus, our deliverer from the Coming Wrath.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	You have broadcast the Lord's message, not only in Macedonia and Greece, but everywhere people have heard of your trust in God—so there's no need for us to tell anybody about it! In fact they talk about what a marvelous welcome you gave us, how you abandoned idols and turned to God, how you serve the true and living God, as you look forward to the coming of his Son from heaven—Jesus, the one God raised from the dead, who will save us from the judgment to come.
God's Truth (Tyndale)	.
Holman Christian Standard	.

International Standard V	<p>From you the word of the Lord has spread out not only in Macedonia and Achaia, but also in every place where your faith in God has become known. As a result, we do not need to say anything about it.</p> <p>For people [Lit. they] keep telling us what kind of welcome you gave us and how you turned away from idols to serve a living and true God and to wait for his Son whom he raised from the dead to come back [The Gk. lacks to come back] from heaven. This Jesus is the one who rescues us from the coming wrath.</p>
Lexham Bible Montgomery NT	<p>.</p> <p>For the word of the Lord has been sounded forth from you, and its sound has been heard not only in Macedonia and Achaia, but also in every place where the tidings of your faith toward God have been spread abroad, so that I have no need to speak of it. For others, of their own accord, tell about the welcome I had from you, and how you turned to God from your idols, to be slaved of a true and living God, and to await for the coming of his Son from the heavens, the Son whom he raised from the dead, even Jesus, our Deliverer from the wrath to come.</p>
NIV, ©2011 Riverside New Testament	<p>.</p> <p>For the message of the Lord sounded forth from you not only in Macedonia and Achaia, but in every place your faith toward God has gone abroad, so that there is no need for us to speak a word. For the people themselves are telling about us, what a reception we had with you, and how you turned to God from idols, to serve the living and true God and to wait for his Son from heaven — his Son Jesus whom he raised from the dead and who is saving us from the coming wrath.</p>
Leicester A. Sawyer's NT	<p>For from you the word of the Lord was proclaimed not only in Macedonia and Achaia, but your faith with respect to God went into every place, so that we had no need to say any thing; for they declare of us what introduction we had to you, and how you turned from idols to God, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus, who delivers us from the wrath to come.</p>
The Spoken English NT UnfoldingWord Literal Text	<p>.</p> <p>From you indeed the word of the Lord has rung out, not only in Macedonia and in Achaia, but your faith in God has gone out into every place. Therefore we do not need to say anything. For they themselves report concerning us what kind of reception we had among you, and how you turned to God from the idols to serve the living and true God, and that you are waiting for his Son from heaven, whom he raised from the dead— Jesus, who frees us from the wrath to come.</p>
Urim-Thummim Version	<p>For from you has sounded forth the Word of the LORD, not only in Macedonia and Achaia, but also in every place your Faith toward Elohim went out, so that we have no need to say anything. For they themselves show from us what quality of entering in we had to you, and how you turned to Elohim from idols to serve the living and True Elohim; And to wait for his Son from the cosmos, who HE resurrected from the dead, even Jesus that delivered us from the anger to come.</p>
Weymouth New Testament	<p>For it was not only from you that the Master's Message sounded forth throughout Macedonia and Greece; but everywhere your faith in God has become known, so that it is unnecessary for us to say anything about it. For when others speak of us they report the reception we had from you, and how you turned from your idols to God, to be bondservants of the true and ever-living God, and to await the return from Heaven of His Son, whom He raised from among the dead--even Jesus, our Deliverer from God's coming anger.</p>
Wikipedia Bible Project	<p>From you the word of the Lord had been spoken forth, not only in Macedonia and Achaia, but also in every place your faith toward God has become known, so much so that we need say no more, For those around us report of what kind of reception we received from you all, and of how you turned toward God from idols, to the service of the living and true God. And to the anticipation of the coming of his Son</p>

out of the heavens, whom he rose from the dead, JESUS! Who saved us from the coming punishment.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .

