

1Thessalonians 2

written and compiled by Gary Kukis

1Thessalonians 2:1–20

Paul Evangelized the Thessalonians with Good Results

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).

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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 2 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: This is Paul’s first letter to a local church which became a part of the canon of Scripture. In this second chapter, he speaks about his team evangelizing the Thessalonians and how they responded positively. The number of times that Paul uses the terms *we*, *us* and *you (all)* is quite remarkable.

*Bible Summary: We shared the gospel with you and also our lives. You suffered like the churches in Judea. We tried to see you. Are you not our crown?*¹

This should be the most extensive examination of 1Thessalonians 2 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 2:

Preface
Introduction

- v. 1–
- v.
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- v.
- v.
- v.
- v.
- v.
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Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

- Preface Preface
- Preface Brief Overview
- Preface Quotations

¹ From <https://biblesummary.info/1-thessalonians> accessed July 17, 2022.

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Summary	A Set of Summary Doctrines and Commentary
Summary	Why 1Thessalonians 2 is in the Word of God
Summary	What We Learn from 1Thessalonians 2
Summary	Jesus Christ in 1Thessalonians 2
Summary	
Summary	

Addendum	A Complete Translation of 1Thessalonians 2
Addendum	
Addendum	Doctrinal Teachers Who Have Taught 1Thessalonians 2
Addendum	Word Cloud from the Kukis Paraphrase of 1Thessalonians 2
Addendum	Word Cloud from Exegesis of 1Thessalonians 2

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document		Introduction and Text	
First Verse		Addendum	
www.kukis.org		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

Autograph	An <i>autograph</i> is an error-free copy of an original manuscript of a book of the Bible. We have no original manuscripts and we have no actual autographs.
Doctrinal Church	This is a church where the primary thrust of the church is the teaching of the Word of God, verse-by-verse and book by book. A believer attending such a church for a month or two should fully understand the gospel and rebound. It should not take much longer than that, before the believer recognizes the importance of Bible doctrine; and be on his way to having a good grasp of the plan of God. I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). One more thing: a doctrinal church is an independent church, where the pastor-teacher is the authority; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).
Positional Truth	Positional truth refers to the things which are true of us positionally at the point of salvation. For example, because we are in Christ we share His eternal life, His destiny, His righteousness. We may not act very righteous, but His righteousness is imputed to us as a part of positional truth. This is similar to being made an heir of a fortune which you have not yet inherited.
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/>

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[Charts, Graphics and Short Doctrines](#)

An Introduction to 1Thessalonians 2

Introduction: 1Thessalonians 2 focuses on Paul's specific messages and approach to the people in Thessalonica. He tells them that God has tested him for approval; and that his teaching was not confused by error, deceit or mixed motivations.

Even though much of the material in 1Thessalonians 1–2 is fairly basic (for instance, Paul did not come to them in deceit, in error or with mixed motives); this would have been true of Paul throughout his ministry and these things could have been stated in every epistle (there is no need for that; I am just saying these things would have been accurate to say in any of Paul's epistles).

The fact that I am pointing out that some of the material in this epistle is fairly basic, that is not said in order to deprecate Paul or the epistle itself. Paul did not start out at 0 the day he was first saved; and then went to 100 by the time he began his missionary tours. Paul grew, day-by-day, bit by bit. I think that we will see, by following his epistles out in the time that they were written that, he built *his* theology brick by brick. Paul's theology is Church Age doctrine. God chose for Paul to be His vessel for the teaching of Bible doctrine. God did not choose Peter or even John to do that. In fact, even Jesus did not teach much about the Church Age. What appears to be the emphasis for early teaching is **positional truth**. Jesus taught that in the upper room discourse; and this was essentially what Jesus taught to Paul when He knocked him off his horse (or whatever he was riding). "When you pursue and persecute believers, you are pursuing and persecuting Me!" Jesus told Saul (Paul). That is positional truth.

One thing which I have observed in the first to chapters is Paul's continued use of *us* and *you (all)*. I don't know that word clouds include pronouns (I don't think the program I use does), but that would certainly stand out.

Process fascinates me, and this is a topic not really covered by theologians or given the attention that I think it deserves.

Transitioning into the Church Age and into Church Age Doctrine Part I

1. When it came to establishing the Jewish Age, we know all about what happened. God first made specific promises to three men (Abraham, Isaac, and Jacob), promises which are recorded in the Word of God, in the book of Genesis. This was the patriarchal period of the Age of Israel; or the Pre-Mosaic Law period.
2. God raised up Moses; God free Israel from slavery; but, most importantly, God spoke to Moses on Mount Sinai and told him exactly how he was going to organize nation Israel.
3. Over a period of a few months, God told Moses how it was going to be, and Moses wrote all of this stuff down. As I have discussed in previous studies, all of the evidence is, Moses wrote soon after these events took place, and he wrote down what God told him, and by the end of Deuteronomy, nation Israel had her doctrines, theology and practices all laid out for them.
4. The theology had been revealed in the book of Genesis—which was apparently well-known and memorized by many Jews (so that they could recite it aloud). And this theology was further cemented by the revelations which God gave to Moses; and further learned by God interacting with Israel over the next many centuries.
5. But then there is the period of the Hypostatic Union; and this is followed by the Church Age, which comes tous in two stages: the pre canon period and the post canon period. Most of the time, these periods are simply described, and so, there are our founding doctrines.
6. However, establishing the practices and doctrines of the Church Age was a process. Some of it was organic, some of it was experiential, some of it was logical and some of it was revealed.
7. Now, even though Paul spent a couple three years in Arabia, soon after his salvation, this was not the Church Age equivalent to Mount Sinai. There was no Mount Sinai equivalent for the Church Age. God did not sit Paul down and say, "Now, listen up Paul, and take a few notes; for I am about to give you the doctrines and practices of this new age."
8. Why did this not happen? I will give you three basic reasons:
 - 1) Paul did not record whatever God may or may not have said to him in Arabia. Seems to me that would be a pretty important document to produce, whether angels or Jesus or some manifestation

Transitioning into the Church Age and into Church Age Doctrine Part I

- of God taught Paul. However, Paul does not appear to emerge from Arabia with a fully formed theology.
- 2) We are able to witness with our own (spiritual) eyes what takes place in the evolution of the Church Age (which takes place in the pre-canon era). Luke recorded the history of it and Paul's epistles, when taken in order, provide the evolution of Church Age doctrine.
 - 3) We, as believers in the Church Age, put together our theology, faith and practices from the epistles of the Apostles and writers of the New Testament letters. Although it is all there, it is not laid out for us in the same way as it is in the Law of Moses.
9. Essentially, Paul develops Church Age faith and practices; and what we do today is based very much upon Paul's experiences (some of which involve Jesus and angels, but not many) and writings.
 10. If we need a parallel, the book of Deuteronomy is to the Age of Israel as the epistles of Paul are to the Church Age. There is a great deal of material, particularly at the end of Exodus and the book of Leviticus which is just dictated. God dictated it and Moses wrote it down. However, once this great build-up of Bible doctrine took place in the soul of Moses, he wrote the book of Deuteronomy (obviously, guided by God the Holy Spirit, just as Paul wrote his epistles).
 - 11.

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Transitioning into the Church Age and into Church Age Doctrine Part II

1. Our fundamental rule is, we go to the book of Acts to see the evolution of the Church Age and we go there to understand the pre-canon period of the Church Age. We do not try to imitate or replay the day of Pentecost as a local church; nor do we follow any other chapters in the book of Acts (for instance, we do not continue to practice of electing Apostles—which was a mistake to begin with).
2. We go to the epistles for faith and practices.
3. If we read and study the epistles in chronological order, we see the development of the theology, faith and practices of the Church Age.
4. Essentially, as Moses wrote the book of Deuteronomy, often called the *Little Law*; so Paul wrote the epistles, responding to the problems, issues and questions which rose up in the local churches which he and others founded.
5. Because Christians (including myself) believe that the foundations of Israel and the Church are very much based upon divine revelation, we sometimes downplay the human side of things.
6. God's direct revelation is emphasized in establishing the Age of Israel; but what about Deuteronomy? Did God come to Moses and say, "Okay, M, now it is time to write Deuteronomy. This is what I want you to write." What is quite amazing is, God did not do that; Moses just wrote it. And yet, Deuteronomy is understood by all believers to be the inspired Word of God.
7. Similarly, we talk about the Deity of Jesus Christ, and He was and is God; but we tend to back off when it comes to talking about His humanity. His humanity is fundamental to our salvation. His humanity is, for all intents and purposes, the heart of the first three gospels.
8. Now, when it comes to the Church Age, Paul essentially wrote the theology, faith and practices of the church, and God was not standing over his shoulder saying, "Write this. Oh, now is a good time to write that. Let's scratch that sentence and rewrite it. It does not convey My thinking."
9. In other words—and I am not trying to sell anyone on humanism here—the development of our faith in the Church Age, and the development of faith in the Age of Israel, is very much dependent upon humankind. Although portions of the Bible are dictated—and those portions are, for the most part, well-known; most of the Bible is not dictated. God allowed man to have quite a hand in defining our faith and practices in the Church Age.

Transitioning into the Church Age and into Church Age Doctrine Part II

10. Do not misunderstand me in this point—I am not saying that Christianity is a man-made religion. Clearly, it is not. What I am saying is, God allowed man's contribution and place in His plan to be far greater than we generally acknowledge.
11. Let me illustrate this with the Temple of God. God did not come to David and say, "Look, you guys are pretty well established where you are. It is about time that you build a permanent structure for your worship, and here is the outline for it." God did that with the Tabernacle; He did not do that with the Temple. The Temple was David's idea and it was built by Solomon. Nowhere in the prophets do you have Isaiah or Hosea bemoaning the fact that Israel worships at a Temple today, but God really wanted them to worship at the Tabernacle. "Woe, woe to you in Israel for doing that!"
12. The Temple—which became central to Israel's worship—is a very big deal and it came from the mind of David and from the engineering of Solomon. Both men were certainly empowered by God the Holy Spirit when designing and building the Temple, but God the Holy Spirit was not inside them saying, "Okay, now do X; next do Y; and finish up by doing Z." That is not how God works with man. We are given a great deal of autonomy.
13. Do not misunderstand me at this point. I am not writing this in order to say, "Yay, man! Good job, you humans!" God is always glorified; man is not. We do not worship or adore Moses or David, despite their personal contributions to Israel. I am suggesting that you understand and appreciate the very human nature of these men, and how that resulted in the book of Deuteronomy and in the Temple.
14. Similarly, we should never emphasize the Deity of Jesus Christ to a point where, we do not see and appreciate the fact that He was and is very human. Without the Lord's humanity, we would not be saved. His humanity was essential to our salvation. Jesus was judged in His humanity, not in His Deity, for the payment of sin.
- 15.

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Transitioning into the Church Age and into Church Age Doctrine Part III

1. In taking a very human approach to the Church Age, I am not denying the power of the Holy Spirit or the plan of God. What I am saying is, God has allowed man to play a very real part in His plan. And, logically, man—almost exclusively Paul—played a very big part in the development of the theology, faith and practices of the church.
2. That being said, there will be an evolution of theology apparent in the epistles of Paul, but do not misunderstand this to mean that Romans is more inspired than 1Thessalonians; or that Ephesians is more inspired than Galatians. All of the epistles define faith and practices of the Church Age. Paul's letters to the Thessalonians are not less inspired or imperfect in any way.
3. That being said, there is a definite evolution of theology in the epistles.
4. As Paul advanced spiritually in the Church Age, so did his understanding of Church Age doctrine. He did not emerge from Arabia fully formed, having all the knowledge a man needs in the Church Age. In fact, it is very possible that Paul knew nothing of this new age, apart from positional truth (the first thing that Jesus taught him).
5. As Paul grew spiritually, so he began to put together the theology, faith and practices of the Church Age, which theology, faith and practices we follow today, albeit imperfectly.
6. Why is it that Moses, David and Paul stand out from so many other believers spoken of in the Bible?
7. It is because each man has a very personal contribution to theology and to the plan of God. Moses wrote Deuteronomy; David planned out and began to design the Temple; and Paul wrote the epistles.
- 8.

At some point, I may better define the titles of these doctrines and put them into an introduction to the epistles. However, for right now, I will keep them here in the study of 1Thessalonians, which is the first letter written by Paul that became a part of the Word of God (Paul wrote other letters, and some are a part of the Word of God and some are not).

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A title or one or two sentences which describe 1Thessalonians 2.

Titles and/or Brief Descriptions of 1Thessalonians 2 (by Various Commentators)

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[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 2 (various commentators)

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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 2

Some of these questions may not make sense unless you have read 1Thessalonians 2. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to 1Thessalonians 2

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

The Principals of 1Thessalonians 2

Characters

Biographical Material

Characters	Biographical Material

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

The Places of 1Thessalonians 2

Place

Description

Place	Description

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By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

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

A Synopsis of 1Thessalonians 2

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The ESV (capitalized) is used below:

Outlines and Summaries of 1Thessalonians 2 (Various Commentators)

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

A Synopsis of 1Thessalonians 2 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, 1Thessalonians 2 (edited).

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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	

The Big Picture (1Thessalonians 1–24)

Scripture	Text/Commentary
1Thessalonians 4B	
1Thessalonians 5A	
1Thessalonians 5B	

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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.

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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.

Kukis slavishly literal:

Kukis nearly literal:

For you yourselves have seen, [O] brothers, the entrance of us, the [entrance] face to face with you [all], that not vain it has been. But suffering and having been abused, just as you [all] have seen in Philippi. We spoke freely in the God of us, to speak face to face with you [all], the proclamation [of the good news] of the God in much opposition.

1Thessalonians
2:1–2

For you, brothers, have known our coming directly to you [all], that it has not been in vain. Nevertheless, just as you have observed in Philippi [our] suffering and being mistreated [there]. We spoke freely by means of our God, speaking face to face with you [all] the declaration of the gospel, in [spite of] much opposition.

Kukis paraphrase

For you, our brothers, fully appreciate our coming to you, that this meeting was not in vain. In the same way, you also have known about our suffering and being maltreated in Philippi. Nevertheless, we spoke freely and opening by means of ours, declaring the gospel mess to all of you, despite there being so much opposition.

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 translation² 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)

For you yourselves have seen, [O] brothers, the entrance of us, the [entrance] face to face with you [all], that not vain it has been. But suffering and having been abused, just as you [all] have seen in Philippi. We spoke freely in the God of us, to speak face to face with you [all], the proclamation [of the good news] of the God in much opposition.

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Complete Apostles' Bible	For you yourselves know, brothers, regarding our coming to you, that it was not in vain. But suffering before and being spitefully treated at Philippi, just as you know, we were bold in our God to speak to you the gospel of God with much conflict.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For yourselves know, brethren, our entrance in unto you, that it was not in vain: But having suffered many things before and been shamefully treated, (as you know) at Philippi, we had confidence in our God, to speak unto you the gospel of God in much carefulness.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ³ James Murdock's Syriac NT	. And ye yourselves, my brethren, know our entrance among you, that it was not in vain: but we first suffered and were treated with indignity, as ye know, at Philippi; and then, in a great agony, with confidence in our God, we addressed to you the gospel of the Messiah.
Original Aramaic NT ⁴	And you know, my brethren, that our introduction to you has not been for nothing. But first we suffered and we were abused in Philippus as you know, and then in a great struggle we spoke The Gospel of The Messiah* with you in the boldness of our God.
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	For you yourselves, brothers, are conscious that our coming among you was not without effect: But after we had first undergone much pain and been cruelly attacked as you saw, at Philippi, by the help of God we gave you the good news without fear, though everything was against us.
Bible in Worldwide English	My brothers, you yourselves know that our visit to you was not for nothing. The people at the city of Philippi treated us very badly. As you know, we had much trouble. But God helped us, and we did not fear to tell you Gods good news. But many things were against us and tried to stop us.
Easy English Easy-to-Read Version–2008	. Brothers and sisters, you know that our visit to you was not a failure. Before we came to you, people in Philippi abused us with insults and made us suffer. You know all about that. And then, when we came to you, many people there caused trouble for us. But our God gave us the courage we needed to tell you his Good News.
God's Word™	You know, brothers and sisters, that our time with you was not wasted. As you know, we suffered rough and insulting treatment in Philippi. But our God gave us the courage to tell you his Good News in spite of strong opposition.

³ From <https://www.thearamaicscriptures.com/>

⁴ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Good News Bible (TEV)	Our friends, you yourselves know that our visit to you was not a failure. You know how we had already been mistreated and insulted in Philippi before we came to you in Thessalonica. And even though there was much opposition, our God gave us courage to tell you the Good News that comes from him.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	My friends, you know that our time with you wasn't wasted. As you remember, we had been mistreated and insulted at Philippi. But God gave us the courage to tell you the good news about him, even though many people caused us trouble.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	My dear brothers and sisters, it's obvious that our ministry among you has proven to be fruitful. And though we had already suffered greatly in Philippi, where we were shamefully mistreated, we were emboldened <i>by faith</i> in our God to fearlessly preach his wonderful gospel to you in spite of incredible opposition.
UnfoldingWord Simplified T.	My fellow believers, you know that our time with you was very worthwhile. Although people in Philippi city previously mistreated us and insulted us, as you know, God caused us to be courageous. As a result, we told you the good news that God sent us to tell you, even though some people in your city opposed us very much.
Williams' New Testament ⁵	For you know yourselves, brothers, that our visit to you was by no means a failure. But, although we had just suffered and been insulted, as you remember, at Philippi, we again summoned courage by the help of God, in spite of the terrific strain, to tell you God's good news.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, you yourselves, brothers, realize our inroad to you that it has not become meaningless. But after we previously suffered and were injured (just as you know) in Philippi, we spoke openly in our God to speak God's good news to you in a great struggle.
Common English Bible	.
Len Gane Paraphrase ⁶	For yourselves know, brethren, that our coming to you was not in vain, but even after we had suffered previously and were shamefully treated at Philippi, as you know, we were bold, because of our God, to tell you the gospel of God in the face of much contention.
A. Campbell's Living Oracles	For yourselves know, brethren, our entrance among you, that it was not in vain. For although we had before suffered, and were shamefully handled, as you know, at Philippi, we were bold, through our God, to speak to you the gospel of God, amidst a great combat.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Yes, Brothers, you yourselves know that your reception of us was not without result. For, although we had experienced suffering and ill-treatment, as you know, at

⁵ William's New Testament - 1937 by Charles B. Williams.

⁶ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

Philippi, we had the courage, by the help of our God, to tell you God's Good News in spite of great opposition.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible	.	You yourselves know, brothers, that our visit to you was not in vain. As you are aware, we had already endured suffering and shameful treatment in Philippi. But in the face of strong opposition, we were bold in our God to speak to you the gospel of God.
Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Ferrar-Fenton Bible Free Bible Version ⁷	.	Brothers and sisters, you yourselves know what our visit meant to you, and that it wasn't wasted! You'll recall that after having had much trouble and bad treatment at Philippi, with the help of God we still dared to share God's good news with you, despite the opposition we faced.
God's Truth (Tyndale) International Standard V	.	<i>Paul Recalls His Visit to the Thessalonians</i> For you yourselves know, brothers, that our visit to you was not a waste of time. As you know, we suffered persecution and were mistreated in Philippi. Yet we were encouraged by our God to tell you his [Lit. God's] gospel in spite of strong opposition.
Lexham Bible	.	<i>Paul's Approach to Ministry in Thessalonica</i> For <i>you</i> yourselves know, brothers, our reception with you, that it was not in vain, but <i>after we</i> had already suffered and been mistreated in Philippi, just as you know, we had the courage in our God to speak to you the gospel of God amid much opposition.
Montgomery NT	.	For you yourselves know, brothers, that my visit to you did not fail of its purpose; for you remember that although I had already borne ill-treatment and insult at Philippi, I took courage in my God to tell you the gospel of God, in the face of much opposition.
NIV, ©2011 Riverside New Testament	.	YOU yourselves know, brethren, what a reception we had from you, that it was not without result, but after we had suffered and been roughly treated, as you know, in Philippi, we made bold in our God to speak to you the good news of God with great wrestling.
Leicester A. Sawyer's NT	.	For you know, brothers, our introduction to you that it was not in vain, but having suffered before, and been injuriously treated, as you know, at Philippi, we were bold in our God to speak to you the gospel of God with much contention.
The Spoken English NT ⁸ UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament Wikipedia Bible Project	.	You yourselves, brothers, know that our visit to you was not for nothing, But, even after we had previously suffered and been treated shamefully, as you are aware, in Philippi, we were made brave by our God, in order to preach the Gospel of God to you, with much opposition.
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

⁷ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

⁸ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Christian Community (1988)⁹ .
 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 .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Holy New Covenant Trans. Brothers, you know that our stay among you was fruitful. Before we arrived there, as you know, we had suffered and had been insulted in the city of Philippi. But with our God's help, we dared to tell you God's Good News, even when some people strongly opposed us.
 The Scriptures 2009 For you yourselves know, brothers, that our coming to you was not in vain. But having suffered before and having been mistreated at Philippi, as you know, we were bold in our Elohim to speak to you the Good News of Elohim in much struggle.
 Tree of Life Version For you yourselves know, brothers and sisters, that our visit to you was not in vain. On the contrary, after we had first suffered and been mistreated in Philippi, as you know, we had boldness in our God to tell you the Good News of God—even in the midst of much opposition.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁰ ...You* for have seen Brothers the entrance [of] us the [one] to you* for not Empty [She] has become but Suffering (Before) and Being Abused as [You*] have seen {it} in philippi* [We] speak (openly) in the god [of] us to speak to you* the news (good) [of] the god in much opposition...
 Alpha & Omega Bible FOR YOU YOURSELVES KNOW, BRETHREN, THAT OUR COMING TO YOU WAS NOT IN VAIN, BUT AFTER WE HAD ALREADY SUFFERED AND BEEN MISTREATED IN PHILIPPI, AS YOU KNOW, WE HAD THE BOLDNESS IN OUR THEOS (*The Alpha & Omega*) TO SPEAK TO YOU THE GOSPEL OF THEOS (*The Alpha & Omega*) AMID MUCH OPPOSITION.
 Awful Scroll Bible For yous of the same-womb have perceived our way-in towards yous, certainly-of-which it has not happened in vain. Notwithstanding, even suffering-sadly-beforehand, and being treated insolently, accordingly-as-to yous have perceived from-within Philippi, we are all-expressive by-within our God, to speak with regards to yous the announcing-of-the-Good-Tidings of God, from-among much contention.
 Concordant Literal Version For you yourselves are aware, brethren, that our entrance to you has not come to be for naught, but, though suffering before and being outraged in Philippi, according as you are aware, we are bold in our God to speak the evangel of God to you with a vast struggle."
 exeGeses companion Bible **THE MINISTRY OF THESSALONIKEUS**
 For brothers,

⁹ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁰ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

you yourselves know our entrance to you,
 that it became not in vain:
 but even after we previously suffered
 and were insulted at Philippi
 - exactly as you know

we were bold in our Elohim to speak to you
 the evangelism of Elohim in much agony.

Orthodox Jewish Bible

But you yourselves know, Chaverim b'Moshiach, that our initial reception with you was not empty of result.

On the contrary, having suffered before and having been shamefully persecuted (as you know) in Philippi, we had the chozek b'Eloheinu (strength in our G-d) to speak to you the Besuras HaGeulah of Hashem in the face of tzorrim rabbim (great and oppressive enemy opposition).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 For you brothers [should] know that our coming to you was not a waste of time. But [even though] we had already suffered and been mistreated at Philippi [See Acts 16:19-24], as you people know, we had the boldness, [with help] from God, to tell you His message in spite of much struggle [i.e., opposition].

The Expanded Bible
 Jonathan Mitchell NT

.
 For you yourselves have seen and perceived (thus: know; are aware), brothers (= fellow members of the Body), that our entrance (or: way into; introduction) toward you has not been produced, birthed or come to be empty (without contents; = useless or without results),
 but rather, after previously experiencing ill treatment and being outraged (subjected to insolent, riotous, or insulting behavior) in Philippi, according as you are aware, we spoke freely and boldly – publicly, as is the right of citizens – within, and in union with, our God, [proceeding at once] to utter God's message of goodness (or: the good news from God; the message of ease and well-being, which is God) toward you in the midst of much striving (conflict; arguing; or: within a large stadium or racecourse; or: in much agony of struggle).

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 NT¹¹

Paul's Ministry in Thessalonica

Now you know, brothers and sisters, that the welcome we had from you wasn't for nothing. Just the opposite. As you know, before we came to you, we had suffered and had been humiliated in Philippi.^a Yet thanks to our God,^b we were totally open in telling you God's good news, in the midst of lots of opposition.

a. Prn. *fil-lip-pye*.

b. Lit. "in our God" or "by our God".

¹¹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Wilbur Pickering's New T.

Paul's ministry in Thessalonica

Now you yourselves know, brothers, that our entrance to you did not happen without purpose. Rather, in spite of having already suffered and been insulted in Philippi, as you know, we made bold in our God to speak to you the Gospel of God, in the face of strong opposition.¹

(1) They deliberately chose to pay a personal price to reach the Thessalonians. Are we prepared to do the same for the increase of Christ's Kingdom today?

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation For you_p yourselves know, brothers [and sisters], our entrance to you_p, that it did not become empty [fig., was not without results].

But having suffered previously and having been mistreated (as you_p know) in Philippi, we were bold in our God to speak to you_p the Gospel of God in much conflict [or, amid much opposition].

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT

For you, brethren, yourselves know that entrance of ours among you, that it was not in vain.

Though we indeed had suffered before, and had been treated injuriously, as you know, at Philippi; we had the courage, by the help of our God, to declare to you the glad tidings of God with much earnestness.

Context Group Version

For yourselves, brothers, know our entering in to you (pl), that it has not been found empty: but having suffered before and been shamefully treated, as you (pl) know, at Philippi, we grew bold in our God to speak to you (pl) the Imperial News of God in much conflict.

English Standard Version .

Far Above All Translation¹² .

Green's Literal Translation .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 For* brethren, you° yourselves know our entrance to you°, that it has not become empty. But having suffered before, and having been abused in Philippi {Acts 16:12–40}, just-as you° know, we were bold in our God to speak to you° the good-news of God, even in our large struggle.

Modern KJV .

New American Standard B. .

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible

Paul's Conduct, The Thessalonians' Conversion

For you(p) yourselves(p), brethren, know that our coming among you(p) was not in vain. But even after we had suffered before and were shamefully treated at Philippi, as you(p) know, we were bold in our God to speak unto you(p) the Gospel of God amidst much contention.

Revised Young's Lit. Trans. .

A Voice in the Wilderness .

Updated Bible Version 2.17 .

Webster's Translation .

World English Bible .

¹² Online: <http://www.faraboveall.com/> by Graham Thomason.

