

1Thessalonians 4

written and compiled by Gary Kukis

1Thessalonians 4:1–18

Practical Christian Living Principles/Exit Resurrection

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 4 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: For most of this chapter, Paul gives the believers in Thessalonica specific requirements for their lives from this point forward. In that final quarter of this chapter, Paul speaks briefly on the end times. What Paul teaches is going to apparently not be enough, and he will come back to this topic in 2Thessalonians.

Bible Summary: Live to please God. Avoid immorality. Love one another more and more. We do not grieve without hope, for the dead in Christ will rise.¹

This should be the most extensive examination of 1Thessalonians 4 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 4:

Preface
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Chapter Summary
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Charts, Graphics and Short Doctrines:

Preface Preface
Preface Brief Overview
Preface Quotations

Introduction Titles and/or Brief Descriptions of 1Thessalonians 4 (by Various Commentators)
Introduction Brief, but insightful observations of 1Thessalonians 4 (various commentators)
Introduction Fundamental Questions About 1Thessalonians 4

¹ From <https://biblesummary.info/1-thessalonians> accessed July 20, 2022.

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Introduction		The Prequel to 1Thessalonians 4
Introduction		The Principals of 1Thessalonians 4
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Introduction		Changes—additions and subtractions
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Summary		A Set of Summary Doctrines and Commentary
Summary		Why 1Thessalonians 4 is in the Word of God
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Summary		

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Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	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	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).

Some of these definitions are taken from
<https://www.gotquestions.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

Chapter Outline	Charts, Graphics and Short Doctrines
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Introduction: For the first three chapters, there is a lot of Paul writing about the Thessalonians; and about themselves, and their interactions in the past. In 1Thessalonians 4, Paul begins to deal with some basic practical Christian living. “You can do this; but do not do this,” seems to be the tenor of the first three-quarters of this chapter.

Suddenly, at the end, Paul begins to speak to the last times, and about those who have died in Christ. It appears that there is a great deal of disagreement in Thessalonica about the order of events in the last days.

A title or one or two sentences which describe 1Thessalonians 4.

Titles and/or Brief Descriptions of 1Thessalonians 4 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Brief, but insightful observations of 1Thessalonians 4 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Fundamental Questions About 1Thessalonians 4

Some of these questions may not make sense unless you have read 1Thessalonians 4. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to 1Thessalonians 4

Chapter Outline

Charts, Graphics and Short Doctrines

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

The Principals of 1Thessalonians 4

Characters

Biographical Material

Characters	Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

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

The Places of 1Thessalonians 4

Place

Description

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

A Synopsis of 1Thessalonians 4

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of 1Thessalonians 4 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of 1Thessalonians 4 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, 1Thessalonians 4 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (1Thessalonians 1–24)

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

The Big Picture (1Thessalonians 1–24)	
Scripture	Text/Commentary
1Thessalonians 4A	
1Thessalonians 4B	
1Thessalonians 5A	
1Thessalonians 5B	
Chapter Outline	Charts, Graphics and Short Doctrines

Changes—additions and subtractions:

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

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

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

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

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

Chapter Outline	Charts, Graphics and Short Doctrines
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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:
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Finally, we keep on requesting and we keep on exhorting in the Lord Jesus that just as you (all) received from us the [teaching] how it is necessary to you (all) to keep on walking and to keep on pleasing God, just as even you (all) keep on walking, that you might keep on having more. For you (all) have known what commandments we gave to you (all) through the Lord Jesus.

1Thessalonians
4:1–2

Finally, we keep on requesting and we keep on exhorting in the Lord Jesus that, just as you (all) received from us the [teaching on] how it is necessary for you (all) to keep on walking and to keep on striving to please God—just as even you (all) keep on walking, in order that you might keep on having more [and more]. For you (all) have known which commandments we gave to you (all) by means of the Lord Jesus.

Kukis paraphrase

Finally, we continue to request and exhort you to keep on walking according to the teaching which you have received from us. It is necessary for you to strive to please God, just as you have been conducting your lives, in order that you might receive more and more teaching and blessing. For you have learned and you have known the mandates which we have given to you by means of the Lord Jesus.

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)

Finally, we keep on requesting and we keep on exhorting in the Lord Jesus that just as you (all) received from us the [teaching] how it is necessary to you (all) to keep on walking and to keep on pleasing God, just as even you (all) keep on walking, that

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

	you might keep on having more. For you (all) have known what commandments we gave to you (all) through the Lord Jesus.
Complete Apostles' Bible	Finally then, brothers, we request of you and exhort you in the Lord Jesus, just as you received from us how you ought to walk and to please God, that you should abound more. For you know what commandments we gave you through the Lord Jesus.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For the rest therefore, brethren, pray and beseech you in the Lord Jesus that, as you have received from us, how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ³ James Murdock's Syriac NT	. Wherefore, my brethren, I entreat you, and beseech you by our Lord Jesus, that, as ye have received from us how ye ought to walk, and to please God, so ye would make progress more and more. For ye know what command we gave you in our Lord Jesus the Messiah.
Original Aramaic NT ⁴	Therefore, my brethren, we beg of you and pray earnestly for you in Our Lord Yeshua that as you have received of us how you must walk and please God, that you may grow all the more. For you know those commandments which we gave to you by Our Lord Yeshua.
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	And last of all, the prayer which we make to you from our heart and in the name of the Lord Jesus, is this: that as we made clear to you what sort of behaviour is pleasing to God, as in fact you are doing now, so you will go on in these ways, but more and more. Because you have in mind the orders we gave you through the Lord Jesus.
Bible in Worldwide English	And now, brothers, here is what we ask you to do. We beg you in the name of the Lord Jesus. We taught you how to live and to please God. You are living that way now, and we want you to do so more and more. You know what we told you through the Lord Jesus Christ.
Easy English Easy-to-Read Version–2008	. Brothers and sisters, now I have some other things to tell you. We taught you how to live in a way that will please God. And you are living that way. Now we ask and encourage you in the Lord Jesus to live that way more and more. You know all that we told you to do by the authority of the Lord Jesus.
God's Word™	Now then, brothers and sisters, because of the Lord Jesus we ask and encourage you to excel in living a God-pleasing life even more than you already do. Do this the way we taught you. You know what orders we gave you through the Lord Jesus.

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)	Finally, our friends, you learned from us how you should live in order to please God. This is, of course, the way you have been living. And now we beg and urge you in the name of the Lord Jesus to do even more. For you know the instructions we gave you by the authority of the Lord Jesus.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Finally, my dear friends, since you belong to the Lord Jesus, we beg and urge you to live as we taught you. Then you will please God. You are already living that way, but try even harder. Remember the instructions we gave you as followers of the Lord Jesus.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	And now, beloved brothers and sisters, since you have been mentored by us with respect to living for God and pleasing him, I appeal to you in the name of the Lord Jesus with this request: keep faithfully growing through our teachings even more and more. For you already know the instructions we've shared with you through the Lord Jesus.
UnfoldingWord Simplified T.	No text
Williams' New Testament ⁵	Now, brothers, we ask and beg you, in the face of our union with the Lord Jesus, as you once received from us how you ought to live so as to please God -- as indeed you are living -- to continue to live this life better and better. For you are aware of the instructions which we gave you by the authority of the Lord Jesus.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So for <i>the rest of the time</i> , brothers, we ask and encourage you in Master Jesus, that just as you received in from the side of us the "how it is necessary for you to be traipsing around and to be satisfying God" <i>part</i> , just as you also traipse around so that you may overflow more. You see, you realize what orders we gave to you through the Master Jesus;...
Common English Bible	.
Len Gane Paraphrase ⁶	Furthermore we plead with you, brothers, and urge you by the Lord Jesus that just as you received from us how you must live your life and please God, and that this would increase more and more. For you know what commandments we gave you by the Lord Jesus.
A. Campbell's Living Oracles	As to what remains, then, brethren, we beseech and exhort you by the Lord Jesus, that as you have received from us, how you ought to walk, and please God, you would more abound in it. V. 2 will be placed with the next passage for context.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Further, Brothers, we beg and exhort you in the name of our Lord Jesus to carry out more fully than ever--as indeed you are already doing--all that you have heard from

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.

us as to what your daily life must be, if it is to please God. For you have not forgotten the directions that we gave you on the authority of our Lord Jesus.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Finally, brothers, we ask and encourage you in the Lord Jesus to live in a way that is pleasing to God, as you have received from us. This is how you already live, so you should do so all the more. For you know the instructions we gave you by the authority of the Lord Jesus.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.
Free Bible Version ⁷	A few more things: Brothers and sisters, we plead with you and urge you in the Lord Jesus to behave in ways that please God, just as we instructed you. Of course you're already doing this, just do it more and more! You remember the instructions we gave you on behalf of the Lord Jesus.
God's Truth (Tyndale)	.
International Standard V	<i>Instructions on the Way Christians Should Live</i> Now then, brothers, you learned from us how you ought to live and to please God, as in fact you are doing. We ask and encourage you in the Lord to do so even more. You know what instructions we gave you through the Lord Jesus.
Lexham Bible	.
Lexham Bible	<i>Appeal for Continuing Sanctification</i> Finally therefore, brothers, we ask you and appeal to you in the Lord Jesus that, just as you have received from us how it is necessary for you to live and to please God, just as indeed you are living, that you progress even more. For you know what commands we gave to you through the Lord Jesus.
Montgomery NT	Finally then, my brothers, I continue to beseech and exhort you in the Lord Jesus, that, as you learned of me how to walk so as to please God—and you are actually doing so—that you abound in it yet more and more. For you know what charges I laid upon you through the Lord Jesus.
NIV, ©2011	.
Riverside New Testament	TO conclude, brethren, we beg of you and urge you in the Lord Jesus that, as you learned from us how you ought to live to please God, and are living, you will excel still more. For you know what directions we have given you through the Lord Jesus.
Leicester A. Sawyer's NT	.
The Spoken English NT ⁸	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Moreover, brethren, as you learnt from our lips the lives which you ought to live, and do live, so as to please God, we beg and exhort you in the name of the Lord Jesus to live them more and more truly. For you know the commands which we laid upon you by the authority of the Lord Jesus.
Wikipedia Bible Project	.

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.

Worsley's New Testament As to what remains therefore, *my* brethren, we intreat and exhort you by the Lord Jesus, that as ye have received *instructions* from us, how ye ought to walk and to please God, ye would abound *therein* more *and more*.
For ye know what commandments we gave you from the Lord Jesus.

Catholic Bibles (those having the imprimatur):

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 For the rest, then brothers, we beg you and we exhort in our Master Yahshua, even as you received from us how you ought to walk and to please YAHWEH, that you abound more.
Holy New Covenant Trans. For you know what commands we gave you through the Master Yahshua. Finally, brothers, we gave you instructions about how you must live to please God. You are living that way now. We are asking — yes, begging you in the Lord Jesus to do even more!
The Scriptures 2009 You know some of the instructions we gave you through the Lord Jesus. For the rest then, brothers, we beg you and call upon you in the Master עשוהי, that as you received from us how you should walk and to please Elohim, you should excel still more,
Tree of Life Version for you know what commands we gave you through the Master עשוהי. Finally then, brothers and sisters, we ask you and appeal in the Lord Yeshua—just as you received from us the way you ought to walk and please God (as in fact you are walking)—that you keep progressing more and more.
For you know what instructions we gave you through the Lord Yeshua.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament¹⁰ ...[It] Remaining {is} so Brothers [We] ask you* and [We] call (near) {you*} in lord jesus that as [You*] receive from us the+ how is (necessary) you* to walk and to please god as and [You*] walk that [You*] may exceed more [You*] have seen for (some) ones orders [We] give [to] you* through the lord jesus...
Alpha & Omega Bible FURTHERMORE, BRETHREN, WE ASK AND CALL UPON YOU IN "LORD JESUS," THAT AS YOU RECEIVED FROM US, AS TO HOW YOU OUGHT TO WALK AND PLEASE THEOS (*The Alpha & Omega*), JUST AS [you] INDEED WALK, THAT YOU EXCEL STILL MORE.
FOR YOU KNOW WHAT MANDATES WE GAVE YOU THROUGH THE LORD JESUS. †("Mandates": A Charge, a command, injunction; a precept, rule of living)
Awful Scroll Bible Hereafter, we therefore request yous of the same-womb, and call- yous -by, by- within the Lord Jesus, accordingly-as-to yous accepted-from us, how yous ought to

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

walk-about and to strive to please God, in order that, you shall abound by far the more.

For you have perceived, what heralding-before we give to you through the Lord Jesus.

Concordant Literal Version
exeGesés companion Bible

HOLINESS OVER IMMORALITY

So finally we beseech you brothers
- beseech you in Adonay Yah Shua,
that exactly as you took from us,
how you must walk and to please Elohim
- to superabound more and more:
for you know what evangelisms we gave you
through Adonay Yah Shua.

Orthodox Jewish Bible

Lemaskana (finally), Achim b'Moshiach, we ask and exhort you in Adoneinu Yehoshua, in order that, just as from us (Moshiach's Shlichim) you received (as authoritative halachic tradition, as the Messianic teaching to be followed) how it is necessary for you to be fier zich (comport oneself) in your derech (way of life) and to please Hashem (just as you in fact are doing), so you should abound more and more.

For you have da'as what mitzvot (commandments) we gave you through [Moshiach] Adoneinu Yehoshua.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Finally then, brothers, we request and urge you, in *[the fellowship of]* the Lord, that you should live *[dedicated lives]* and please God. Just as you people received direction from us *[on doing this]*, see that you *[continue to]* do it more and more. For you know *[i.e., are aware of]* the instructions we gave you by the authority of the Lord Jesus.