New American Bible (2002) .

New American Bible (2011) .

New English Bible—1970 .

New Jerusalem Bible .

New RSV .

Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Hebraic Roots Bible .

For the Word of YAHWEH sounded out from you not only in Macedonia and Achaia, but also in every place your faith toward Elohim has gone out, so that there is no need for us to have to say anything.

For they themselves announce concerning us what kind of entrance we have to you, and how you had turned to YAHWEH from the idols, to serve the true and living Elohim, and to await His Son from Heaven, even Yahshua, whom He raised from the dead, for it is He who will deliver us from the coming wrath.

Holy New Covenant Trans. .

The Lord's message rang out from you. The news about your faith in God has gone out too. Not only did it go to Macedonia and Achaia, it went everywhere! We don't have to talk about it, because people tell us about how we came in among you and how you turned away from false gods to God. Now you are serving the true, living God and waiting for His Son to come from heaven. Jesus, whom God raised from death, will rescue us from the punishment that is coming from God.

The Scriptures 2009 .

For from you the word of the Master has sounded forth, not only in Makedonia and Achaia, but also in every place your belief toward Elohim has gone out, so that it is unnecessary for us to say whatever. For they themselves report what kind of reception we had with you, and how you turned to Elohim from idols, to serve the living and true Elohim, and to wait for His Son from the heavens, whom He raised from the dead, עשוהי, who is delivering us from the wrath to come.

Tree of Life Version .

For the word of the Lord rang out from you—not just in Macedonia and Achaia, but also in every place your faithfulness toward God has gone out, so that we have no need to say anything. For they themselves bring news about what kind of welcome we had among you, and how you turned to God from idols, to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead—Yeshua, the One delivering us from the coming wrath.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament .

...from you* for has been resounded The Word [of] the lord not only in the macedonia and in the achaia but in every place The Faith [of] you* The [One] to the god has proceeded that not need to have us to speak something They for about us declare whom entrance [We] have to you* and how [You*] turn to the god from the idols to serve god living and true and to await the son [of] him from the heavens whom [He] raises from the [men] dead jesus the [man] rescuing us from the anger the [one] coming...

Alpha & Omega Bible

FOR THE WORD OF THE LORD HAS SOUNDED FORTH FROM YOU, NOT ONLY IN MACEDONIA AND ACHAIA, BUT ALSO IN EVERY PLACE YOUR FAITH TOWARD THEOS (*The Alpha & Omega*) HAS GONE FORTH, SO THAT WE HAVE NO NEED TO SAY ANYTHING.

FOR THEY THEMSELVES REPORT ABOUT US WHAT KIND OF A INTRODUCTION WE HAD WITH YOU, AND HOW YOU TURNED TO THEOS (*The Alpha & Omega*) FROM THE IDOLS TO SERVE LIVING AND TRUE THEOS (*The Alpha & Omega*), †(*The Greek in this verse does not show "a" or "the" connected to "Theos", therefore the Greek treats Theos as a name rather than the word for deity*)

AND TO WAIT FOR HIS SON FROM THE HEAVEN/SKIES, WHOM HE RAISED FROM THE DEAD, JESUS, WHO RESCUES US FROM THE WRATH TO COME. †(*1Thess. 5:9. The Greek word for "rescues" in this verse means to draw to one self in the ideal of a current, to deliver, to cause to escape. In this context, it's talking about a catching up of the Saints, a gathering unto Him after the Great Tribulation & just before The Wrath of Theos. Matt. 24:31*)

Awful Scroll Bible

For from you has been sounded-out the Word of the Lord, not only from-within Macedonia and in Achaia, however, even from-within every place. You all's confidence towards God has gone-out, so-as we need not to hold to speak anything.

For they themselves announce-away about us, that-what-manner- of way-in -then we held a holding with regards to you, and how you turn-back-upon to-the-interest of God from idols, to devotedly serve the Living and Un-concealed God, and to abide-upon His Son from the Expanse, whom He raises out of the dead, Jesus, the One delivering us out of the coming wrath.