Worrell New Testament
Young's Updated LT

The gist of this passage:
1-2

1Thessalonians 2:1a			
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
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	2 nd person plural, perfect active indicative	Strong's #1492
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
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
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative 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
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, brothers, have known our coming directly to you [all],...

Obviously, the Thessalonians remember the circumstances of Paul and the other first coming to them.

1Thessalonians 2:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<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
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
kenos (κενός) [pronounced keh-OSS]	<i>empty, vain; destitute [of goods, of spiritual truth]; without wealth</i>	feminine singular adjective; nominative case	Strong's #2756
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, perfect active indicative	Strong's #1096

Translation: ...that it has not been in vain.

The Thessalonians recognize that Paul coming to them was not in vain. That is, this meeting was very fruitful for all concerned. A considerable number of Thessalonians received eternal life as a result.

1Thessalonians 2:1 For you, brothers, have known our coming directly to you [all], that it has not been in vain. (Kukis nearly literal translation)

1Thessalonians 2:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
propáschō (προπάσχω) [pronounced prop-as'-kho]	<i>suffering (before, previously), undergoing hardship previously; previously having a negative experience</i>	masculine plural, aorist active participle, nominative case	Strong's #4310 (hapax legomena)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hubrízō (ὕβριζω) [pronounced hoo-BRIHD-zoh]	<i>being insolent, behaving insolently (wantonly, outrageously); acting insolently and shamefully towards another, treating shamefully, being abusive, being reproachful; exercising violence against; of one who injures another by speaking evil of him</i>	masculine plural, aorist passive participle, nominative case	Strong's #5195

1Thessalonians 2:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (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
eidō (εἶδω) [pronounced <i>I-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	2 nd person plural, perfect active indicative	Strong's #1492
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
Philippoī (Φίλιπποι) [pronounced <i>FIHL-ip-poy</i>]	<i>lover of horses; transliterated, Philippi</i>	masculine singular proper noun; a location; accusative case	Strong's #5375

Thayer: *Philippi [is]...a city of Macedonia located on or near the northern coast of the Aegean Sea, between the rivers Strymon and Nestus, and the cities Neapolis and Amphipolis.*

Translation: Nevertheless, just as you have observed in Philippi [our] suffering and being mistreated [there].

On the other hand, when Paul and company went to Philippi, it was not the same thing. There were some serious problems there, as we read in Acts 16.

In Acts 16:12, we find that Paul and company were in Philippi when this all took place.

Acts 16:16–24 — Paul and Company in Philippi

Scripture	Text/Commentary
Act 16:16 <i>As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by fortune-telling.</i>	When in Philippi, Paul and the others met up with a slave girl who was able to tell fortunes because she was indwelt by a demon.
Act 16:17–18 <i>She followed Paul and us, crying out, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she kept doing for many days. Paul, having become greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out that very hour.</i>	She followed Paul and the rest, proclaiming that they had the way of salvation. After several days, Paul became annoyed at the situation and commanded the demon to come out of her. It did.
Act 16:19–21 <i>But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers. And when they had brought them to the magistrates, they said, "These men are Jews, and they are disturbing our city. They advocate customs that are not lawful for us as Romans to accept or practice."</i>	Apparently the demon made it possible for this woman to tell a great many things which are true; and her masters made money from her doing this. Without the demon, she was just a normal person. Her owners took Paul and Silas before the city magistrates with some trumped up charges.

Acts 16:16–24 — Paul and Company in Philippi

Scripture	Text/Commentary
Act 16:22–23 The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely.	The crowd there attacked them. The magistrates helped by tearing off their garments and beating them with rods. Then they were thrown into jail.
Act 16:24 Having received this order, he put them into the inner prison and fastened their feet in the stocks.	The jailer, following orders, locked them all up.

The tale does have a happy ending. This is the jailer who believed in Jesus, along with the rest of his household. See Acts 16:31.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This passage is very consistent with the time frame. This took place around the time that Paul and company went to Thessalonica. This horrible miscarriage of justice would still be on Paul's mind. Now, ten years into the future, the Philippian church was going great guns, they were verb positive toward Paul's teaching, and this foul circumstance would have been long forgotten.

Paul writes this letter to the Thessalonians around A.D. 50; and the letter to the Philippians ten years later. A lot changed in those ten years.

Is it any wonder that Paul thought that the church at Thessalonica was the greatest church ever (remember what he wrote in 1Thessalonians 1?); and Philippi is a bad memory to him.

1Thessalonians 2:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parrhēsiázomai (παρρησιάζομαι) [pronounced <i>par-hray-see-AHD-zom-ahee</i>]	<i>to speak freely, to be frank in utterance, to be confident in spirit and demeanor; to speak (preach) boldly</i>	1 st person plural, aorist (deponent) middle indicative	Strong's #3955
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
tō (τῷ) [pronounced <i>toh</i>]	<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 <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
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: *We spoke freely by means of our God,...*

In Thessalonica, Paul and his crew were able to speak freely and openly. God made that possible.

1Thessalonians 2:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	aorist active infinitive	Strong's #2980
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 (ὕμᾱς) [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)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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, accusative case	Strong's #2098
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
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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>	masculine singular adjective; dative, locative or instrumental case	Strong's #4183
agôn (ἀγών) [pronounced ag-OHN]	<i>an assembly; a place of assembly; the assembly of the Greeks at their games; hence a contest; generally, any struggle or contest; a battle; an action at law, trial; figuratively, an effort or anxiety</i>	masculine singular noun; dative, locative or instrumental case	Strong's #73

1Thessalonians 2:2c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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These final three words are variously translated: *amid much opposition, in the face of much opposition, with much contention, in much struggle, in the face of great and oppressive enemy opposition, in the midst of much striving.*

Translation: ...speaking face to face with you [all] the declaration of the gospel, in [spite of] much opposition.

Paul and company relayed the gospel message to the Thessalonians; even though there was some opposition to them.

1Thessalonians 2:2 Nevertheless, just as you have observed in Philippi [our] suffering and being mistreated [there]. We spoke freely by means of our God, speaking face to face with you [all] the declaration of the gospel, in [spite of] much opposition. (Kukis nearly literal translation)

1Thessalonians 2:1–2 For you, brothers, have known our coming directly to you [all], that it has not been in vain. Nevertheless, just as you have observed in Philippi [our] suffering and being mistreated [there]. We spoke freely by means of our God, speaking face to face with you [all] the declaration of the gospel, in [spite of] much opposition. (Kukis nearly literal translation)

1Thessalonians 2:1–2 For you, our brothers, fully appreciate our coming to you, that this meeting was not in vain. In the same way, you also have known about our suffering and being maltreated in Philippi. Nevertheless, we spoke freely and opening by means of ours, declaring the gospel mess to all of you, despite there being so much opposition. (Kukis paraphrase)

For the exhortation of us [was] not from error nor from impure motives, nor [was it] by means of guile, but just as we have been tested (and approved) by the God to believe the declaration (of the gospel), so we keep on speaking, not as men (who) keep on pleasing, but in God, in the testing (and approving) the hearts of us.

1Thessalonians
2:3–4

For our persuasive discourse [was] not from error, nor [did it come] from impure motives, nor [was it presented] in deceit, but just as we have been tested (and approved) by God to believe the declaration (of the gospel), so we keep on speaking, not like men (who want to) keep on pleasing [others], but by God, in the testing (and approval) of our right lobes.

For our persuasive discourse was not a matter of error, nor did we teach with impure motives, nor did we present the truth with deceit. Just as we have been tested and approved by God to trust in the simple declaration of the gospel message, so we keep on speaking and teaching. We have no interest in pleasing men with our word, but we want to please God, Who has tested and approved our right lobes.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) For the exhortation of us [was] not from error nor from impure motives, nor [was it] by means of guile, but just as we have been tested (and approved) by the God to believe the declaration (of the gospel), so we keep on speaking, not as men (who) keep on pleasing, but in God, in the testing (and approving) the hearts of us.

Complete Apostles Bible	For our exhortation was not from error nor from uncleanness, nor in trickery, but just as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who is testing our hearts.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	For our exhortation was not of error, nor of uncleanness, nor in deceit. But as we were approved by God that the gospel should be committed to us: even so we speak, not as pleasing men but God, who proveth our hearts.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	For our exhortation proceeded not from deceit, nor from impurity, nor in guile: but as we had been approved of God to be intrusted with the gospel, so we speak, not as pleasing men, but God who searcheth our hearts.
Original Aramaic NT	For our comfort was not from deception nor from impurity, nor by treachery. But as when we were tested by God to be entrusted with his Gospel, so we speak, not as if we would please the children of men, but God who tests our hearts.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For our witness does not come from error or from an unclean heart or from deceit: But even as the good news was given to us by the approval of God, so we give it out; not as pleasing men, but God by whom our hearts are tested.
Bible in Worldwide English	Our message was not a lie. What we told you was not wrong. And we did not try to fool you. But God chose us to tell people the good news. And so we do not speak to please men, but to please God. He is the one who knows what is in our hearts.
Easy English	.
Easy-to-Read Version–2008	When we encourage people to believe the Good News, it's not out of wrong motives. We are not trying to trick or fool anyone. No, we did it because God is the one who gave us this work. And this was only after he tested us and saw that we could be trusted to do it. So when we speak, we are only trying to please God, not anyone else. He is the one who can see what is in our hearts.
God's Word™	When we encouraged you, we didn't use unethical schemes, corrupt practices, or deception. Rather, we are always spreading the Good News. God trusts us to do this because we passed his test. We don't try to please people but God, who tests our motives.
Good News Bible (TEV)	Our appeal to you is not based on error or impure motives, nor do we try to trick anyone. Instead, we always speak as God wants us to, because he has judged us worthy to be entrusted with the Good News. We do not try to please people, but to please God, who tests our motives.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	We didn't have any hidden motives when we won you over, and we didn't try to fool or trick anyone. God was pleased to trust us with his message. We didn't speak to please people, but to please God who knows our motives.
The Living Bible	.
New Berkeley Version	.

New Century Version	.
New Living Translation	.
The Passion Translation	Our coming alongside you to encourage you was not out of some delusion, or impure motive, or an intention to mislead you, but we have been approved by God to be those who preach the gospel. So our motivation to preach is not pleasing people but pleasing God, who thoroughly examines our hearts.
UnfoldingWord Simplified T.	When we encouraged you to obey God's message, we did not speak to you something false. And we do not want to get something for ourselves by immoral means. We do not try to deceive you or anyone else. On the contrary, God trusted us to tell you the good news, because he had examined us and considered us to be the right people to do this work. As we teach people, we do not say what they like to hear. Instead, we say what God wants us to say, because he judges everything that we think.
William's New Testament	For our appeal did not originate from a delusion or an impure motive; it was not made in fraud; for since we have been so approved by God as to be entrusted with the good news, we are now telling it, not to please men but God, who proves and finds approved our hearts.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, our encouragement is not from a misleading lie, nor from what is not clean, nor in deception. But just as we have been approved by God to be trusted with the good news, so we speak, not as satisfying people, but God, who approves our hearts.
Common English Bible	.
Len Gane Paraphrase	For our urgent preaching was not from deceit, impurity, or trickery, but just as we were allowed by God to be entrusted with the gospel, even so we speak, not in a way to please people but God, who tests our hearts.
A. Campbell's Living Oracles	Besides, our exhortation was not from error, nor from impurity, nor with guile. But as we were approved of God, to be entrusted with the gospel, so we speak, not as pleasing men, but God, who tries our hearts.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Our appeal to you was not based on a delusion, nor was it made from unworthy motives, or with any intention of misleading you. But, having been found worthy by God to be entrusted with the Good News, therefore we tell it; with a view to please, not men, but God who proves our hearts.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	For our appeal does not arise from deceit or ulterior motives or trickery. Instead, we speak as those approved by God to be entrusted with the gospel, not in order to please men but God, who examines our hearts.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	For what we speak about isn't deceptive, or worthless, or fraudulent. On the contrary, we have God's approval for what we say—he's entrusted us with sharing the good news. We don't set out to please people, but God. He's the one who judges our motives.

God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	For our appeal to you [The Gk. lacks to you] does not spring from deceit, impure motives, or trickery. Rather, because we have been approved by God to be entrusted with the gospel, we speak as we do, not trying to please people but God, who tests our motives.
Lexham Bible	.
Montgomery NT	For my preaching was not grounded on a delusion, or on impure motives, on in deceit. But as my fitness to be entrusted with the gospel has been tested and approved by God, I so speak, not to please men, but to please God, who is testing my motives.
NIV, ©2011	.
Riverside New Testament	For our appeal springs not from deception, nor from impure motives, nor from cunning, but as we have been approved by God to be entrusted with the good news, so we speak, not as if we were pleasing men, but God, who tests our hearts.
Leicester A. Sawyer's NT	.
The Spoken English NT	Because our appeal to you didn't come out of self-deception, filthiness, or dishonesty. No-we tell the good news to the extent that we've been proven faithful by God to do so. It's not as though we're trying to please human beings-not at all. We're trying to please God, who's the One who tests our hearts.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	For our preaching was not grounded on a delusion, nor prompted by mingled motives, nor was there fraud in it. But as God tested and approved us before entrusting us with His Good News, so in what we say we are seeking not to please men but to please God, who tests and approves our motives.
Wikipedia Bible Project	For our preaching was not a deception or of anything unclean, nor is it fraudulent, In accordance with us being chosen by God, to be entrusted with the Gospel we are not talking as men in order to be pleasing to our fellow man, but to God who tests what is in our hearts.
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 our comfort did not proceed from deception, nor from impurity, nor enticing speech: but even as we have been approved by YAHWEH to be entrusted with the good news, so we speak not to please men, but to please YAHWEH, the One trying our hearts.
Holy New Covenant Trans.	Our plea does not come from false, impure, or tricky motives. No, we talk like men who have been tested by God. He trusted us with the Good News. We don't talk like men who are trying to please men. No, God tests our hearts.

The Scriptures 2009	For the appeal we make does not come from delusion, nor from uncleanness, nor from deceit. But as we have been approved by Elohim to be entrusted with the Good News, so we speak, not as pleasing men, but Elohim who proves our hearts.
Tree of Life Version	For our urging is not out of deceit or impure motives or trickery. But just as we have been approved by God to be entrusted with the Good News, so we declare it—not pleasing men but rather God, who examines our hearts.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The for Comfort [of] us not {becomes} from error not from impurity not in deceit but as [We] have been tested by the god {us} to be believed the news (good) so [We] speak not as men [We] Pleasing {are} but god the [one] testing the hearts [of] us {We Pleasing are}...
Alpha & Omega Bible	FOR OUR EXHORTATION DOES NOT COME FROM ERROR OR IMPURITY OR IN DECEIT; BUT JUST AS [we have been] APPROVED BY THEOS (The Alpha & Omega) TO BE ENTRUSTED WITH THE GOSPEL, SO WE SPEAK, NOT AS PLEASING MEN, BUT THEOS (<i>The Alpha & Omega</i>) WHO TRIES OUR HEARTS. †(<i>Interesting, the Greek word for hearts is kardia as in cardiovascular. This shows the Paleo-Hebrew Greek origin of much of our English language. The USA & the British Commonwealth are tribal brothers of Judah that we know as Israel</i>)
Awful Scroll Bible	For our calling-by was not out of leading astray, and-not out of im-purity, even-not from-within deceit. However, accordingly-as-to we have been decreed by God, to be consigned with the announcing-of-the-Good-Tidings, the same-as-this we speak, not as accommodating they of the aspects-of-man, however God, He estimating the sensibility of our heart.
Concordant Literal Version	For our entreaty is not out of deception, nor yet out of uncleanness, nor yet with guile" but, according as we have been tested by God to be entrusted with the evangel, thus are we speaking, not as pleasing men, but God, Who is testing our hearts."
exeGesés companion Bible	For our consolation was neither of seduction, nor of impurity, nor in deceit: but exactly as we were proofed of Elohim to be entrusted with the evangelism, thus we speak; not as pleasing humanity but Elohim who proofs our hearts.
Orthodox Jewish Bible	For our appeal, our eidus (witness of testimony), does not spring from toyus (error) or meshuga delusion or from tum'a (uncleanness) or from remiyah (guile, deceit). On the contrary, in this way we speak: as persons examined and approved by G-d to be entrusted with the Besuras HaGeulah of Hashem, as striving to please not men but Hashem who tests, who examines, our levavot.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For our appeal [<i>to you was</i>] not based on error, or impure [<i>motives</i>], or deception. Instead, we speak as men approved by God to be entrusted with the Gospel. So, we speak, not trying to please people but God, who examines [<i>the motives of</i>] our hearts.
The Expanded Bible	.
Jonathan Mitchell NT	You see, our calling alongside to assist (our admonition and encouragement; our work as paracletes) [is] not out of wandering (from being led astray; from

deception), neither out of uncleanness, nor yet within a bait for entrapping or with guile or craftiness,

but rather, to the degree that and according as we have been approved by testing under God to be entrusted [with] the message of goodness, ease and well-being, thus we are continuously speaking: not as constantly pleasing to people, but rather [as] to the God [Who is] repeatedly testing our hearts!

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 .
 Wilbur Pickering's New T. .

Further, our exhortation does not spring from delusion or impurity, nor is it in deception, but we speak precisely as those who have been approved by God to be entrusted with the Gospel,² not so as to please men, but to please the God who evaluates our hearts.³

(2) They knew who they were and what they were about. They deny any form of delusion or hidden agenda—they were honest and aware.

(3) There it is: if you want to be a serious servant of God, His approval must be more important to you than that of the people around you.

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .
 Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT .
 Context Group Version .
 English Standard Version .
 Far Above All Translation .
 Green's Literal Translation .
 Literal New Testament .
 Literal Standard Version .
 Modern English Version .

For our exhortation [was] not by deception, nor from an impure [motive], nor in treachery [or, deceit].

But just as we have been approved by God to be entrusted with the Gospel, so we speak, not as pleasing people, but God, the One examining our hearts [fig., inner selves].

For our encouragement [is] not from error, nor from impurity, nor in deceit: but even as we have been validated of God to be entrusted with the Imperial News, we speak accordingly; not as pleasing men, but God who proves our hearts.

For our appeal does not spring from error or impurity or any attempt to deceive, but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please man, but to please God who tests our hearts.

For our appeal *did* not *stem* from error or from uncleanness, nor *was it* in deceit, but *it is* according to how we have been approved of by God to be entrusted with the gospel that we speak, not in pleasing men, but God who tests our hearts.

Modern Literal Version 2020 For* our encouragement is not from deceit, nor from uncleanness, nor in treachery. But just-as we have been approved by God to be entrusted with the good-news, so we are speaking; not as pleasing men, but it is God who tests our hearts.

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:

3-4

1Thessalonians 2:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	the; this, that; these; who, which	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
paráklêsis (παράκλησις) [pronounced par-AK-lay-sis]	exhortation, encouragement, solace, comfort, consolation, imploration, entreaty	feminine singular noun; nominative case	Strong's #3874
Thayer: 1) a calling near, summons, (especially for help); 2) importation, supplication, entreaty; 3) exhortation, admonition, encouragement; 4) consolation, comfort, solace; that which affords comfort or refreshment; 4a) thus of the Messianic salvation (so the Rabbis call the Messiah the consoler, the comforter); 5) persuasive discourse, stirring address; 5a) instructive, admonitory, conciliatory, powerful hortatory discourse.			
hēmōn (ἡμῶν) [pronounced hay-MOHN]	us, of us, from us, our, ours	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: For our persuasive discourse...

Paul makes reference here to his teaching. The word he uses is paráklêsis (παράκλησις) [pronounced par-AK-lay-sis], which means, when considering exactly what Paul did, *persuasive discourse, stirring address; instructive, admonitory, conciliatory, powerful hortatory discourse*. Strong's #3874. When Paul began teaching, he used a combination of the existing Scriptures (which we call the Old Testament), what he had seen with his own eyes and the life and words of Jesus in an attempt to persuade, stir and instruct.

1Thessalonians 2:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
plánē (πλάνη) [pronounced PLAHN-ay]	<i>a wandering, a straying about; one led astray from the right way, roams hither and thither; mental straying; deceit; error</i>	feminine singular noun; genitive/ablative case	Strong's #4106

Translation: ...[was] not from error,...

What Paul presented was not a matter of error. He had not misread the Scriptures, he had not misapplied the Word of God; he was not mistaken in what he saw or learned.

1Thessalonians 2:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
akatharsia (ἀκαθαρσία, ας, ῆ) [pronounced ak-ath-ar-SEE-ah]	<i>impurity; (moral or physical) uncleanness; the impurity of lustful, luxurious, profligate living; of impure motives; immoral intent</i>	feminine singular noun; genitive/ablative case	Strong's #167

Translation: ...nor [did it come] from impure motives,...

Paul and company did not have impure motives. He was not hoping to bilk his listeners out of a great sum of money not did he have some idea that he might be hailed as some great Roman orator.

When I was saved, I listened to a lot of Family Radio, and I recalled a speaker who spent the better part of his 30 minutes trying to convince people to send him money, presumably so that he could come on tomorrow and do the same thing again. That is an impure motive.

It is legitimate in a church to teach the passage in 2Corinthians about giving; and it is legitimate to take up an offering. However, this should be limited. At the church I attend, when R. B. Thieme, Jr. was teaching 9x a week, I believe that he took up an offering once a week; and this is what his son, R. B. Thieme, III does (he teaches 4x a week and takes up an offering on Sunday, first service).

The R. B. Thieme, Jr. Tapes and Publications ministry organization never pesters people for money at any time.

1Thessalonians 2:3d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dolos (δόλος) [pronounced DOHL-oss]	craft, deceit, guile; subtlety	masculine singular noun: dative, locative or instrumental case	Strong's #1388

Translation: ...nor [was it presented] in deceit,...

Paul never taught knowing that his teaching was wrong. He never made up stories; he did not take passages out of context and twist their meanings.

At this point in time, Paul was teaching the gospel of Jesus Christ; and he taught some basic doctrine, as he was putting it all together himself.

It ought to be clear that, even though this letter from Paul is completely accurate, it is not yet particularly deep (which is what we would have expected with Paul's first few epistles).

1Thessalonians 2:3 For our persuasive discourse [was] not from error, nor [did it come] from impure motives, nor [was it presented] in deceit,... (Kukis nearly literal translation)

1Thessalonians 2:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kathôs (καθώς) [pronounced kath-OCE]	<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
dokimázō (δοκιμάζω) [pronounced dohk-ihm-AHD-zoh]	<i>to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not) (such as metals); to recognize as genuine after examination, to approve, to deem worthy; to allow, to discern, to examine</i>	1 st person plural, perfect passive indicative	Strong's #1381
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259

1Thessalonians 2:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	aorist passive infinitive	Strong's #4100
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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; accusative case	Strong's #2098

Is this the third use of this word in the book of Thessalonians? Seems like the verbal cognate has shown up once or twice as well.

Translation: ...but just as we have been tested (and approved) by God to believe the declaration (of the gospel),...

Pual and his crew have been constantly tested by God. The word here means, *tested and approved*.

He has learned to trust in the gospel message. Paul understands to present the gospel message, and to do it without error, without impure motives and without deceit.

1Thessalonians 2:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	1 st person plural, present active indicative	Strong's #2980

Translation: ...so we keep on speaking,...

It is in this manner that Paul (and company) keep on speaking.

Although the book of Acts emphasizes Paul's teaching and his interaction with others; this phrase indicates that the others with him also taught.

1Thessalonians 2:4c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-roy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444
aréskō (ἀρέσκω) [pronounced ar-EHS-koh]	<i>pleasing, being agreeable; striving to please; accommodating one's self to the opinions desires and interests of others</i>	masculine plural, present active participle, nominative case	Strong's #700

Translation: ...not like men (who want to) keep on pleasing [others],...

This describes, in many ways, politicians, who read the room, read the crowd, and then give them what they want to hear. I would say that this describes most politicians, whether they are democrat or republican. They want to say the things you want to hear; and then they will do whatever they want to do when in power.

When Paul taught the gospel, he was not looking to gain the approbation of others. This was not a consideration to him. The book of Acts makes this quite clear. This did not mean that Paul did not slip up in this area. There is a considerable amount taught in the book of Acts which resulted from him wanting to make a good impression on the believers in Jerusalem. He had great memories of Jerusalem and going there throughout his life; and he believed that he had developed a great set of teachings to convince the religious Jews of Jesus Christ. However, Paul was willing to allow himself to be compromised on that near-fatal trip to Jerusalem.

Despite all of his training, Paul was better designed to reach gentiles and even Jews in the gentile world. When it came to his interaction with gentiles (on four missionary tours), Paul's motivation was never to please man.

1Thessalonians 2:4d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
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
tō (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

1Thessalonians 2:4d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dokimázō (δοκιμάζω) [pronounced <i>dohk-ihm-AHD-zoh</i>]	<i>testing, examining, proving, scrutinizing (to see whether a thing is genuine or not) (such as metals); recognizing as genuine after examination, approving, deeming worthy; allowing, discerning, examining</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #1381
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
kardiai (καρδίαι) [pronounced <i>kahr-DEE-ī</i>]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...but by God, in the testing (and approval) of our right lobes.

Paul teaches and presents the gospel, and in this, God tests and approves his heart (and the hearts of his companions).

See the doctrine of the heart ([HTML](#)) ([PDF](#)) ([WPD](#)) (this doctrine is about 60 pages long).

The Heart (Briefly)

- Most of the time when we find the word *heart* in the Bible, it does not refer to the physical heart; and it has nothing to do with emotion (which is how the word *heart* is most often used today).
- R. B. Thieme, Jr. presented the two lobes of the heart to illustrate how Bible doctrine is assimilated.
- The left lobe of the heart is the staging area, or where doctrine is heard and considered. Primarily, this ought to be taking place in church, where we hear the Bible taught by a well-qualified pastor-teacher.
- Our volition is applied to what we hear—we believe it or we reject it (we might simply set the information to the side).
- When doctrine is believed, it is transferred to the right lobe, where it circulates throughout the soul of the believer (as blood circulates throughout the body).
- Just as the body is designed to take nutrients from the food that we eat and then distribute those nutrients throughout the body through the heart and the circulatory system, so Bible doctrine is assimilated by the believer in the spiritual heart, and, when it is believed, it is circulated throughout the thinking of that believer.
- Throughout the Bible, God is said to test the heart of the believer. This means that the believer takes in Bible doctrine, he believes it, and then God places him in a situation where his trust in God's Word is tested.
-

Properly speaking, it is the human spirit which is the repository for Bible doctrine; our knowledge of God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Thessalonians 2:4 ...but just as we have been tested (and approved) by God to believe the declaration (of the gospel), so we keep on speaking, not like men (who want to) keep on pleasing [others], but by God, in the testing (and approval) of our right lobes. (Kukis nearly literal translation)

1Thessalonians 2:3–4 For our persuasive discourse [was] not from error, nor [did it come] from impure motives, nor [was it presented] in deceit, but just as we have been tested (and approved) by God to believe the declaration (of the gospel), so we keep on speaking, not like men (who want to) keep on pleasing [others], but by God, in the testing (and approval) of our right lobes. (Kukis nearly literal translation)

1Thessalonians 2:3–4 For our persuasive discourse was not a matter of error, nor did we teach with impure motives, nor did we present the truth with deceit. Just as we have been tested and approved by God to trust in the simple declaration of the gospel message, so we keep on speaking and teaching. We have no interest in pleasing men with our word, but we want to please God, Who has tested and approved our right lobes. (Kukis paraphrase)

Despite the many translations who continued v. 6 into v. 7, I first considered them different enough in content as to presenting vv. 7–8 as separate from vv. 5–6. However, it turns out that v. 7 begins at two different places, depending upon what their base text is (the difference is not in the text itself, but as to where it is placed). The Westcott Hort text places the stuff about using their apostleship with v. 7; the Byzantine Greek text places that portion of text with v. 6. Another option would be to include v. 7a for those texts who put the *Apostle* bit in v. 7. The problem with that is, too many of them continue this into v. 7b as a continuation of that thought. Also, many continue v. 7 into v. 8.