The Expanded Bible
Jonathan Mitchell NT

The remainder (What is left; or: Finally), then, brothers (= fellow believers), we are continuously asking and calling you alongside to encourage, exhort and comfort you folks in the Lord Jesus, according as you took to your side (or: received and accepted) from us how (or: in what manner) it is binding [for; upon] you to normally walk about (= live your lives) and to be continuously pleasing to God – just as you are even now continuously walking about – to the end that you would progressively superabound to a greater extent (or: can rather habitually excel and surround [yourselves] by more than enough).

For you have seen and are aware what instructions (messages alongside) we gave to you through the Lord Jesus.

Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with a Lot of Footnotes:

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

The Spoken English NT¹¹

Living in a Way That Pleases God

Finally, then, brothers and sisters, we want to ask you, and call on you in the Lord Jesus, to do something. As you know, you've accepted teaching from us about how you should live^a in order to please God. And you're living^b just that way. We want you to increase what you're doing even more.

After all, you know what instructions we gave you from the Lord Jesus.

a. Lit. "walk".

b. Lit. "walking".

Wilbur Pickering's New T.

Holiness pleases God

Finally then, brothers, we urge and exhort you in the Lord Jesus: as you received from us how you ought to behave and please God, do so even more—you know what instructions we gave you through the Lord Jesus.¹

(1) Paul keeps insisting that he is God's spokesman.

Literal, almost word-for-word, renderings:

A Faithful Version

Now then, as for the rest, brethren, we are beseeching and exhorting you in the Lord Jesus, even as you received from us how you are duty-bound to walk and to please God, that you would abound still more. V. 2 is placed with the next passage for context.

Analytical-Literal Translation

As to the rest [or, Finally] then brothers [and sisters], we ask and call on [or, plead with] you_p in [the] Lord Jesus, just as you_p received from us how it is necessary [for] you_p to be walking about [fig., conducting yourselves] and to be pleasing God, so that you_p shall be abounding [or, be excelling] still more.

For you_p know what instructions we gave you_p through [or, by [the authority of]] the Lord Jesus.

Berean Literal Bible

Finally then, brothers, we implore and exhort you in the Lord Jesus, that just as you have received from us in what manner it behooves you to walk and to please God, just as even you walk now, so you should abound more. For you know what instructions we gave you through the Lord Jesus.

Bond Slave Version

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C. Thomson updated NT

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Charles Thomson NT

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Context Group Version

Finally then, brothers, we urge and encourage you (pl) in the Lord Jesus, that, as you (pl) received from us how you (pl) should walk and to please God, even as you (pl) do walk, --that you (pl) abound more and more. For you (pl) know what charge we gave you (pl) through the Lord Jesus.

English Standard Version

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Far Above All Translation¹²

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Green's Literal Translation

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Literal New Testament

FOR THE REST THEN, BROTHERS, WE BESEECH YOU AND WE EXHORT IN [THE] LORD JESUS, EVEN AS YE RECEIVED FROM US HOW IT BEHOOVES YOU TO WALK AND PLEASE GOD, THAT YE SHOULD ABOUND MORE. FOR YE KNOW WHAT INJUNCTIONS WE GAVE YOU THROUGH THE LORD JESUS.

Literal Standard Version

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Modern English Version

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Modern Literal Version 2020

Therefore furthermore brethren, we request and are encouraging you^o in the Lord Jesus, just-as you^o received from us how it is essential for you^o to walk and to please God, in-order-that you^o might abound even more.

For* you^o know what commands we gave you^o through the Lord Jesus.

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

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

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

Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, °even as ye do walk—that ye abound more and more.

For ye know what charge we gave you through the Lord Jesus.

°Byz. omits "even as ye do walk"

Niobi Study Bible

Plea for Purity

Furthermore then, we beseech (request of) you(p), brethren, and exhort you(p) by the Lord Jesus, that as you(p) have received from us how you(p) ought to walk and to please God, so you(p) would abound more and more.

For you(p) know what commandments we gave you(p) by the Lord Jesus.

Revised Young's Lit. Trans. .
 A Voice in the Wilderness

Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God; for you know what commandments we gave you through the Lord Jesus.

Updated Bible Version 2.17 .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:

1-2

1Thessalonians 4:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
loipon (λοιπόν) [pronounced loy-POHN]	from now on; finally; remaining, the rest; hereafter, for the future, henceforth; at last, already; for the rest, besides, moreover	adjective/adverb	Strong's #3063
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	brothers (literally or figuratively); figuratively for, royal family	masculine plural noun, vocative	Strong's #80
erōtaō (ἐρωτάω) [pronounced air-o-TAW-oh]	to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray	1 st person plural, present active indicative	Strong's #2065
humas (ὕμᾱς) [pronounced hoo-MOSS]	you [all], all of you; to you, towards you [all]	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532

1Thessalonians 4:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 st person plural, present active indicative	Strong's #3870
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
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424

Translation: Finally, we keep on requesting and we keep on exhorting in the Lord Jesus that,...

I believe that, in Paul's mind, he is drawing this letter to a close. For the most part, his letter has been very personal, using various forms of *we*, *us* and of *you (all)* throughout the previous three chapters. In fact, we have seen an excessive use of the 1st and 2nd person plural pronouns, which just a little bit of doctrinal information thrown in.

The way I picture it is, Paul has gotten these personal things out of the way, for the most part, and I think that he is about to embark on a slightly meatier epistle. He will continue to use the pronouns which he has overused, but there is going to be a lot more thrown in.

At this point, Paul has been saved for about 10 years and he has received extensive teaching in Arabia, but I would think that the bulk of that centered around the Old Testament and how this relates to Jesus (what is most logical—and I suggest this as pure speculation) that Paul had encountered one of Jesus' disciples (not one of the twelve), and he gave Paul a great deal of information about the public ministry of the Lord. The idea is, Paul learned exactly how the Old Testament was tied to Jesus.

However, what Paul did not receive is the full spectrum of theology which he reveals an understanding of in the books of Romans, Ephesians and Philippians. It is my theory that Paul built this up on the foundation of soteriology and Christology. Now, did God the Holy Spirit fill in some gaps for him from time to time? No doubt, as Paul did have the gift of prophecy (which is not confined to divine knowledge of future events, but is simply the ability to access some divine knowledge).

We may never fully know exactly how Paul built the New Testament theology—when he knew X but did not know Y—but there is a clear progression that we can track by reading and studying both letters to the Thessalonians, then the letter to the Galatians, then the marvelous book of Romans, etc. Now, I believe that everything that we read in those and the other epistles is inspired by God the Holy Spirit—but it should be clear that the level of material found in 1Thessalonians is miles away from the level of Bible doctrine taught in Romans and taught in Ephesians. When we study these epistles in the order in which they are written (and sometimes taking a look at the pertinent chapters in Acts), we develop an appreciation for the growth of Paul's understanding of the divine plan for the Church Age.

Now, in all of this, there is a fundamental rule: the information found in Acts is a true history of the nascent church; but we do not go to the book of Acts in order to understand doctrine and practices of believers in the Church Age.

And, at the same time, the epistles of Paul are 100% where we would go for doctrines and practices—even the earliest ones. Despite the clear differences when it comes to the level of theology found in 1Thessalonians as compared to Romans, both of these letters are 100% inspired and appropriate for doctrine and practices.

Finally, we keep on requesting and we keep on exhorting in the Lord Jesus that,...

Although it sounds as if Paul is ready to put a signature to this letter and send it, he has only begun to write. It is possible that he does not appreciate that he is only about half-done with this letter.

We all have online weaknesses. No doubt, you have gone to facebook and, 2 hours later realized, *I have just wasted about two hours of my life!* I think that Paul will keep on writing, as inspired and guided by the Holy Spirit (but his own mental state, emotions, vocabulary and writing style all remain intact), and, when he is about to affix his signature to it (or whatever they did back then), Paul will look up and think, *wow, where did that hour go?* Unlike our time on the internet, that hour of his life is not wasted.

I am certain that I have the same experience of many pastor teachers who are writing a sermon: that sometimes, they find themselves getting into a groove, as it were, studying and writing, and an hour or two hours later, they look up, suddenly realizing just how much time has passed. The only problem a pastor may have is, *now, how do I impart this same enthusiasm and concentration to my congregation?*

Paul, coming to the conclusion of this letter (in his own mind, he thinks he is at the end), he decides that there are a few requests and exhortations which he needs to make at this point. I suspect at this point and going to the end of the letter, that Paul is deep in concentration, not realizing that he had so much to say.

1Thessalonians 4:1b

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
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
paralambanô (παραλαμβάνω) [pronounced pahr-al-am-BAHN-oh]	<i>to receive, to take (unto, with); figuratively, to learn; by analogy, to assume [an office]</i>	2 nd person plural, aorist active indicative	Strong's #3880
para (παρά) [pronounced paw-RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pôs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459

1Thessalonians 4:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deí (δεῖ) [pronounced <i>digh</i>]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present impersonal active indicative	Strong's #1163
This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i>			
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)
peripateô (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

Translation: ...just as you (all) received from us the [teaching on] how it is necessary for you (all) to keep on walking...

There is a lonely definite article here, and I have filled in the gap with the brackets above.

Paul and the others have already been teaching the Thessalonians how to walk. This means, how to conduct themselves as believers in the devil's world.

Illustration: I believe that there are many politicians who begin their careers hoping to do good. Some of them find themselves mired in corruption early on; some of them come to it maybe 5 or 10 years into their political career. The corrupt political structure is looking to corrupt as many men (and women) as possible. Once they get a little mud on them, they accept it; and, not long after, accept a little more mud. At some point, they find themselves fully within the swamp region of Washington D.C. (I am talking about both parties; and about the media which is associated with them).

The analogy which I am drawing here is, we are in a corrupt world, we are standing in the devil's world. Satan is looking to corrupt us in any way possible. Sometimes this is through sin, sometimes this is through worldly thinking (and, by worldly, I mean non-doctrinal thinking).

I wanted to have an abbreviated doctrine of walking. I used as a template the Doctrine of Walking from the Grace Bible Church in Baytown. Some of the points will be exactly the same.

The Doctrine of Walking (mostly from Baytown's Grace Bible Church)

1. As adults, we take the skill of walking as no big deal (unless we have suffered some sort of accident or trauma). However, walking is a skill which must be learned and mastered. We have all seen baby's walk, and we know how, at any moment, they might tup over. For much of our walk, we are off-balance, but we have enough forward momentum to maintain this balance, so that we do not fall over every third step or so.
2. Walking is analogous to our Christian life. If we keep the proper balance and the proper movement forward, we do not tup over; and we do not appear to walk funny.
3. Walking is an illustration; it is an analogy. So bear that in mind as we move forward in this doctrine.
4. Walking is the word used in the New Testament to reveal a Christian filled with the Holy Spirit (Romans

The Doctrine of Walking (mostly from Baytown’s Grace Bible Church)

- 8:2-4; Ephesians 5:2; 5:18; and Galatians 5:16).
5. When we sin, we are off-balance, we are out of fellowship; and we restore our Christian walk by naming our sins to God. This restores the filling of the Holy Spirit. 1John 1:9
 6. Walking describes living one day at a time (Romans 14:5, 6; Ephesians 5:6-18; James 4:13-15).
 7. We are also knocked off balance by a wrong understanding of Bible doctrine; or we are placed under pressure which we are not ready for yet (most of the time, this is a test that we should be ready for, but we are not because he have neglected rebound and/or Bible doctrine).
 8. In walking balance is necessary. Living in the devils world also demands balance. Balance of soul is determined by a consistent diet of Spiritual food – Philippians 3:7; Colossians 2:6.
 9. Walking describes God’s system of learning – Ephesians 5:15, we are to be on guard to walk circumspectly.
 10. Areas of walking as Believers in the Lord Jesus Christ include:
 - 1) Walk in the Holy Spirit – Galatians 5:16
 - 2) Walk in Faith – II Corinthians 5:7
 - 3) Walk in the Truth of His Word – III John 3
 11. The Bible declares that some walk as enemies of the Cross of Christ – Philippians 3:18 – we are not to be rebellious and non-perceptive to the living Christ, and to the Living Word.
 12. The Bible uses the word “walk” to reveal a maturing Christian – one who:
 - 1) walks “in the light” – I John 1:7
 - 2) walks “in newness of life” – Romans 6:4
 - 3) walks “worthy of his vocation” – Ephesians 4:1
 - 4) walks “in good works” – Ephesians 2:10; Colossians 1:10
 13. God has provided everything needed for a successful fruitful, abundant and victorious life.

Most of these points came from:

http://www.gracebiblechurchbaytown.org/uploads/1/0/1/6/10165395/revelation.3_4.walking.biblical.concept1.pdf

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Thessalonians 4:1c

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
aréskō (ἀρέσκω) [pronounced <i>ar-EHS-koh</i>]	<i>to please, to be agreeable; to strive to please; to accommodate one’s self to the opinions desires and interests of others</i>	present active infinitive	Strong’s #700
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

Translation: ...and to keep on striving to please God...

Paul is telling the believers in Thessalonica that they must continue to strive to please God, meaning that they must conform to the Christian walk.

1Thessalonians 4:1d

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
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
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>	2 nd person plural, present active indicative	Strong's #4043

These three words are not found in the Byzantine Greek text or in the Scrivener Textus Receptus.