Concordant Literal Version

For from you has been sounded forth the word of the Lord, not only in Macedonia and in Achaia, but in every place your faith toward God has come out, so that we have no need to be speaking of anything, for they are reporting concerning us, what kind of an entrance we have had to you, and how you turn back to God from idols, to be slaving for the living and true God, and to be waiting for His Son out of the heavens, Whom He rouses from among the dead, Jesus, our Rescuer out of the coming indignation."

exeGeses companion Bible

...for the word of Adonay echoes from you
- not only in Macedonia and Achaia
but also in every place
your trust toward Elohim goes;
so that we need not speak aught.
For they themselves evangelize of us
what manner of entrance we had to you;
and how you turned from idols to Elohim
to serve the living and true Elohim;
and to await his Son from the heavens
- Yah Shua - whom he raised from the dead
who rescued us from the wrath to come.

Orthodox Jewish Bible

For from you the Dvar Hashem has resounded not only in Macedonia and in Achaia, but also in every place to which your emunah in Hashem has gone forth, with the result that we have no need to say anything.

For they themselves (the ma'aminim b'Moshiach in Macedonia and Achaia) are reporting about us, what sort of initial reception we had with you, and how you made teshuva, turning to Hashem from elilim (idols), from avodah zarah (idol worship), turning to worship the Elohim Chayyim and Elohei Emes (the Living G-d and the True G-d),

And to expect [Moshiach] Ben Elohim from Shomayim whom Hashem made to stand up in the Techiyas HaMoshiach from the Mesim Yehoshua Moshieynu (our Deliverer) from the Charon Af HaBah (the wrath to come).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version For the Lord's message sounded forth from you, not only in Macedonia and Achaia, but your faith toward God [also] spread everywhere [else], so that we do not have to say anything [about you]. For those people themselves report on what kind of a reception we had from you, and how you people turned to God from idols, to serve a living and true God. And [they tell how you are] waiting for His Son [to come] from heaven, the One He raised up from the dead --- this Jesus, who rescues us from the coming wrath [of God].

The Expanded Bible
Jonathan Mitchell NT .

You see, from you the Word of the Lord (or: [Yahweh's or Christ's] message) has been loudly sounded forth not only in Macedonia and Achaia, but even within every place your faith toward God has gone forth (or: out), so that we have no need to be speaking anything!

For they themselves are continuously reporting concerning us of what sort an entrance (or: introduction) we had toward you, and how you turned about toward God from the idols (forms; images seen; external appearances; pagan concepts and world views) to continuously be a slave to, for and with the living and true (or: real) God,

even to constantly dwell and remain (or: abide) back up again (or: fully lodge; or: stay up) [with] His Son – [living] from out of the heavens! (or: His Son, whose origin is from the midst of the atmospheres) – Whom He raised from out of the midst of dead folks, Jesus, the One constantly rescuing (or: repeatedly and progressively dragging) us to Himself from out of the midst of (other MSS: away from) the repeatedly (or: periodically; continuously; progressively) coming violent emotions (inherent fervor; mental disposition of teeming desire; passionate impulse; or: anger; internal teeming & agitation; outburst of rage; wrath).

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

And you became imitators of us and of the Lord, receiving the word in much affliction, with the joy of the Holy Spirit, so that you became an example to all those who believe in Macedonia and in Achaia, for from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, [Some manuscripts have "and in Achaia"] but in every place your faith toward God has gone out, so that we have no need to say anything. For they themselves report about us, what sort of welcome we had with you, and how you turned to God from idols to serve the living and true God, and to await his Son from heaven, whom he raised from the dead, Jesus, the one who delivers us from the coming wrath. Vv. 6–7 are included for context.

NET Bible® .
New American Bible (2011) .
The Passion Translation .
Rotherham's Emphasized B. .
The Spoken English NT .