All of this ugliness is avoided by simply extended this passage to cover vv. 5–8

For neither before with a word of flattery have we come, just as you [all] have seen; nor [with] a pretext of greed, God [is our] witness. Nor were [we] seeking from men glory; nor from you [all]; nor from others; being able in a burden to be like Christ [as] Apostles. But rather we became like infants in a midst of you, as if a nurse: she might keep on cherishing the children from her. Thus a desiring of you [all], we were well-pleased to share with you [all] not only the proclamation (of good news) from the God, but the souls of ourselves because beloved ones to us you [all] had become.

1Thessalonians
2:5–8

We did not come previously with a word of flattery, just as you [all] have seen [and can confirm]; nor [did we come with] a pretext of greed, God [is our] witness [to that]. Nor were [we] seeking glory from men—not from you [all] [and] not from others. As Apostles of Christ, [we] were able to be a burden [to you]. But, we were gentle (and affable types) in your midst. [We were very much] like a nursing woman cherishing her children. Accordingly, your longing [for truth], [made] us well-pleased to share with you not only the gospel message from God, but [we shared] our souls because you [all] had become beloved to us.

When we first spoke to you, we did not use words of flattery to stroke your egos. You all remember this and you can affirm that statement. We did not come intending to become wealthy from you. God stands as our witness to that! Nor did we seek to have recognition and respect from men—not from you and not from others. Instead of being demanding, we were gentle and affable among you. We were very much like the nursing woman cherishing her children; and not at all like the needy children. Because you longed for truth, we shared not just the gospel message from God, but we shared our very souls with you, as you have become so near to us.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For neither before with a word of flattery have we come, just as you [all] have seen; nor [with] a pretext of greed, God [is our] witness. Nor were [we] seeking from men glory; nor from you [all]; nor from others; being able in a burden to be like Christ [as] Apostles. But rather we became like infants in a midst of you, as if a nurse: she might keep on cherishing the children from her. Thus a desiring of you [all], we were well-pleased to share with you [all] not only the proclamation (of good news) from the God, but the souls of ourselves because beloved ones to us you [all] had become.
Complete Apostles Bible	For neither were we using flattering speech, as you know, nor covering up greed, God is our witness. Nor seeking glory from men, neither from you, nor from others, even though we were able to carry weight as apostles of Christ. But we proved to be gentle in your midst, as a nursing mother cherishes her own children. In this way longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For neither have we used at any time the speech of flattery, as you know: nor taken an occasion of covetousness (God is witness): Nor sought we glory of men, neither of you, nor of others. Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children: So desirous of you, we would gladly impart unto you not only the gospel of God but also our own souls: because you were become most dear unto us
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. For at no time have we used flattering speech; as ye know; nor a cloak of cupidity, God is witness. Neither have we sought glory from men, either from you or from others, when we might have been chargeable as legates of the Messiah. But we were lowly among you; and like a nurse, who fondleth her children, so we also fondled [you], and were desirous to impart to you, not the gospel of God merely, but also our own soul, because ye were dear to us.
Original Aramaic NT	For neither do we ever employ enticing speech as you know, neither an occasion for greed, God is witness, Neither do we seek glory from the children of men; not from you, neither from others, when we could have been honored* as Apostles of The Messiah. But we were meek* among you, even as a nursemaid who cherishes her children. In this way also we cherish and long to give you, not only The Good News of God, but our lives also, because you are our beloved.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For it is common knowledge among you that we never made use of smooth-sounding false words, and God is witness that at no time were we secretly desiring profit for ourselves, Or looking for glory from men, from you or from others, when we might have made ourselves a care to you as Apostles of Christ.
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But we were gentle among you, like a woman caring for her little ones: Even so, being full of loving desire for you, we took delight in giving you not only God's good news, but even our lives, because you were dear to us.

Bible in Worldwide English

We never said nice things about people that were not true. You know this. We never talked to get something out of it for ourselves. God knows this. And we did not ask you or anybody else to help us or to praise us. Of course, we are apostles of Christ, and we had the right to do so. But we were kind when we were with you. We were like a woman taking care of her own children. Because we loved you, we were glad to give you God's good news. We were also glad to give you our lives, because we loved you very much.

Easy English

Easy-to-Read Version--2008

You know that we never tried to influence you by saying nice things about you. We were not trying to get your money. We had no greed to hide from you. God knows that this is true. We were not looking for praise from people--not from you or anyone else. When we were with you, as apostles of Christ we could have used our authority to make you help us. But we were very gentle with you. We were like a mother caring for her little children. We loved you very much, so we were happy to share God's Good News with you. But not only that--we were also happy to share even our own lives with you.

God's Word™

As you know, we never used flattery or schemes to make money. God is our witness! We didn't seek praise from people, from you or from anyone else, although as apostles of Christ we had the right to do this. Instead, we were gentle when we were with you, like a mother taking care of her children. We felt so strongly about you that we were determined to share with you not only the Good News of God but also our lives. That's how dear you were to us!

Good News Bible (TEV)

You know very well that we did not come to you with flattering talk, nor did we use words to cover up greed--God is our witness! We did not try to get praise from anyone, either from you or from others, even though as apostles of Christ we could have made demands on you. But we were gentle when we were with you, like a mother taking care of her children. Because of our love for you we were ready to share with you not only the Good News from God but even our own lives. You were so dear to us!

The Message

NIRV

New Life Version

New Simplified Bible

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

Contemporary English V.

You also know that we didn't try to flatter anyone. God himself knows that what we did wasn't a cover-up for greed. We were not trying to get you or anyone else to praise us. But as apostles, we could have demanded help from you. After all, Christ is the one who sent us. We chose to be like children or like a mother nursing her baby. We cared so much for you, and you became so dear to us, that we were willing to give our lives for you when we gave you God's message.

The Living Bible

New Berkeley Version

New Century Version

New Living Translation

The Passion Translation

God is our witness that when we came to encourage you, we never once used cunning compliments as a pretext for greed, nor did we crave the praises of men, whether you or others. Even though we could have imposed upon you our demands as apostles of Christ, instead we showed you kindness and were gentle among you. We cared for you in the same way a nursing mother cares for her own

children. With a mother's love and affectionate attachment to you, we were very happy to share with you not only the gospel of God but also our lives—because you had become so dear to us.

UnfoldingWord Simplified T. You know that we never praised you in order to get anything from you. And we never said anything to you to convince you to give us things. God knows that this is true! We never tried to get you or anyone else to honor us, although we could have demanded that you give us the things we needed to live while we were with you, because the Messiah had sent us to you. On the contrary, we were gentle when we were among you, as a mother gently takes care of her own children. So, because we love you, we were delighted to personally tell you the good message that God gave us. But also we were delighted to do all that we could do to help you because we began to love you very much.

William's New Testament Indeed, we never resorted to flattery, as you are well aware, nor to any pretext for making money; God is our witness. We never sought praise from men, either from you or from anyone else; although as apostles we could have stood on our official dignity. Instead we were little children among you; we were like a mother nursing her children. Because we were yearning for you so tenderly, we were willing, not only to share with you God's good news, but to lay down our very lives too for you, all because you were so dearly loved by us.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

You see, not even once did we become in a message of flattery, just as you know, nor in a fake show of a desire for more (God is a witness), nor looking for magnificence from people (not from you, not from others), being able to be in a heavy weight as missionaries of *the* Anointed King, but we became infants in *the* middle of you, as when a nursing mother keeps her own children warm. Being closely attached to you in this way, it seemed like a good idea to us to not only give out God's good news to you, but also our own souls, because you became loved to us.

Common English Bible .

Len Gane Paraphrase

Neither at any time, as you know, did we use flattery or a facade of covetousness; God is witness. We didn't seek praise from people, from you, or from others, when we could have been a burden, as the apostles of Christ. But we were gentle among you, even as a nursing mother cherishes her children. So since we cared so much about you, we were willing to have given to you not only the gospel of God but our own souls as well, because you meant so much to us.

A. Campbell's Living Oracles For neither did we, at any time, use flattering words, or a pretext for covetousness; God is witness. Neither sought we honor from men; neither from you, nor from others. We might have acted with authority, as Apostles of Christ; but we were gentle among you, as a nurse cherishes her children- so, having a strong affection for you, we were well pleased to have imparted to you, not only the gospel of God, but our own souls, also; because you were become dear to us.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

Never at any time, as you know, did we use the language of flattery, or make false professions in order to hide selfish aims. God will bear witness to that. Nor did we seek to win honour from men, whether from you or from others, although, as Apostles of Christ, we might have burdened you with our support. But we lived among you with the simplicity of a child; we were like a woman nursing her own children. In our strong affection for you, that seemed to us the best way of sharing

with you, not only God's Good news, but our very lives as well--so dear had you become to us.

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	.	As you know, we've never used flattering words. Nor were we covering up some greedy, selfish attitude—as God is our witness! We weren't trying to win anybody's praise—not from you, nor anyone else. We could have become a “burden” to you as messengers of Christ, but instead we acted kindly among you, like a mother caring for her own children. We loved you so much that we were delighted to share with you not just God's good news, but also our very own selves, because you had become so dear to us.
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	
Lexham Bible	.	
Montgomery NT	.	For as you well know, I never resorted to flattery, nor to any pretext for enriching myself. God is my witness! Now was I seeking glory from men, either yourselves or others, although I might have exercised authority as Christ's apostle. On the contrary I showed myself among you as gentle as a mother, when she tenderly nurses her own children. So in my fond affection it was my joy to give you, not only the gospel of God, but my very life also, because you had become dear to me.
NIV, ©2011	.	
Riverside New Testament	.	Nor did we ever fall into flattering talk, as you know, nor use any pretext for self-enrichment — God is witness — nor did we seek glory from men, either from you or others, although we could have claimed the dignity of Christ's apostles. But we became gentle in the midst of you like a nursing mother cherishing her own children. Yearning over you so, we would gladly have imparted to you not only God's good news but our own lives as well, because you had become dear to us.
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	Because neither at anytime used we flattering words as you know, nor in avarice; Elohim is witness: Nor of men sought we glory, neither from you, nor still of others, when we might have been burdensome as the Apostles of Christ. But we were gentle among you, even as a nurse cherishes her children: So being affectionately desirous of you, we were willing to have imparted to you, not the Good News of Elohim only, but also ourselves, because you were dear to us
Weymouth New Testament	.	For, as you are well aware, we have never used the language of flattery nor have we found pretexts for enriching ourselves--God is our witness; nor did we seek glory either from you or from any other mere men, although we might have stood on our dignity as Christ's Apostles. On the contrary, in our relations to you we showed ourselves as gentle as a mother is when she tenderly nurses her own children. Seeing that we were thus drawn affectionately towards you, it would have been a joy to us to have imparted to you not only God's Good News, but to have given our very lives also, because you had become very dear to us.
Wikipedia Bible Project	.	

Worsley's New Testament For neither at any time used we flattering speech, as ye know, nor covetous pretence, God is witness: nor sought we glory of men, neither of you, nor of others: though we might have expected maintenance, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so we, being affectionately desirous of you, were willing to impart to you, not only the gospel of God, but even our own souls, because ye were dear unto us.

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 And we have never used flattering words, even as you know, to conceal greed; YAHWEH is witness, and we have not sought support from men, neither from you, nor from others, when we could have been burdensome on you for our maintenance, as apostles of Messiah should be. But we were humble in your midst, even as a foster mother should warmly cherish her children. So yearning over you, we were well-pleased to impart to you not only the good news of YAHWEH, but also our own lives, because you have become beloved to us.

Holy New Covenant Trans. In the past you know we never used flattery. We didn't try to look good to get your money. God knows this is true! We were not looking for glory from men — not from you nor anyone else. As Christ's delegates, we could have been hard on you, but we were gentle among you, like a mother taking care of her children. We gave ourselves to you for your good, expecting nothing in return. It was a pleasure to share with you not only God's Good News, but also our lives. You had become precious to us.

The Scriptures 2009 For we never came with a word of flattery, as you know, nor with a cloak for greed – Elohim is witness – nor were we looking for praise from men, not from you nor from others, though we could have been a burden to you, as emissaries of Messiah. But we were gentle in your midst, like a nursing mother warmly loving her own children. So, having a tender affection for you, we were well pleased to share with you not only the Good News of Elohim, but also our own lives, because you have become beloved to us.

Tree of Life Version For as you know and God is witness, we never came with a word of flattery or a motive of greed—
 or seeking glory from people, whether from you or from others,
 even though we could have thrown our weight around as emissaries of Messiah. Rather, we proved to be infants among you. Like a nursing mother cherishes her children,
 in this way we were yearning for you. We were delighted to share with you not only the Good News of God but also our very souls, because you had become dear to us.

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	<p>...neither for ever in word [of] flattery [We] become as [You*] have seen {it} neither in appearance (false) [of] greed {We become} God {is} Witness neither [We] Seeking from men recognition {are} neither from you* neither from other [men] [We] Having (Ability) {are} in weight to be as [of] christ Delegates~ but [We] become Young in [thing] middle [of] you* as if Woman (Nursing) may nurture the [of] herself children so Liking you* [We] favored to impart [to] you* not only the news (good) [of] the god but and the [of] themselves^ souls because Loved [by] us [You*] become...</p>
Alpha & Omega Bible	<p>FOR WE NEVER CAME IN FLATTERY WORDS, AS YOU KNOW, NOR WITH A PRETEXT FOR GREED. THEOS (<i>The Alpha & Omega</i>) IS WITNESS. NOR DID WE SEEK GLORY FROM MEN, EITHER FROM YOU OR FROM OTHERS, [even though] BEING CAPABLE OF BEING BURDENS AS THE APOSTLES OF CHRIST. BUT BECAME GENTLE IN THE MIDST OF YOU, AS A NOURISHER (<i>parent</i>) BROODS THEIR OWN CHILDREN. †(<i>The Greek word for "gentle" in this verse was commonly used of the kindness of parents towards children. See "brooded" in Gen. 1:2 B to keep warm, cherish, with tenderly love. They acted as gentle fathers. See verse 11. Also Num. 11:12, 2Cor. 12:14, Gal. 4:19</i>) HAVING SO FOND AN AFFECTION FOR YOU, WE WERE WELL-PLEASSED TO IMPART TO YOU NOT ONLY THE GOSPEL OF THEOS (<i>The Alpha & Omega</i>) BUT ALSO OUR OWN LIVES, BECAUSE YOU HAD BECOME BELOVED TO US.</p>
Awful Scroll Bible	<p>For even-not at any time come we about flattering from-within words, accordingly-as-to you have perceived, and-not from-within a shining-before, desiring superior-holdings, God is our witness, and-not as of they of the aspects-of-man seeking splendor, not-even from you and-not from others, being capable to be from-within burdens, as sent-out ones of the Anointed One. All the same, we become gentle from-within the midst of you, as she nursing shall keep warm her own children. The same-as-this, yearning desirously for you, we were deeming- it -good to give-among you, not the Good-Tidings of God only, however even our own lives, through-that you have become beloved to us.</p>
Concordant Literal Version	<p>For neither did we at any time become flattering in expression, according as you are aware; neither with a pretense for greed, God is witness;" neither seeking glory from men, neither from you, nor from others, when we could be a burden as Christ's apostles." But we became gentle in your midst, as a nurse should be cherishing her own children." Thus being ardently attached to you, we are delighting to share with you not only the evangel of God, but our own souls also, because you came to be beloved by us."</p>
exeGesés companion Bible	<p>For we never ever became in fawning words exactly as you know; nor in a pretext of avarice; as Elohim witnesses: we sought glory neither of humanity, nor of you, nor of others, when as the apostles of Messiah we could have been burdensome. But we became gentle among you, even as a nurse ever cherishes her children: thus yearning over you, we well-approved to impart to you not only the evangelism of Elohim but also our own souls;</p>

Orthodox Jewish Bible because you became beloved to us
 Nor did we ever come with divrei chanuppah (words of flattery), as you know, nor with pretext for chamdanut (greed) --Der Oybershter is mine eidus! (G-d is my witness!)
 Nor seeking kavod from men, neither from you nor from others.
 Even though we had the samchut [authority] to be able to throw our weight around as Shlichim (Emissaries) of Moshiach, yet we became anav (humble) and eidel (gentle) among you, as a nursing imma (mother) might take care of her own yeladim.
 Thus having a tshuka (yearning) for you, it was our good pleasure to share with you not only the Besuras HaGeulah of Hashem, but also our very lives, because you became beloved chaverim to us.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
 For we were never found using flattering words at any time, as you know, nor did we try to cover up any greedy desires. God can testify [to this]. [And] we were not looking for honor from people, either from you or from anyone else, even though, as apostles of Christ, we could have become a burden [to you]. [Note: The idea seems to be that the apostles could have claimed financial support, but chose not to]. But we were gentle among you, like a nursing mother caring for her children. And so, since we have such deep affection for you, we were very pleased to share with you, not only the Gospel of God, but also our own lives, because you had become very dear to us

The Expanded Bible
 Jonathan Mitchell NT

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 For neither did we at any time come to be flattering in word, according as you saw and are aware, neither within pretense (held-forward specious cloak) from greed: God is witness!
 Neither [are we] continuously seeking glory (or: a reputation) from among people (humans) – neither from you, nor from others – all the while being able [to be] burdensome (or: as constantly having power in weighty [matters]), as representatives of Christ (or: emissaries of [the] Anointed One; sent-off folks from [the Messiah]).
 But rather, we were birthed babes (or: became infants; [other MSS: we were made to become gentle and kind ones]) within the midst of you folks, as whenever a nursing mother would constantly or repeatedly cuddle to impart warmth to her own children.
 Thus, continuously being your affectionately "attached-ones" (ones having a like-flow [of nourishment from our Nursing Mother]), we were habitually delighted (thinking it good; well-pleased) to share or impart to you not only God's message of goodness and well-being [other MSS: the good news which is Christ], but rather even our own souls (= inner beings and lives; or: = selves), because you have been birthed (or: come to be) beloved ones to us (or: folks loved by us; or: = very dear to us, accepted by us and appreciated by us).

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

Bible Translations with Many Footnotes:

Lexham Bible

For never [Literally “for neither ever”] did we come with a word of flattery, just as you know, nor with a pretext of greediness (God is witness), nor seeking glory from people, neither from you nor from others. Although we could have insisted on our own importance [Literally “being able to be with a claim of importance”] [*Here the participle (“being able”) is understood as concessive] as apostles of Christ, yet we became infants in your midst, like a nursing mother cherishes her own children. Longing for you in this way, we determined to share with you not only the gospel of God but also our own souls, because you had become dear to us.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

The Spoken English NT

And as you know, we never used flattering words-nor did we misrepresent greedy motives.^c God is our witness.

And we didn’t try to get recognition^d from people-not from you, nor from others. We could have imposed ourselves, as apostles^e of Christ. But we didn’t.

We were gentle^f with you,^g like a nursing mother that gently cares for her children. We felt so drawn to you!^h We were glad to give you not just the good news, but our own lives! That’s how dear you were to us.

^c Lit. “For we were neither in a word of flattery, just as you know, nor in the false representation of motives of greed”.

^d Or “glory”.

^e See “Bible Words”.

^f Some of the best ancient mss have “children,” which in Greek differs by only one letter from “gentle”. But it’s hard to imagine Paul writing that.

^g Lit. “in the midst of you” (pl.).

^h Lit. “We so yearned for you”.

Wilbur Pickering’s New T.

Further, our exhortation does not spring from delusion or impurity, nor is it in deception, but we speak precisely as those who have been approved by God to be entrusted with the Gospel,² not so as to please men, but to please the God who evaluates our hearts.³ Further, you well know that we never used words to flatter, or to disguise greed (God is witness), or to seek glory from men (whether from you or from others)⁴—as apostles of Christ⁵ we could have been ‘heavy’, but we were gentle among you, like a nurse⁶ cherishing her own children.

Paul’s devotion to them

Yearning over you in this way, we were well pleased to share with you not only the Gospel of God but also our own selves, because you had become dear to us.

(2) They knew who they were and what they were about. They deny any form of delusion or hidden agenda—they were honest and aware.

(3) There it is: if you want to be a serious servant of God, His approval must be more important to you than that of the people around you.

(4) Wow! If all Christian workers could say the same—no impurity, no deception, no flattery, no greed, no seeking glory—the church and the world would be different than they presently are.

(5) By his use of the plural, Paul is saying that Silvanus and Timothy were also apostles.

(6) The basic meaning of the noun is ‘nurse’, but the reference to ‘her own children’ has led some to translate it as ‘mother’. I take the point to be that whereas a professional nurse is supposed to take good care of anyone in her charge, she will be especially careful with her own children.

Literal, almost word-for-word, renderings:

A Faithful Version	For neither at any time did we use flattering words with you, even as you know, nor a cover for covetousness? God is our witness; Nor were we seeking glory from men, neither from you nor from others, though as Christ's apostles we had the power to be burdensome; But we were gentle among you, as a nursing mother cherishes her own children. Yearning over you in the same way, we were willing to impart to you not only the gospel of God, but also our own lives, because you were beloved to us.
Analytical-Literal Translation	For at no time did we come with a word of flattery [fig., with flattering speech], as you know, nor with a pretext for greed [fig., nor were we secretly desiring profit] (God [is our] witness!), nor seeking glory from people, neither from you nor from others, being able [or, [even] though we were able] to be burdensome as Christ's apostles. <u>But</u> we became gentle in your _p midst, just as a nursing mother is cherishing her own children. In this way, longing for [or, dearly loving] you _p , we were delighted to impart to [or, share with] you _p not only the Gospel of God, but also our own souls, because you have become beloved to us.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	For neither at any time were we found using words of flattery, as you (pl) know, nor in a cloak of greed, God is witness; nor seeking public honor from men, neither from you (pl) nor from others. We might have claimed authority as emissaries of the Anointed; but we were gentle in the midst of you (pl), as when a nurse cherishes her own children: in the same way, being affectionately desirous of you (pl), we were well pleased to share with you (pl), not the Imperial News of God only, but also our own lives, because you (pl) became very dear to us.
English Standard Version	.
Far Above All Translation	For neither were we at any time <i>involved</i> in a word of flattery, as you know, nor in a pretext for greed – God <i>is</i> a witness – nor <i>did</i> we seek glory from men, either from you, or from others, since as apostles of Christ we could have behaved with gravity, but we were gentle <i>when</i> in your company, as a nursing-mother would cherish her own children. So longing for you, we were glad to share with you not only the gospel of God, but also our own selves, because you had become dear to us.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	For you have known, brothers, that our entrance to you has not been in vain, but having both suffered before, and having been mistreated (as you have known) in Philippi, we were bold in our God to speak to you the good news of God in much conflict, for our exhortation [is] not out of deceit, nor out of uncleanness, nor in guile, but as we have been approved by God to be entrusted with the good news, so we speak, not as pleasing men, but God, who is proving our hearts, for at no time did we come with speech of flattery (as you have known), nor in a pretext for covetousness (God [is] witness), nor seeking glory from men, neither from you nor from others, being able to be burdensome, as Christ's apostles. Vv. 1–4 are included for context. Vv. 7–8 will be placed with the next passage.
Modern English Version	.
Modern Literal Version 2020	For* just-as you° know, (God <i>being</i> witness), we neither previously came* in flattering speech, nor in a pretext of greed, nor seeking glory from men, neither from you° nor from others, <i>while</i> being able to be in <i>anyway</i> a burden to you° as apostles of Christ.

But we became mild in your° midst, as a nurse would cherish her own children. So having kindly-feelings of you°, we were delighted to give to you° not only the good-news of God, but also our own souls, because you° have become beloved to us.

- 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 .

For neither were we at any time found using words of flattery, as you know, nor a cloak of covetousness (God is witness), nor seeking glory from men (neither from you nor from others), when we might have claimed authority as apostles of Christ. But we were gentle among you, like a nursing mother cherishes her own children. Even so, affectionately longing for you, we were well pleased to impart to you not the Good News of God only, but also our own souls, because you had become very dear to us.

- Worrell New Testament .
- Young's Updated LT .

The gist of this passage:
5-8

In v. 5, there are two assertions made by Paul and two witnesses to confirm what he says.

1Thessalonians 2:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
γάρ (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
ποτέ (ποτέ) [pronounced pohT-EH]	<i>once, at some time, ever, before, (any, some-) time(-s), at length (the last), (+ n-) ever, in the old time, formerly, in time past, when</i>	Indefinite, disjunctive particle	Strong's #4218
ἐν (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

1Thessalonians 2:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
kolakeía (κολακεία) [pronounced kol-ak-Ī-ah]	<i>flattery, flattering discourse; complimentary speech, admiring, fawning language</i>	feminine singular noun, genitive/ablative case	Strong's #2850 (hapax legomena)
gínomai (νίνομαι) [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

Translation: We did not come previously with a word of flattery,...

Paul says that he did not come the Thessalonica with words of flattery. He did not compliment the people there; he did not try to play them, to manipulate them.

Illustration: Politicians love to do this with young people. When speaking to a group of young people, politicians will often tell them, "You, quite frankly, are smarter than your parents. You will fully understand what I am about to say; and sadly, your parents do not get it." Al Gore and others of those selling global warming to young people, and it worked quite well. "You think we're smart? Smarter than our parents? Damn, got to agree with you there." What (average) 16 year old or 20 year old doesn't think this? None of these kids realize is, what is being sold to them is new taxes.

1Thessalonians 2:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced kath-OCE]	<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
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	2 nd person plural, perfect active indicative	Strong's #1492

Translation: ...just as you [all] have seen [and can confirm];...

The people to whom Paul is writing can confirm what he just said. They know when they are being manipulated; they know when someone is complimenting them, but for no reason.