Translation: ...—just as even you (all) keep on walking,...

Paul acknowledges that the believers in Thessalonica have been walking in the light, so to speak, as Timothy has reported to him.

1Thessalonians 4:1e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
perisseuō (περισσεύω) [pronounced <i>per-iss-SUE-oh</i>]	<i>to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough</i>	2 nd person plural, present active subjunctive	Strong's #4052
mallon (μᾶλλον) [pronounced <i>MAL-lon</i>]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123

Translation: ...in order that you might keep on having more [and more].

Paul says that they are to walk in such a way as to please God, that they might have much more in abundance, although the exact nature of that *much more* is not defined. To me, logically, this would be a better and more satisfactory walk.

1Thessalonians 4:1 Finally, we keep on requesting and we keep on exhorting in the Lord Jesus that, just as you (all) received from us the [teaching on] how it is necessary for you (all) to keep on walking and to keep on striving to please God—just as even you (all) keep on walking, in order that you might keep on having more [and more]. (Kukis nearly literal translation)

1Thessalonians 4:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced <i>I-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	2 nd person plural, perfect active indicative	Strong's #1492
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
tinas (τίνας) [pronounced <i>TEE-nahs</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	feminine plural interrogative pronoun; accusative case	Strong's #5101
parangelíai (παραγγελίαι) [pronounced <i>par-ang-gel-EE-ī</i>]	<i>commandments, mandates, charges, commands, injunctions, requirements</i>	feminine plural noun; accusative case	Strong's #3852
didômi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	1 st person plural, aorist active indicative	Strong's #1325
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

Translation: For you (all) have known which commandments we gave to you (all)...

I went back and forth on whether to include this second verse in the passage which follows or not. That probably would have been a better fit.

When Paul was there, he gave the Thessalonians some clear mandates for living (or, if you will, for walking).

1Thessalonians 4:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διὰ) [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
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
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

1Thessalonians 4:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ἰησοῦς (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: ...by means of the Lord Jesus.

The believer is given the power realm of Jesus Christ within which to live. This simply means that Jesus test-drove the Christian life for us, and that, by imitating Him (that is, imitating His spiritual life, adding to that, rebound), then we live and enjoy the Christian life.

1Thessalonians 4:2 For you (all) have known which commandments we gave to you (all) by means of the Lord Jesus. (Kukis nearly literal translation)

1Thessalonians 4:1–2 Finally, we keep on requesting and we keep on exhorting in the Lord Jesus that, just as you (all) received from us the [teaching on] how it is necessary for you (all) to keep on walking and to keep on striving to please God—just as even you (all) keep on walking, in order that you might keep on having more [and more]. For you (all) have known which commandments we gave to you (all) by means of the Lord Jesus. (Kukis nearly literal translation)

1Thessalonians 4:1–2 Finally, we continue to request and exhort you to keep on walking according to the teaching which you have received from us. It is necessary for you to strive to please God, just as you have been conducting your lives, in order that you might receive more and more teaching and blessing. For you have learned and you have known the mandates which we have given to you by means of the Lord Jesus. (Kukis paraphrase)

For this is a will of the God: the sanctification of you (all), to abstain you (all) from sexual immorality; to see each of you (all) to his own vessel to keep on acquiring in sanctification and honor; not in a passion of desire, just as even the gentiles; the [gentiles] not having seen the God. This (thing) not to step over and [not] to defraud in the deed the brother of him. Therefore, an avenger [is the] Lord concerning all these (things), just as even we told you beforehand and we testified [to you].

1Thessalonians
4:3–6

For this is the will of God: the sanctification of you (all); [that] you (all) abstain from sexual immorality; to each of you understand [that you may] keep on acquiring his own vessel [that is, a wife] in sanctification and honor, not [taking her] in lust of desire, even as the gentiles [do], these [gentiles] not having known God. [Also do] not to keep on transgressing or to keep on defrauding his brother in business, because the Lord [is] an exacter of penalty regarding all these things, even as we told you previously and testified [to you].

When it comes to your actions, this is the will of God: first that you all be sanctified in Him; that you all abstain from sexual immorality. Know that any of you may acquire his own vessel—that is, a wife—to be taken in sanctification and honor, not marrying on the basis of sexual desire alone, which is what the gentiles who do not know God do. Furthermore, do not violate the laws or defraud one another in business, because the Lord is an exacter of penalty for those who violate these things, just as we told you previously and just as we have solemnly affirmed to you.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For this is a will of the God: the sanctification of you (all), to abstain you (all) from sexual immorality; to see each of you (all) to his own vessel to keep on acquiring in sanctification and honor; not in a passion of desire, just as even the gentiles; the [gentiles] not having seen the God. This (thing) not to step over and [not] to defraud in the deed the brother of him. Therefore, an avenger [is the] Lord concerning all these (things), just as even we told you beforehand and we testified [to you].
Complete Apostles Bible	For this is the will of God, your sanctification: that you should abstain from fornication, that each of you should know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God, that no one should transgress against and to defraud his brother in this matter, because the Lord is the avenger concerning all, just as we told you before and solemnly testified.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For this is the will of God, your sanctification: That you should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour, Not in the passion of lust, like the Gentiles that know not God: And that no man overreach nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before and have testified.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. For this is the pleasure of God, your sanctification; and that ye be separated from all whoredom; and that each one of you might know how to possess his vessel, in sanctity and in honor; and not in the concupiscence of lust, like the rest of the Gentiles who know not God: and that ye dare not to transgress and to overreach any one his brother, in this matter; because our Lord is the avenger of all these, as also we have said and testified to you in time past.
Original Aramaic NT	For this is the will of God: your holiness, and that you be separate from all fornication, And that each one of you know to possess his vessel in holiness and in honor, And not in the passion of lust, as others of the Gentiles who do not know God; Neither should you presume to violate and take advantage, anyone, of his brother in this matter, because Our Lord is the avenger of all such, just as we have said before and testified to you,...
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For the purpose of God for you is this: that you may be holy, and may keep yourselves from the desires of the flesh; So that every one of you may keep his body holy and in honour; Not in the passion of evil desires, like the Gentiles, who have no knowledge of God;
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Bible in Worldwide English	<p>And that no man may make attempts to get the better of his brother in business: for the Lord is the judge in all these things, as we said to you before and gave witness. This is what God wants. He wants you to live clean lives. He wants you to keep away from wrong sex.</p> <p>Each of you should know how to control yourself. Honour your body to make it holy. Do not have sex with a person you are not married to. Control your strong feelings. Do not act like the people who do not know God.</p> <p>Do not do wrong to your Christian brother by taking his wife for yourself. The Lord will surely punish all those who do wrong in these things. We have already told you that and made it very clear.</p>
Easy English Easy-to-Read Version–2008	<p>God wants you to be holy. He wants you to stay away from sexual sins. God wants each one of you to learn to control your own body. Use your body in a way that is holy and that gives honor to God.</p> <p>Don't let your sexual desires control you like the people who don't know God. Never wrong any of your fellow believers or cheat them in this way. The Lord will punish those who do that. We have already told you this and warned you about it.</p>
God's Word™	<p>It is God's will that you keep away from sexual sin as a mark of your devotion to him. Each of you should know that finding a husband or wife for yourself is to be done in a holy and honorable way, not in the passionate, lustful way of people who don't know God. No one should take advantage of or exploit other believers that way. The Lord is the one who punishes people for all these things. We've already told you and warned you about this.</p>
Good News Bible (TEV)	<p>God wants you to be holy and completely free from sexual immorality. Each of you should know how to live with your wife in a holy and honorable way, not with a lustful desire, like the heathen who do not know God. In this matter, then, none of you should do wrong to other Christians or take advantage of them. We have told you this before, and we strongly warned you that the Lord will punish those who do that.</p>
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Contemporary English V.	<p>God wants you to be holy, so don't be immoral in matters of sex. Respect and honor your wife.</p> <p>Don't be a slave of your desires or live like people who don't know God. You must not cheat any of the Lord's followers in matters of sex. Remember, we warned you that he punishes everyone who does such things.</p>
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	<p>God's will is for you to be set apart for him in holiness and that you keep yourselves <i>unpolluted</i> from sexual defilement. Yes, each of you must guard your sexual purity with holiness and dignity, not yielding to lustful passions like those who don't know God. Never take selfish advantage of a brother or sister in this matter, for we've already told you and solemnly warned you that the Lord is the avenger in all these things.</p>
UnfoldingWord Simplified T.	<p>God wants you to do no sin, living in a way that will show that you completely belong to him. He wants you to avoid doing any sexually immoral acts. That is, he wants each one of you to know how to live with your wife, in a way that honors her and you do not sin against her.</p>

You must not use her to satisfy your lustful desires(as non- Jews do because they do not know God).

God wants each one of you to control your sexual desires, in order that no one of you sin against your fellow believer and take advantage of him or her by doing things like that. Remember that we strongly warned you previously that the Lord Jesus will punish all people who commit sexually immoral acts.

Williams' New Testament

For it is God's will that you should keep pure in person, that you should practice abstinence from sexual immorality, that each man among you should learn to take his own wife out of pure and honorable motives, not out of evil passions as the heathen do who do not know God; that no one should do wrong and defraud his brother in this matter, because the Lord takes vengeance for all such things, as we told you before and solemnly warned you.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

You see, you realize what orders we gave to you through the Master Jesus; for this is what God wants: your sacredness, for you to be keeping yourselves away from the sexual sin, for each of you to realize the "to be getting his own container in sacredness and value" *part*

(not in lust of desire exactly as the non-Jews who don't even know God), the "not to be stepping beyond and to be taking advantage of his brother in the matter" *part*, because *the* Master is a retaliator concerning all of these, just as we also already told you and were a strong witness to. V. 2 is included for context.

Common English Bible

Len Gane Paraphrase

For this is the will of God, your purity. You must stay away from fornication. Each of you must know how to take control of his body in purity and honor, not in the passionate lust, like the Gentiles, who don't know God, have. Let no one go beyond these limits and take advantage of his brother in any thing, because the Lord is an avenger of all these, as we also forewarned you and earnestly testified.

A. Campbell's Living Oracles

For you know what commandments we gave you by the Lord Jesus; for this is the will of God, even your sanctification, that you should abstain from whoredom- that every one of you should know how to possess his own body in sanctification and honor-

not in the passion of lust, even as the Gentiles who know not God. V. 2 is included for context. V. 6 is placed with the next passage for context.

New Advent (Knox) Bible

NT for Everyone

20th Century New Testament

For this is God's purpose--that you should be pure; abstaining from all immorality; Each of you recognizing the duty of taking one woman for his wife, purely and honorably,

And not for the mere gratification of his passions, like the Gentiles who know nothing of God;

None of you over-reaching or taking advantage of his Brother in such matters. 'The Lord takes vengeance' upon all who do such things, as we have already warned you and solemnly declared.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible	For it is God's will that you should be holy: You must abstain from sexual immorality; each of you must know how to control his own body in holiness and honor, not in lustful passion like the Gentiles who do not know God; and no one should ever violate or exploit his brother in this regard, because the Lord will avenge all such acts, as we have already told you and solemnly warned you.
Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Revised Ferrar-Fenton Bible Free Bible Version What God wants is for you to live holy lives. So stay away from sexual immorality in order that each of you may control yourselves* in a way that is holy and respectful, not indulging passionate lust like the heathen* who have no knowledge of God. Don't cheat or take advantage of another Christian in these matters, for the Lord is the one who executes justice in all such things, as we've already clearly explained to you, and warned you about.
God's Truth (Tyndale) Holman Christian Standard International Standard V	. . . For it is God's will that you be sanctified: You must abstain from sexual immorality. Each of you must know how to control his own body [Lit. vessel] in a holy and honorable manner, not with passion and lust like the gentiles who do not know God. Furthermore, you must never take advantage of or exploit a brother in this regard, because the Lord avenges all these things, just as we already told you and warned you.
Lexham Bible Montgomery NT	. For this is God's will, even your sanctification; that you should abstain from sexual vice. That each one should learn how to take a wife in purity and honor. Not in the passion of lust, like the Gentiles who know not God. That no man overreach or take advantage of his brother in such matters, because "the Lord takes vengeance" in all these things, as also I repeatedly forewarned you and testified to you.
NIV, ©2011 Riverside New Testament	. For this is the will of God: to have you become holy and have you shun unchastity; to have each of you know how to take a wife for himself in holiness and honor, not in the passion of lust, as the Gentiles do who know not God; to have no one trespass or take advantage of his brother in this matter; for the Lord is the punisher of all such, as we have already told you and solemnly warned you.
Leicester A. Sawyer's NT	For this is the will of God, your purity, that you should abstain from fornication, that each one should know how to have his wife in purity and honor, not with inordinate desires like the gentiles who know not God, that he should not go beyond and defraud his brother in the matter, because the Lord is a punisher of all these, as we also told you before and fully testified.
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . . Because this is the will of Elohim, even your consecration, that you should abstain from illicit sexual intercourse: That everyone of you should know how to possess his vessel in consecration and honor; Not in the depraved lusts, even as the Gentiles that know not Elohim. That no person go beyond and defraud his brother in any matter: because the LORD is the avenger of all such, as we also have forewarned you and testified.
Weymouth New Testament	For this is God's will--your purity of life, that you abstain from fornication; that each man among you shall know how to procure a wife who shall be his own in purity and honour; that you be not overmastered by lustful cravings, like the Gentiles who have no knowledge of God; and that in this matter there be no encroaching on the rights of a brother Christian and no overreaching him. For the Lord is an avenger in all such cases, as we have already taught you and solemnly warned you.