Wilbur Pickering's New T. That's because the Word of the Lord sounded out from you, not only in Macedonia and Achaia but also in every place—your faith toward God has gone forth, so that we do not need to say anything.

Their hope

They themselves report about you what kind of entrance we had to you, and how you turned to God from idols to be slaves to the living and true God, and to wait for His Son coming out of the heavens¹¹ (whom He raised from among the dead)¹²—Jesus, who preserves us from the coming wrath.¹³

(11) Verses 9-10 give a good picture of true conversion. It involves turning your back on all the 'idols' that governed your life to trust in the true God; but the only acceptable way to truly relate to the Sovereign of the universe is as a slave = total commitment; this gives a valid hope for a bright future.

(12) Resurrection has to do with bodies, so the Son will return with a visible body.

(13) Which expression of the Wrath is this? Jesus delivers us from the ultimate wrath, the Lake of fire, but based on 4:13-18 I imagine that this refers to a pre-wrath rapture.

Literal, almost word-for-word, renderings:

A Faithful Version For the Word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every other place also your faith toward God has spread abroad, so that there is no need for us to say anything; Because they themselves are relating how readily you received us when we first visited you, and how you turned from idols to God, to serve the living and true God, And to await His Son from the heavens, Whom He raised from the dead? Jesus, Who is delivering us from the coming wrath.

Analytical-Literal Translation For the word of the Lord has sounded forth from you_p, not only in Macedonia and in Achaia, but also in every place your_p faith toward God has gone out, with the result that we have no need to be saying anything. For they themselves report about us what kind of entrance we had to you_p, and how you_p turned to God from the idols, to be serving as a slave to [the] living and true God, and to be waiting expectantly for His Son from the heavens, whom He raised from the dead—Jesus—the One rescuing us from the coming wrath.

Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT

For from you the word of the Lord hath been sounded forth, not only in Macedonia and Achaia; but, in every place, your belief in God is spread to such a degree, as rendereth it unnecessary for us to say any thing.
 For they themselves relate concerning us what an entrance we had among you; and how you turned to God from the idols, to serve the living and true God, and to wait for his son from heaven, whom he raised from the dead, namely Jesus, who delivered! us from the wrath to come.

Context Group Version For from you (pl) has sounded out the word of the Lord, not only in Macedonia and Achaia, but in every place your (pl) trust God has gone out; so that we don't need to speak anything. For they themselves report concerning us what manner of entering in we had to you (pl); and how you (pl) turned to God from images, to serve as slaves to a living and true God, and to wait for his Son from the skies, whom he raised from the dead, [even] Jesus, who delivers us from the retaliation to come.

English Standard Version .
 Far Above All Translation

For the word of the Lord has been blazed abroad by you, not only in Macedonia and in Achaea, but your faith towards God has also spread everywhere, so that we don't need to make any comment, for they themselves report back about us on what kind of approach we took with you, and how you turned to God from the idols, to serve

the living and true God, and to await his son from the heavens, whom he raised from the dead, Jesus who saves us from the coming wrath.

- Green’s Literal Translation .
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 .

For* the word of the Lord has been echoed forth from you°, not only in Macedonia and in Achaia, but also in every place your° faith toward God has gone forth; so-as for us to have no need to say anything.

For* they themselves are reporting concerning us, what sort of entrance we had toward you°, and how you° turned from idols to God, to serve* a living and true* God,

and to await his Son Jesus from the heavens, whom he raised *up* from the dead; who rescues us from the coming wrath.

Modern KJV

For from you the Word of the Lord sounded out, not only in Macedonia and Achaia, but also in every place your faith toward God has gone out, so that we do not need to speak anything. For they themselves witness what kind of entrance we had to you, even how you turned from idols to God in order to serve the living and true God, and to wait for His Son from Heaven (whom He raised from the dead), Jesus, who delivered us from the wrath to come.

- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Revised Young’s Lit. Trans. .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster’s Translation .
- World English Bible .
- Worrell New Testament .
- Young’s Updated LT .

The gist of this passage:
8-10

1Thessalonians 1:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
από (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἀφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong’s #575
ὑμῶν (ὕμῶν) [pronounced <i>hoo- MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong’s #5216 (genitive case of #5210)
γάρ (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong’s #1063

1Thessalonians 1:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exēchéomai (ἐξηχέομαι) [pronounced ex-ay- KHEH-om-ahee]	<i>to sound forth, to emit a sound, to resound, to echo forth; to be generally reported</i>	3 rd person singular, perfect passive indicative	Strong's #1837
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
logos (λόγος, ου, ὁ) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
Makedonía (Μακεδονία) [pronounced mak-ed-on-EE-ah]	<i>extended land; transliterated, Macedonia</i>	feminine singular proper noun; a location; accusative case	Strong's #3109
Thayer: Macedonia [is]...a country bounded on the south by Thessaly and Epirus, on the east by Thrace and the Aegean Sea, on the west by Illyria, and on the North by Dardania and Moesia.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

1Thessalonians 1:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Achaía (Ἀχαΐα) [pronounced <i>ach-ah-EE-ah</i>]	<i>trouble</i> ; transliterated, <i>Achaia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #882

Thayer:

- 1) in a restricted sense, the maritime region of northern Peloponnesus
- 2) in a broader sense, a Roman province embracing all Greece except Thessaly.

Translation: For the word of the Lord has sounded forth from you [all], not only in Macedonia and Achaia, but in every place [it has been heard].

Paul and company have heard about the Thessalonian church all over. People have heard about the believers in Thessalonica throughout much of Macedonia and Achaia. Now, this does not mean that every single person they talk to knows about the believers in Thessalonica (nor is Paul saying this), but that, virtually everywhere that they go—even outside of that land mass of Macedonia and Achaia—know about the church in Thessalonica.

Paul may be evangelizing, he may be teaching; and someone in the crowd often knows about the established body of believers in Thessalonica.

What Paul is saying here establishes the context for this passage.

1Thessalonians 1:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
panti (παντί) [pronounced <i>pahn-TEE</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
topos (τόπος) [pronounced <i>TOP-oss</i>]	<i>room, place, space; an inhabited place; [a city, village]; a location</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5117
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)

1Thessalonians 1:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihz]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; nominative case	Strong's #4102
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	3 rd person singular, perfect active indicative	Strong's #1831

Translation: Your faith, that [faith] towards God, has gone out,...

Now, what we have here is a metonym, based upon what has already been said. The faith of the Thessalonians has not gone out, but *knowledge* of that faith toward God has gone out.

Paul goes to places where there is a great deal of positive volition; and people there already know about what has happened in Thessalonica because they have asked around, or when they heard something, their ears perked up to hear more.

1Thessalonians 1:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

1Thessalonians 1:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; nominative case	Strong's #5532
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	present active infinitive	Strong's #2192
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
lalêô (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	present active infinitive	Strong's #2980
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100

Translation: ...so that [it is] not necessary [for] us to keep on having to say anything [about you].

Paul does not need to tell people about the church which has been established in Thessalonica; they people wherever he goes already know about them. "I don't have to say word one about you guys; people already know about you."

Thessalonians 1:8 For the word of the Lord has sounded forth from you [all], not only in Macedonia and Achaia, but in every place [it has been heard]. Your faith, that [faith] towards God, has gone out, so that [it is] not necessary [for] us to keep on having to say anything [about you]. (Kukis nearly literal translation)

1Thessalonians 1:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these; themselves</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

1Thessalonians 1:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	3 rd person plural, present active indicative	Strong's #518
hopoios (ὁποῖος) [pronounced hop-OY-oss]	<i>of what sort or quality, what manner of; such as</i>	feminine singular adjective, accusative case	Strong's #3697
eisodos (εἴσοδος) [pronounced ICE-od-oss]	<i>an entrance; the place or way leading into a place (as a gate); the act of entering; enter (ing) in (to); coming (into)</i>	feminine singular noun; accusative case	Strong's #1529
echō (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person plural, aorist active indicative	Strong's #2192
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: For you see, they [the people in these other places, when they are] near us keep on bringing word of what sort of reception we had with you [all],...