1Thessalonians 2:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
πρόφασις (πρόφασις) [pronounced PROHF-ahs-ic]	<i>pretext, alleged reason, pretended cause, pretence, (for) show</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4392
πλεonexία (πλεονεξία) [pronounced pleh-ohn-ex-EE-ah]	<i>greed (-y desire to have more), materialistic desire, greed (-iness), covetous(-ness) (practices), avarice, (by implication) fraud, extortion</i>	feminine singular noun, genitive/ablative case	Strong's #4124

Translation: ...nor [did we come with] a pretext of greed,...

Team Paul did not come to Thessalonica in order to make money. They were not there to bilk them out of their savings.

1Thessalonians 2:5d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
θεός (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
μάρτυς (μάρτυς) [pronounced MAHR-tooç]	<i>witness, spectator; martyr</i>	masculine singular noun, nominative case	Strong's #3144

Translation: ...God [is our] witness [to that].

God is Paul's witness to this.

I find this interesting, as the people of Thessalonica would know something about Paul's acceptance of gifts. This would suggest to me that gifts were accepted, so Paul is looking to God to confirm that Paul did not go crazy there.

1Thessalonians 2:5 We did not come previously with a word of flattery, just as you [all] have seen [and can confirm]; nor [did we come with] a pretext of greed, God [is our] witness [to that]. (Kukis nearly literal translation)

1Thessalonians 2:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777

1Thessalonians 2:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêteō (ζητέω) [pronounced zay-TEH-oh]	<i>seeking after [finding], looking for; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone</i>	masculine plural, present active participle, nominative case	Strong's #2212
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391

Translation: Nor were [we] seeking glory from men—...

Team Paul was not looking to be glorified or recognized or praised by the people at Thessalonica. This made no difference to them. In v. 6a, Paul states this as a general principle.

1Thessalonians 2:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
ἀπό (ἀπό) [pronounced aw-PO]; 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
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)
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
ἀπό (ἀπό) [pronounced aw-PO]; 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

1Thessalonians 2:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
alloi (ἄλλοι) [pronounced AL-loy]	<i>others [of the same kind]; other persons</i>	masculine plural adjective; genitive/ablative form	Strong's #243

Translation: ...not from you [all] [and] not from others.

In v. 6b, Paul is saying that he was not seeking recognition or glory from the people receiving this missive or from anyone else. This was not the purpose of Paul coming to Thessalonica.

1Thessalonians 2:6 **Nor were [we] seeking glory from men—not from you [all] [and] not from others.** (Kukis nearly literal translation)

At this point, in your Bible (if you have your Bible open while studying this), your v. 6c might be v. 7a.

1Thessalonians 2:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunamai (δύναμαι) [pronounced DOO-nam-ah-ee]	<i>being able, having power to; being able to do something; being capable, being strong and powerful</i>	masculine plural, present (deponent) middle or passive participle; nominative case	Strong's #1410
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
báros (βάρος) [pronounced BAR-oss]	<i>burden, heaviness, weight, trouble</i>	neuter singular noun, dative, locative or instrumental case	Strong's #922
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, genitive/ablative case	Strong's #5547
apostoloi (ἀπόστολοι) [pronounced ap-OSS-tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; nominative case	Strong's #652

Translation: As Apostles of Christ, [we] were able to be a burden [to you].

A question? Who are the Apostles of Christ to whom Paul refers? (1) Paul could be referring to himself and other *official* Apostles, sort of like, *me and the other guys in that club*. Paul actually have very little by way of interaction with the other Apostles—using this term in its technical sense. Well, maybe Paul is just being polite. (2) Perhaps Paul is referring to himself and those with him. That gives us several possibilities: (a) Paul is an Apostle, but those with him have delegated authority and they are acting as Apostles (under his authority). (b) Those with Paul are official Apostles because it says so right here! (c) We simply have the non-technical use of the word *apostle* here. All of them are *sent forth*. Paul is an Apostle; and Silas and Timothy are both *apostles* inasmuch as God has sent them all forth.

I reject (1) because Paul rarely refers to himself and the other Apostles together (but he does on some occasions). I reject (2b) simply because Paul clearly exercises authority over more than one church (the letters that he writes represents that authority). This leaves us with (2a) and (2c), which are not mutually exclusive concepts.

I say all this simply so we don't jump to the conclusion that Paul, Silas and Timothy are all *Apostles*. Paul clearly is, as Jesus knocked him off his horse (or mule) and interacted directly with Paul. In fact, based upon God's delegated authority to Paul, the Church Age as we know it was essentially designed by Paul. Does Peter write about dispensations? No, it was not for him to know the epochs or the progression of human history in the divine design. To us today, as completely separate from nation Israel, the differences between the church and Israel are quite stark. Believe it or not, Peter, despite acting within the confines of the pre-canon Church Age, did not fully appreciate the new epoch in which he was in. In fact, you understand the Church Age as separate from nation Israel better than Peter did.

Timothy and Silas are Paul's assistants and there will be times when they will teach different local churches. Even without being there, I would draw the conclusion that they were not *Apostles* in the sense that Peter and Paul are; but they are *apostles* acting under Paul's authority and/or having been sent by God (even though God did not necessary tap either man on the shoulder and tell them to "Go forth").

Having said all of that, I really have not said anything about Paul's assertion here: **As Apostles of Christ, [we] were able to be a burden [to you]**. Someone has to support Team Paul. For the most part, God does not magically drop coins of gold down on top of them as they go forth. Yet, support is very tricky. Evangelists should *never* ask for payment from those they evangelize, whether they believe in Jesus or not. There should never be an offering plate passed when an evangelist speaks. They have to depend upon believers to support them, and best for all of that to occur behind the scenes. This way, no one has the mistaken notion that faith + some offering brings them salvation.

However, once a church is up and running, Paul, in that era, could call upon them to help him out financially. Generally speaking, he didn't; but he could have legitimately asked for support from local churches which he founded.

Ideally speaking, local churches recognized Paul's financial situation and they sent him money.

Application: Today, the proper way to do things is, deacons in a meeting say, "I think we ought to help support this evangelist or that missionary." (The pastor or individuals in the church might make such a suggestion). The deacons then vote; or this is put before the church (depending upon the constitution of that local church). Obviously, no church is supporting Apostles today, as John was the last Apostle and he was promoted by God around A.D. 95–100.

Application: Most churches tend to be small nowadays, so many churches are only able to support particular individuals or groups with a one-time gift here or there.

Back to the context of this verse: Paul could have called for financial assistance from those in Thessalonica, but he did not.

1Thessalonians 2:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>allá (ἀλλά) [pronounced <i>ahl-LAH</i>]</p>	<p><i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i></p>	<p>adversative particle</p>	<p>Strong's #235</p>
<p>gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]</p>	<p><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></p>	<p>1st person plural, aorist (deponent) middle/passive indicative</p>	<p>Strong's #1096</p>
<p>nēpioi (νήπιοι) [pronounced <i>NAY-pee-oy</i>]</p>	<p><i>ones who cannot speak, infants, very young children, babies without any limitation of age</i></p>	<p>masculine plural adjective; nominative case</p>	<p>Strong's #3516</p>
<p>In the Byzantine Greek text and the Scrivener Textus Receptus we have this word instead:</p>			
<p>êpios (ἤπιος) [pronounced <i>AY-pee-oss</i>]</p>	<p><i>gentle, affable, mild, kind</i></p>	<p>masculine plural adjective; nominative case</p>	<p>Strong's #2261</p>
<p>Quite frankly, I had a very difficult time of it trying to make sense of the first word in this context. The Apostles had become like very young children? In what way? What is Paul's point? Would not that suggest that they needed to be taken care of? I found myself being forced to accept the Byzantine Greek text here, and set aside the Westcott Hort text.</p>			
<p>No single text in existence today is an autograph (meaning that none of the texts upon which I depend—the Westcott Hort text, the Byzantine Greek text, or the Scrivener Textus Receptus—are without error. However, as I have pointed out innumerable times, at least 95% of the time, textual concerns are trivial.</p>			
<p>In one sense, we could accept one text and translate it; or accept another text and translate it, but the final set of translations do not really say anything different. In this text, one reading is (for me) nearly impossible to translate; and the other reading makes sense and is translatable.</p>			
<p>What is extremely rare is to have questionable text which really says something really different (like the end of the book of Mark), where one might get a true doctrinal difference based upon the questionable text. The end of Mark appears to have been added and it very much leans toward the charismatic movement (which is a very dangerous movement in Christianity). However, it is a very rare church where poisonous snakes are regularly lifted up and handled by members of the congregation. Even 99.999% of Pentecostal churches don't do this.</p>			
<p>It should be clear, in examining this sentence, that the second word makes more sense. The difference between these words is only the first letter in the Westcott Hort text (in my lexicon, I often have a singular and plural form of each noun; but only the singular form of most adjectives; which is why they look more different above—apart from the first letter, they are the same word, letter for letter).</p>			
<p>Two possible scenarios can be posed: the first letter simply dropped out of the text (probably the most common problem); or someone, not reading the text, but copying letter-by-letter (or word-by-word) recognizing the very common word nēpioi (νήπιοι) [pronounced <i>NAY-pee-oy</i>] and assuming that must be the word used here, possibly not even knowing the word êpios (ἤπιος) [pronounced <i>AY-pee-oss</i>] (which is a very rare word). A third explanation is, the first word is correct, but there is missing text which would have pulled this altogether.</p>			
<p>en (ἐν) [pronounced <i>en</i>]</p>	<p><i>in, on, by means of, with; among</i></p>	<p>preposition with the locative, dative and instrumental cases</p>	<p>Strong's #1722</p>

1Thessalonians 2:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mesos (μέσος) [pronounced MEH- soss]	<i>middle, midst, in the middle, center; among</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3319
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)

Translation: But, we were gentle (and affable types) in your midst.

There is a lot of discussion of this verse in the exegesis box above, because of one word. Even though I believe that 90% of those who read my work can skip over these tables, this would be the exception to that. Many important points are made.

Paul and company were not demanding when evangelizing the people in Thessalonica; or when helping them to set up a local church. Paul did not take aside the more influential men of the new congregation and say to them, "Listen, all this traveling around isn't free. It cost us big bucks to come here. Maybe you could help us out?" Paul did not do this.

When in Thessalonica, Team Paul was not demanding. They were gentle and affable.

1Thessalonians 2:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
Together, these two words in 2Thessalonians 2:7 are translated, <i>as, like, even as, just as, as when, as that with which.</i>			
trophós (τροφός) [pronounced trof-os]	<i>nurse; one who nurses; a nourisher</i>	feminine singular noun; nominative case	Strong's #5162 (hapax legomena)
thálpō (θάλπω) [pronounced THAL-po]	<i>to cherish; to warm, to keep warm; to cherish with tender love, to foster with tender care</i>	3 rd person singular, present active subjunctive	Strong's #2282
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
heautês (ἐαυτῆς) [pronounced HEY-ow- tayce]	<i>her, hers, her own; herself, of her, from her</i>	3 rd person feminine singular reflexive pronoun; genitive/ablative case	Strong's #1438

1Thessalonians 2:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tekna (τέκνα) [pronounced TEK-na]	children, daughters, sons; metaphorically, citizens; those produced	neuter plural noun; accusative case	Strong's #5043

Translation: [We were very much] like a nursing woman cherishing her children.

Paul suggests that his attitude toward this newly formed church (or set of local churches) in Thessalonica was not predatory in any way. Paul certainly did not look to milk them for money. In fact, it was exactly the opposite. Paul and company behaved as if they were nursing the believers in Thessalonica, treating them as cherished children. What adult makes demands of the baby at the breast?

1Thessalonians 2:7 As Apostles of Christ, [we] were able to be a burden [to you]. But, we were gentle (and affable types) in your midst. [We were very much] like a nursing woman cherishing her children. (Kukis nearly literal translation)

1Thessalonians 2:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὕτω) [pronounced HOO-toh]	this one; thus; so, in this manner, in this way; accordingly; therefore	demonstrative adverb	Strong's #3779
himeíromai (ἠμείρομαι) [pronounced him-Ī-rom-ahēe]	desiring, longing for, especially the longing of love	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #2442
humōn (ὑμῶν) [pronounced hoo-MONE]	of yours, from you; concerning you; you, yourselves	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
eudokeō (εὐδοκέω) [pronounced yoo-dok-EH-oh]	to be well-pleased [with], to think well of; to approve (an act); to approbate (a person or thing); to think good, to (have, take) pleasure, to be willing	1 st person plural, aorist active indicative	Strong's #2106
metadidōmi (μεταδίδωμι) [pronounced met-ad-IHD-oh-meef]	to share, to give [over]; to impart	aorist active infinitive	Strong's #3330
humin (ὑμῖν) [pronounced hoo-MEEN]	you [all]; in you; to you; in you; by you, with you	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
ou (οὐ) [pronounced oo]	no, not, nothing, none, no one	negation	Strong's #3756

1Thessalonians 2:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μονον (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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; accusative case	Strong's #2098
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
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

Translation: Accordingly, your longing [for truth], [made] us well-pleased to share with you not only the gospel message from God,...

Just as a babe desires his mother's milk, so the believers in Thessalonica desire the sincere milk of the word to begin to grow on.

Paul says, "We did not merely share with you the gospel message from God."

1Thessalonians 2:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
καί (καί) [pronounced kī]	<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> .			
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588

1Thessalonians 2:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heautous (ἑαυτοῦς) [pronounced <i>heh-ow-TOOÇ</i>]	<i>ourselves, yourselves; themselves</i>	reflexive pronoun; sometimes used in the reciprocal sense; 1 st , 2 nd , 3 rd person masculine plural, accusative case	Strong's #1438
psuchai (ψυχᾶι) [pronounced <i>psoo-KHEYE</i>]	<i>breath [of lives]; [eternal, immortal, rational, living] souls; lives, vitality, spirits; the seat of feelings, desires, affections; psyches, minds</i>	feminine plural noun; accusative case	Strong's #5590

Translation: ...but [we shared] our souls...

Paul says, "We shared out souls with you." The idea is, all that he knew and was able to convey to them, he did. Paul and company taught the people there Bible doctrine, sharing it from their souls.

1Thessalonians 2:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced <i>dee-OAT-ee</i>]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
agapêtos (ἀγαπητός) [pronounced <i>ag-ap-ay-TOSS</i>]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine plural adjective, nominative case	Strong's #27
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (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: ...because you [all] had become beloved to us

Paul taught more than the gospel there because the people the Thessalonica had become beloved to him. He recognized their importance in the plan of God; and he recognized their positive volition towards doctrine.

When someone is positive towards Bible doctrine, God will very likely use that person. If learning the Word of God of is important to you, then recognize that God will use you. Now, it may not happen tomorrow or next week; but as you grow spiritually, so do opportunities to apply what we have learned.

Illustration: I used to work in real estate, and the office manager would put up a schedule called *Opportunity Time*. The agents took phone calls coming into the office, and, where appropriate, worked them as *leads*. This was an *opportunity* for us to sell houses, list houses, and make money. In the spiritual life, God also grants us these opportunities to do for Him.

Application: All believers are at a different stage of growth and some do not recognize opportunities or appreciate them. It is far greater for the believer to have the chance to participate in God's plan than to simply observe it. However, this requires spiritual growth. All the enthusiasm in the world cannot make up for having no doctrine in the soul. Be patient; take in Bible doctrine; and grow.

1Thessalonians 2:8 Accordingly, your longing [for truth], [made] us well-pleased to share with you not only the gospel message from God, but [we shared] our souls because you [all] had become beloved to us. (Kukis nearly literal translation)

1Thessalonians 2:5–8 We did not come previously with a word of flattery, just as you [all] have seen [and can confirm]; nor [did we come with] a pretext of greed, God [is our] witness [to that]. Nor were [we] seeking glory from men—not from you [all] [and] not from others. As Apostles of Christ, [we] were able to be a burden [to you]. But, we were gentle (and affable types) in your midst. [We were very much] like a nursing woman cherishing her children. Accordingly, your longing [for truth], [made] us well-pleased to share with you not only the gospel message from God, but [we shared] our souls because you [all] had become beloved to us. (Kukis nearly literal translation)

1Thessalonians 2:5–8 When we first spoke to you, we did not use words of flattery to stroke your eggo. You all remember this and you can affirm that statement. We did not come intending to become wealthy from you. God stands as our witness to that! Nor did we seek to have recognition and respect from men—not from you and not from others. Instead of being demanding, we were gentle and affable among you. We were very much like the nursing woman cherishing her children; and not at all like the needy children. Because you longed for truth, we shared not just the gospel message from God, but we shared our very souls with you, as you have become so near to us. (Kukis paraphrase)

For you keep on remembering, brothers, the labor of us and the toil, night and day working; towards not weighing down any of your [all], we proclaimed to you [all] the gospel of the God.

1Thessalonians
2:9

For, brothers, you keep on remembering our weariness and the hard labor, working day and night; towards not weighing down any one of you [all]. [Nevertheless,] we proclaimed the gospel of God to you [all].

Brothers, do you not recall how hard we worked and how tired we were, laboring day and night, so that we would not become a burden to any of you there? Our primary purpose was to proclaim the gospel of God to all of you.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For you keep on remembering, brothers, the labor of us and the toil, night and day working; towards not weighing down any of your [all], we proclaimed to you [all] the gospel of the God.
Complete Apostles Bible	For you remember, brothers, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we proclaimed to you the gospel of God.
Revised Douay-Rheims	.

Douay-Rheims 1899 (Amer.)	For you remember, brethren, our labour and toil: working night and day, lest we should be chargeable to any of you, we preached among you the gospel of God.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	For ye recollect, brethren, that we labored and toiled, working with our own hands, by night and by day, that we might not be chargeable to any one of you.
Original Aramaic NT	For you remember, brethren, that we were toiling and laboring in the works of our hands by night. And by day, that we might not be a burden to anyone of you,*...
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For you have the memory, my brothers, of our trouble and care; how, working night and day, so that we might not be a trouble to any of you, we gave you the good news of God.
Bible in Worldwide English	My brothers, you remember how hard we worked. We worked night and day so that we would not trouble any of you. And we told you Gods good news.
Easy English	.
Easy-to-Read Version–2008	Brothers and sisters, I know that you remember how hard we worked. We worked night and day to support ourselves, so that we would not be a burden to anyone while we did the work of telling you God's Good News.
God's Word™	You remember, brothers and sisters, our work and what we did to earn a living. We worked night and day so that we could bring you the Good News of God without being a burden to any of you.
Good News Bible (TEV)	Surely you remember, our friends, how we worked and toiled! We worked day and night so that we would not be any trouble to you as we preached to you the Good News from God.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	My dear friends, you surely haven't forgotten our hard work and hardships. You remember how night and day we struggled to make a living, so that we could tell you God's message without being a burden to anyone.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Beloved brothers and sisters, surely you remember how hard we labored among you. We worked night and day so that we would not become a burden to you while we preached the wonderful gospel of God.
UnfoldingWord Simplified T.	My fellow believers, you remember that we worked hard during the day and also at night. This is how we earned money, so that we would not have to ask any one of you to give us what we needed. We did this while we proclaimed to you the good news about God.
William's New Testament	You remember, brothers, our hard labor and toil. We kept up our habit of working night and day, in order not to be a burden to any of you when we preached to you.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, brothers, you remember our labor and hard work. Night and day working with the intent to not be a burden on any of you, we spoke publicly to you about God's good news.
Common English Bible	.
Len Gane Paraphrase	For you remember, brethren, our labor and toil, even working day and night.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	You will not have forgotten, Brothers, our labor and toil. Night and day we used to work at our trades, so as not be a burden to any of you, while we proclaimed to you God's Good News.

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	Don't you remember, brothers and sisters, all our hard work— working day and night so we wouldn't be a burden to any of you as we shared God's good news with you?.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	You recall, brothers, my labor and toil; how, while working at my trade day and night, so as not to become a burden to any of you, I proclaimed to you the gospel of God.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	For you remember, brothers, our labor and weariness; that working night and day not to be burdensome to any one of you, we preached to you the gospel of God.
The Spoken English NT	.
UnfoldingWord Literal Text	For you remember, brothers, our labor and toil. Night and day we were working so that we might not weigh down any of you as we preached to you the gospel of God.
Urim-Thummim Version	Because you remember brethren, our labor and travail: for laboring night and day, because we would not be chargeable to any of you, we heralded to you the Good News of Elohim.
Weymouth New Testament	For you remember, brethren, our labour and toil: how, working night and day so as not to become a burden to any one of you, we came and proclaimed among you God's Good News.
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 For, brothers, you remember our labor and toil, night and day, working in order not to put a burden on any one of you, we proclaimed to you the good news of YAHWEH.
 Hebrew Names Bible For ye remember; brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the glad tidings of Yahshua.
 Holy New Covenant Trans. Brothers, do you remember our hard work? We were exhausted. We worked night and day; we didn't want to be a burden to you while we preached God's Good News to you.
 The Scriptures 2009 For you remember, brothers, our toil and hardship, for labouring night and day, in order not to burden any of you, we proclaimed to you the Good News of Elohim.
 Tree of Life Version .

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament ...[You*] remember for Brothers the labor [of] us and the suffering night and day Working to the+ not to overload someone [of] you* [We] proclaim to you* the news (good) [of] the god...
 Alpha & Omega Bible FOR YOU RECALL, BRETHREN, OUR LABOR AND HARDSHIP, WORKING NIGHT AND DAY SO AS NOT TO BE A BURDEN TO ANY OF YOU, WE PROCLAIMED TO YOU THE GOSPEL OF THEOS (*The Alpha & Omega*). †(*This should not be used to try to claim that Apostles/Pastors/Ministers have no right to tithes, etc. Paul very boldly taught that he reserved the right for such. 1Cor. 9:1 to 1Cor. 9:14, James 5:1 to James 5:6, 1Tim. 5:17 to 1Tim. 5:18*)
 Awful Scroll Bible For yous of the same-womb remember our toils and hardships, for working night and day with regards to that, we are not to be a burden-upon any of yous, we proclaim to yous the announcing-of-the-Good-Tidings of God.
 Concordant Literal Version For you remember, brethren, our toil and labor: working night and day so as not to be burdensome to any of you, we herald to you the evangel of God."
 exeGeses companion Bible For you remember, brothers, our labor and toil
 - working night and day
 to not overburden any of you
 we preached to you the evangelism of Elohim.
 Orthodox Jewish Bible For remember, Achim b'Moshiach, our labor and toil yomam valailah working for the purpose of not weighing down any one of you while we maggidim [for Moshiach] made the Hachrazah (Proclamation, Kerygma) to you of the Besuras HaGeulah of Hashem.
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version	For you brothers remember how we labored and toiled, working hard night and day, so that we would not burden any of you <i>[while]</i> we proclaimed to you the Gospel of God.
The Expanded Bible Jonathan Mitchell NT	. For you are remembering, brothers (= fellow believers), our exhausting labor (or: = the trouble to which we went; toil; hardship; or: beating) and hard work, continuously working night and day towards not being burdensome (or: a weight) upon any of you, [and] after the manner of a herald we proclaimed God's message of goodness (the good news from God; or: the message of ease and well-being which is God) into the midst of (or: unto) you folks.
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	After all, brothers and sisters, remember our sweat ⁱ and hard work. We worked night and day, so that we wouldn't be a burden to any of you, as we preached God's good news to you. ^{i.} Traditionally: "toil".
Wilbur Pickering's New T.	Surely you remember, brothers, our toil and exertion, because working night and day, so as not to burden any of you, ⁷ we proclaimed the Gospel of God to you. (7) It is clear that they supported themselves financially by working (making tents, or whatever). Between working, evangelizing and discipling (teaching), their sleeping time was probably short. So when could they be alone with God? In prison Paul had lots of time for contemplation (and writing letters), but not in Thessalonica.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	For youp remember, brothers [and sisters], our labor and toil, working night and day [so as] not to be a [financial] burden to any of you _p , we proclaimed the Gospel of God to you _p .
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	For you (pl) remember, brothers, our labor and travail: working night and day, that we might not burden any of you (pl), we proclaimed to you (pl) the Imperial News of God.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* brethren, you remember our labor and hardship. For* while working night and day, in order to not burden any of you, we preached to you the good-news of God.

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 .

For you remember, brothers, our labor and travail; for working night and day, that we might not burden any of you, we preached to you the Good News of God.

The gist of this passage:

1Thessalonians 2:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mnēmoneuō (μνημονεύω) [pronounced <i>mnay-mon-YOO-oh</i>]	<i>to remember; to be mindful of, to call to mind; to think of and feel for a person or thing; to hold in memory, to keep in mind; to make mention of</i>	2 nd person plural, present active indicative	Strong's #3421
gár (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
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
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
kopos (κόπος) [pronounced <i>KOP-oss</i>]	<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, accusative case	Strong's #2873
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
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

1Thessalonians 2:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
móchthos (μόχθος) [pronounced MOKH-thoss]	<i>toil; labor, hard and difficult labour, travail, hardship, distress; (by implication) sadness</i>	masculine singular noun, accusative case	Strong's #3449

Translation: For, brothers, you keep on remembering our weariness and the hard labor,...

Paul is going to point out specifically why they know that he was not after their money. They knew Paul while he was there and how hard that he and his partners worked. Paul was a tentmaker and probably that is what he did while he was there.

When he was not proclaiming the gospel of Jesus Christ, Paul was working to pay for his basic needs.

1Thessalonians 2:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; genitive/ablative case	Strong's #2250
ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ahēe]	<i>working, labouring, one doing work; trading, making gains by trading, doing business; doing, working out; exercising, performing, committing; causing to exist, producing; working for, earning by working, one acquiring</i>	nom present (deponent) middle/passive participle, nominative case	Strong's #2038

Translation: ...working day and night;...

Paul worked constantly. He worked late into the night and he worked in the day.

Application: There are some pastors who make a reasonable living in their profession. Sometimes their housing is paid for; and sometimes they make enough money to do alright.

Application: However, there are many small churches scattered all over the United States. There might be congregations of five people; and there might be twenty. Most of the time, there is no way that they can support a minister; not even his basic needs.

Application: If you are a pastor-teacher, and you work hard studying and teaching, and yet, your congregation remains small, there is nothing wrong with that. If you have to use a community house; or rent a place cheaply (like an office or a church when they are closed). It would not be out of the

If hard work was not a burden for Paul, then it should not be a burden for the believer today.

ordinary to meet in a barn, a storage unit, a garage, or whatever. There is no call for a beautiful church, immaculately landscaped, etc. That may not be in God's plan for you.

Illustration: Many pastors who came out of R. B. Thieme, Jr.'s church may have gotten the idea that, you teach night after night, the Word of God, and work hard at preparing your messages, and you will have a big congregation. That is simply not necessarily the case. You may have five faithful attendees, and five who sometimes come and sometimes don't. It does not matter. If you have the gift of pastor-teacher, then you use it and you allow God to guide you. Remember here, the greatest Apostle of them all, and one might argue the greatest Jew of the first century is Paul; and here he is working hard in order to present the gospel message to these believers.