Wikipedia Bible Project
Worsley's New Testament

For this is the will of God, *even* your sanctification: that ye should abstain from fornication, *and* that every one of you should possess his vessel in sanctification and honor, not in the passion of lust, like the heathens who know not God. That no one over-reach, or wrong his brother in any thing: because the Lord is an avenger of all such crimes, as we also told you before, and testified to you.

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 this is the will of YAHWEH, your sanctification, for you to abstain from fornication, each one of you to know to possess his vessel in sanctification and honor, not in passion of lust, even as also the nations do, not knowing YAHWEH; not to go beyond and to overreach his brother in the matter, because the avenger concerning all these is YAHWEH, even as we told you before, and solemnly testified.

Holy New Covenant Trans.

This is what God wants: You must be holy. Stay away from unlawful sexual intercourse. Each one of you should know how to control his own body, with holiness and honor. This should not be with a lustful desire, like people of the world who don't know God. No one should take advantage of or cheat his brother. The Lord will punish those who do such things, as we told you before and warned you.

The Scriptures 2009

For this is the desire of Elohim: your set-apartness! – that you should abstain from whoring, that each one of you should know how to possess his own vessel in set-apartness and respect, not in passion of lust, like the nations who do not know Elohim, not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned.

Tree of Life Version

For this is the will of God—your sanctification: to abstain from sexual immorality; to know, each of you, how to gain control over his own body in holiness and honor—not in the passion of lust like the pagans who do not know God; and not to overstep his brother and take advantage of him in this matter—because the Lord is the avenger in all these things, as we told you before and solemnly warned you.

Weird English, 01de English, Anachronistic English Translations:

Accurate New Testament

...This for is Will [of] the god The Purity [of] you* to abstain you* from the prostitution to have seen each [man] [of] you* the+ [of] himself vessel {him} to possess in purity and [in] honor not in passion [of] desire as and The Aliens The [Things] not Having Seen the god the+ not {him} to overstep and to exploit in the concern the brother [of] him because Avenging {is} Lord about all these as and [We] foretell {them} [to] you* and [We] testify {them}...

Alpha & Omega Bible

FOR THIS IS THE WILL OF THEOS (*The Alpha & Omega*), YOUR SANCTIFICATION; THAT IS, THAT YOU ABSTAIN FROM FORNICATION;

†(G4202 *porneia*: Fornication is immorality which can be in many forms both sexual & spiritual, including adultery, prostitution, incest, homosexuality, pornography, demonic music, horror movies, moral rebellion, spiritual unfaithfulness, idolatry, apostasy, desertion of a marriage without just cause, breaking of a spiritual or marriage covenant, pagan worship & observance of pagan holidays. Fornication also includes defrauding a spouse of sex. Also includes when a husband does not provide basic necessities for his wife. Exodus 21:10 to Exodus 21:11, 1Cor. 7:1 to 1Cor. 7:11)

THAT EACH OF YOU KNOW HOW TO ACQUIRE HIS OWN VESSEL IN SANCTIFICATION AND HONOR, †(In this context, it means & therefore could be translated "know how to acquire {G2932} his own wife." A wife is the vessel of her husband & vice versa. Vessel is G4632, used also when referring to a wife in 1Peter 3:7. See also "acquire" G2932 in Ruth 4:10. Notice that 1Cor. 7:1 to 1Cor. 7:11 is directly related to verses 3-4 here. Paul is not requiring men to be married, {Paul himself was single; 1Cor. 7:7} but rather is declaring that men should acquire their wives only by ethical manners. Verse 6 makes this clear. He is not to steal another man's bride, etc. See context words "lustful passion" in vs.5 & "fornication" in vs.3. Most all translations use "possess his own vessel" which makes it impossible for the readers to understand that it's talking about the methods of acquiring a spouse. Most assume that it's talking about controlling your own flesh. In a sense it is, since you would have to control your own flesh to avoid fornication of attaining a spouse in an ungodly way. It is primarily warning against adultery. The Spanish Bible version called "Reina Valera" published in 1569 & revised in 1960 & 1988 translates vessel as "esposa" which means spouse. The Revised Standard Version {RSV} translates as "that each one of you know how to take a wife for himself in holiness and honor")

NOT IN LUSTFUL PASSION, LIKE THE GENTILES WHO DO NOT KNOW THEOS (The Alpha & Omega);

AND THAT NO MAN TRANSGRESS AND DEFRAUD HIS BROTHER IN THE MATTER BECAUSE THE LORD IS THE AVENGER IN ALL THESE THINGS, JUST AS WE ALSO TOLD YOU BEFORE AND SOLEMNLY WARNED YOU.

Awful Scroll Bible

For this is the Desire of God, you all's making awful. You yourselves are to hold-away from unchastity,
each of you is to have perceived how to acquire his own vessel, from-within awfulness and honor,
not from-within afflicting rages-against, even accordingly-as-to the nations, the ones not having perceived God,
not to step-beyond, and to desire superior-holdings of they of the same-womb, from-within this practice, through-that the Lord is the punisher-away, concerning all these-same things, accordingly-as-to we also say-before to you and thoroughly-testify.

Concordant Literal Version

For this is the will of God: your holiness. You are to be abstaining from all prostitution; each of you is to be aware of his own vessel, to be acquiring it in holiness and honor, not in lustful passion even as the nations also who are not acquainted with God.

No one is to be circumventing and overreaching his brother in the matter, because the Lord is the Avenger of all these, according as we said to you before also, and certify, for God calls us, not for uncleanness, but in holiness." V. 7 is included for context.

exeGesés companion Bible

For this is the will of Elohim - even your holiness;
to abstain from whoredom:
that each one of you know how to acquire his vessel
in holiness and honor;
not in the passion of panting

exactly as the goyim who know not Elohim:
 so that no one oversteps
 and defrauds his brother in any matter:
 because Adonay is the avenger concerning all such,
 exactly as we also foretold you and witnessed.

Orthodox Jewish Bible

For this is the ratzon Hashem (the will of G-d), your kedushah (holiness), your consecration, that you abstain from zenut (fornication),
 That each one of you [as Kadoshim] have da'as of how to control your own k'li (vessel) in kedushah and caved,
 Not in the passion of ta'avah (evil desire, lust) like Goyim who do not have da'as of Hashem;
 That no man commit peysha and take advantage of one of his Achim b'Moshiach in this [sexual] matter, because Hashem is the Nokem (Avenger) concerning all these things, just as also we told you before and warned you.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 For it is God's will that you should be dedicated to Him, [that is], you should avoid sexual immorality. Each of you should know how to control his own body in a dedicated and honorable way, not in passionate lust, as the [unconverted] Gentiles, who do not know God, do. And none of you should violate and exploit his brother [or sister] in such a matter. For the Lord will punish people for all these things, just as we told you before and warned you.

The Expanded Bible
 Jonathan Mitchell NT

.
 You see, this is the will (intent, purpose) of God: your state of being set apart from the common use or condition (or: sacred difference; = covenant living) – you are to continuously hold yourself from (be distant from; abstain from) all of the prostitution [note: figuratively, the worship of idols or false religions, and a break from covenant].
 Each one of you [is] to have seen and thus learned how, know and be aware of his own equipment (gear; utensils; instruments; vessel; = means of making a living), to progressively acquire (procure for one's self) in set-apartness (or: holiness) and honor (value, worth),
 not in a feeling of excessive desire (or: in union with an experience of full-rushing passion), just as also the nations (ethnic multitudes; non-Israelites) [do] who, having not perceived, do not know (aren't aware of; aren't acquainted with) God.
 Thus, no one is to be continuously overstepping and have more (hold advantage) in his brother's affair (result of doing; transaction-effect; development from a matter; = cheat his fellow believers in business dealings), because [the] Lord [= Yahweh or Christ] [is] a maintainer of right (an executor of justice and equity from the Way pointed out) concerning all these people and things, just as we also told you before and certified with solemn witness throughout.

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

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .

<p>The Passion Translation Rotherham's Emphasized B. The Spoken English NT</p>	<p>Because it's God's will for you to become holy-that you should keep away from sexual immorality, and everybody should be intimate with their own spouse^c in holiness and honor. It shouldn't be in lustful passion, like the Gentiles, who don't know God. Don't break boundaries and cheat with somebody else's spouse.^d Because the Lord is the judge who is going to punish all these sorts of offenses-just as we've warned you, and warned you in all seriousness.^e</p> <p>^{c.} Or less likely: "Everyone should know how to control their own body". ^{d.} Lit. "Not to break boundaries and cheat their brother or sister in this business". ^{e.} Lit. "and solemnly testified to you".</p>
<p>Wilbur Pickering's New T.</p>	<p>Sanctified sex Now this is the will of God, your sanctification: that you stay away from fornication;² that each of you know how to gain possession of his own 'vessel' in sanctification and honor, not in lustful passion (like the heathen who don't know God); that no one trespass and defraud his brother in this matter,³ because the Lord is the avenger of all such behavior,⁴ as, indeed, we have already told you and warned you. (2) 'Fornication' refers to any sexual activity outside the marriage bond (distinct from adultery): it includes prostitution, rape, anal sex, sex with an animal; in short, sex without commitment and responsibility (sex that disregards the Creator's intention). (3) I take it that this clause clarifies the interpretation of 'vessel'; verse 4 refers to getting a wife. The term 'defraud' is quite strong, so I imagine it refers to courting (not to mention usurping) the affections of a girl already promised, if not betrothed, to another. (4) To behave so as to make yourself the object of God's vengeance doesn't sound like a good idea.</p>
<p>Literal, almost word-for-word, renderings:</p>	
<p>A Faithful Version</p>	<p>For you know what commandments we gave you through the Lord Jesus; Because this is the will of God?even your sanctification?that you abstain from fornication, And that each of you understand how to possess his own vessel in sanctification and honor, (Not in the passion of lust, even as the Gentiles who do not know God) And not to trespass and defraud his brother in this matter because the Lord is the avenger in all these matters, exactly as we also told you and fully testified before. V. 2 is included for context.</p>
<p>Analytical-Literal Translation</p>	<p>For this is the will of God, your_p sanctification: [for] you_p yourselves to be abstaining from sexual sin, [for] each of you_p to know how to be acquiring his own vessel [fig., wife] in sanctification and honor, not in lustful passion of desire, just as also the Gentiles, the ones not knowing God, [so as] not to do wrong and take advantage of his brother in this matter, because the Lord [is the] avenger concerning all these [things], just as also we forewarned you_p and solemnly testified.</p>
<p>Berean Literal Bible Bond Slave Version</p>	<p>For this is the will of God, even your sanctification, that you should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.</p>
<p>C. Thomson updated NT</p>	<p>.</p>

Charles Thomson NT	For you know what instructions we gave you by the Lord Jesus: for this is the will of God even your sanctification, that you abstain from fornication; that every one of you know how to use his own vessel in sanctification and honour; not in lustful indulgence, like the nations which know not God; not overreaching and injuring his brother in this matter; for the Lord is the avenger of all such things, as we told you before and testified. V. 2 is included for context.
Context Group Version	For this is the will of God, [even] your (pl) specialness, that you (pl) abstain from sexual perversion; that each one of you (pl) know how to possess himself of his own vessel in specialness and honor, not by immoral sexual passion, even as the ethnic groups who don't know God; that no man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we forewarned you (pl) and testified.
English Standard Version Far Above All Translation	. beforehand For this is the will of God – your sanctification – that you abstain from fornication, that each of you should know how to control his own vessel in sanctification and honour, not in passions of lust, as for their part the Gentiles, who do not know God, do, not to transgress or defraud one's brother in business, for the Lord is an avenger concerning all these things, as indeed we have told you before, and have testified solemnly.
Green's Literal Translation Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020 For* this is <i>the</i> will of God, your ^o holiness, <i>for</i> you ^o to abstain from fornication; <i>for</i> each of you ^o to know <i>how</i> to procure his <i>own</i> vessel in holiness and honor, not in the passion of lust, just-as also the Gentiles who do not know God, <i>and</i> not to go-beyond-limits and take-advantage of his brother in the matter, because the Lord <i>is</i> an avenger concerning all these <i>things</i> , just-as we also foretold to you ^o and thoroughly testified.
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 For this is the will of God, your sanctification: that you should abstain from sexual perversion; that each of you should know how to possess his own vessel in sanctification and honor, not in passion of lust, like the Gentiles, who do not know God; that no one should take advantage of and defraud his brother in this matter, because the Lord is the avenger of all such, as we also forewarned you and testified.
Webster's Translation World English Bible Worrell New Testament Young's Updated LT

The gist of this passage:
3-6

1Thessalonians 4:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
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
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)
thelêma (θέλημα) [pronounced THEHL-ay-mah]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; nominative case	Strong's #2307
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 this is the will of God:...

Paul is going to give a list of practical things for the believers in Thessalonica (and elsewhere, of course) to follow.

We need to make some distinctions before moving on. Paul is able to give a list like this because he is not addressing a specific person in the congregation; nor is this a set of behaviors handed down by some church council. Paul, as an Apostle, to the authority to issue such edicts. Nevertheless, at the same time, he does not follow people around and tell them, "Do this; don't do that."

Basically, Paul is going to give some basic rules of conduct for believers to follow.

Basic rules for living would become a staple of Paul's teaching in his epistles.