People from all over already know that Paul has been in Thessalonica and that they respond with great positive volition. Paul does not have to tell them about Thessalonica; the people to whom Paul speaks can tell him about Thessalonica.

1Thessalonians 1:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
epistrephō (ἐπιστρέφω) [pronounced ep-ee-STREF-oh]	<i>to turn (back, around), to return, to come back; to revert; to cause to return, to bring back</i>	2 nd person plural, aorist active indicative	Strong's #1994

1Thessalonians 1:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
από (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
τῶν (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
εἰδῶλα (εἰδῶλα) [pronounced <i>iī-doe-lah</i>]	<i>idols, images (of a heathen god) (for worship), likenesses (of something otherworldly); by implication, false gods, heathen gods</i>	neuter plural noun; genitive/ablative case	Strong's #1497

Translation: ...and how you [all] have turned away from the idols...

Paul here describes repentance. When a person believes in Christ Jesus, there is something else which also takes place. They change their minds about something else. In Thessalonica, they changed their minds about idols; in some Jewish synagogues, they change their minds about the Mosaic Law. In some den of atheism, they may change their mind about atheism.

Some commentators make a big deal out of this, but this is the normal sort of act which is part and parcel of faith in Christ. Now, we are never saved because we renounce idols or atheism or evolution of the Law of Moses; we are only save when we believe in Jesus Christ. However, sometimes, there is a flip side to exercising faith in Jesus.

Now, to be clear, this flip side is not necessary for salvation. Some people live a life of debauchery and believe in Jesus and turn away from that lifestyle. They are not saved because they turn from the lifestyle; nor is there some kind of credit granted them—like being more saved because they do that—this simply accompanies the faith that some have when that faith is placed in Jesus Christ.

1Thessalonians 1:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
δουλεύω (δουλεύω) [pronounced <i>dool-YOO-oh</i>]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	1 st person singular, present active indicative	Strong's #1398

1Thessalonians 1:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
zaō (ζάω) [pronounced <i>DZAH-oh</i>]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #2198
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
alēthinós (ἀληθινός) [pronounced <i>al-ay-thee-NOSS</i>]	<i>true, truthful; real, genuine</i>	neuter singular adjective, dative, locative or instrumental case	Strong's #228

Translation: ...to serve God, [the God Who] is living and true.

The Thessalonians used to serve idols, but now they are going to serve the living and true God. These words used to describe God simply mean that Jesus is not incorporated into the worldview and they continue to worship false gods.

Thessalonians 1:9 For you see, they [the people in these other places, when they are] near us keep on bringing word of what sort of reception we had with you [all], and how you [all] have turned away from the idols to serve God, [the God Who] is living and true. (Kukis nearly literal translation)

1Thessalonians 1:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
anaménō (ἀναμένω) [pronounced <i>an-am-EHN-oh</i>]	<i>to await, to wait for one (with the added notion of patience and trust)</i>	present active infinitive	Strong's #362 (hapax legomena)
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

1Thessalonians 1:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ouranoi (οὐρανοί) [pronounced oo-ran-OY]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; genitive/ablative case	Strong's #3772

Translation: Also [you all] wait for the Son of Him from the heavens,...

The Thessalonians now know enough doctrine to recognize that they are waiting on the Son of God from the heavens. That is, they are waiting for the rapture.

1Thessalonians 1:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 rd person singular, aorist active indicative	Strong's #1453
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

Translation: ...Whom [God the Father] raised from deaths,...