Illustration: If you have the gift of pastor-teacher and you are led by God, then do not let numbers (or lack thereof) or hard work discourage you. The Bible has said, [Who has despised the day of small things?](#) You do what is right; you put in the hours working. One of the things that we have been greatly blessed with is, R. B. Thieme, Jr. has done much of the heavy lifting for us. He has providing excellent analysis, the tools, the motivation, the modernized vocabulary and the theology to move ahead. You let God worry about the numbers and the monetary provision (which a pastor teach himself may provide through his hard work). If Paul was willing to work hard in order to support his work in the mission field, then we as believers ought not think that there is anything wrong with hard work on the side. If hard work was not a burden for Paul, then it should not be a burden for the believer today.

1Thessalonians 2:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (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
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mê (μή) [pronounced <i>may</i>]	<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
epibaréō (ἐπιβαρέω) [pronounced <i>ep-ee-bar-EH-oh</i>]	<i>to weigh down, to load; to be a burden to, to be burdensome; to be heavy upon</i>	aorist active infinitive	Strong's #1912
tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
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: ...towards not weighing down any one of you [all].

Paul did not want the believers in Thessalonica (or in other cities) to think that it was required of them to pay his salary in order for him to teach them or for him to come back.

Now, I have gone very hard in one direction here, so let me balance this out. If there are enough people in a church to pay for the pastor's needs so that he can devote his entire life to studying and teaching, then they should do that. If there are 50 or 100 or more in a congregation, they ought to be able to cover some or all of the cost of the church, the salary of the pastor-teacher; and the salary of other support staff.

This being said, I think that is it instructive to read Berachah Church's financial policy:

The Financial Policy of Berachah Church

Financial Policy. There is no charge for any material from Berachah Church. Anyone who desires Bible teaching can receive our recordings without obligation. God provides Bible doctrine. We wish to reflect His grace. Berachah Church is a grace ministry and operates entirely on voluntary contributions.

From <https://berachah.church/about/policies.html>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

My own personal financial policy is this: you *cannot* give me anything. I do not want any offerings of any sort. God has provided over and above my needs and it is a great blessing to be able to write commentary on the Bible. I put all of this out there hoping to help Sunday School teachers, pastors, seminary students, and anyone else who has an interest in the Word of God.

I am *not* a local church; and all believers who read my commentaries ought to be in a local church (I believe that in person attendance is the order of God; and in some exceptions, which ideally are temporary, one can be electronically a member of a church; but if that is your situation, you should be considering to make arrangements to turn that into personal attendance). I have mentioned this before, and let me give you the most practical reason in the world for this: it is clear that the United States is under divine discipline, and that things could get much worse before they get better. Do you want to be a doctrinal believer out there all by yourself in some liberally run city or county; or do you want to be in a place where there are other doctrinal believers? Where are you safer? A believer in Jesus Christ is going to be safest in a **Doctrinal Church** in the midst of other positive believers.

1Thessalonians 2:9d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kêrussô (κηρύσσω) [pronounced kay-ROOS-so]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	1 st person plural, aorist active indicative	Strong's #2784
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 (ὐμᾶς) [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)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

1Thessalonians 2:9d

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; accusative case	Strong's #2098
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
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

Translation: [Nevertheless,] we proclaimed the gospel of God to you [all].

Team Paul was there in Thessalonica working, but with the intent that they are able to present the gospel message to the people there. And once the gospel is taught and responded to, then Paul would go on to teach more Bible doctrine.

1Thessalonians 2:9 For, brothers, you keep on remembering our weariness and the hard labor, working day and night; towards not weighing down any one of you [all]. [Nevertheless,] we proclaimed the gospel of God to you [all]. (Kukis nearly literal translation)

I was expecting the first epistle to the Thessalonians to be fairly basic, and have certainly found that to be the case. So often, Paul is simply talking about his experience there, using over and over again the words *we*, *us*, and *you (all)*. Nevertheless; I have found the material taught here to have many practical applications.

1Thessalonians 2:9 Brothers, do you not recall how hard we worked and how tired we were, laboring day and night, so that we would not become a burden to any of you there? Our primary purpose was to proclaim the gospel of God to all of you. (Kukis paraphrase)

You (all) [are] witnesses and the God [is also a witness] how devoutly and justly and blamelessly to you (all)—the ones believing—we became, just as you (all) have seen as a single father [is] to children of his. [We] were exhorting you (all) and speaking to and are witnessing to the walk you (all) worthily of the God, the [God] Who keeps on calling you (all) to the kingdom of Himself and [to the] glory.

1Thessalonians
2:10–12

[Both] you (all) and God [are] witnesses as to how piously and [how] righteously and [how] blamelessly we were to you (all), the ones believing [in Jesus]. [We were] to you (all) as a father [is] to his children. [We] kept on exhorting you (all) and [we] kept on encouraging [you all] and [we] kept on testifying [for] you (all) to walk appropriately of the God Who keeps on calling you (all) Himself to the kingdom and the glory.

You are all witnesses, just as God is a witness to our interactions with you and among you. We were pious, we were righteous, and we were blameless in your company, to you who have believed in Jesus. We were to you as a father is to his children. We exhorted and encouraged you; calling you to walk appropriately before God, Who calls you to His kingdom and glory.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	You (all) [are] witnesses and the God [is also a witness] how devoutly and justly and blamelessly to you (all)—the ones believing—we became, just as you (all) have seen as a single father [is] to children of his. [We] were exhorting you (all) and speaking to and are witnessing to the walk you (all) worthily of the God, the [God] Who keeps on calling you (all) to the kingdom of Himself and [to the] glory.
Complete Apostles Bible	You are witnesses, and so is God, how devoutly and justly and blamelessly we were to you that believe; as indeed you know how each one of you, as a father to his own children, we exhorted, and comforted you, and imploring you, that you would make your walk worthy of God who calls you into His own kingdom and glory.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. You are witnesses, and God also, how holily and justly and without blame we have been to you that have believed: As you know in what manner, entreating and comforting you (as a father doth his children), We testified to every one of you that you would walk worthy of God, who hath called you unto his kingdom and glory.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. Ye are witnesses, and God [also], how we preached to you the gospel of God, purely, and uprightly, and were blameless towards all them that believe: as yourselves know, we entreated each one of you, as a father his children, and comforted your hearts: and we charged you, to walk as it becometh God, who hath called you to his kingdom and his glory.
Original Aramaic NT	You and God are witnesses, how we preached The Good News of God to you purely and rightly, and we were without a fault* toward all the believers. Just as you know that we have been like a father to each one of you, pleading with his children, and we comfort your hearts and charge you To walk as it is suitable to God, who has called you into his Kingdom and into his glory.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You are witnesses, with God, how holy and upright and free from all evil was our way of life among you who have faith; Even as you saw how, like a father with his children, we were teaching and comforting you all, and giving witness, So that your lives might be pleasing to God, who has given you a part in his kingdom and his glory.
Bible in Worldwide English	We lived in a holy and right way among you Christians. We did nothing wrong to you. You know this yourselves and God knows it too. You know how we talked to each of you as a father talks to his children. We comforted, helped, and taught you. We told you to live to please God. He called you to his own kingdom and greatness.
Easy English	.

Easy-to-Read Version—2008	When we were there with you believers, we were pure, honest, and without fault in the way we lived. You know, just as God does, that this is true. You know that we treated each one of you the way a father treats his own children. We encouraged you, we comforted you, and we told you to live good lives for God. He calls you to be part of his glorious kingdom.
God's Word™	You and God are witnesses of how pure, honest, and blameless we were in our dealings with you believers. You know very well that we treated each of you the way a father treats his children. We comforted you and encouraged you. Yet, we insisted that you should live in a way that proves you belong to the God who calls you into his kingdom and glory.
Good News Bible (TEV)	You are our witnesses, and so is God, that our conduct toward you who believe was pure, right, and without fault. You know that we treated each one of you just as parents treat their own children. We encouraged you, we comforted you, and we kept urging you to live the kind of life that pleases God, who calls you to share in his own Kingdom and glory.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Both you and God are witnesses that we were pure and honest and innocent in our dealings with you followers of the Lord. You also know we did everything for you that parents would do for their own children. We begged, encouraged, and urged each of you to live in a way that would honor God. He is the one who chose you to share in his own kingdom and glory.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	With God as our witness you saw how we lived among you—in holiness, in godly relationships, and without fault. And you know how affectionately we treated each one of you, like a loving father cares for his own children. We comforted and encouraged you and challenged you to adopt a lifestyle worthy of God, who invites you into his kingdom and glory.
UnfoldingWord Simplified T.	Both you and God know that we lived toward you believers in a very good and right way— in a way that no one could criticize. You know also that we behaved toward each one of you as a father who loves his children behaves toward them. We kept strongly exhorting and encouraging you to live like God's people should, because he has called you to become his people to whom he will show himself as king with the most wonderful power.
William's New Testament	You can testify, and God too, with what pure, upright, and irreproachable motives I dealt with you who believed; for you know how, as a father deals with his children, we used to encourage you, cheer you on, and charge each of you to live lives worthy of God who calls you into His kingdom and His glory..

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You and God are witnesses how holily, rightly, and faultlessly we became to you, the <i>people</i> who trust, exactly as you realize how we were <i>with</i> each one of you, as a father <i>with</i> his own children, encouraging you, comforting <i>you</i> , and telling what we

	witnessed for the "for you to be traipsing around in a manner deserving of God" <i>part</i> , the One who invited you into His own empire and magnificence.
Common English Bible Len Gane Paraphrase	. For God and you are our witnesses, how pure from evil conduct, ethically, and blamelessly we behaved among you who believe. You know exactly how we exhorted, comforted, and earnestly appealed to every one of you, just as a father does his children, so that you would live your life worthy of God who has called you into his kingdom and glory.
A. Campbell's Living Oracles	You were witnesses, and God, also, in what a holy, and just, and blameless manner, we acted toward you that believe. As, also, you know, how we addressed every one of you as a father his own children, exhorting and comforting you; and testifying that you should walk worthy of God, who has called you to his kingdom of glory.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . . You will bear witness, and God also, that our relations with you who believed in Christ were pure, and upright, and beyond reproach. Indeed, you know that, like a father with his own children, we used to encourage and comfort every one of you, and solemnly plead with you; So that you should make your daily lives worthy of God who is calling you into the glory of his Kingdom.

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 yourselves can testify as to how we acted, and God can too—how we treated you believers with a holy attitude, fairly and blamelessly. You know how we cared for every one of you like a father caring for his own children. We encouraged you, comforted you, and shared with you our experience so that you could live as God would want you to live—the God who calls you to his own kingdom and glory.
God's Truth (Tyndale)	.
Holman Christian Standard International Standard V	. You and God are witnesses of how pure, honest, and blameless our conduct was among you who believe. You know very well that we treated each of you the way a father treats [The Gk. lacks treats] his children. We comforted and encouraged you, urging you to live in a manner worthy of God, who calls [Other mss. read called] you into his kingdom and glory.
Lexham Bible Montgomery NT	. You are witnesses—and so is God—how pure and just and blameless was my behavior among you believers. You know how I was wont to treat each of you as a father treats his children, exhorting and imploring and adjuring each one among you to lead a life worthy of the God who called you into his own kingdom and glory.
NIV, ©2011 Riverside New Testament	. You are witnesses — and God is witness — how purely and justly and blamelessly we acted toward you who believe. You know that just like a father toward his own children we encouraged each one of you, and warned and conjured you to live lives worthy of the God who is calling you into his own kingdom and glory.
Leicester A. Sawyer's NT	. charged
The Spoken English NT	.
UnfoldingWord Literal Text	.

Urim-Thummim Version	You are witnesses and Elohim also, how sacredly and justly and blamelessly we behaved ourselves among you that believe: As you know how we exhorted and comforted and charged everyone of you, as a father does his children, that you would walk worthy of Elohim, who has called you to his Kingdom and glory.
Weymouth New Testament	You yourselves are witnesses--and God is witness--how holy and upright and blameless our dealings with you believers were. For you know that we acted towards every one of you as a father does towards his own children, encouraging and cheering you, and imploring you to live lives worthy of fellowship with God who is inviting you to share His own Kingship and glory.
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	You are witnesses and YAHWEH also, how holy and righteously and blamelessly we were to you, those believing; even as you know each one of you, how as a father to his children, exhorting and consoling you, testifying for you to walk worthily of Elohim, the One calling you to His kingdom and glory.
Holy New Covenant Trans.	We were pure, being made right, and without guilt among you believers. You know it and God knows it! You know that we treated each one of you as a father treats his own children. We encouraged you, comforted you, and told you to live your lives worthy of God who called you into His kingdom and glory.
The Scriptures 2009	You are witnesses, Elohim also, how set-apart and righteously and blamelessly we behaved ourselves among you who believe, even as you know how each one of you, as a father to his children, encouraging and comforting and bearing witness to you, that you would walk worthily of Elohim who is calling you into His own reign and esteem.
Tree of Life Version	You are witnesses, along with God, of how devoutly and righteously and blamelessly we behaved toward you who believe. For you know how, as a father with his own children, we exhorted and encouraged and urged each one of you to walk in a manner worthy of God, who calls you into His own kingdom and glory.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...You* {are} Witnesses and The God {is He} as rightly and rightly and blamelessly [to] you* the [men] believing [We] become as [You*] have seen {it} as {We treat} one each [man] [of] you* as Father {treats} children [of] himself [We] Calling (Near) you* {are} and Encouraging {you*} and Testifying to the+ to walk you* worthily [of] the god the [one] calling you* to the [of] himself kingdom and recognition...
Alpha & Omega Bible	YOU ARE WITNESSES, AND SO IS THEOS (<i>The Alpha & Omega</i>), HOW DEVOUTLY AND UPRIGHTLY AND BLAMELESSLY WE BEHAVED TOWARD YOU BELIEVERS;

JUST AS YOU KNOW HOW [we were] ENCOURAGING AND COMFORTING AND TESTIFYING [to] EACH ONE OF YOU AS A FATHER WOULD HIS OWN CHILDREN, †(The 3 Greek words used here for “encouraging, comforting, testifying” can also be used in the context of a court proceeding. Paul mixes the context of parenting with the courtroom of life & the word “witnesses” in verse 10. “Encouraging” can also be translated “pleading, appealing to, exhorting, comforting, calling out to, asking to draw close”)

SO THAT YOU WOULD WALK IN A MANNER WORTHY OF THE THEOS (Alpha & Omega) WHO CALLS YOU INTO HIS OWN KINGDOM AND GLORY. †(Eph. 4:1)

Awful Scroll Bible

You are witnesses and is God, as to how piously and uprightly and blame-lessly, we become to you confiding, wholly-according-to-what you have perceived, as to how we are calling-by, and with sayings-before you, ourselves testifying to each one of you of you all's, as a father to his own children, and for you to walk-about worthy of God, He calling you into His own Rule and Splendor.

Concordant Literal Version

You are witnesses, and God, how benignly and justly and blamelessly we became to you who are believing, even as you are aware how we were to each one of you, as a father to his own children, consoling and comforting you and attesting unto you" to be walking worthily of God, Who calls you into His own kingdom and glory."

exeGesés companion Bible

You and Elohim are witnesses, how mercifully and justly and unblameably we became among you who trust: exactly as you know how we besought and consoled and witnessed each one of you as a father his children; that you witness to walk worthy of Elohim who calls you to his sovereigndom and glor.

Orthodox Jewish Bible

You were edim (witnesses) and so is Hashem, with what kedushah and tzedek and tamim manner of shomer masoret we acted toward you ma'aminim b'Moshiach, For you know how we treated you, as an abba treats his own yeladim, Exhorting you with divrei chizzuk and comforting you, addressing you with solemn edut (testimony) that you let your derech (way of life), your hitnahagut (conduct), be to fier zich (comport oneself) in a manner worthy of Hashem, who summons you to His own Malchut and Kavod.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
You can testify, [just] as God can, how holy, righteous and blameless our conduct was toward you believers. For you know that we treated each one of you like a father treats his own children, exhorting you, and comforting you, and urging you to live up to the standards of God, who calls you into His own kingdom and splendor.

The Expanded Bible
Jonathan Mitchell NT

.
You and God [are] witnesses of how appropriately and loyally (or: benignly; in accord with universal law), justly (or: fairly; rightwisely), and blamelessly we were caused to be to you (or: for you folks), the ones continuously trusting and believing with loyal conviction.

With reference to which you have seen and are aware of how [we treated] each one of you folks, continually calling you alongside to give assistance or relief and to exhort or encourage (perform as a paraclete), as well as speaking gentle influence and comfort at your side, as a father [to] his own children, even continuously giving evidence (witnessing; confirming by testimony) unto you folks to be continuously walking about worthily of the God (= living your lives in a manner equal in value with regard to the God) [Who is] continuously calling (or: repeatedly inviting) you people into His own kingdom (or: reign; sovereign influence and activity) and glory (or: a manifestation which calls forth praise; or: reputation; or: opinion and imagination; or: = manifest presence).

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 . You-and God-are witnesses to the holiness and integrity and faultlessness of our conduct^l towards you believers.
 You know equally well how we treated each one of you-encouraging you and comforting you like a father treats his own children. And we implored you to conduct yourselves in a way worthy of God, who is calling^k you to God's own sovereign rule and glory.
^j Lit. "...witnesses how holy and how just [traditionally: "righteous"] and how faultless we were".
^k Some mss have "who had called".

Wilbur Pickering's New T. . You are witnesses, and so is God, how devoutly and justly and blamelessly we behaved ourselves among you who believe; indeed you know how we treated each one of you as a father does his own children, exhorting and comforting you, insisting that you conduct yourselves in a manner worthy of the God who calls you into His own kingdom and glory.⁸
 (8) They really involved themselves in the lives of their converts, a deliberate (and costly) investment, that produced remarkable results. God is calling us into His Kingdom and glory.

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation . You [are] witnesses and [so is] God, how devoutly [or, in a godly manner] and righteously and blamelessly we became [fig., proved to be] to you_p, the ones believing,
 even as you_p know how each one of you_p, as a father his own children, we [were] exhorting you_p and comforting [you_p]
 and imploring [you_p], in order for you_p to walk about [fig., conduct yourselves] in a manner worthy of God, the One calling you_p into His own kingdom and glory.

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

Context Group Version

You (pl) are witnesses, and God [also], how specially and justly {with vindication} and blamelessly we behaved ourselves toward you (pl) that trust: as you (pl) know how we [dealt with] each one of you (pl), as a father with his own children, exhorting you (pl), and encouraging, and testifying, to the end that you (pl) should walk worthily of God, who calls you (pl) into his own kingdom and public honor.

English Standard Version
 Far Above All Translation
 Green’s Literal Translation
 Literal New Testament
 Literal Standard Version

.
 .
 .
 .
 .
 But we became gentle in your midst, as a nurse may nurture her own children, so being desirous of you, we are well-pleased to impart to you not only the good news of God, but also our own souls, because you have become beloved to us, for you remember, brothers, our labor and travail, for working night and day not to be a burden on any of you, we preached the good news of God to you; you [are] witnesses—God also—how piously and righteously and blamelessly we became to you who believe, even as you have known, how we are exhorting each one of you, as a father his own children, and comforting, and testifying, for your walking worthily of God, who is calling you to His own kingdom and glory. Vv. 7–9 are included for context.

Modern English Version
 Modern Literal Version 2020

.
 You° and God are witnesses, as we became holy and righteous and blameless toward you° who believe. Just-as you° know, as each one of you° is like a father with his own children, we were encouraging you° and consoling you° and testifying, *that* you° should walk worthy of God, who is calling you° into his own kingdom and glory.

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:
 10-12

1Thessalonians 2:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
humeis (ὕμεῖς) [pronounced hoo-MICE]	you [all]	2 nd person plural personal pronoun; nominative case	Strong’s #5210, which is a form of Strong’s #4771
matures (μάρτυρες) [pronounced MAHR-tooç-EHS]	witnesses, spectators; martyrs	masculine plural noun, nominative case	Strong’s #3144

1Thessalonians 2:10a

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
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: [Both] you (all) and God [are] witnesses...

The people of Thessalonica and God are witnesses as to how Paul and his crew behaved in Thessalonica.

Now, no doubt, others who were pushing this or that thing (like a religion) had gone through Thessalonica before, so some of the people there knew the kind of stuff that might be pulled.

1Thessalonians 2:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
hosíōs (ὀσίως) [pronounced <i>hos-ee-OCE</i>]	<i>devoutly, piously, holily; with holiness</i>	adverb	Strong's #3743 (hapax legomena)
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
dikaíōs (δικαίως) [pronounced <i>dik-AH-yoce</i>]	<i>uprightly; (to) righteous (-ly, -ness), equitably, justly</i>	adverb	Strong's #1346
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
amémpťōs (ἀμέμπτως) [pronounced <i>am-EMP-toce</i>]	<i>blamelessly, faultlessly; without blame</i>	adverb	Strong's #274
humin (ὕμῖν) [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

1Thessalonians 2:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toic̄</i>]	<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 <i>pis-TOO-oh</i>]	<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
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>	1 st person plural, aorist (deponent) middle/passive indicative	Strong's #1096

Translation: ...as to how piously and [how] righteously and [how] blamelessly we were to you (all), the ones believing [in Jesus].

There are three words found here which describe Team Paul in Thessalonica. They were pious, they were righteous and they were blameless. Pious means that they were focused upon God. Righteous means that they emphasized righteous in Christ, rather than personal righteousness or self-righteousness. The team was blameless. No one had anything negative to say about the actions of those on Team Paul.

This is how Paul and his mates were in relation to those who believed in Jesus; those who had been persuaded to hear the claims of Christ and to trust in Him.

1Thessalonians 2:10 [Both] you (all) and God [are] witnesses as to how piously and [how] righteously and [how] blamelessly we were to you (all), the ones believing [in Jesus]. (Kukis nearly literal translation)

1Thessalonians 2:11

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katháper (καθάπερ) [pronounced <i>kath-AP-emotional revolt</i>]	<i>just as, according as, even as, as well as, exactly as</i>	adverb	Strong's #2509
eidō (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
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; accusative case	Strong's #1520

1Thessalonians 2:11

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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; nominative case	Strong's #3962
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; accusative case	Strong's #5043
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438

Translation: [We were] to you (all) as a father [is] to his children.

Vv. 10–12 is an entire sentence, but this is just now how we do it in the English. Therefore, I split this up into three sentences. This required me to pull one or two words from the previous verse in order to make a full sentence.

Paul gives an analogy here. He was like a father in his actions toward his own children. A father trains his children to walk; and then he trains them how to live their lives. That is fundamental to what a father does. Paul is saying, “This is how I was in Thessalonica.”

1Thessalonians 2:11 [We were] to you (all) as a father [is] to his children. (Kukis nearly literal translation)

1Thessalonians 2:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced pahr-ahk-ahl-EH-oh]	<i>exhorting, consoling; calling [near, for]; inviting, the one invoking; (being of good) comfort, those desiring, one who entreats [prays]</i>	masculine plural, present active participle; nominative case	Strong's #3870
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)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
paramuthéomai (παραμυθεόμαι) [pronounced par-am-oo-THEH-om-ahee]	<i>speaking to, addressing one, (whether by way of admonition and incentive), calming and/or consoling (one); encouraging</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #3888

1Thessalonians 2:12a

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
marturomai (μαρτύρομαι) [pronounced <i>mar-TOO-rom-ahēe</i>]	<i>being a witness, calling (bringing, forward, citing) a witness; testifying, giving evidence in a courtroom case; declaring solemnly</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #3143

Translation: [We] kept on exhorting you (all) and [we] kept on encouraging [you all] and [we] kept on testifying...

There are three things a father does to his son. He exhorts them, he encourages them, and he testifies to them (bringing in personal experiences to explain why the child should do X and not do Y). This is exactly how a father tends to his children (and how parents ought to act today).

1Thessalonians 2:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced <i>ICE</i>]	<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
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
peripateō (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i>]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	present active infinitive	Strong's #4043
humas (ὑμᾶς) [pronounced <i>hoo-MOSS</i>]	<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)
axiōs (ἀξίως) [pronounced <i>ax-EE-ocē</i>]	<i>worthily, suitably, appropriately, in a manner worthy of</i>	adverb	Strong's #516
tou (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
theos (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

Translation: ...[for] you (all) to walk appropriately of the God...

Paul's intent is for them to all walk worthily or suitably before the Lord. They have become sons of God positionally; and, therefore, they should reveal their godly characteristics to men around them. Their lives should be appropriate to their position in Christ (as Paul's walk should be).

1Thessalonians 2:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
This definite article refers back to Theos; and is also tied to the participle which follows it.			
kaleō (καλέω) [pronounced kal-EH-oh]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present active participle, genitive/ablative case	Strong's #2564
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)
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
tēn (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
basileia (βασιλεία) [pronounced bas-il-I-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391

Translation: ...Who keeps on calling you (all) Himself to the kingdom and the glory.

The definite article can be used as a relative pronoun referring back to God; and it is God who calls them Himself to His kingdom and His glory.

Because we are in Christ, we share in His kingdom; because we are in Christ, we share in His glory.

1Thessalonians 2:12 [We] kept on exhorting you (all) and [we] kept on encouraging [you all] and [we] kept on testifying [for] you (all) to walk appropriately of the God Who keeps on calling you (all) Himself to the kingdom and the glory. (Kukis nearly literal translation)

1Thessalonians 2:10–12 [Both] you (all) and God [are] witnesses as to how piously and [how] righteously and [how] blamelessly we were to you (all), the ones believing [in Jesus]. [We were] to you (all) as a father [is] to his children. [We] kept on exhorting you (all) and [we] kept on encouraging [you all] and [we] kept on testifying [for] you (all) to walk appropriately of the God Who keeps on calling you (all) Himself to the kingdom and the glory. (Kukis nearly literal translation)

1Thessalonians 2:10–12 You are all witnesses, just as God is a witness to our interactions with you and among you. We were pious, we were righteous, and we were blameless in your company, to you who have believed in Jesus. We were to you as a father is to his children. We exhorted and encouraged you; calling you to walk appropriately before God, Who calls you to His kingdom and glory. (Kukis paraphrase)

And through this thing, we, [even] we, keep on being grateful to the God constantly that, having received a word of hearing from the side of us of the God, you (all) have received not the word of men, but just as indeed it keeps on being a word of God, which even keeps on working in you (all) by what [you] keep on believing.

1Thessalonians
2:13

And because of this, we, [even] we, keep on being constantly thankful to God that, having received the word of hearing from us from God, you (all) did not receive [it] was the word of men, but indeed, it keeps on being the word of God which even keeps on being effectual in you (all) in what [you] keep on believing.