1Thessalonians 4:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
hagiasmos (ἁγιασμός) [pronounced hag-ee-as-MOSS]	<i>consecration, purification; the effect of consecration; sanctification (of heart and life); purification, (the state) purity; concretely (by Hebraism) a purifier, holiness</i>	masculine singular noun, nominative case	Strong's #38
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: ...the sanctification of you (all);...

It is necessary to first be sanctified. That is, all those who have an interest in and read this letter must have believed in the Lord Jesus Christ. That is key; that is fundamental.

Furthermore, believers should be in fellowship as well (temporal sanctification; or rebound sanctification).

1Thessalonians 4:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apéchomai (ἀπέχομαι) [pronounced ap-EHKH-om-ahee]	<i>to abstain, to hold one's self off, to refrain (from)</i>	present middle infinitive	Strong's #567
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)
apó (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
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
porneia (πορνεία, ας, ῆ) [pronounced por-NĪ-ah]	<i>sexual immorality (including adultery and incest), fornication; figuratively, idolatry</i>	feminine singular noun, genitive/ablative case	Strong's #4202

1Thessalonians 4:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>Thayer definitions: 1) <i>illicit sexual intercourse; 1a) adultery, fornication, homosexuality, lesbianism, intercourse with animals etc.; 1b) sexual intercourse with close relatives; Leviticus 18; 1c) sexual intercourse with a divorced man or woman; Mark 10:11–12) metaphorically the worship of idols; 2a) of the defilement of idolatry, as incurred by eating the sacrifices offered to idols.</i> Arndt and Gingrich add <i>prostitution, unchastity, fornication, unfaithfulness of a married woman.</i> Horst Balz and Gerhard Schneider add, <i>every unlawful kind of sexual intercourse, disgraceful sexual immorality.</i></p>			

Translation: ...[that] you (all) abstain from sexual immorality;...

What appears to have been problematic to the gentile cities was widespread sexual immorality.

God invented sex, and it was good. However, sex is designed to be enjoyed by a man and woman who are married. It was not designed to take place outside of that union.

1Thessalonians 4:3 For this is the will of God: the sanctification of you (all); [that] you (all) abstain from sexual immorality;... (Kukis nearly literal translation)

1Thessalonians 4:4

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	perfect active infinitive	Strong's #1492
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i>]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; accusative case	Strong's #1538
humōn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hautō (ἐαυτῷ) [pronounced <i>heh-ow-TOH</i>]	<i>his, his own; for himself, to him, in him, by him</i>	3 rd person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438
skeuos (σκεῦος) [pronounced <i>SKYOO-oss</i>]	<i>a vessel; an implement, equipment; household utensils; metaphorically; a man of quality, a chosen instrument; the body</i>	neuter singular noun; accusative case	Strong's #4632

1Thessalonians 4:4

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κτάομαι (κτάομαι) [pronounced KHAH-om-ah-ee]	<i>to get, to acquire (by any means; own), to obtain, to possess, to provide, to purchase, to procure; to marry (a wife)</i>	present (deponent) middle/passive infinitive	Strong's #2932
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hagiasmos (ἁγιασμός) [pronounced hag-ee-as-MOSS]	<i>consecration, purification; the effect of consecration; sanctification (of heart and life); purification, (the state) purity; concretely (by Hebraism) a purifier, holiness</i>	masculine singular noun, dative, locative or instrumental case	Strong's #38
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
timê (τιμῆ, ἡς, ἥ) [pronounced tih-MAY or tee-MAY]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5092

Translation: ...to each of you understand [that you may] keep on acquiring his own vessel [that is, a wife] in sanctification and honor,...

Although many of the translations see this as a man possessing his own body in sanctification and honor, I think the proper interpretation is for the man to be able to take a wife and to enjoy sexual union with his wife. Paul is simply saying, "These are the boundaries for sexual activities."

For the wife to be acquired in sanctification, this simply means that she is a believer and that the man has followed doctrinal principles when choosing a woman and pursuing her.

That a woman is to be taken in honor indicates respect and value is given to her. The man cannot simply acquire a wife for sexual pleasure, and for there to be nothing more to it than that. The woman is to be honored.

1Thessalonians 4:4 ...to each of you understand [that you may] keep on acquiring his own vessel [that is, a wife] in sanctification and honor,... (Kukis nearly literal translation)

1Thessalonians 4:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

1Thessalonians 4:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pathos (πάθος) [pronounced PATH- oss]	properly, <i>suffering</i> ("pathos"), subjectively: <i>a passion (especially concupiscence); (inordinate) affection, lust, passion; lustful passion</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3806
epithumia (ἐπιθυμία) [pronounced]	<i>desire, craving, longing, desire for what is forbidden, lust</i>	feminine singular noun; genitive/ablative case	Strong's #1939

Translation: ...not [taking her] in lust of desire,...

The woman is not to be chosen on the basis of sexual lust. Obviously, a man is going to choose a woman who is attractive to him; but having just a physical craving is certainly not enough for a marriage.

1Thessalonians 4:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katháper (καθάπερ) [pronounced kath-AP- emotional revolt]	<i>just as, according as, even as, as well as, exactly as</i>	adverb	Strong's #2509
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative 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, nominative case	Strong's #1484

Translation: ...even as the gentiles [do],...

Paul is not writing to Jews or to gentiles specifically, but to those who have believed in Jesus Christ. Here, he references common practices among the gentiles in Thessalonica and in areas around there. Paul has just given these believers a few basic principles as related to husband and wife. These are clearly not the standards of the gentile culture in Thessalonica (the Jews there would not have had such a culture).

1Thessalonians 4:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588

1Thessalonians 4:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
eidō (εἶδω) [pronounced I-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	neuter plural, perfect active participle; nominative case	Strong's #1492
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...these [gentiles] not having known God.

We have a definite article here, which would hearken back the neuter plural noun just used.

Paul clarifies himself that he is speaking of gentiles who do not know God.

1Thessalonians 4:5 ...not [taking her] in lust of desire, even as the gentiles [do], these [gentiles] not having known God. (Kukis nearly literal translation)

1Thessalonians 4:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
hyperbainō (ὑπερβαίνω) [pronounced hoop-er-BAH-ee-no]	<i>to step over, beyond; metaphorically: to transgress, to overstep the proper limits; to trespass, to do wrong, to sin; of one who defrauds another in business</i>	present active infinitive	Strong's #5233

Translation: [Also do] not to keep on transgressing...

V. 6 actually picks up where v. 5 left off; and continues the list. However, in the light of English sentence construction, I started a new sentence. However, these simply continue the behavior instructions which Paul began in v. 3.

There are basic laws in the region of Thessalonica, and the believers there are not to violate these laws.

1Thessalonians 4:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pleonektēō (ΠΛΕΟΝΕΚΤΕΩ) [pronounced <i>pleh-on-cek-THE-oh</i>]	<i>to defraud; to have more, to have a greater part or share; to be superior, to excel, to surpass, to have an advantage over; to gain or take advantage of another</i>	present active infinitive	Strong's #4122
ἐν (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
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
pragma (πράγμα) [pronounced <i>PRAG-mah</i>]	<i>a deed; by implication, an affair; by extension, an object (material), business, a matter, thing, work; an accomplished fact; what is done or being accomplished</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4229
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
adelphos (ἄδελφός) [pronounced <i>ad-el-FOSS</i>]	<i>a brother (literally or figuratively)</i>	masculine singular noun, accusative case	Strong's #80
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...or to keep on defrauding his brother in business,...

In business, one believer is not to defraud another believer in business. Our actions should be honest and transparent.

1Thessalonians 4:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διότι (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

1Thessalonians 4:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ékdikos (ἐκδικος) [pronounced EHK-dihk-oss]	<i>without law and justice; exacting penalty from one; an avenger, punisher; avenging</i>	masculine singular adjective, nominative case	Strong's #1558
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
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
pantôn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
toutôn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)

Translation: ...because the Lord [is] an exacter of penalty regarding all these things,...

I have inserted the verb *to be* here, as I believe it is necessary.

Jesus will also exact a penalty for those who violates these basic rules of behavior.

1Thessalonians 4:6d

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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
proéporō (προέπω) [pronounced pro-EHP-oh]	<i>to tell beforehand; to say (tell) before, to say already, to prophesy, to predict, to forewarn</i>	1 st person plural, aorist active indicative	Strong's #4277
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

1Thessalonians 4:6d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diamartýromai (διαμαρτύρομαι) [pronounced <i>dee-am-ar-TOO-rom-ahee</i>]	<i>to testify, to attest to, solemnly affirm</i>	1 st person plural, aorist (deponent) middle/passive indicative	Strong's #1263

Translation: ...even as we told you previously and testified [to you].

This is not new material. Paul had previously given the people direction in these various areas. What seems likely is, Timothy observed enough and heard enough to come back and tell Paul, “They are ignoring these things which you taught them.”

We do not have full sermons given by Paul (which could have lasted for hours). We know that he presented the gospel and that he presented the gospel in conjunction with these principles which we are reading here. In other words, Paul taught some basic Christian living principles.

1Thessalonians 4:6 [Also do] not to keep on transgressing or to keep on defrauding his brother in business, because the Lord [is] an exacter of penalty regarding all these things, even as we told you previously and testified [to you]. (Kukis nearly literal translation)

1Thessalonians 4:3–6 For this is the will of God: the sanctification of you (all); [that] you (all) abstain from sexual immorality; to each of you understand [that you may] keep on acquiring his own vessel [that is, a wife] in sanctification and honor, not [taking her] in lust of desire, even as the gentiles [do], these [gentiles] not having known God. [Also do] not to keep on transgressing or to keep on defrauding his brother in business, because the Lord [is] an exacter of penalty regarding all these things, even as we told you previously and testified [to you]. (Kukis nearly literal translation)

1Thessalonians 4:3–6 When it comes to your actions, this is the will of God: first that you all be sanctified in Him; that you all abstain from sexual immorality. Know that any of you may acquire his own vessel—that is, a wife—to be taken in sanctification and honor, not marrying on the basis of sexual desire alone, which is what the gentiles who do not know God do. Furthermore, do not violate the laws or defraud one another in business, because the Lord is an exacter of penalty for those who violate these things, just as we told you previously and just as we have solemnly affirmed to you. (Kukis paraphrase)

For did not call us the God on the basis of impurity but rather in (the sphere of) holiness. Therefore, the one setting aside not man but he keeps on setting aside the God, the One giving the Spirit of Him the Holy (One) to you (all).

1Thessalonians
4:7–8

For God did not call us on the basis of impurity but [He called us] in the sphere of holiness. Therefore, the one disregarding [these standards] does not keep on disregarding man but [he keeps on disregarding] God, the One giving His Holy Spirit to you (all).

For God did not call us with impurity in His mind, but rather, He called us in the sphere of holiness (as He placed us in Christ). Therefore, the one who disregards these standards is not disregarding man but God, the One Who gives His Holy Spirit to you.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For did not call us the God on the basis of impurity but rather in (the sphere of) holiness. Therefore, the one setting aside not man but he keeps on setting aside the God, the One giving the Spirit of Him the Holy (One) to you (all).
Complete Apostles Bible	For God did not call us to uncleanness, but in sanctification. Therefore he who rejects this does not reject man, but God, who has given His Holy Spirit to you.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For God hath not called us unto uncleanness, but unto sanctification. Therefore, he that despiseth these things, despiseth not man, but God, who also hath given his holy Spirit in us.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	For God did not call you unto impurity, but to sanctification. He therefore who spurneth, spurneth not man but God, who hath given his Holy Spirit in you.
Original Aramaic NT	For God has not called you to impurity but to holiness. Therefore, whoever defrauds, does not defraud a man, but God, he who gives his Spirit of Holiness among you.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Because it is God's purpose that our way of life may be not unclean but holy. Whoever, then, goes against this word, goes against not man but God, who gives his Holy Spirit to you.
Bible in Worldwide English	God did not call us to live unclean lives. He wants you to live clean and holy lives. So anyone who does not obey is not just disobeying a man, but he is disobeying God. And it is God who has given us his Holy Spirit.
Easy English Easy-to-Read Version—2008	. God chose us to be holy. He does not want us to live in sin. So anyone who refuses to obey this teaching is refusing to obey God, not us. And God is the one who gives you his Holy Spirit.
God's Word™	God didn't call us to be sexually immoral but to be holy. Therefore, whoever rejects this order is not rejecting human authority but God, who gives you his Holy Spirit.
Good News Bible (TEV)	God did not call us to live in immorality, but in holiness. So then, whoever rejects this teaching is not rejecting a human being, but God, who gives you his Holy Spirit.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	God didn't choose you to be filthy, but to be pure. So if you don't obey these rules, you are not really disobeying us. You are disobeying God, who gives you his Holy Spirit.
The Living Bible	.
New Berkeley Version	.
New Century Version	.

New Living Translation	.
The Passion Translation	For God's call on our lives is not to a life of <i>compromise and</i> perversion but to a life surrounded in holiness. Therefore, whoever rejects this instruction isn't rejecting human authority but God himself, who gives <i>us his precious gift</i> —his Spirit of holiness.
UnfoldingWord Simplified T.	When God chose us believers, he did not want us to be people who behave in a sexually immoral way. On the contrary, he wants us to be people who do not sin. So I warn you that those who disregard this teaching of mine are not just disregarding me, a human being. On the contrary, they are disregarding God, because God commanded it. Remember that God sent his Spirit, who does not sin, to live in you!
Williams' New Testament	For God did not call us to a life of immorality, but to one of personal purity. So whoever rejects this teaching is rejecting not man but God who continues to put His Spirit in you.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, God didn't invite us based on what is not clean, but in sacredness. So you see, the <i>person</i> disregarding <i>these things</i> doesn't disregard a person, but the God who also gives His Sacred Spirit to you.
Common English Bible	.
Len Gane Paraphrase	For God has not called us to be impure but to be pure. Therefore the one who despises, doesn't despise man but God, who has also given us his Holy Spirit.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	For God's Call to us does not permit of an impure life, but demands purity. Therefore he who disregards this warning disregards, not man, but God who gives you his Holy Spirit.