They believe that God the Father raised His Son from the dead.

Here, *deaths* is in the plural, meaning that the body died and the soul and spirit left the body as well. When Jesus was raised from the dead, His soul and spirit reconnected with His body. He was raised bodily from the dead.

1Thessalonians 1:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
rhuomai (ρύομαι) [pronounced RHOO-ohm-ahee]	as an active participle: <i>savior, deliverer</i> ; as a passive participle: <i>those having been saved</i>	masculine singular, present (deponent) middle/passive participle; accusative case	Strong's #4506.
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
orgê (ὀργή) [pronounced ohr-GAY]	<i>anger, indignation, wrath</i>	feminine singular noun; genitive/ablative case	Strong's #3709
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	feminine singular, present (deponent) middle/passive participle; genitive/ablative case	Strong's #2064

Translation: ...[namely] Jesus our Savior from the wrath [which] is coming [to the earth].

The Person that they are awaiting is Jesus, their Savior, the One Who would save them from the coming wrath.

Thessalonians 1:10 Also [you all] wait for the Son of Him from the heavens, Whom [God the Father] raised from deaths, [namely] Jesus our Savior from the wrath [which] is coming [to the earth]. (Kukis nearly literal translation)

Thessalonians 1:8–10 For the word of the Lord has sounded forth from you [all], not only in Macedonia and Achaia, but in every place [it has been heard]. Your faith, that [faith] towards God, has gone out, so that [it is] not necessary [for] us to keep on having to say anything [about you]. For you see, they [the people in these other places, when they are] near us keep on bringing word of what sort of reception we had with you [all], and how you [all] have turned away from the idols to serve God, [the God Who] is living and true. Also [you all] wait for the Son

of Him from the heavens, Whom [God the Father] raised from deaths, [namely] Jesus our Savior from the wrath [which] is coming [to the earth]. (Kukis nearly literal translation)

Thessalonians 1:8–10 For the word of the Lord has been heard as coming from you, not only in Macedonia and Achaia, but we have heard about you in pretty much every place we have gone to. Knowledge of your faith toward God has gone out into the world, so that it is unnecessary for us to tell other people about you—they already know! You see, it is these people that we meet in other places who tell us about you, about how you received us and about how you turned away from idols to the living and true God. It is also well-known that you are waiting on the Son of God for His return from the heavens, the Man God raised from the dead; namely Jesus the One Who will Save us from the wrath coming to this earth. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in 1Thessalonians	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why 1Thessalonians 1 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from 1Thessalonians 1

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in 1Thessalonians 1

Doctrinal Teachers Who Have Taught 1Thessalonians 1

	Series	Lesson (s)	Passage
Ken Reed	https://www.lakeeriebiblechurch.org/download/1st-thessalonians/		1Thessalonians 1–5
Jeremy Thomas	https://www.sermonaudio.com/source_series.asp?sourceid=fbgbible		1Thessalonians 1–5
Grace Notes	https://www.gracenotes.info/12thessalonians/12thessalonians.shtml (Dr. Grant C. Richison)		1Thessalonians 1–5
Benjamin Brodie	https://www.versebyverse.com/uploads/1/0/1/0/101034580/1_thessalonians_expanded_translation.pdf		1Thessalonians 1–5 (translation only)
Syndein	http://syndein.com/i_thessalonians.html (Basic notes mostly from R. B. Thieme, Jr.)		1Thessalonians 1–5
Stuart Wolf	https://hopebiblechurch.tripod.com/test/id58.html		1Thessalonians 1:1–5

Steve Ellis and Newbold have all posted notes on the book of 1Thessalonians, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

Word Cloud from the Kukis Paraphrase of 1Thessalonians 1

Word Cloud from Exegesis of 1Thessalonians 1¹⁵

These two graphics should be very similar; this means that the exegesis of 1Thessalonians 1 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in 1Thessalonians

¹⁵ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.