Because of your response and your actions, we continue being thankful to God that, when you receive by lecture, the word from God, you did not receive it as the word of men, but you received it as indeed what it is, the word of God, which word keeps on being effectual in your souls by what you (all) keep on believing.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And through this thing, we, [even] we, keep on being grateful to the God constantly that, having received a word of hearing from the side of us of the God, you (all) have received not the word of men, but just as indeed it keeps on being a word of God, which even keeps on working in you (all) by what [you] keep on believing.
Complete Apostles Bible	Because of this we also give thanks to God unceasingly, so that when you received the word of God which you heard from us, you received not the word of men, but just as it truly is, the word of God, which also is at work in you who believe.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Therefore, we also give thanks to God without ceasing: because, that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed.
V. Alexander's Aramaic Eastern Aramaic Manuscript	. .

James Murdock's Syriac NT	Therefore also we give thanks unceasingly to God, that the word of God which ye received from us, ye did not receive as the word of men, but as being truly the word of God, which worketh efficiently in you and in them that believe.
Original Aramaic NT	Because of this, we also thank God constantly that you have received the word of God from us, not as if you received the word of the children of men, but just as it is truly the word of God, and which is working among you by deeds in those who believe.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And for this cause we still give praise to God, that, when the word came to your ears through us, you took it, not as the word of man, but, as it truly is, the word of God, which has living power in you who have faith.
Bible in Worldwide English	And here is another reason why we always thank God all the time. When you heard Gods word from us, you did not say, That is mens word. But you said, That is Gods word. And it really is Gods word. The word is working in you Christians.
Easy English	.
Easy-to-Read Version–2008	Also, we always thank God because of the way you accepted his message. You heard it and accepted it as God's message, not our own. And it really is God's message. And it works in you who believe.
God's Word™	Here is another reason why we never stop thanking God: When you received God's word from us, you realized it wasn't the word of humans. Instead, you accepted it for what it really is—the word of God. This word is at work in you believers.
Good News Bible (TEV)	And there is another reason why we always give thanks to God. When we brought you God's message, you heard it and accepted it, not as a message from human beings but as God's message, which indeed it is. For God is at work in you who believe.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	We always thank God that you believed the message we preached. It came from him, and it isn't something made up by humans. You accepted it as God's message, and now he is working in you.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	This is why we continually thank God for your lives, because you received our message wholeheartedly. You embraced it not as the fabrication of men but as the word of God. And the word continues to be an energizing force in you who believe.
UnfoldingWord Simplified T.	This is why we always thank God, because when you heard the message that we told to you, you accepted it as the true message, the good message that God gave to us. We ourselves did not invent it. We also thank God that he is changing your lives because you trust this message.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And because of this, we also are constantly thankful to God because when you took in a message of what was heard from the side of us, of God, you accepted it, not as a message from people, but just as it truly is, a message from God, who also is active in you, the people trusting.
Common English Bible	.
Len Gane Paraphrase	We also thank God, without ceasing, because when you received the word of God, which you heard from us, you didn't receive it as the word of men but, as it truly is, the word of God, which actively works in you who believe.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	This, too, is a reason why we, on our part, are continually thanking God--because, in receiving the teaching that you had from us, you accepted it, not as the teaching of man, but as what it really is--the teaching of God, which is even now doing its work within you who believe in Christ.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	And we continually thank God that in receiving the word of God from us, you did not accept it as the word of men, but as the true word of God—the word now at work in you who believe.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Another thing: we're always thanking God that when you heard and accepted the word of God, you didn't treat it as some human words, but what it truly is, the word of God. This is what is at work in those of you who trust in him.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	<i>How the Thessalonians Welcomed the Gospel</i> Here is another reason why we constantly give thanks to God: When you received God's word, which you heard from us, you did not accept it as the word of humans but for what it really is—the word of God, which is at work in you who believe.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	And for this further reason we render unceasing thanks to God, that when you received God's Message from our lips, it was as no mere message from men that you embraced it, but as--what it really is--God's Message, which also does its work in the hearts of you who believe.
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 . And because of this we give thanks to YAHWEH without ceasing, that having received the Word of hearing from us, you welcomed it as of Elohim, not as a word of men, but as it is, truly the Word of YAHWEH, which also works in you, the ones believing.

Hebrew Names Version . For this cause also we thank Yahweh without ceasing, because, when ye received the word of Yahweh which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of Yahweh, which effectually worketh also in you that believe.

Holy New Covenant Trans. . This is why we continually thank God: when you received God's message that you heard from us, you accepted it as the true message of God, not as a human message. It is working in you believers.

The Scriptures 2009 . And because of this we thank Elohim without ceasing, that when you received the Word of Elohim which you heard from us, you welcomed it not as the word of men, but as it is truly, the Word of Elohim, which also works in you who believe.^a
^aSee Heb. 13:21.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testamentand because of this and We thank the god endlessly for Receiving word [of] hearing from us [of] the god [You*] receive not word [of] men but as [He] is truly receive himword [of] god Who and works in you* the [men] believing...

Alpha & Omega Bible . FOR THIS REASON WE ALSO CONSTANTLY THANK THEOS (*The Alpha & Omega*) THAT WHEN YOU RECEIVED THE WORD OF THEOS (*The Alpha & Omega*) WHICH YOU HEARD FROM US, YOU ACCEPTED IT NOT AS THE WORD OF MEN, BUT FOR WHAT IT REALLY IS, THE WORD OF THEOS (*The Alpha & Omega*), WHICH ALSO PERFORMS ITS WORK IN YOU WHO BELIEVE. (5:18, 20)

Awful Scroll Bible . Because of this also, give- we -good-favors to God, thoroughly-without-lag, certainly-of-which taking-near the Word of God heard from us, yous take it not up as the word of he of the aspects-of-man, however, accordingly-as-to it is, the Un-concealed Word of God, which itself undertakes-from-among also from-within yous confiding.

Concordant Literal Version . And therefore we also are thanking God unintermittingly that, in accepting the word heard from us, from God you receive, not the word of men, but, according as it truly is, the word of God, which is operating also in you who are believing."

exeGeses companion Bible . For this cause also
 we eucharistize Elohim unceasingly,
 because, when you took the word of Elohim

which you heard of us,
 you received it not as the word of humanity
 but exactly as it truly is, the word of Elohim;
 which also energizes in you who trust.

Orthodox Jewish Bible

And for this reason also we constantly offer hodayah to Hashem that when you received (as “Ani Maamin” authoritative teaching) the Dvar Hashem, the Word of Hachrazah (Proclamation, Kerygma) from us, you received it not as the dvar HaBnei Adam but, as it actually is, the Dvar Hashem, which also is at work in you who have emunah.

Rotherham’s Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 And because of this we also thank God continually that, when you people received the message of God, which you heard from us, you did not accept it as a message from [mere] human beings, but as it truly is, the message from God, which is at work in you believers.

The Expanded Bible
 Jonathan Mitchell NT

.
 And so, on account of this, we ourselves also continuously give thanks to God (or: affirm the goodness of the grace and favor in God) by an unvarying practice (or: incessantly; unintermittingly), because in receiving (or: taking to [your] side; accepting) God’s word and message, from a hearing from us at our side, you welcomingly accepted not a word of or from people (or: a human message), but rather, according as it really and truly is, a word of God (God’s message; an idea from God; a thought which is God), Which (or: Who) also (or: even) is continuously in-working (being active; operating; energizing) within and among you folks – those continuously trusting and progressively believing with loyalty.

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

Bible Translations with Many Footnotes:

Lexham Bible

The Thessalonians’ Response to Paul’s Message

And because of this we also give thanks to God constantly, that when you [*Here “when ” is supplied as a component of the participle (“received”) which is understood as temporal] received God’s word that you heard [Literally “of hearing”] from us, you accepted it not as the word of men, but as it truly is, the word of God, which also is at work in you who believe.

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

.
 .
 .
 .
 And that’s also why we constantly thank God. Because you accepted the message of God that you heard from us. You welcomed it-not just as a human message,^l but as exactly what it really is: God’s word. And it’s producing results^m in those of you who believe.

^l Lit. “the word of human beings”.
^m Or “it’s working,” as in “it’s being effective”.

Wilbur Pickering’s New T.

Their conversion

Another reason we give thanks to God continually is that when you received from

us the spoken word of God, you welcomed it not as the word of men but, as it actually is, the word of God, which is indeed operative in you who believe.⁹

(9) Whether written or spoken, any word from God is powerful, and changes lives.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	For this reason also, we constantly give thanks to God, that having received [the] word of God [which you _p] heard from us, you _p accepted [it], not [as the] word of a person, but just as it truly is, [the] word of God, who also supernaturally works in you _p , the ones believing.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	On this account also we give thanks to God continually, because, when you received from us this message of God, you embraced it, not as a word of men, but, as it really is, a word of God, which operateth with powerful effect in you who believe.
Context Group Version	And for this cause we also recognize our indebtedness to God without ceasing, that, when you (pl) received from us the word you (pl) heard, [even the word] of God, you (pl) accepted [it] not [as] the word of men, but, as it is in truth, the word of God, which also works in you (pl) that trust.
English Standard Version	.
Far Above All Translation	On account of this, we also thank God continually, because when you received the reported word of God from us, you accepted it not as the word of men, but as it truly is, the word of God, who is also active in you who believe.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	We also are constantly giving-thanks to God because of this, that after you received the word of God from our report, you accepted it not as the word of men, but just-as it truly is, the word of God, which is also working in you who believe.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Their Conversion For this cause also we thank God without ceasing: because when you(p) received the Word of God, which you(p) heard from us, you(p) received it not as the word of men, but as it is in truth, the Word of God, which also worketh effectually in you(p) that believe.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	For this reason we also thank God without ceasing, because when you received the Word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the Word of God, which also effectively works in you who believe.
Webster's Translation	.
World English Bible	For this cause we also thank God without ceasing that when you received from us the word of the message of God, you accepted it not as the word of men, but as it is in truth, God's word, which also works in you who believe.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

1Thessalonians 2:13a			
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
διά (διά) [pronounced <i>dee-AH</i>]	<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
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
ἡμεῖς (ἡμεῖς) [pronounced <i>hay-MICE</i>]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
εὐχαριστεῶ (εὐχαριστέω) [pronounced <i>yew-khahr-ih-STEH-oh</i>]	<i>to be grateful, to feel thankful; to give thanks</i>	1 st person plural, present active indicative	Strong's #2168
τῷ (τῷ) [pronounced <i>toh</i>]	<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
θεός (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
ἀδιαλείπτως (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

Translation: And because of this, we, [even] we, keep on being constantly thankful to God...

Paul describes the state of mind for him and his crew as constantly being thankful to God. He explains why and how in what follows.

1Thessalonians 2:13b			
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

1Thessalonians 2:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paralambanō (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i>]	<i>receiving, taking (unto, with); figuratively, learning; by analogy, assuming [an office]</i>	masculine plural, aorist active participle, nominative case	Strong's #3880
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<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
akoē (ἀκοή) [pronounced <i>ak-oh-AY</i>]	<i>hearing (the act, the sense or the thing heard); audience, ear, fame, which you heard, preached, report, rumor</i>	feminine singular noun; genitive/ablative case	Strong's #189
para (παρά) [pronounced <i>paw-RAW</i>]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
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
theos (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

Translation: ...that, having received the word of hearing from us from God,...

What Team Paul is thankful for is the way that the Thessalonians receive the Word of God from them. Paul went to Thessalonica with his team and they taught the substitutionary death of Jesus Christ, and then taught some other basics for the Christian life. The Thessalonians heard this teaching.

1Thessalonians 2:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dechomai (δέχομαι) [pronounced <i>DEKH-om-ah-ee</i>]	<i>to receive, to accept; to take</i>	2 nd person plural, aorist (deponent) middle indicative	Strong's #1209
ου (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756

1Thessalonians 2:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-roy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444

Translation: ...you (all) did not receive [it] was the word of men,...

The Thessalonians did not receive Paul's teaching as if from the teaching of man. He was not bringing to them information which had been developed by some great philosopher; or developed by a team of philosophers. He was teaching them the true Word of God.

1Thessalonians 2:13d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kathōs (καθώς) [pronounced kath-OCE]	<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
alēthōs (ἀληθῶς) [pronounced al-ay-THOCE]	<i>indeed, surely, of a surety, truly, of a (in) truth, verily, very; in reality, most certainly, in fact</i>	adverb	Strong's #230
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
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
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

Translation: ...but indeed, it keeps on being the word of God...

What Paul taught the Thessalonians was the Word of God. It kept on being the Word of God.

1Thessalonians 2:13e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
energéō (ἐνεργέω) [pronounced en-erg-EH-oh]	<i>to work, to produce, to be effective; to be operative, to be at work, to put forth power; to work for one, to aid one; to display one's activity, to show one's self operative</i>	3 rd person singular, present middle indicative	Strong's #1754
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
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: ...which even keeps on being effectual in you (all) in what [you] keep on believing.

The Word of God was effectual in the Thessalonians, and this is because the believed it.

One of the key steps in the reception of Bible doctrine is to believe what you are hearing.

An unbeliever can hear the gospel of Jesus Christ, but if he does not receive that message by faith—that is, if he does not believe it—then he is not saved.

Everything that Paul was teaching them was truth; it was the Word of God. As they believed what he (and the others) taught, they grew spiritually. There is no spiritual growth apart from exercising faith in what you are being taught.

1Thessalonians 2:13 And because of this, we, [even] we, keep on being constantly thankful to God that, having received the word of hearing from us from God, you (all) did not receive [it] was the word of men, but indeed, it keeps on being the word of God which even keeps on being effectual in you (all) in what [you] keep on believing. (Kukis nearly literal translation)

1Thessalonians 2:13 **Because of your response and your actions, we continue being thankful to God that, when you receive by lecture, the word from God, you did not receive it as the word of men, but you received it as indeed what it is, the word of God, which word keeps on being effectual in your souls by what you (all) keep on believing.** (Kukis paraphrase)

What Paul writes here is most of what is a part of spiritual growth.

Spiritual Growth in the Life of the New Believer

1. We all start out the same way. We are unbelievers; we are destined for hell. We hear the gospel message, that Jesus died for our sins, we believe it, and we are eternally saved.
2. At that point in our spiritual lives, we know next to nothing. Most of us, after salvation, could not tell very much about what we know, because we do not know very much. This is why giving one's testimony minutes, hours or days after salvation is not necessarily helpful.
3. The first thing a believer should be exposed to is, how to recover our spiritual life from a stall; a stall occurring when we sin. We simply name that sin to God and our wrongdoing is immediately forgiven. God does this every time, and He is able to forgive us temporally because Jesus died for all of our sins, past, present and future.
4. Once we are back in fellowship, ideally speaking, we hear truth taught by means of a well-qualified pastor-teacher within a local church.
5. We begin to grow, and often, this is by understanding more about the salvation message which we originally believed. We need to have a better grasp of soteriology and Christology, and, ideally speaking, this is taught to us.
6. Our heart—not the physiological pump—has a right lobe and a left lobe. We hear spiritual information and it comes to our left lobe. Perhaps we learn a little bit more about salvation and how all of that happened.
7. We hear this information and when we believe it, it is transferred to our right lobe, where it can then be circulated as a part of our belief system.
8. This information is also stored in the human spirit. The human spirit becomes a part of our existence at the moment of salvation. All divine information is placed into the human spirit and stored there. Prior to salvation, our human spirit was shut down; it was closed off; we had no access to it.
9. As the human spirit become filled with more and more doctrine, we grow spiritually.
10. What is described here are the fundamentals of the spiritual life. Apart from these things, a person has no spiritual life and no spiritual growth.

Key to spiritual growth are 3 things: being in fellowship (naming our sins to God); having a human spirit (which occurs automatically when we believe in Jesus); and the exercise of faith when we hear the Word of God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

For you (all) imitators became, brothers, of the ekklesiai of the God, which keeps on being in the Judæa in Christ Jesus that the things you (all) were affected and you (all) under one's own fellow citizens, just as even they [are] under the Judæans; who even the Lord had put to death Jesus and the prophets; and to us, had driven out; and to God, they kept on being not pleasing and to all men [were] opposed; hindering us to gentiles to speak, that they might be saved; to fill up them the sins always. Now came before to them the wrath to an end.

1Thessalonians
2:14–16

For you (all) became imitators, [my] brothers, of the churches of God, which are in Judæa, in Christ Jesus, in that you (all) suffered these things and [this suffering came to] you (all) by [your] own fellow citizens, just as [it did] even to those by the Judæans. [These same Judæans] had put the Lord Jesus to death along with the prophets, and they persecuted us. They were not pleasing to God; and [they were] antagonistic to all men. [They] kept on hindering us [from] speaking to the gentiles, so that they might be saved. [The result is they] are always filled up with sins, [and] now wrath has come upon them to [their] limit [or, end].

Your experience as of late has been similar, my brothers, to the Judæan churches of God, which are suffering in Christ Jesus. You have faced opposition from your own countrymen, just as these Judæan churches have been persecuted by the Jews in that region. It is these very same Judæans who put the Lord Jesus to death; and their fathers killed the prophets; and they continue to persecute and disparage us. These men are not pleasing to God; and they continue being antagonistic to all men. They try to keep us from speaking to the gentiles, our desire being for them to be saved. As a result of their hard-heartedness, these antagonistic Judæans are filled up with sins and the wrath of God will take them to their end.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) For you (all) imitators became, brothers, of the ekklesiai of the God, which keeps on being in the Judæa in Christ Jesus that the things you (all) were affected and you (all) under one's own fellow citizens, just as even they [are] under the Judæans; who even the Lord had put to death Jesus and the prophets; and to us, had driven out; and to God, they kept on being not pleasing and to all men [were] opposed; hindering us to gentiles to speak, that they might be saved; to fill up them the sins always. Now came before to them the wrath to an end.

Complete Apostles Bible For you, brothers, became imitators of the churches of God which are in Judea in Christ Jesus, because you suffered the same things from your fellow countrymen, just as also they did by the Jews, who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are against all men, forbidding us from speaking to the Gentiles so that they may be saved, so as always to fill up the measure of their sins; but the wrath of God has come upon them to the uttermost.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
For you, brethren, are become followers of the churches of God which are in Judea, in Christ Jesus: for you also have suffered the same things from your own countrymen, even as they have from the Jews: Who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men; Prohibiting us to speak to the Gentiles, that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	.	For ye, my brethren, became assimilated to the churches of God in Judaea, the persons who are in Jesus the Messiah; in that ye so suffered, even ye from your own countrymen, as also they from the Jews, the persons who slew our Lord Jesus the Messiah, and persecuted their own prophets and us; and they please not God, and are made hostile to all men; and they forbid us to speak to the Gentiles, that they may have life; to fill up their sins at all times. And wrath cometh on them to the uttermost.
Original Aramaic NT	.	But you, my brethren, imitated the churches of God that are in Judea, these who are in Yeshua The Messiah, so that you suffered also by the children of your nation just as they did also of the Judæans, Those who murdered Yeshua The Messiah Our Lord, and they have persecuted their own Prophets, and us, and they do not please God and have become opposed to all people. For they forbid us to speak with the Gentiles, that they may live to fulfill their sins always, but fury has come upon them until the end.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	.	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.	For you, my brothers, took as your examples the churches of God which are in Judaea in Christ Jesus; because you underwent the same things from your countrymen as they did from the Jews; Who put to death the Lord Jesus and the prophets, violently driving us out; who are unpleasing to God and against all men; Who, to make the measure of their sins complete, kept us from giving the word of salvation to the Gentiles: but the wrath of God is about to come on them in the fullest degree.
Bible in Worldwide English	.	My brothers, you were like the churches of God in Judea which belong to Christ Jesus. The people of your own country troubled you in the same way that the Jews troubled them. The Jewish leaders killed the Lord Jesus and the prophets. And they drove us out of their country. They do not please God and they are against all other people. They try to stop us from talking to those people who are not Jews. They do not want them to be saved. So they are always doing wrong things. And now at last, God has become very angry with them. have been away from you for a short time in body, but not in heart. We wanted very much to see you face to face, and we tried hard to come.
Easy English Easy-to-Read Version–2008	.	Brothers and sisters, you are just like God's churches in Judea. I mean that you were treated badly by your own people, just as those believers in Christ Jesus were treated badly by other Jews--the same Jews who killed the Lord Jesus and the prophets. And they forced us to leave their country. They are not pleasing to God, and they are against everyone else. And they are trying to stop us from teaching those who are not Jews. They don't want them to be saved. But they are just adding more and more sins to the ones they already have. Now the time has come for them to suffer God's anger.
God's Word™	.	You, brothers and sisters, were like the churches of God in Judea that are united with Christ Jesus. You suffered the same persecutions from the people of your own country as those churches did from the Jews who killed the Lord Jesus and the prophets and who have persecuted us severely. They are displeasing to God. They

are enemies of the whole human race because they try to keep us from telling people who are not Jewish how they can be saved. The result is that those Jews always commit as many sins as possible. So at last they are receiving God's anger. Our friends, the same things happened to you that happened to the churches of God in Judea, to the people there who belong to Christ Jesus. You suffered the same persecutions from your own people that they suffered from the Jews, who killed the Lord Jesus and the prophets, and persecuted us. How displeasing they are to God! How hostile they are to everyone! They even tried to stop us from preaching to the Gentiles the message that would bring them salvation. In this way they have brought to completion all the sins they have always committed. And now God's anger has at last come down on them!

The Message .

NIRV .

New Life Version .

New Simplified Bible .

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

Contemporary English V. *My friends, you did just like God's churches in Judea and like the other followers of Christ Jesus there. And so, you were mistreated by your own people, in the same way they were mistreated by their people. Those Jews killed the Lord Jesus and the prophets, and they even chased us away. God doesn't like what they do and neither does anyone else. They keep us from speaking his message to the Gentiles and from leading them to be saved. The Jews have always gone too far with their sins. Now God has finally become angry and will punish them.*

The Living Bible .

New Berkeley Version .

New Century Version .

New Living Translation .

The Passion Translation .

My dear brothers and sisters, the same thing happened to you as happened to God's churches in Christ Jesus that are in Judea. For you received the same kind of mistreatment from your fellow countrymen as they did from theirs, the Jews who killed both the Lord Jesus and the prophets and ran us out of town. They are offending God and hostile to everyone else by hindering us from speaking to the unbelievers so that they might be saved. By so doing they are constantly filling up to the brim the measure of their guilt, and punishment has come upon them at last! .

UnfoldingWord Simplified T. *We are certain about these things, because you acted just like the groups of believers in Judea acted. They also are joined to the Messiah Jesus, and, just as they endured it when their fellow countrymen mistreated them because of the Messiah, in the same way you have endured it when your own fellow countrymen mistreat you. Those Jews had killed the Lord Jesus and many prophets, too. Other unbelieving Jews forced us to leave many towns. They really make God angry, and they work against what is best for all human beings! For example, they try to stop us from telling the good news to non- Jews; they do not want God to save them! They have sinned almost as much as God will allow them to before he punishes them at last!*

William's New Testament

For you, brothers, followed the example of God's churches in Judea that are in union with Christ Jesus, for you too have suffered the same sort of ill-treatment at the hands of your fellow-countrymen as they did at the hands of the Jews, who killed the Lord Jesus and persecuted the prophets and us; and who continue to displease God and show themselves in opposition to all mankind, by trying to keep us from speaking to the heathen, so that they may be saved, so as always to fill to the brim the cup of their sins. But at last God's wrath has come upon them.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, you became imitators, brothers, of God's assemblies, the ones that are in Judea in the Anointed King Jesus, because you also suffered the same <i>things</i> under your own countrymen, just as they also <i>suffered</i> under the Jewish <i>people</i> , who also killed the Master Jesus and the preachers, who chased us out, who do not satisfy God, and are opposing all people, hindering us to speak to the non-Jews so that they might be rescued (for the "to always fill up their sins" <i>part</i>). The punishment for <i>the</i> conclusion already came on them.
Common English Bible	.
Len Gane Paraphrase	For brethren you became followers of the congregations of God in Judea that are in Christ Jesus, for you have suffered similar things from your own countrymen, even as they have from the Jews. Who not only killed the Lord Jesus and their own prophets but also have persecuted us. They don't please God and are antagonistic to all people. Forbidding us to tell the Gentiles that they can be saved, always maxing out their sins, for the wrath has come upon them to the uttermost.
A. Campbell's Living Oracles	For you, brethren, became imitators of the congregations of God which are in Judea, in Christ Jesus; because you also have suffered like things from your own countrymen, even as they have from the Jews, who both killed the Lord, and the prophets, and have greatly persecuted us, and do not please God, and are contrary to all men; hindering us to speak to the Gentiles, that they may be saved; so that they fill up their iniquities always: but the wrath of God is coming upon them at length.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	For you, Brothers, began to follow the example of the Churches of God in Judea which are in union with Jesus Christ; you, in your turn, suffering at the hands of your fellow-citizens, in the same way as those Churches did at the hands of the Jews-- The men who killed both the Lord Jesus and the Prophets, and persecuted us also. They do not try to please God, and they are enemies to all mankind, For they would prevent us from speaking to the Gentiles with a view to their Salvation, and thus are always 'filling up the measure of their iniquity.' But the Wrath of God has come upon them to the full!

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	For you, brothers, became imitators of the churches of God in Judea that are in Christ Jesus. You suffered from your own countrymen the very things they suffered from the Jews, who killed both the Lord Jesus and their own prophets, and drove us out as well. They are displeasing to God and hostile to all men, hindering us from telling the Gentiles how they may be saved. As a result, they continue to heap up their sins to full capacity; the utmost wrath has come upon them.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	The experience you brothers and sisters have had imitates that of God's churches that belong to Christ Jesus in Judaea. Just like your fellow Jewish Christians you suffered as they did at the hands of the Jewish leaders who killed the Lord Jesus and the prophets, and chased us out. They don't please God and they are hostile to everyone, trying to stop us speaking to the other nations* to prevent them from

being saved. They're always sinning to the maximum extent, but for them full judgment has arrived!

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

.
.
For you, brothers, became imitators of the churches of God in Judea that are in union with the Messiah [Or Christ] Jesus. You suffered the same persecutions from the people of your own country as they did from those Jews who killed the Lord Jesus and the [Other mss. read their own] prophets, who have persecuted us, and who please neither God nor any group of people, as they try to keep us from telling the gentiles how they can be saved. As a result, they are constantly adding to the number of sins they have committed. [The Gk. lacks they have committed] However, wrath has overtaken them at last!

Lexham Bible
Montgomery NT
NIV, ©2011
Riverside New Testament

.
.
For you became imitators, brethren, of the churches of God that are in Judaea in Christ Jesus, because you too suffered the same things from your fellow countrymen that they did from the Jews, who killed both the Lord Jesus and the prophets, and drove us out and do not please God and are enemies to all men, trying to prevent us from speaking to the Gentiles so that they may be saved. All this goes always to fill up the measure of their sins. But God's fiercest wrath has overtaken them.

Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

.
.
For you brethren, became followers of the ekklesias of Elohim that in Judaea are in Christ Jesus, because you also have suffered similar things from your own countrymen, even as they have from the Jews: Who both killed the LORD Jesus and their own Prophets, and have persecuted us; and they please not Elohim and are contrary to all people: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins at all times: for the anger has come upon them to the End Times.

Weymouth New Testament

For you, brethren, followed the example of the Churches of God in Christ Jesus which are in Judaea; seeing that you endured the same ill-treatment at the hands of your countrymen, as they did at the hands of the Jews. Those Jewish persecutors killed both the Lord Jesus and the Prophets, and drove us out of their midst. They are displeasing to God, and are the enemies of all mankind; for they still try to prevent our preaching to the Gentiles so that they may find salvation. They thus continually fill up the measure of their own sins, and God's anger in its severest form has overtaken them.

Wikipedia Bible Project
Worsley's New Testament

.
For ye, brethren, became followers of the churches of God, which are in Judea, in Christ Jesus, *in* that ye also have suffered the same *things* from your own countrymen, as they *have* from the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; who are displeasing to God, and contrary to all men: forbidding us to speak to the Gentiles that they might be saved, *thus going on* to fill up their sins perpetually: but wrath is coming upon them to extremity.

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, brothers, you became imitators of the Congregations of YAHWEH being in Judea in Messiah Yahshua, because you also suffered these things by your own fellow countrymen, as they did also by the Jews, who both killed the Master Yahshua and their own prophets, also having driven us out, and not pleasing YAHWEH, and being contrary to all men, forbidding us from speaking to the nations in order that they be saved, adding this to their sins always. But the wrath of Elohim is come on them to the fullest.
- Holy New Covenant Trans. Brothers, you became imitators of God’s called out people which are in Christ Jesus in the land of Judea. Your own countrymen make you suffer in the same way that the Judeans make them suffer. They killed the Lord Jesus and the prophets. They drove us out. They are not pleasing God and they are against all men. They try to stop us from talking to non-Jewish people to keep them from being saved. They are always piling up their sins. God’s punishment has finally come upon them.
- The Scriptures 2009 For you, brothers, became imitators of the assemblies of Elohim which are in Yehudah in Messiah עשוהי, because you also suffered the same treatment from your own countrymen as they also from the Yehudim, who killed both the Master עשוהי and their own prophets, and have persecuted us, and who displease Elohim and are hostile to all men, forbidding us to speak to the nations that they might be saved, so as to fill up their sins always. But the wrath has come upon them to the utmost.
- Tree of Life Version For you, brothers and sisters, became imitators of God’s communities in Messiah Yeshua that are in Judea—for you suffered the same things at the hands of your own countrymen as they did from the Judean leaders, who killed both the Lord Yeshua and the prophets and drove us out. They are not pleasing to God and hostile to all people, hindering us from speaking to the Gentiles so that they might be saved. As a result, they constantly fill up the measure of their sins. But wrath has come upon them at last.

Weird English, ©18 English, Anachronistic English Translations:

- Accurate New Testament ...You* for Imitators become Brothers [of] the congregations [of] the god the [ones] being in the judea in christ jesus for the them suffer and You* by the own compatriots as and They {suffer them} by the jews the [men] and the lord killing jesus and the forecasters and us driving (out) and god not pleasing and all men opposing preventing us [to] the aliens to speak {him} that [They] may be saved to the+ to occupy them the offenses always comes but to them The Anger to result...
- Alpha & Omega Bible FOR YOU, BRETHREN, BECAME IMITATORS OF THE EKKLESIA (*called out ones*) OF THEOS (*The Alpha & Omega*) IN CHRIST JESUS THAT ARE IN JUDEA, FOR YOU ALSO ENDURED THE SAME SUFFERINGS AT THE HANDS OF YOUR OWN COUNTRYMEN, EVEN AS THEY [did] FROM THE JEWS, WHO BOTH KILLED THE LORD JESUS AND THE PROPHETS, AND DROVE US OUT AND ARE NOT PLEASING TO THEOS (*The Alpha & Omega*), AND ARE HOSTILE TO ALL MEN, †(Matt. 5:10 to Matt. 5:12, Matt. 10:24 to Matt. 10:25, Matt. 24:9; Matt. 24:13) HINDERING US FROM SPEAKING TO THE GENTILES SO THAT THEY MAY BE SAVED; WITH THE RESULT THAT THEY ALWAYS FILL UP THE MEASURE OF

THEIR SINS. BUT THE WRATH HAS COME UPON THEM FOREVER TO THE END. †(Matt. 23:32, Rom. 2:5)

Awful Scroll Bible

For you of the same-womb become imitators of they called-out of God, that is from-within Judæa, being from-within the Anointed One, Jesus, certainly-of-what you also suffered sadly in-the-same-way, by you all's own together-begets, and accordingly-as-to they by the Jews, and they killing- the Lord Jesus -away, and their own exposers-to-light-beforehand, and pursuing- us -away, indeed they are not striving to please God, and are against-from-among all they of the aspects-of-man, forbidding us to speak to the nations, in order that they should be preserved sound; to fill-up their misses-of-the-mark as-when-at-all times, but wrath precedes on them to their conclusion.

Concordant Literal Version

For you became imitators, brethren, of the ecclesias of God which are in Judea in Christ Jesus. For you suffered the same, even you by your own fellowtribesmen, according as they also by the Jews, who kill the Lord Jesus as well as the prophets, and banish us, and are not pleasing to God, and are contrary to all men, forbidding us to speak to the nations that they may be saved, to fill up their sins always. Yet the indignation outstrips to them to a consummation."

exeGesés companion Bible

For you, brothers, became mimickers of the ecclesiae of Elohim being in Yah Hudah - being in Messiah Yah Shua: for you also suffered in like manner by your own co-scions; even exactly as they have of the Yah Hudiym: who slaughtered both Adonay Yah Shua and their own prophets and persecuted us; and they please not Elohim and are contrary to all humanity: forbidding us to speak to the goyim to be saved - to fill full/shalam their sins alway: for the wrath arrives upon them to completion/shalom.

Orthodox Jewish Bible

For you became imitators, Chaverim, of the kehillot Hashem in Moshiach Yehoshua which are in Yehudah, because you also were similarly persecuted by your own landslait, just as also they were by the ones in Yehudah, Even the ones who caused the histalkus of [Moshiach] Adoneinu Yehoshua and killed the Nevi'im and persecuted us [Shlichim] severely. Indeed, they are not pleasing Hashem and are hostile to kol Bnei Adam, By hindering us from speaking to the Goyim in order that the Goyim might find Yeshu'at Eloheinu. Thus they always make complete their peysha'im. So the charon af, the burning wrath, the furious retribution of Hashem has overtaken them at last.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

For you brothers became imitators of the churches of God in Judea, which are in [fellowship with] Christ, for you people also suffered the same things from your own countrymen that they did from the Jews, who killed the Lord Jesus and the [Old Testament] prophets and also drove us [apostles] out [of Thessalonica and Berea. See Acts 17]. They are not pleasing to God and are hostile to all people, for they [even] try to prevent us from speaking to the Gentiles, so that they can be saved.

[In doing this] they are always piling up one sin on another. But the wrath [of God] has come upon them at last [or, “completely”].

The Expanded Bible
Jonathan Mitchell NT

.
For you, brothers (= fellow believers), were birthed (or: were made to be) imitators of God's called-out folks (or: summoned forth communities) – the ones within Christ being (or: existing) in Judea – because you also at one point experienced (or: suffered) the very same things by (or: under) your own fellow-tribesmen, just as they also [did] by (or: under) the Jews (= the religious leaders of Judaism), even from those killing-off the Lord Jesus, as well as the prophets; even from those driving us out and continuously displeasing God, and from folks contrary to (or: in opposition against) all humans (or: people), while continuously forbidding us (cutting us off; preventing us) to speak to the nations (the ethnic groups; the non-Israelite multitudes; the Gentiles) – to the end that they may be delivered (saved; rescued; healed and made whole) – always [proceeding] unto that which fills up their own failures (errors; deviations; sins)! But inherent fervor (or: swelling passion; teeming desire; or: anger; wrath; agitation of soul) advances upon them unto a purpose (or: on into [the] final act; or: in the end; on into the midst of a destined goal).

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

Bible Translations with Many Footnotes:

Lexham Bible

For you became imitators, brothers, of the churches of God *which* are in Judea in Christ Jesus, because you also suffered the same *things* at the hands of your own people, just as *they* themselves *did* also at the hands of the Jews, who killed both the Lord Jesus and the prophets, and who persecuted us, and *who are* not pleasing to God and *are* opposed to all people, hindering us from speaking to the Gentiles in order that they may be saved, so that they always fill up their sins. But wrath has come upon them to the end. [Or “has come upon them at last”]

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

Because brothers and sisters, you’ve followed in the footsteps ofⁿ God’s communities in Christ that are in Judea.^o Because you’ve also experienced exactly the same sufferings from your own fellow nationals as they have from the Judæans—who killed the Lord Jesus and the prophets, and severely persecuted us.^p They’re not pleasing to God, and they’re at odds with all humanity!

They’ve been trying to keep us from talking to the Gentiles so that they’ll be saved—so their sins are right up to the rim all the time. And God’s wrath has come on them completely.^q

ⁿ. Lit. “you became imitators of”. But Paul is not saying that the Thessalonian Christians have tried to imitate the Judean Christians—but only that their experience has turned out to be parallel.

^o. Prn. *joo-dee-a*.

^p. Or “drove us out”.

^q. Or “has finally come on them”.

Wilbur Pickering’s New T.

For you, brothers, became imitators of God’s congregations in Christ Jesus, the ones in Judea,¹⁰ in that you also suffered the same things from your own countrymen that they did from the Jews (the ones who killed both the Lord Jesus and their own prophets, who have persecuted us, who do not please God and are

hostile to everybody, trying to prevent us from speaking to the Gentiles so that they may be saved—so as to fill up the measure of their sins. They have received the full impact of the Wrath).¹¹

(10) Israel was God’s congregation, but not in Christ Jesus.

(11) I did the best I could with this last sentence, but the concept seems difficult. The verb is in the past and it is the wrath (not just any old wrath). I get the impression that ‘the Jews’ described here had passed the point of no return (like Pharaoh and the plagues—at first he hardened his own heart, but after a while God hardened it and his doom was sealed) and were just making their accounting worse and worse, ‘filling up the measure’—from God’s perspective the ‘full impact’ had already been decreed.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation .
 For youp became imitators, brothers [and sisters], of the assemblies [or, churches] of God, the ones being in Judea in Christ Jesus, because youp suffered the same [things], even youp, from yourp own fellow-citizens, just as also they [did] from the Jews, the ones both having put to death the Lord Jesus and their own prophets and having persecuted us, and they are not pleasing God, and [are] against all people, forbidding us to speak to the Gentiles so that they should be saved, in order to always fill up [the measure of] their sins, but the wrath [of God] came upon them to [the] end [fig., in full measure].

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

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 .
 For you, brethren, became imitators of the congregations of God which are in Judea in Christ Jesus. Because you suffered from your countrymen the same treatment as they did from the Jews (from those indeed who slew the Lord Jesus, and their own prophets, and persecuted us, and who please not God, and are in opposition to all men, hindering us from speaking to the nations that they may be saved; thus, filling up the measure of their sins continually: but the wrath is at last coming upon them,) ...

Context Group Version

For you (pl), brothers, became imitators of God's governing assemblies which are in Judea in the Anointed Jesus: for you (pl) also suffered the same things of your (pl) own countrymen, even as they did of the Judæans; who both killed the Lord Jesus and the prophets, and drove out us, and did not please God, and are contrary to all men; forbidding us to speak to the ethnic groups that they may be rescued; to fill up their disgraceful acts always: but the retaliation has come on them to the uttermost.

English Standard Version

Far Above All Translation

.
 For you became imitators, brothers, of the churches of God which are in Judaea in Christ Jesus, in that you too suffered the same *things done by people* of your own community, *just* as they for their part *suffered things done* by the Jews, who also killed the Lord Jesus and their own prophets, and drove us out, and do not please God, and are opposed to all men, preventing us from speaking to the Gentiles in order that they might be saved, so that *they* constantly bring their sins to completion; indeed wrath has come upon them in *the* end.

Green’s Literal Translation

Literal New Testament

Literal Standard Version

Modern English Version

.
 .
 .
 .

Modern Literal Version 2020 For* brethren, you° became imitators of the congregations* of God, which are in Judea in Christ Jesus, because you° also suffered the same things by your° own countrymen, just-as *they* themselves also by the Jews.

The Jews, who both killed the Lord Jesus and *their* own prophets, and banished us, and were not pleasing to God, and *are* adverse to all men;

forbidding us to speak to the Gentiles in-order-that they might be saved; *that* they should always fill *up* their sins, but the wrath *has* arrived-unexpectedly upon them to the end.

- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings)

For ye, brethren, became imitators of the churches of God which are in Judea in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; who both killed the Lord Jesus °and [their own] prophets, and drove out us, and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always: but the wrath is come upon them to the uttermost.

°CT-and the prophets...

- 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:
14-16

1Thessalonians 2:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὤμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
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
mimētai (μιμηταί) [pronounced mim-ay-TIE]	<i>imitators; followers; copies, replicas, mimics</i>	masculine plural noun, nominative case	Strong's #3402
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>	2 nd person plural, aorist (deponent) middle/passive indicative	Strong's #1096

1Thessalonians 2:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
tôn (τῶν) [pronounced tohn]	<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
ekklêsiai (ἐκκλησίαι) [pronounced ek-klay-SEE-ī]	<i>churches, assemblies, gatherings, companies; transliterated, ekklêsiai</i>	feminine plural noun, genitive/ablative case	Strong's #1577
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
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

Translation: For you (all) became imitators, [my] brothers, of the churches of God,...

What we might expect at first is, the Thessalonians are doing something to imitate the existing churches, but that is not what is happening here.

1Thessalonians 2:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<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
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	feminine plural, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)
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

1Thessalonians 2:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
loudaia (Ιουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	feminine singular proper noun/location; dative, locative or instrumental case	Strong's #2449
1) In a narrower sense, Judæa refers to the southern portion of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peraea, and Idumaea.			
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced kreees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, dative, locative or instrumental case	Strong's #5547
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424

Translation: ...which are in Judæa, in Christ Jesus, in that you (all) suffered these things...

I took the verb which came from v. 14c and placed it back here with v. 14b.

The first local churches were established in Judæa, and they suffered persecution.

1Thessalonians 2:14c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<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
Hóti can also mean <i>because (that), for (that), how (that), (in) that, though, why.</i>			
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
auta (αὐτά) [pronounced ow-TAH]	<i>them, to them, toward them; same</i>	3 rd person neuter plural personal pronoun; accusative case	Strong's #846
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	2 nd person plural, aorist active indicative	Strong's #3958

1Thessalonians 2:14c

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
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
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>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ídios (ἴδιος) [pronounced <i>IH-dee-os</i>]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	masculine plural adjective; genitive/ablative case	Strong's #2398
sumphulétai (συμφυλέται) [pronounced <i>soom-foo-LEHT-ī</i>]	<i>compatriots, fellow citizens, (fellow) countrymen; of the same people, co-tribesmen, natives of the same country</i>	masculine plural noun; genitive/ablative case	Strong's #4853 (hapax legomena)
kathós (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
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
autoi (αὐτοί) [pronounced <i>ow-TOY</i>]	<i>they; same; these; themselves</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
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>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; genitive/ablative case	Strong's #2453

Translation: ...and [this suffering came to] you (all) by [your] own fellow citizens, just as [it did] even to those by the Judæans.

Perhaps I should have had the suffering in brackets in v. 14b instead?

In any case, there was suffering which came to the Thessalonians from their own fellow countrymen, just as this happened to those in Judæa.

1Thessalonians 2:14 For you (all) became imitators, [my] brothers, of the churches of God, which are in Judæa, in Christ Jesus, in that you (all) suffered these things and [this suffering came to] you (all) by [your] own fellow citizens, just as [it did] even to those by the Judæans. (Kukis nearly literal translation)

1Thessalonians 2:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from 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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
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
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; nominative case	Strong's #2962
apokteinô (ἀποκτείνω) [pronounced ap-ok-TEE-no]	<i>putting to death, killing, slaying; figuratively destroying</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #615
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
prophêteis (προφήταις) pronounced proh-AY-tice]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; accusative case	Strong's #4396

Translation: [These same Judæans] had put the Lord Jesus to death along with the prophets,...

It was these same Judæans who put the Lord to death. And it was their fathers who put the prophets to death.

1Thessalonians 2:15b

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
hêmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
ekdiôkō (ἐκδιώκω) [pronounced <i>ek-dee-OH-ko</i>]	<i>driving out, banishing; pursuing; persecuting, oppressing with calamities</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #1559

Translation: ...and they persecuted us.

These same one persecuted Paul and other Christians.

1Thessalonians 2:15c

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
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
mê (μή) [pronounced <i>may</i>]	<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
aréskō (ἀρέσκω) [pronounced <i>ar-EHS-koh</i>]	<i>pleasing, being agreeable; striving to please; accommodating one's self to the opinions desires and interests of others</i>	masculine plural, present active participle, genitive/ablative case	Strong's #700

Translation: They were not pleasing to God;...

These people are not pleasing to God.

1Thessalonians 2:15d

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

1Thessalonians 2:15d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasin (πάσιν) [pronounced PAHS-ihh]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-roy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444
enantîos (ἐναντίος) [pronounced en-an-TEE-oss]	<i>opposed; opposite, contrary; hostile, antagonistic</i>	neuter plural adjective, accusative case	Strong's #1727

Translation: ...and [they were] antagonistic to all men.

Essentially, they are opposed to all mankind, as they are doing everything in their power to keep the glorious gospel from being heard.

1Thessalonians 2:15 [These same Judæans] had put the Lord Jesus to death along with the prophets, and they persecuted us. They were not pleasing to God; and [they were] antagonistic to all men. (Kukis nearly literal translation)

1Thessalonians 2:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kôluô (κωλύω) [pronounced koh-LOO-oh]	<i>hindering, preventing (by word or deed), forbidding; withholding a thing from anyone; denying or refusing one a thing</i>	masculine plural, present active participle, genitive/ablative case	Strong's #2967
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)
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
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1484
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>	aoist active infinitive	Strong's #2980

1Thessalonians 2:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	3 rd person plural, aorist passive subjunctive	Strong's #4982

Translation: [They] kept on hindering us [from] speaking to the gentiles, so that they might be saved.

These same people were doing all that is possible to keep Team Paul from evangelizing the gentiles, to the intent that they might be saved.

1Thessalonians 2:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
anaplērōō (ἀναπληρόω) [pronounced an-ap-lay-ROH-oh]	<i>to fill; to fill up; to make full (a ditch); to supply; to occupy</i>	aorist active infinitive	Strong's #378
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
hamartiai (ἁμαρτίαι, ας, ῆ) [pronounced hahm-ahr-TEE-ī]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, accusative case	Strong's #266
pántote (πάντοτε) [pronounced PAHN-toht-eh]	<i>always, at all times, ever</i>	adverb	Strong's #3842

Translation: [The result is they] are always filled up with sins,...

The lives of those who persecute Paul and hinder him are those whose lives are filled with sin.

1Thessalonians 2:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phthánō (φθάνω) [pronounced FTHAHN-oh]	<i>to come before, precede, anticipate; to come to (upon), arrive at; to reach, attain to</i>	3 rd person singular, aorist active indicative	Strong's #5348
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Although this is a super-common word in narratives, this is the first time that we find this word in 1Thessalonians.			
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
αυτούς (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ἡ (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
ὀργή (ὀργή) [pronounced ohr-GAY]	<i>anger, indignation, wrath</i>	feminine singular noun; nominative case	Strong's #3709
εἰς (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
τέλος (τέλος) [pronounced TEHL-oss]	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun; accusative case	Strong's #5056

Translation: ...[and] now wrath has come upon them to [their] limit [or, end].

God's wrath will come upon them, taking them to their logical end.

1Thessalonians 2:16 [They] kept on hindering us [from] speaking to the gentiles, so that they might be saved. [The result is they] are always filled up with sins, [and] now wrath has come upon them to [their] limit [or, end]. (Kukis nearly literal translation)

1Thessalonians 2:14–16 For you (all) became imitators, [my] brothers, of the churches of God, which are in Judæa, in Christ Jesus, in that you (all) suffered these things and [this suffering came to] you (all) by [your] own fellow citizens, just as [it did] even to those by the Judæans. [These same Judæans] had put the Lord Jesus to death along with the prophets, and they persecuted us. They were not pleasing to God; and [they were] antagonistic to all men. [They] kept on hindering us [from] speaking to the gentiles, so that they might be saved.

[The result is they] are always filled up with sins, [and] now wrath has come upon them to [their] limit [or, end].
(Kukis nearly literal translation)

1Thessalonians 2:14–16 Your experience as of late has been similar, my brothers, to the Judæan churches of God, which are suffering in Christ Jesus. You have faced opposition from your own countrymen, just as these Judæan churches have been persecuted by the Jews in that region. It is these very same Judæans who put the Lord Jesus to death; and their fathers killed the prophets; and they continue to persecute and disparage us. These men are not pleasing to God; and they continue being antagonistic to all men. They try to keep us from speaking to the gentiles, our desire being for them to be saved. As a result of their hard-heartedness, these antagonistic Judæans are filled up with sins and the wrath of God will take them to their end. (Kukis paraphrase)

Now we, brothers, bereaved from you (all), to a time of an hour—present, not, in heart—more earnestly we hasten to the presence of you (all), to see [you all] with much desire, for we wish to come face to face with you (all)—I indeed Paul—even once and again—and hindered us the Satanas.

1Thessalonians
2:17–18

Now we, brothers, bereaved from you (all), for awhile of an hour—not present [but there] in heart—more earnestly we hasten to your presence, with much desire to see [you all]. For you see, we purpose to come directly to you (all)—indeed I Paul—even once and a second time—but Satan hindered us.

My brothers, we feel bereaved of you for this short time. We are present there only in heart. So much, we want to hurry to your presence; we have a great desire to meet with you again. In fact, we have purposed to come directly to you—at least once or twice previously—but Satan hindered us.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now we, brothers, bereaved from you (all), to a time of an hour—present, not, in heart—more earnestly we hasten to the presence of you (all), to see [you all] with much desire, for we wish to come face to face with you (all)—I indeed Paul—even once and again—and hindered us the Satanas.
Complete Apostles Bible	But we, brothers, being unwillingly separated from you for a short season, in presence, not in heart, were all the more eager to see your face with much desire. Therefore we desired to come to you--I, Paul, time and again--but Satan hindered us.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But we, brethren, being taken away from you for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire. For we would have come unto you, I Paul indeed, once and again: but Satan hath hindered us.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. But we, my brethren, have been bereaved of you for a short time, (in visible presence, not in our hearts,) and have the more exerted ourselves, to behold your faces, with great affection. And we purposed to come to you, I Paul, once and again; but Satan hindered me. But we, brethren, were bereaved for a short time of your presence, but not in our hearts, and we took all the more pains in much love to see your faces. And we wished to come to you, I Paul, once and twice, and Satan hindered me.*.
Original Aramaic NT	
Plain English Aramaic Bible	.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But we, my brothers, being away from you for a short time, in body but not in heart, had all the more desire to see your face; For which reason we made attempts to come to you, even I, Paul, once and again; but Satan kept us from coming.
Bible in Worldwide English	We wanted to come to you. Twice, I, Paul, wanted to come. But Satan stopped us. What is our hope when our Lord Jesus comes? What will make us happy and proud then? It is you people!
Easy English Easy-to-Read Version–2008	Brothers and sisters, we were separated from you for a short time. But even though we were not there, our thoughts were still with you. We wanted very much to see you, and we tried very hard to do this. Yes, we wanted to come to you. I, Paul, tried more than once to come, but Satan stopped us.
God's Word™	Brothers and sisters, we have been separated from you for a little while. Although we may not be able to see you, you're always in our thoughts. We have made every possible effort to fulfill our desire to see you. We wanted to visit you. I, Paul, wanted to visit you twice already, but Satan made that impossible.
Good News Bible (TEV)	As for us, friends, when we were separated from you for a little while---not in our thoughts, of course, but only in body---how we missed you and how hard we tried to see you again! We wanted to return to you. I myself tried to go back more than once, but Satan would not let us.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	My friends, we were kept from coming to you for a while, but we never stopped thinking about you. We were eager to see you and tried our best to visit you in person. We really wanted to come. I myself tried several times, but Satan always stopped us.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Beloved friends, we may have been torn away from you physically for a season, but never in our hearts. For we have had intense longings and have endeavored to come and see in your faces the reflection of this great love. We <i>miss you badly</i> , and I personally wanted to come to you, trying again and again, but our adversary, Satan, blocked our way.
UnfoldingWord Simplified T.	My fellow believers, when we had to be away from you for a short time, we felt like parents who had lost their children. We strongly desired to be present with you. Indeed I, Paul, tried to return several times to see you. But each time Satan prevented us from returning.
William's New Testament	Now we, brothers, on our part, when we were separated from you for a little while -- in person but not in heart -- were extremely eager and intensely longing to see you. Because we did want to come to see you; I mean, that I myself, Paul, wanted again and again to come, but Satan prevented it.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But when we were orphaned away from you, brothers, for an hour's time in presence, not in heart, we made much more of an effort with much desire to see your face, because we wanted to come to you, certainly I, Paul, both once and twice, and the Opponent interrupted us.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Now, we, brethren, being separated from you for a short time, in presence, not in heart, the more abundantly endeavored, with great desire, to see your face. Therefore, we would have come to you (even I, Paul,) once and again, but the adversary hindered us.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	As for ourselves, Brothers, our having been bereaved of you even for a short time--though in body only, and not in spirit--made us all the more eager to see your faces again; and the longing to do so was strong upon us. That was why we made up our minds to go and see you--at least I, Paul, did, more than once--but Satan put difficulties in our way.

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	Brothers and sisters, since we felt as if we'd experienced a family separation because we hadn't seen you for a while (separated physically though not in spirit), we tried even harder to come and see you again face to face because that's what we wanted to do. We really wanted to come and visit you, and I, Paul, tried again and again—but Satan stopped us.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	<i>Timothy's Report to Paul</i> Brothers, although we have been separated from you for a little while—in person but not in heart—we eagerly desire to see you again face to face. That is why we wanted to come to you. Certainly I, Paul, wanted to come [The Gk. lacks wanted to come] time and again, but Satan blocked our way.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	But we, brethren, when bereft of you for a little while, out of sight not out of mind, endeavored more earnestly to see your faces, with great longing. For that reason we determined to come to you, yes, I, Paul, more than once: but Satan hindered us.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	But we, brethren, having been for a short time separated from you in bodily presence, though not in heart, endeavoured all the more earnestly, with intense

longing, to see you face to face. On this account we wanted to come to you--at least I Paul wanted again and again to do so--but Satan hindered us.