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 God did not call us to live impure lives, but holy lives. So anyone who rejects this position isn't just rejecting what a human being is saying; they are rejecting God, who gives his Holy Spirit to you.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	For God did not call us to be impure, but to be holy. Therefore, whoever rejects this instruction [The Gk. lacks instruction] is not rejecting human authority but God, who gives you his Holy Spirit.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.

UnfoldingWord Literal Text	.
Urim-Thummim Version	For Elohim has not called us to uncleanness, but to consecration. He therefore that disregards, disregards not man but Elohim, who has also given to us his Sacred Spirit.
Weymouth New Testament	God has not called us to an unclean life, but to one of purity. Therefore a defiant spirit in such a case provokes not man but God, who puts His Holy Spirit into your hearts.
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 YAHWEH did not call us to uncleanness, but to holiness. Therefore, the one that does an injustice does not wrong man, but YAHWEH, even He giving His Holy Spirit to us.
Holy New Covenant Trans.	God did not call us to be unholy, but to be holy. So the person who rejects this is not rejecting man, but God. God gives His Holy Spirit to you.
The Scriptures 2009	For Elohim did not call us to uncleanness, but in set-apartness. Therefore he who rejects this does not reject man, but Elohim, who also gives us His Set-apart Spirit.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...not for calls us The God at impurity but in purity therefore The [Man] Rejecting {him} not man rejects but {He rejects} the god the [one] and giving the spirit [of] him the [thing] pure to you*...
Alpha & Omega Bible	.
Awful Scroll Bible	For God calls us not to im-purity, however from-within awfulness. For-certainly-then, he un-settling, un-settles not the aspects-of-man, however God, He even granting to us His Awful Breath.
Concordant Literal Version	No one is to be circumventing and overreaching his brother in the matter, because the Lord is the Avenger of all these, according as we said to you before also, and certify, for God calls us, not for uncleanness, but in holiness." Surely, in consequence, then, he who is repudiating is not repudiating man, but God, Who is also giving His holy spirit to you." V. 6 is included for context.
exeGesés companion Bible	For Elohim calls us not to impurity; but in holiness. So whoever sets aside, sets aside not humanity - but Elohim who also gives us his holy Spirit.

Orthodox Jewish Bible For [as far as our bechirah (election) is concerned], Hashem did not summon us for tu'ma (uncleanness) but in kedushah (holiness).
Therefore, the one rejecting this mitzvah (commandment) does not reject Bnei Adam but Hashem who gives to you His Ruach Hakodesh.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version For God did not call us to be morally impure, but to be dedicated to Him. So, the person who rejects [this exhortation] is not [merely] rejecting what man says but God [Himself], who gives His Holy Spirit to you.

The Expanded Bible .

Jonathan Mitchell NT For God did not call us on the basis of uncleanness (or: does not invite us [to be] on [a path lived in] a soiled condition or a dirty environment), but rather within the sphere of set-apartness (or: sacred difference; = in a manner commensurate to covenant living).

Consequently, then, the person continuously setting aside (or: displacing) is not setting aside (or: displacing; or: = disregarding) a human (or: person), but God, even the One continuously giving His Sacred Breath into us (or: repeatedly imparting His Spirit, the Holy One, unto us; constantly gifting His set-apart Breath-effect [to flow] into us).

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

Because the Lord didn't call you in filthiness, but in holiness.
So the person that defies that command isn't defying a human being-they're defying God, who gives you the Spirit of God.f

Wilbur Pickering's New T. .

Literal, almost word-for-word, renderings:

A Faithful Version

For God has not called us to uncleanness, but to sanctification. Accordingly, the one who rejects these commands is not rejecting man, but God, Who also gave His Holy Spirit to us.

Analytical-Literal Translation

For God did not call us to impurity [or, immorality], but in sanctification.
Therefore, the one rejecting [this] [or, regarding [this] as nothing] does not reject a person but God, the One having also given His Holy Spirit to you_p.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

For God called us not for impurity, but in specialness. Therefore he who spurns, spurns not man, but God, who also gives his Special Spirit to you (pl).

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* God did not call us to uncleanness, but in holiness. Therefore, the one rejecting *this* is not rejecting man, but God, who also gave his Holy Spirit to you°.

- 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:
7-8

1Thessalonians 4:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong’s #3756
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
kaleô (καλέω) [pronounced kal-EH-oh]	active: <i>to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	3 rd person singular, aorist active indicative	Strong’s #2564
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
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong’s #2316

1Thessalonians 4:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
akatharsia (ἀκαθαρσία, ας, ῆ) [pronounced <i>ak-ath-ar-SEE-ah</i>]	<i>impurity; (moral or physical) uncleanness; the impurity of lustful, luxurious, profligate living; of impure motives; immoral intent</i>	feminine singular noun; dative, locative or instrumental case	Strong's #167

Translation: For God did not call us on the basis of impurity...

Even though God called us, knowing our impure state, He did not call us on the basis of our impurity. He did not call us with some sort of favor extended to our impurity.

Bear in mind that often these letters are a reaction to the environment that the recipients find themselves in. The Greek culture and I believe the religion certain allowed for immoral activity; and even encouraged it.

We have exactly that occurring today (I write this in 2022) where sexuality appears to be emphasized over and above everything else, at least by one considerable faction of our society. This came out of the so-called *Playboy Philosophy* which set aside all conventions and norms when it came to sexual fulfillment. If a woman was not fulfilled in her sexual being in marriage, they were actually encouraged to go outside the marriage bond in order to find that.

Today, children are exposed in a variety of different ways to sexuality way, way before they are ready to grasp what it is. In some schools, teachers will teach them which pronouns to use—which would then require some explanation as to why are pronouns other than *he* or *she* required.

Any young person who thinks that they might be gay or might be in the wrong sort of physical body is praised and admired for their bravery. What young child, who does not feel as if he (or she) fits in does not desire praise and admiration?

There was a time when a grammar school teacher said anything at all about sex, they would be summarily fired. That is no longer the case. The teacher who vocally says that none of this should be happening in the classroom—that teacher may find himself fired from his job.

Despite what our culture seems to accept and reject, the believer in Jesus is not called into that sort of immorality (recall that, in previous verses, the believer was not to pursue sexual acts outside of marriage).

1Thessalonians 4:7b

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

1Thessalonians 4:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hagiasmos (ἁγιασμός) [pronounced hag-ee-as-MOSS]	<i>consecration, purification; the effect of consecration; sanctification (of heart and life); purification, (the state) purity; concretely (by Hebraism) a purifier, holiness</i>	masculine singular noun, dative, locative or instrumental case	Strong's #38

Translation: ...but [He called us] in the sphere of holiness.

God instead called us in the sphere of holiness. Elsewhere, the Bible says, Be holy because He is holy.

This is not all related to sexual activity. Paul has called for honest and open business practices as well. Most people understand what is right and wrong in these matters; but much of that depends upon the culture in which we are raised.

1Thessalonians 4:7 For God did not call us on the basis of impurity but [He called us] in the sphere of holiness. (Kukis nearly literal translation)

1Thessalonians 4:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toigaroun (τοιγαροῦν) [pronounced toy-gar-OON]	<i>wherefore then, for which reason, therefore, consequently</i>	particle	Strong's #5105
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
atheteō (ἄθετέω) [pronounced ath-eht-EH-oh]	<i>setting aside; that is, disesteeming, neutralizing, violating; one who casts off (away), a despiser, disannulling, frustrating, bringing to nought, one who rejects</i>	masculine singular, present active participle; nominative case	Strong's #114
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
atheteō (ἄθετέω) [pronounced ath-eht-EH-oh]	<i>to set aside; that is, to disesteem, to neutralize, to violate; to cast off, to despise, to disannul, to frustrate, to bring to nought, to reject</i>	3 rd person singular, present active indicative	Strong's #114

Translation: Therefore, the one disregarding [these standards] does not keep on disregarding man...

What Paul is talking about disregarding is the things which he is talking about in this chapter. He tells them, “You are not disregarding the word of a man.”

1Thessalonians 4:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
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
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...but [he keeps on disregarding] God,...

If you disregard what I am telling you, you are disregarding God, is what Paul is saying.

Whether or not Paul fully understands that these words are inspired or not (remember, this is his first epistle), he does understand that these principles are inspired and accurate and from God.

1Thessalonians 4:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	masculine singular, present active participle, accusative case	Strong's #1325
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

1Thessalonians 4:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40
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
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)

Translation: ...the One giving His Holy Spirit to you (all).

The Thessalonians are fully aware of having received the Holy Spirit. It was more of an experience during the time of the early church (it is not today).

So, what Paul is saying is very consistent with his writings to the Thessalonians being inspired by God. He may not say that, but he comes close.

1Thessalonians 4:8 Therefore, the one disregarding [these standards] does not keep on disregarding man but [he keeps on disregarding] God, the One giving His Holy Spirit to you (all). (Kukis nearly literal translation)

1Thessalonians 4:7–8 For God did not call us on the basis of impurity but [He called us] in the sphere of holiness. Therefore, the one disregarding [these standards] does not keep on disregarding man but [he keeps on disregarding] God, the One giving His Holy Spirit to you (all). (Kukis nearly literal translation)

1Thessalonians 4:7–8 For God did not call us with impurity in His mind, but rather, He called us in the sphere of holiness (as He placed us in Christ). Therefore, the one who disregards these standards is not disregarding man but God, the One Who gives His Holy Spirit to you. (Kukis paraphrase)

Now, concerning brotherly love, [it is] not necessary for you (all) to have [me] to write to you (all), for selves you (all) taught by God keep on being to the love to one another. For even you keep on doing in Him to all the brothers, to the [ones] in the Macedonia. Now we keep on exhorting you (all) brothers to keep on having more; and to strive to lead a quiet life; and to practice the things of one's own; and to keep on working with the hands of yours, just as to you (all) we commanded; that you (all) might keep on walking decently face to face with the (ones) outside; and none a necessity you (all) keep on having.

1Thessalonians
4:9–12

Concerning the love of the brothers, [it is] not necessary for you (all) to have [me] write to you (all) [with further directions], for you yourselves keep on being taught by God to keep on having love toward one another. For you (all) keep on doing in Him [the same things] to all the brothers, [even] to the (ones) in Macedonia. Now, brothers, we keep on urging you (all) to keep on having [this love of the brothers] more [and more]; and to aspire to live a quiet life; and to habitually perform one's own [work]; and to keep on working with your hands, just as we commanded you (all) [to do]. [This is] to the intent that you keep on walking decently before the outsiders; and that you all keep on having a need of nothing.

It is apparent that you need no further instruction about the love of the royal family, as you appear to have learned from God how to have a relaxed mental attitude toward one another. In fact, you are apparently acting with this same mental attitude toward all the royal family throughout Macedonia. Brothers, we continue to urge you all to continue with this mental attitude love toward all. Also, that you aspire to live a quiet life; that you habitually do your own work; and that you continue to work with your hands, just as we commanded all of you to do. The reason to behave this way, is so that you continue to walk decently and with integrity before the unbelievers with whom you have contact. Furthermore, live without having a desperate need to accumulate worldly goods in order to be happy.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now, concerning brotherly love, [it is] not necessary for you (all) to have [me] to write to you (all), for selves you (all) taught by God keep on being to the love to one another. For even you keep on doing in Him to all the brothers, to the [ones] in the Macedonia. Now we keep on exhorting you (all) brothers to keep on having more; and to strive to lead a quiet life; and to practice the things of one's own; and to keep on working with the hands of yours, just as to you (all) we commanded; that you (all) might keep on walking decently face to face with the (ones) outside; and none a necessity you (all) keep on having.
- Complete Apostles Bible Now concerning brotherly love you have no need for me to write to you, for you yourselves are taught by God to love one another. For indeed you do so toward all the brothers in all Macedonia. But we exhort you, brothers, that you increase more and more, and that you aspire to be quiet, and to mind your own business, and to work with your own hands, just as we commanded you, in order that you may walk decently toward those outside, and may have need of nothing.
- Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
But as touching the charity of brotherhood, we have no need to write to you: for yourselves have learned of God to love one another. For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren, that you abound more:

And that you use your endeavour to be quiet: and that you do your own business and work with your own hands, as we commanded you:
And that you walk honestly towards them that are without: and that you want nothing of any man's.

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

.
Now concerning love to the brethren, ye need not that I should write to you; for ye yourselves are taught of God to love one another.
Ye likewise do so, to all the brethren who are in all Macedonia: but I entreat you, my brethren, to be exuberant:
and that ye strive to be quiet, and to attend to your own affairs; and that ye labor with your own hands; as we directed you;
and that ye walk becomingly towards those without; and that ye be dependent on no man.

Original Aramaic NT

But you do not need to have written to you concerning love of the brethren, for you yourselves are taught by God to love one another.
You also are doing so to all the brethren who are in all Macedonia, but I beg of you, my brethren, that you superabound,
And that you would be diligent, peaceable and occupied with your business, working with your hands just as we commanded you,
That you would be walking in good form toward outsiders and that you would be dependent on no man.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But about loving the brothers, there is no need for me to say anything to you in this letter: for you have the teaching of God that love for one another is right and necessary; And, truly, you are lovers of all the brothers in Macedonia; but it is our desire that your love may be increased still more; And that you may take pride in being quiet and doing your business, working with your hands as we gave you orders; That you may be respected by those who are outside, and may have need of nothing.

Bible in Worldwide English

You do not need anyone to write to you about how to love each other. God himself has taught you to be loving towards each other.
And you do love all the Christian brothers who are in the whole country of Macedonia. But we beg you, brothers, love them more and more.
Please try to live a quiet life. Mind your own business. Work with your hands as we told you to do.
Then people who do not belong to the church will respect you. And you will not need help from anyone. [This is vv. 9–12a in the BWE.]

Easy English
Easy-to-Read Version–2008

.
We don't need to write to you about having love for your brothers and sisters in Christ. God has already taught you to love each other. In fact, you love all the believers in Macedonia. We encourage you now, brothers and sisters, to show your love more and more. Do all you can to live a peaceful life. Mind your own business, and earn your own living, as we told you before. If you do these things, then those who are not believers will respect the way you live. And you will not have to depend on others for what you need.

God's Word™

You don't need anyone to write to you about the way Christians should love each other. God has taught you to love each other. In fact, you are showing love to all

the Christians throughout the province of Macedonia. We encourage you as believers to excel in love even more. Also, make it your goal to live quietly, do your work, and earn your own living, as we ordered you. Then your way of life will win respect from those outside the church, and you won't have to depend on anyone else for what you need.

Good News Bible (TEV)

There is no need to write you about love for each other. You yourselves have been taught by God how you should love one another. And you have, in fact, behaved like this toward all the believers in all of Macedonia. So we beg you, our friends, to do even more. Make it your aim to live a quiet life, to mind your own business, and to earn your own living, just as we told you before. In this way you will win the respect of those who are not believers, and you will not have to depend on anyone for what you need.

The Message

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NIRV

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New Life Version

.

New Simplified Bible

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

Contemporary English V.

We don't have to write you about the need to love each other. God has taught you to do this, and you already have shown your love for all of his people in Macedonia. But, my dear friends, we ask you to do even more. Try your best to live quietly, to mind your own business, and to work hard, just as we taught you to do. Then you will be respected by people who are not followers of the Lord, and you won't have to depend on anyone.

The Living Bible

.

New Berkeley Version

.

New Century Version

.

New Living Translation

.

The Passion Translation

There's no need for anyone to say much to you about loving your fellow believers, for God is continually teaching you to unselfishly love one another. Indeed, your love is what you're known for throughout Macedonia. We urge you, beloved ones, to let this unselfish love increase and flow through you more and more.

Aspire to lead a calm and peaceful life as you mind your own business and earn your living, just as we've taught you.

By doing this you will live an honorable life, influencing others and commanding respect of even the unbelievers. Then you'll be in need of nothing and not dependent upon others.

UnfoldingWord Simplified T.

I want to urge you again that you should love your fellow believers. You do not really need that anyone write to you about that, because God has already taught you how to love each other, and because you already are showing that you love your fellow believers who live in other places in your province of Macedonia. Nevertheless, my fellow believers, we urge you to love each other more and more. We urge you also to try hard to attend to your own affairs and to not meddle with the affairs of others. We urge you also to work at your own occupations to earn what you need to live. Remember that we taught you previously to live like that. If you do these things, unbelievers will acknowledge that you behave decently, and you will not have to depend on others to supply what you need.

Williams' New Testament

Now as to brotherly love, you have no need of anyone's writing you, for you have yourselves been taught by God to love one another, as you are practicing it toward all the brothers all over Macedonia. We beg you, brothers, to continue to live better and better; also keep up your ambition to live quietly, to practice attending to your

own business and to work with your own hands, as we directed you, so that you may live influentially with the outsiders, and not be dependent on anybody.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But concerning the brotherly kindness, you have no need for me to be writing to you. You see, you yourselves are God-taught for the "to be loving each other" part; for you actually do it to all the brothers in all of Macedonia, but we encourage you, brothers, to be overflowing more, to be thinking it is important to remain calm, to constantly be doing your own things, and to be working with your own hands just as we passed the order on to you so that you may traipse around properly with the people outside and may have need of nothing.
Common English Bible	.
Len Gane Paraphrase	But concerning brotherly love you don't need that I write to you, for you yourselves are taught by God to love one another. Indeed, you do this toward all the brothers who are in Macedonia, but we plead with you, brothers, to increase more and more. And be eager to be quiet, mind your own business, and to work with your hands, just as we commanded you, so that you may live honestly towards outsiders and that you may be financially dependent on no one.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	As to love for the Brethren there is no need to write to you; for you have yourselves been taught by God to love one another; And indeed you do act in this spirit towards all the Brethren throughout Macedonia. Yet, Brothers, we urge you to still further efforts. Make it your ambition to live quietly, and to attend to your own business, and to work with your hands, as we directed you; So that your conduct may win respect from those outside the Church, and that you may not want for anything.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	We certainly don't need to write and tell you to love fellow believers, because God teaches you to love one another—and in fact you are demonstrating this love to all the believers throughout Macedonia. Even so we want to encourage you, brothers and sisters, to love more and more. Try to live a quiet life, minding your own business, doing your own work, as we've already explained to you, so that your way of life may be respected by non-Christians and you won't have to rely on anyone to provide what you need.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	It is not needed that I should write to you about brotherly love; for you yourselves have been taught by God to love one another. As indeed you do love all the brothers in Macedonia. But I exhort you, brothers, to abound in this yet more.

Also, that you endeavor to live quietly and to mind your own business, and to work with your hands (as I charged you).

So that your conduct may be seemly toward those that are without, and that you may not need help from any man.

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Riverside New Testament

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Regarding brotherly love you have no need for me to write to you. For you yourselves have been taught by God to love one another, and you do the same to all the brethren in the whole of Macedonia. But we urge you, brethren, to excel still further and to be ambitious to lead a quiet life and to mind each his own business and to work with your hands, as we instructed you. Thus you will live becomingly in the sight of outsiders and will have need of nothing.

Leicester A. Sawyer's NT

The Spoken English NT

UnfoldingWord Literal Text

.
But regarding brotherly love, you have no need for anyone to write to you, for you yourselves are taught by God to love one another. For indeed, you do this for all the brothers who are in all Macedonia. But we exhort you, brothers, to do this even more. We also exhort you to aspire to live quietly, to take care of your own responsibilities, and to work with your own hands, just as we commanded you, so that you may walk properly before outsiders and not be in any need.

Urim-Thummim Version

But as touching brotherly love you need not that I write to you: for you yourselves are taught of Elohim to Love one another. And indeed you do it toward all the brethren that are in all Macedonia: but we exhort you brethren, that you increase more and more; And that you study to be quiet and to do your own business, and to work with your own hands, as we commanded you; that you may walk honestly toward them that are without, and that you may have lack of nothing.

Weymouth New Testament

But on the subject of love for the brotherhood it is unnecessary for me to write to you, for you yourselves have been taught by God to love one another; and indeed you do love all the brethren throughout Macedonia. And we exhort you to do so more and more, and to vie with one another in eagerness for peace, every one minding his own business and working with his hands, as we ordered you to do: so as to live worthy lives in relation to outsiders, and not be a burden to any one.

Wikipedia Bible Project

Worsley's New Testament

.
But as to brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it to all the brethren, that are in all Macedonia; but we exhort you, brethren, to abound *in it* more *and more*: and endeavour to be quiet, and mind your own *affairs*, and work with your own hands, as we gave you in charge, that ye may walk decently toward those *that are* without, and may have need of no one's *assistance*.

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	Now as to brotherly love, you have no need for me to write to you, for your own nature teaches you of Elohim, to love one another. For you also do it toward the brothers in all Macedonia. But brothers, we exhort you to increase your love more and more. And that ye strive to be quiet, and to attend to your own affairs; and that ye labor with your own hands; as we commanded you; that you may lead a life of good example toward those outside, and that you may have need of nothing.
Holy New Covenant Trans.	We don't need to write you about loving your brothers. God has already taught you how to give yourself to one another, for his good, expecting nothing in return; you are doing this to all the brothers throughout Macedonia. Brothers, we beg you, to do this even more! Try to live a quiet life. Mind your own business. Work with your own hands, as we told you. Then outsiders will respect the way you live. You will not be dependent on anyone.
The Scriptures 2009 Tree of Life Version	. Now concerning brotherly love, you have no need for anyone to write you—for you yourselves are taught by God to love one another. In fact, you even practice it toward all your brothers and sisters throughout Macedonia. But we urge you, brethren, to keep progressing more and more and aspire to lead a quiet life, to mind your own affairs, and to work with your hands, just as we directed you—so you may behave properly toward outsiders and not have need of anything.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...about but the affection not need have {us} to write [to] you* You* for You* Taught (Godly) are to the+ {you*} to love one another and for [You*] make it to all the brothers the [men] in all the macedonia [We] call (near) but you* Brothers to exceed more and to aspire to continue (silently) and to practice the [things] own and to work [by] the own hands [of] you* as you* [We] order that [You*] may walk decently to the [men] outside and [of] no [thing] need [You*] may have...
Alpha & Omega Bible	NOW AS TO THE BROTHERLY LOVE, YOU HAVE NO NEED FOR [me] TO WRITE TO YOU, FOR YOU YOURSELVES ARE TAUGHT BY THEOS (<i>The Alpha & Omega</i>) TO "AGAPE/LOVE" ONE ANOTHER; †("Brotherly Love" is the Greek word "Philadelphia", which is why the American city is called "The City of Brotherly Love." It refers to friendship, buddies, recognition of fellowship. The prefix "phil" is combined with other words to refer to the love of money, self, pleasures or the love of words/language or the love of good or even the love toward The Creator. "Agape" love is Godly/divine love such as the active love of The Creator toward us & our love back toward Him, as well the holy type of sincere love that we should have for one another. See John 21:15 to John 21:17) FOR INDEED YOU DO PRACTICE IT TOWARD ALL THE BRETHREN WHO ARE IN ALL MACEDONIA. BUT WE URGE YOU, BRETHREN, TO EXCEL STILL MORE, AND TO MAKE IT YOUR AMBITION TO LEAD A QUIET LIFE AND ATTEND TO YOUR OWN BUSINESS AND WORK WITH YOUR HANDS, JUST AS WE COMMANDED YOU, SO THAT YOU WILL BEHAVE PROPERLY TOWARD OUTSIDERS AND NOT BE IN ANY NEED. †(<i>Topic: The First Resurrection After The Great Tribulation</i>)
Awful Scroll Bible	Moreover concerning dear love, yous hold no need for me to write to yous, for yous yourselves are taught-of-God to dearly love one another. For indeed, yous effect it towards all they of the same-womb, the ones from-within all Macedonia, but we call-by you of the same-womb, to abound by far the more,

even to love-the-honor to hold-sitting, and to occupy yourself with that of you all's own, and to work with you all's own hands, accordingly-as-to we message-among yous,
in order that, yous may walk-about well-mannered, with regards to those without, and shall hold need of no-thing.

Concordant Literal Version

Now, concerning brotherly fondness, we have no need to be writing to you, for you yourselves are taught by God to be loving one another, for you are doing it also to all the brethren who are in the whole of Macedonia. Now we are entreating you, brethren, to be superabounding yet more, and that you be ambitious to be quiet, and to be engaged in your own affairs, and to be working with your hands, according as we charge you, that you may be walking respectably toward those outside and you may have need of nothing.

exeGesés companion Bible

THE HOLY WALK

And concerning befriending brothers
you need me not to scribe to you:
for you yourselves are Elohim-doctrinated
to love one another.
And indeed
you also do it to all the brothers in all Macedonia:
and we beseech you brothers,
to superabound more and more;
and to befriend esteeming quietness
and to transact your own business
and to work with your own hands
- exactly as we evangelized you;
to walk respectably toward them on the outside:
and that you have need of naught.

Orthodox Jewish Bible

Concerning the matter of ahavah shel achvah (brotherly love), you have no need that we write you, for you yourselves are limudei Elohim (taught of G-d) to have ahavah (agape) one for another.
For indeed this you do toward all the Achim b'Moshiach in all of Macedonia. But in this we exhort you, Chaverim, to abound more and more.
And have as your ambition to lead a quiet life of shalom bayis, and to mind your own business, and to have a parnasah, working with your own hands, according to the mitzvot (commandments) we gave you.
The tachlis (purpose) is that the way you fier zich (comport oneself) in your derech (way of life) be conducted properly toward outsiders and that you might not be nitzrach (needy).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Now you people do not need anyone to write to you about loving *[your]* brothers, for you yourselves have been taught by God to love one another. For you certainly do practice it toward all the brothers *[and sisters]* throughout Macedonia. *[Note: This was the province in which Thessalonica was located].* Yet we urge you, brothers, to continue doing it more and more. *[We also urge you to]* make it your aim to live a quiet life, and to attend to your own business matters, and to work with your hands, as we urged you. *[Note: Possibly this exhortation was directed toward the tendency of some people there to neglect ordinary responsibilities in view of an imminent return of Christ].* *[Do these things]* so that you will live in a proper way in front of outsiders *[i.e., non-Christians]*, and not have *[to depend on people for]* any needs.