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 But, brethren, we have been deprived of your affection for a little while, yet only in presence, and not in heart, we were much more eager with much love to see your faces. Because of this, we desired to come to you, truly I, Paul, both once and twice; but Satan hindered us.

Holy New Covenant Trans. Brothers, we were forced to leave you for a short time. (This was in body, not in spirit.) With a strong desire, we tried very hard to see you face to face. Several times even I, Paul, wanted to come to you but Satan stopped us.

The Scriptures 2009 But we, brothers, having been taken away from you for a short while – in presence, not in heart – were much more eagerly trying to see your face, with much longing. We would therefore have come to you, I indeed, Sha'ul, more than once, but Satan hindered us.

Tree of Life Version But brothers and sisters, after we were orphaned by separation from you for a short time (in person, not in heart), we were all the more eager in our great longing to see you face to face. For we wanted to come to you—I, Paul, more than once—but satan thwarted us.

Weird English, ©lde English, Anachronistic English Translations:

Accurate New Testament ...We but Brothers Being Separated from you* to time [of] hour [in] face not [in] heart much more endeavor the face [of] you* {us} to see in much desire because [We] want to come to you* I certainly Paul {want it} and once and twice and hinders us The Satan...

Alpha & Omega Bible .
Awful Scroll Bible Furthermore yous of the same-womb, we are being bereft-of yous for a season's time with-respects-to-the-face, not in *the sensibility of the* heart, become eager more exceedingly to perceive yous with-respects-to-the-face, from-within a great enraging-over.
Through-which, we desire to come with regards to yous, surely I, Paul, even once and twice, but the Adversary cut- in, -from-among us.

Concordant Literal Version Now we, brethren, being bereaved of you for the period of an hour, in face, not in heart, endeavor the more exceedingly to see your face, with much yearning, because we want to come to you, indeed, I, Paul, once - even twice - and Satan hinders us."

exeGesés companion Bible And we, brothers,
being orphaned away from your face

for a season of an hour;
 not in heart:
 being more superabundantly diligent
 to see your face in much panting.
 So we willed to come to you,
 - indeed I Paulos, once and twice;
 and Satan hindered us.

Orthodox Jewish Bible

But you, Achim b'Moshiach, while we were separated from you for a short time (panim el panim, not b'lev), we made all the more effort in much desire to see your penemer (faces).
 For we wanted to come to you. Indeed I, [Rav] Sha'ul, did again and again; but Hasatan hindered us.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 But brothers, after we were separated from you for a short time --- in person but not in spirit --- we became all the more eager [to come to you] and strongly desired to see you in person. [Note: The word "separated" here denotes the traumatic experience of a child being forcibly removed from its parents. It had been about six months since Paul left Thessalonica under adverse circumstances]. For we [really] wanted to come to you [and] I, Paul, [even tried to come] more than once, but Satan prevented us. [Note: This was probably accomplished through the influence of certain people or circumstances].

The Expanded Bible

Jonathan Mitchell NT

.
 Now we, brothers, being deprived (or: orphaned; bereaved; torn-away) from you for a fitting situation of an hour (or: for an hour's season; = for a short spell, during a specific situation) – by face (= in presence), not by or in heart – we more exceedingly made diligent haste to see your face, in much full-desire (or: added passion)!

On that account we intended (purposed, willed) to come toward you – indeed I, Paul, once, even twice – and the adversary (or: "the accuser;" = the enemy or opposer; satan; [note: perhaps a code name for the hostile Jews, as in Rev. 2:9 and 3:9]) struck within us (cut in on us; = cut across our path; or: travailed and wearily toiled among us).

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Paul's Desire to Revisit the Thessalonians

But when [*Here "when " is supplied as a component of the participle ("were made orphans by separation") which is understood as temporal] we were made orphans by separation from you, brothers, for a short time [Literally "the time of an hour"] (in face, not in heart), we were even more eager with great desire to see your face, because we wanted to come to you—I, Paul, on more than one occasion [Literally "both once and twice"]—and Satan hindered us.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B. .

The Spoken English NT

Paul Wishes he Could Visit them Again

Well, brothers and sisters, we're cut off from you^r for a little while—in terms of physical presence,^s but not in terms of our heart. We've been incredibly anxious to see your faces again—we've been feeling very urgent about it.^t

We've really wanted to visit you. (I, Paul, wanted to come two different times—but Satan blocked us.)

r. Lit. "orphaned from you".

s. Lit. "in face".

t. Lit. "we were abundantly eager to see your face, in much strong desire".

Wilbur Pickering's New T.

Paul's concern for the Thessalonians

A sense of bereavement

Now we, brothers, having been bereaved of you for a short season (in presence, not in heart), made every effort to see your face, from intense longing.¹² (We actually tried to come to you—I, Paul, time and again—but Satan thwarted us.)¹³

(12) I find the degree of emotional attachment described here to be surprising—perhaps a natural consequence of having poured himself into them as he did.

(13) I, for one, would like to know just how the enemy managed it.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

.
But we, brothers [and sisters], having been separated from you_p for [the] time of an hour [fig., for a short while]—in face [fig., presence], not in heart [fig., in our inner selves]—were especially eager with great desire to see your_p face.

For this reason, we wanted to come to you_p (indeed I, Paul), both once and twice [fig., time and again], and [yet] Satan hindered us.

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

.
...therefore we brethren, being torn from you for a short time in person, not in heart, did the more earnestly endeavour to see your face. Having therefore a longing desire, we wished to come to you, (particularly I Paul) once and again, but Satan obstructed us.

Context Group Version

English Standard Version

Far Above All Translation

.
But we, brothers, having been bereft of you for a short time, in presence, not in heart, endeavoured most strenuously to see your face, with much longing, which is why we wished to come to you, that is, me, Paul, more than once, but Satan hindered us.

Green's Literal Translation

Literal New Testament

Literal Standard Version

Modern English Version

Modern Literal Version 2020

.
But brethren, having been orphaned away from you^o for the time of an hour, in face {i.e. person} but not in heart, we were even-more diligent to see your^o face in much desire.

Hence, we wished to come to you^o, indeed, I, Paul, even once and then twice, and yet the Adversary hindered us.

Modern KJV

New American Standard

New European Version

New King James Version

NT (Variant Readings)

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.
.
.
.

Niobi Study Bible

Longing to See Them

But we, brethren, being taken away from you(p) for a short time (in presence, but not in heart), endeavored the more abundantly and with great desire to see your(p) face. Therefore we would have come unto you(p) -- even I, Paul, time and again -- but Satan hindered us.

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:

17-18

What follows are a number of very short phrases all tied together to express a few thoughts.

1Thessalonians 2:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay- MICE]	us, we [ourselves]; we [as an emphatic]	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
This is the 11 th time that Paul has used some form of the 1 st person plural pronoun; and this is apart from the many 1 st person plural verbs which he has used in this chapter.			
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	brothers (literally or figuratively); figuratively for, royal family	masculine plural noun, vocative	Strong's #80
This is the 4 th time in this chapter that we have found the vocative of this plural noun.			
aporphanízō (ἀπορφανίζω) [pronounced ap-or-fan- IHD-zo]	making an orphan of, being bereaved of a parent or parents	masculine plural, aorist passive participle, nominative case	Strong's #642 (hapax legomena)
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575
humôn (ὕμῶν) [pronounced hoo- MONE]	of yours, from you; concerning you; you, yourselves	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

This is the 17th time some form of the 2nd person plural pronoun is used in this chapter.

Translation: Now we, brothers, bereaved from you (all),...

Paul describes his emotions here, and they are quite strong. He feels as if he has been bereaved of the company of the Thessalonians, as in a loss by death. These feelings are simply feelings.

1Thessalonians 2:17b

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
καιρός (καιρός) [pronounced <i>kī-ROSS</i>]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; accusative case	Strong's #2540
ἥρα (ῥα) [pronounced <i>HO-rah</i>]	<i>day, hour, instant, season, time</i>	feminine singular noun; genitive/ablative case	Strong's #5610

These words are variously translated, *for the time (space) of an hour, for an hour's time, for a short time, for a short season, for a short while, for a little while, for awhile, for a season's time.*

Translation: ...for awhile of an hour...

I believe that this is a combination of words which are not to be translated literally. *Given the time which we have, the time we have been separated is not really a long period of time,* is what Paul seems to be saying.

1Thessalonians 2:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρόσωπον (πρόσωπον, ου, τό) [pronounced <i>PROS-oh-pon</i>]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4383
ου (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
καρδία (καρδία) [pronounced <i>kahr-DEE-uh</i>]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588

Translation: ...—not present [but there] in heart—...

This is an elliptical phrase, making it stand out. Paul and company are not there in person, but they are there in heart. That is, he is obviously thinking about the Thessalonians, and hence, the letter.

1Thessalonians 2:17d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
perissotérōs (περισσοτέρως) [pronounced <i>per-is-sot-EHR-oce</i>]	<i>[even] more; more abundantly; more in a greater degree; more earnestly, more exceedingly; especially, above others</i>	adverb	Strong's #4056
spoudazō (σπουδάζω) [pronounced <i>spoo-DAWD-zoh</i>]	<i>to hasten, to make haste; to exert one's self, to endeavour, to give diligence, to be diligent to</i>	1 st person plural, aorist active indicative	Strong's #4704
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
prōsōpon (πρόσωπον, ου, τό) [pronounced <i>PROS-oh-pon</i>]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; accusative case	Strong's #4383
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: ...more earnestly we hasten to your presence,...

Because of the fact that Paul misses his congregation in Thessalonica, he wants very much to hurry to them.

1Thessalonians 2:17e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	aorist active infinitive	Strong's #1492
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
Paul seems to love this preposition. This is the 11 th time that he uses it in this chapter.			
polus, pollos (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
epithumia (ἐπιθυμία) [pronounced]	<i>desire, craving, longing, desire for what is forbidden, lust</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1939

Translation: ...with much desire to see [you all].

Paul has a great desire to see the Thessalonians.

1Thessalonians 2:17 **Now we, brothers, bereaved from you (all), for awhile of an hour—not present [but there] in heart—more earnestly we hasten to your presence, with much desire to see [you all].** (Kukis nearly literal translation)

Clearly, Paul is very emotional about this. You would almost think that this is Paul's first established church.

1Thessalonians 2:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced dee-OAT-ee]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 st person plural, aorist active indicative	Strong's #2309
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	aorist active infinitive	Strong's #2064
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, we purpose to come directly to you (all)—...

In the past, Paul and company have intended to come to the Thessalonians.

1Thessalonians 2:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303

1Thessalonians 2:18b

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: *Paul or Paulus [was] Paul was the most famous of the apostles and wrote a good part of the NT, the 14 Pauline epistles.*

Translation: ...indeed I Paul...

Paul is now speaking personally of his own feelings and thoughts.

1Thessalonians 2:18c

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
hapax (ἅπαξ) [pronounced HAP-ax]	<i>once, one time, a single time; once for all</i>	adverb	Strong's #530
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
dís (δίς) [pronounced dece]	<i>twice, a second time; again</i>	numeric adverb	Strong's #1364

Translation: ...—even once and a second time—...

There has been a time, once or twice in the past, when Paul intended to return to Thessalonica.

1Thessalonians 2:18d

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
enkóptō (ἐγκόπτω) [pronounced eng-KOP-to]	<i>to hinder, to cut in, to impede or to break another's stride</i>	3 rd person singular, aorist active indicative	Strong's #1465
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)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

1Thessalonians 2:18d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Satanás (Σατανᾶς) [pronounced <i>sat-an-AS</i>]	<i>Accuser, Adversary, devil;</i> transliterated, <i>Satan, Satanás</i>	masculine singular proper noun, accusative case	Strong's #4567

Although there is the form we are familiar with, simply *Satan*, that form only occurs once in the NT.

Translation: ...but Satan hindered us.

Paul then makes a pretty strong statement: *Satan hindered us*.

I would probably never make a statement like that, as I am small potatoes by comparison; but since this is the Word of God, we must understand this to be true. We don't know exactly how Satan influenced Paul; however, when Paul purposed to go to Jerusalem, could that have been Satan's influence?

1Thessalonians 2:18 *For you see, we purpose to come directly to you (all)—indeed I Paul—even once and a second time—but Satan hindered us.* (Kukis nearly literal translation)

1Thessalonians 2:17–18 *Now we, brothers, bereaved from you (all), for awhile of an hour—not present [but there] in heart—more earnestly we hasten to your presence, with much desire to see [you all]. For you see, we purpose to come directly to you (all)—indeed I Paul—even once and a second time—but Satan hindered us.* (Kukis nearly literal translation)

1Thessalonians 2:17–18 *My brothers, we feel bereaved of you for this short time. We are present there only in heart. So much, we want to hurry to your presence; we have a great desire to meet with you again. In fact, we have purposed to come directly to you—at least once or twice previously—but Satan hindered us.* (Kukis paraphrase)

For who of us, hope or joy or a crown of boasting, except not even you (all)? In front of the Lord of us, Jesus in the advent of Him. For you (all) keep on being the glory of us and the joy.

1Thessalonians
2:19–20

For who among us [is] the confidence or the joy or the crown of glorying if not you (all)? [This will take place] before our Lord, Jesus, in His appearing. For you (all) keep on being our glory and [our] joy.

When we stand before the Lord, what will be our confidence, our joy or our glorious crown, if not you? When Jesus appears, you will be our glory and our joy.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) *For who of us, hope or joy or a crown of boasting, except not even you (all)? In front of the Lord of us, Jesus in the advent of Him. For you (all) keep on being the glory of us and the joy.*
- Complete Apostles Bible *For what is our hope, or joy, or crown of boasting? Is it not even you, in the presence of our Lord Jesus at His coming?
For you are our glory and joy.*
- Revised Douay-Rheims *.*

Douay-Rheims 1899 (Amer.)	For what is our hope or joy or crown of glory? Are not you, in the presence of our Lord Jesus Christ at his coming? For you are our glory and joy.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	For what is our hope, and our joy, and the crown of our glorying; unless it be ye, before our Lord Jesus at his coming? For ye are our glory, and our joy.
Original Aramaic NT	For what is our hope and our joy and the crown of our glory, but you alone, before Our Lord Yeshua at his coming? For you are our glory and our joy.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For what is our hope or joy or crown of glory? Are not even you, before our Lord Jesus, at his coming? For you are our glory and our joy.
Bible in Worldwide English Easy English	You are ones of whom we are proud. You make us happy.
Easy-to-Read Version--2008	You are our hope, our joy, and the crown we will be proud of when our Lord Jesus Christ comes. You bring us honor and joy.
God's Word™	Who is our hope, joy, or prize that we can brag about in the presence of our Lord Jesus when he comes? Isn't it you? You are our glory and joy!
Good News Bible (TEV)	After all, it is you---you, no less than others!---who are our hope, our joy, and our reason for boasting of our victory in the presence of our Lord Jesus when he comes. Indeed, you are our pride and our joy!
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	After all, when the Lord Jesus appears, who else but you will give us hope and joy and be like a glorious crown for us? You alone are our glory and joy!
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	For what will be our <i>confident</i> hope, our <i>exhilarating</i> joy, or our <i>wonderful</i> trophy that we will boast in before our Lord Jesus at his appearing? It is you! Yes, you are our glorious <i>pride and joy</i> !
UnfoldingWord Simplified T.	Indeed, it is because of you that we hope to do God's work well; it is you who make us proud; it is because of you that we hope to succeed in serving God. It is because of you as well as others that we hope that the Lord Jesus will reward us when he returns to earth. Indeed, it is because of you that even now we are pleased and are joyful!
William's New Testament	For what is our hope or happiness or crown of boasting, except you, in the presence of our Lord Jesus Christ when He comes? You, indeed, are our glory and our joy.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, what is our anticipation of good, or happiness, or award wreath of bragging? Or is it not even you in front of our Master Jesus during His arrival? You see, you are our magnificence and happiness.
Common English Bible	.
Len Gane Paraphrase	For what is our hope, joy, or crown of rejoicing in the presence of our Lord Jesus Christ at his coming? Isn't even you? For you are our glory and joy.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	For what hope or joy will be ours, or what crown shall we have to boast of, in the presence of our Lord Jesus, at his Coming, if it be not you? You are our pride and our delight!

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	For what gives us hope, what makes us happy, what we are really proud of as we stand before our Lord Jesus Christ when he comes back—is having you there too! You are our pride and joy!
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	After all, who is our hope, joy, or reason for [Lit. or crown of] rejoicing in the presence of our Lord Jesus at his coming? It is you, isn't it? Yes, you are our glory and joy!
Lexham Bible	.
Montgomery NT	For what is my hope, or joy? What is the victor's wreath in which I exult? What but your own selves in the presence of our Lord Jesus, at his coming! For you are my pride and my delight.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	For what is our hope, or joy, or crown of pride in front of our Lord Jesus at his coming? Is it not even you? For you are our glory and joy.
Urim-Thummim Version	For what is our hope, or joy, or crown of rejoicing? Are you not even in the presence of our LORD Jesus Christ at his Advent? Because you are our glory and joy.
Weymouth New Testament	.
Wikipedia Bible Project	.
Worsley's New Testament	For what <i>is</i> our hope, or joy, or crown of boasting? <i>are</i> not ye also <i>among others</i> in the presence of our Lord Jesus Christ at his coming? for ye are <i>our</i> glory and our joy.

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 what is our hope, or joy, or crown of glorying? Is it not even you, in the presence of our Master Yahshua Messiah at His coming?
 For you are our glory and joy.
 Holy New Covenant Trans. What are we hoping for? What would make us happy? What is the crown we will take pride in before our Lord Jesus when he returns? It is you! You are our glory, our joy.
 The Scriptures 2009 For what is our expectation, or joy, or crown of boasting? Is it not even you, before our Master עשוהי Messiah at His coming?
 For you are our esteem and joy.
 Tree of Life Version .

Weird English, Ⓢ English, Anachronistic English Translations:

Accurate New Testament ...Who? for {is} [of] us Hope or Happiness or Wreath [of] boasting or not? and You* {are They} before the lord [of] us jesus in the [of] him coming You* for are The Recognition [of] us and The Happiness...
 Alpha & Omega Bible FOR WHO IS OUR HOPE OR JOY OR CROWN OF BOASTING? IS IT NOT EVEN YOU, IN THE PRESENCE OF OUR LORD JESUS AT HIS COMING? †("Boasting" G2746: *kauchesis*, the act of glorying in either a good or bad sense. In this context, a good rejoicing)
 FOR YOU ARE OUR GLORY AND JOY.
 Awful Scroll Bible For what is our expectation or joy or victor's wreath of boasting? Either is it not so even you, from-within-the-interest of our Lord Jesus, the Anointed One, from-within His being-besides?
 For you are our splendor and joy.
 Concordant Literal Version For who is our expectation, or joy, or wreath of glorying? Or is it not even you, in front of our Lord Jesus, in His presence?
 For you are our glory and joy.
 exeGeses companion Bible For what is our hope? Or cheer?
 Or wreath of boasting?
 Or indeed are not even you in front of our Adonay Yah Shua Messiah at his parousia?
 For you are our glory and cheer.
 Orthodox Jewish Bible For who is our tikvah or simcha or crown to glory in before Adoneinu Yehoshua at His Parousia, at the Bias Moshiach-- is it not you?
 For you are our kavod and simcha.
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version For what is [the basis of] our hope, or joy, or crown of honor in the presence of the Lord Jesus when He comes back? [Note: By "crown" Paul alludes to the laurel

wreath awarded to the victor in an athletic contest]. Will it not be you people? For you people are [indeed] our [occasion for] honor and joy.

The Expanded Bible
Jonathan Mitchell NT

.
For who (or: what) is our expectation (or: expectant hope) or joy, or shall continue being a crown (victor's wreath; encirclement) of boasting and glorying in front of our Lord Jesus, in His presence (or: in the place facing toward our Master, Jesus, within the midst of His being present alongside [us]), if not even you folks?

For you see, you yourselves are our glory (or: our reputation; our manifestation which calls forth praise) and joy!

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

.
After all, who is our hope, our joy, our crown^u to be proud of? Aren't you yourselves^v our crown, in front of our Lord Jesus, when he comes? Because you're our pride and joy.

^u This is a crown of reward or recognition, rather like a medal, not a royal crown.

^v Lit. "you indeed".

Wilbur Pickering's New T.

For what is our hope, or joy, or crown of glorying? Is it not precisely you, in the presence of our Lord Jesus at His coming?¹⁴ Indeed, you are our glory and our joy. (14) The Thessalonian believers represented 'the fruit of their labor', evidence that they had been faithful servants, to be presented to the Lord at the Accounting.

Literal, almost word-for-word, renderings:

A Faithful Version
Analytical-Literal Translation

.
For what [is] our hope [or, confident expectation] or joy or victor's wreath [or, crown] of rejoicing? [It is] even you_p in the presence of our Lord Jesus at his Arrival, is it not?

For you_p are our glory and joy.

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

.
For what is our abiding confidence, or joy, or crown of boasting? Are not even you (pl), before our Lord Jesus at his royal arrival {or presence; gr. Parousia}? For you (pl) are our public honor and our joy.

English Standard Version
Far Above All Translation
Green's Literal Translation
Literal New Testament
Literal Standard Version

.
And we, brothers, having been taken from you for the space of an hour—in presence, not in heart—hurried more abundantly to see your face in much desire, for this reason we wished to come to you (I, indeed, Paul), both once and again, and Satan hindered us;

for what [is] our hope, or joy, or garland of rejoicing? Are not even you before our Lord Jesus Christ at His coming?

For you are our glory and joy. Vv. 17–18 are included for context.

Modern English Version
 Modern Literal Version 2020

For* what is our hope or joy or crown of boasting, or *is it* not also you°, *which is* before our Lord Jesus at his presence?
 For* you° are our glory and *our* joy.

Modern KJV
 New American Standard
 New European Version
 New King James Version
 NT (Variant Readings)
 Niobi Study Bible

For what is our hope, or joy, or crown of rejoicing (glorying)? Are not even you(p) in the presence of our Lord Jesus Christ at His coming? For you(p) are our glory and joy.

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:
 19-20

1Thessalonians 2:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	feminine singular, interrogative pronoun; nominative case	Strong's #5101
gár (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
hêmôn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
elpís (ἐλπίς) [pronounced <i>el-PIS</i>]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, nominative case	Strong's #1680
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228

1Thessalonians 2:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chara (χαρά) [pronounced <i>khahr-AH</i>]	<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, nominative case	Strong's #5479
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
stephanos (στέφανος) [pronounced <i>STEHF-ahn-oss</i>]	<i>crown; a chaplet (as a badge of royalty, a prize in the public games or a symbol of honor generally; but more conspicuous and elaborate than the simple fillet</i>	masculine singular noun; nominative case	Strong's #4735
Thayer: 1) a crown; 1a) a mark of royal or (in general) exalted rank; 1a1) the wreath or garland which was given as a prize to victors in public games; 1b) metaphorically the eternal blessedness which will be given as a prize to the genuine servants of God and Christ: the crown (wreath) which is the reward of the righteousness; 1c) that which is an ornament and honour to one.			
kaúchēsis (καύχησις) [pronounced <i>KOW-khay-sihs</i>]	<i>boasting (properly, the act; by implication, the object), in a good or a bad sense; (the act of) glorying, rejoicing</i>	feminine singular noun; genitive/ablative case	Strong's #2746

Translation: For who among us [is] the confidence or the joy or the crown of glorying...

Paul looks out into the future, and asks, “Who among us is the confidence, joy or crown of boasting/glorying?” It would make sense that he is looking off into the future. Paul has confidence based upon the results of him evangelizing in Thessalonica. He is happy because this is what he has done. He will receive a crown of glory—meaning that he will be rewarded—based upon what takes place in Thessalonica.

1Thessalonians 2:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
ouchi (οὐχί) [pronounced <i>oo-KHEE</i>]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
Sometimes this word demands an affirmative answer.			
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
These three words are variously translated, or (is it) not also, or (is it) not even, (is it) not even; (is it) not, (are) not even, (is it) not even, isn't it even; if (it is) not; who else but.			

1Thessalonians 2:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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: ...if not you (all)?

All of these short words together appear to mean, *if not you (all)*.

1Thessalonians 2:19c

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
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, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Iêsous (Ἰησοῦς) [pronounced ee-ay- SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
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
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

1Thessalonians 2:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parousía (παρουσία) [pronounced <i>par-oo-SEE-ah</i>]	<i>advent, presence; the coming, arrival; the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3952

Translation: [This will take place] before our Lord, Jesus, in His appearing.

The blessing or the reward will take place when Jesus appears for the second time.

Most of the believers in the first century believed that would be soon; in their lifetimes.

We do not know when this will take place, and there are always people who claim, "This is certainly the generation during which this will happen."

1Thessalonians 2:19 For who among us [is] the confidence or the joy or the crown of glorying if not you (all)? [This will take place] before our Lord, Jesus, in His appearing. (Kukis nearly literal translation)

1Thessalonians 2:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὐμάς) [pronounced <i>hoo-MOSS</i>]	<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)
gár (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
este (ἐστέ) [pronounced <i>ehs-TEH</i>]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)
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)
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: For you (all) keep on being our glory...

The believers in Thessalonica are the glory of Paul and his crew.

1Thessalonians 2:20b			
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
ἡ (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)
χαρά (χαρά) [pronounced <i>khahr-AH</i>]	<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, nominative case	Strong's #5479

Translation: ...and [our] joy.

Part of Paul's happiness can be tied to the response of the people in Thessalonica; that they believed in the Lord Jesus.

1Thessalonians 2:20 For you (all) keep on being our glory and [our] joy. (Kukis nearly literal translation)

1Thessalonians 2:19–20 For who among us [is] the confidence or the joy or the crown of glorying if not you (all)? [This will take place] before our Lord, Jesus, in His appearing. For you (all) keep on being our glory and [our] joy. (Kukis nearly literal translation)

1Thessalonians 2:19–20 When we stand before the Lord, what will be our confidence, our joy or our glorious crown, if not you? When Jesus appears, you will be our glory and our joy. (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 2 is in the Word of God

- 1.
- 2.

A Complete Translation of 1Thessalonians 2

The Kukis Reasonably Literal Translation	Kukis Paraphrase
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A Complete Translation of 1Thessalonians 2	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught 1Thessalonians 2			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1961 1Thessalonians (#461)	#3–5	1Thessalonians 2:1–20
	1961 Basics (#101)	#21	1Thessalonians 2:1–20
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

Steve Ellis, Stuart Wolf and Newbold have all posted notes on the book of Acts, 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 2

Word Cloud from Exegesis of 1Thessalonians 2¹³

These two graphics should be very similar; this means that the exegesis of 1Thessalonians 2 has stayed on topic and has covered the information found in this chapter of the Word of God.

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¹³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.