The Expanded Bible
Jonathan Mitchell NT

.
But now concerning loving one like a brother (or: brotherly love; = fondness for fellow believers), we have no need to continually write to you, for you yourselves are folks continuously taught by God (God-taught ones) to continuously love each other, for you are even continuously doing this unto all of those brothers within the whole of Macedonia. But we are constantly calling you alongside (to encourage, urge, exhort and comfort you), brothers, to progressively superabound to a greater extent (or: rather to habitually excel and surround [yourselves] by more than enough [brotherly affection]).
and then to habitually be fond of honor and value [and] to be repeatedly quiet (or: to be progressively ambitious to live in settled peace), and by habit to be engaged (or: involved) in your own affairs (or: matters), and then to constantly work with your own hands (idiom: = work at it actively), according as we commanded to you, to the intent that you may continuously walk about in good form (= live your life respectably) toward those without (with a view to outsiders; = face to face with those that are not a part of your community), and then you would continually have need of nothing.

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

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Bible Translations with Many Footnotes:

Lexham Bible

Affirmation of Continuing Love

But concerning brotherly love, I do not have need to write to you, for you yourselves are taught by God to love one another, for indeed you are practicing it toward all the brothers in all of Macedonia. But we urge you, brothers, to progress even more, and to aspire to live a quiet life, and to attend to your own business, [Literally “your own things”] and to work with your hands, [Some manuscripts have “your own hands”] just as we commanded you, so that you may live decently toward those outside, and may have need of nothing.

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

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But as for loving your fellow Christians,^g you don’t have any need for me to write to you. Because you yourselves have been taught by God to love one another. And you’re doing exactly that, even for all the brothers and sisters throughout Macedonia. We just call on you, brothers and sisters, to increase what you’re doing even more.

And consider it an honor to live in quiet generosity, and to take care of your own affairs. And work with your own hands, just as we instructed you.

That way, you’ll conduct yourselves decently in front of outsiders, and you won’t need anything from anyone.^h

^g Lit. “But concerning brotherly love”.

^h Or “you won’t have need of anything”.

Wilbur Pickering’s New T.

An impressive life style

Now about brotherly love you do not need to be written to, for you yourselves are taught by God to love one another, because in fact you are doing so toward all the brothers throughout Macedonia. Still, we exhort you to do even more, brothers, to make it a point to be peaceable and to mind your own business, to work with your hands (as we instructed you), so that outsiders may be well impressed by your life style, and that you may have no lack.⁵

(5) Throughout the Bible, laziness and idleness are proscribed.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation .
Now concerning brotherly love [fig., affection for fellow-believers], you_p have no need of [my] writing to you_p, for you_p yourselves are taught by God to be loving one another.

For indeed you_p do practice it toward all the brothers [and sisters], the [ones] in all Macedonia, but we call on [or, plead with] you_p, brothers [and sisters], to be increasing [even] more

and to be ambitiously striving to be living a quiet life and to be doing your_p own [things] [fig., to be minding your_p own business] and to be working with your_p own hands, just as we gave strict orders to [or, commanded] you_p, so that you_p shall be walking about [fig., conducting yourselves] properly toward the outsiders [fig., unbelievers] and have need of nothing.

Berean Literal Bible

Now concerning brotherly love, you have no need for me to write to you, for you yourselves are taught by God in order to love one another. And indeed you are doing this toward all the brothers, the ones in all Macedonia. But we exhort you, brothers, to abound more and more, and to strive earnestly to live quietly and to attend to your own matters, and to work with your own hands, just as we commanded you, so that you may walk properly toward those outside, and may have need of no one.

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

.
In respect to brotherly love you have no need of our writing to you, for you yourselves are taught of God to love one another, and this indeed you practise to all the brethren, through all Macedonia; but we beseech you, brethren, to abound therein more and more; and to make it your ambition to live quietly, and to mind your own business, and work with your own hands, as we charged you; that your walk may appear orderly to the world, and that you may be in want of nothing.

Context Group Version

But concerning allegiance of the brothers you (pl) have no need that one write to you (pl): for you (pl) yourselves are taught of God to give allegiance to one another; for indeed you (pl) do it toward all the brothers that are in all Macedonia. But we encourage you (pl), brothers, that you (pl) abound more and more; and that you (pl) make it your aim to be quiet, and to do your (pl) own business, and to work with your (pl) own hands, even as we charged you (pl); that you (pl) may walk becomingly toward those that are outside, and may have need of nothing.

English Standard Version

Far Above All Translation

.
Consequently, he who is disregarding is not disregarding man but God who also gave his holy spirit to you, but concerning brotherly love, you do not need me to write to you, for you yourselves have been taught by God to love one another, for in fact you do this to all the brothers who are in the whole of Macedonia. And we encourage you, brothers, to abound more still, and to be particular about living quietly and attending to your own affairs and working with your own hands, as we have commanded you, so that you behave decently towards those outside and so that you do not lack anything. V. 8 is included for context.

Green's Literal Translation

Literal New Testament

.
NOW CONCERNING BROTHERLY LOVE NO NEED YE HAVE [FOR ME] TO WRITE TO YOU, FOR YOURSELVES YE TAUGHT OF GOD ARE FOR TO LOVE ONE ANOTHER.

FOR ALSO YE DO THIS TOWARDS ALL THE BRETHREN WHO [ARE] IN THE WHOLE OF MACEDONIA; BUT WE EXHORT YOU, BRETHREN, TO ABOUND MORE,

AND ENDEAVOUR EARNESTLY TO BE QUIET AND TO DO YOUR OWN THINGS, AND TO WORK WITH OWN HANDS YOUR, EVEN AS ON YOU WE ENJOINED, THAT YE MAY WALK BECOMINGLY TOWARDS THOSE WITHOUT, AND OF NO ONE NEED MAY HAVE.

Literal Standard Version
 Modern English Version
 Modern Literal Version 2020

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 .
 Now concerning brotherly-love, you° have no need *for someone* to write to you°; for* you° yourselves are taught by God, *that* you° should love* one another; for* you° are also practicing it toward all the brethren who *are* in the whole of Macedonia. But brethren, we encourage you° to abound *even* more, and to make it your° aim to be *living quiet lives* and to do* *your°* own things, and to work with *your°* own hands (just-as we commanded you°), in-order-that you° may walk decently toward the ones *who are* outside, and may have need of nothing.

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

A Brotherly and Orderly Life

But concerning brotherly love, you(p) have no need that I write unto you(p), for you(p) yourselves(p) are taught by God to love one another; and indeed you(p) do it toward all the brethren who are in all Macedonia. But we beseech you(p), brethren, that you(p) increase more and more, and that you(p) study to be quiet, and to do your(p) own business, and to work with your(p) own hands, as we commanded you(p), that you(p) may walk honestly toward those who are outsiders, and that you(p) may have need of nothing.

Revised Young's Lit. Trans.
 Updated Bible Version 2.17

.
 But concerning love of the brothers you + have no need that one write to you +: for you + yourselves are taught of God to love one another; for indeed you + do it toward all the brothers who are in all Macedonia. But we exhort you +, brothers, that you + abound more and more; and that you + make it your aim to be quiet, and to participate in your + own [things], and to work with your + own hands, even as we charged you +; that you + may walk becomingly toward those who are outside, and may have need of nothing.

A Voice in the Wilderness
 Webster's Translation
 World English Bible
 Worrell New Testament
 Young's Updated LT

The gist of this passage:
 9-12

1Thessalonians 4:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	about, concerning, on account of, because [of], around, near	preposition	Strong's #4012
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161

1Thessalonians 4:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
philadelphia (φιλαδελφία) [pronounced fil-ad-el-FEE-ah]	<i>the love of brothers (or sisters); brotherly love, in the NT the love which Christians cherish for each other as brethren</i>	feminine singular noun; genitive/ablative case	Strong's #5360
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; accusative case	Strong's #5532
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 nd person plural, present active indicative	Strong's #2192
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	present active infinitive	Strong's #1125
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

Translation: Concerning the love of the brothers, [it is] not necessary for you (all) to have [me] write to you (all) [with further directions],...

Much of 1Thessalonians 4 is Paul giving practical guidance to the royal family in Thessalonica. Paul says, *there is one area where I cannot teach you anything more, and that is with regards to love of the brothers* (that is, the relationships between members of the royal family of God).

1Thessalonians 4:9b

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

1Thessalonians 4:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [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
theodídaktos (θεοδίδακτος) [pronounced theh-od-IHD-ak-toss]	<i>taught by God, divinely instructed, taught of God</i>	masculine plural adjective; nominative case	Strong's #2312
este (ἐστέ) [pronounced ehs-TEH]	<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)
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
agapaō (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor [goodwill, benevolence]; to delight in</i>	present active infinitive	Strong's #25
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240

Translation: ...for you yourselves keep on being taught by God to keep on having love toward one another.

Paul does not know exactly how the Thessalonians learned to act toward one another. Ultimately, all teaching to believers comes from God; but God uses a variety of intermediaries (in this first century, Apostles, pastor-teachers, mature believers, and even angels). Since then, the primary teaching needs to come from a well-qualified pastor-teacher.

In any case, the believers in Thessalonica knew how to interact with one another (which is certainly not the case in many local churches).

1Thessalonians 4:9 Concerning the love of the brothers, [it is] not necessary for you (all) to have [me] write to you (all) [with further directions], for you yourselves keep on being taught by God to keep on having love toward one another. (Kukis nearly literal translation)

1Thessalonians 4:10a

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

1Thessalonians 4:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
Gar is a causative particle standing always after one or more words in a clause and expressing the reason for what has been before, affirmed or implied. ¹³			
Gar has an elliptical use, where the clause to which it refers is omitted and is to be supplied in thought. ¹⁴			
Gar can be used intensively, and strengthens a clause. It may be translated <i>then, truly</i> . This can act as a strong affirmation or a negation. ¹⁵			
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, present active indicative	Strong's #4160
αὐτῷ (αὐτῶ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
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
pantas (πάντας) [pronounced <i>PAHN-tas</i>]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

¹³ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 357.

¹⁴ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 358.

¹⁵ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 358.

1Thessalonians 4:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #3650
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
Makedonía (Μακεδονία) [pronounced mak-ed-on-EE-ah]	<i>extended land; transliterated, Macedonia</i>	feminine singular proper noun; a location; accusative case	Strong's #3109

Thayer: *Macedonia [is]...a country bounded on the south by Thessaly and Epirus, on the east by Thrace and the Aegean Sea, on the west by Illyria, and on the North by Dardania and Moesia.*

Translation: For you (all) keep on doing in Him [the same things] to all the brothers, [even] to the (ones) in Macedonia.

In fact, the thinking and interactions of the believers in Thessalonica are known throughout the large piece of land. They interact with royal family members elsewhere around them, and these interactions are good and honorable; and they are not exercising mental attitude sins toward one another.

Believers do not need to be harassing one another; and this was already true of Thessalonica, that they were not doing such things.

1Thessalonians 4:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleô (παρακαλέω) [pronounced pah-rahk-ahl-EH-oh]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 st person plural, present active indicative	Strong's #3870
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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)

1Thessalonians 4:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphoi (ἄδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
perisseuô (περισσεύω) [pronounced per-iss-SUE-oh]	<i>to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough</i>	present active infinitive	Strong's #4052
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123

Translation: Now, brothers, we keep on urging you (all) to keep on having [this love of the brothers] more [and more];...

When Paul uses the term *brothers*, this is unfortunately a term which has been overused in the churches of God. R. B. Thieme, Jr. used the term *royal family, royal family of God*; and that is a good substitute.

Paul is urging them to continue to have love for other members of the royal family. Now, this does not mean that you find someone that you cannot stand and say five nice things to them (or about them); this does not mean you keep on looking at them until you are able to arouse some sort of emotion toward them. It simply means that you interact with them without mental attitude sins and without verbal sins.

When someone talks about a believer you don't like, you do not jump in and say, "Oh, you don't know the half of it, honey..." and then unload. You simply do not participate in gossip.

1Thessalonians 4:10 For you (all) keep on doing in Him [the same things] to all the brothers, [even] to the (ones) in Macedonia. Now, brothers, we keep on urging you (all) to keep on having [this love of the brothers] more [and more];... (Kukis nearly literal translation)

1Thessalonians 4:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
philotiméomai (φιλοτιμέομαι) [pronounced fil-ot-im-EH-om-ahēe]	<i>to be fond of honour; to be actuated by love of honour; from a love of honour to strive to bring something to pass; to be ambitious; to strive earnestly, make it one's aim, to have as one's ambition; to aspire</i>	present (deponent) middle/passive infinitive	Strong's #5389
hêsuchazô (ἡσυχάζω) [pronounced hay-soo-KHAHD-zoh]	<i>to keep quiet, to be silent, to say nothing, to hold one's peace; to rest, to cease from labour; to lead a quiet life</i>	present active infinitive	Strong's #2270

Translation: ...and to aspire to live a quiet life;...

Paul continues with the practical advice. There are two infinitives together here, which describe how the believer ought to be. The first is the present (deponent) middle/passive infinitive *philotiméomai* (φιλοτιμέομαι) [pronounced *fil-ot-im-EH-om-ahee*], which means, *to be fond of honour; to be actuated by love of honour; from a love of honour to strive to bring something to pass; to be ambitious; to strive earnestly, make it one's aim, to have as one's ambition; to aspire*. Strong's #5389.

The second is the present active infinitive of *hêsuchazô* (ἡσυχάζω) [pronounced *hay-soo-KHAHD-zoh*], which means, *to keep quiet, to be silent, to say nothing, to hold one's peace; to rest, to cease from labour; to lead a quiet life*. This would be pretty much the opposite of running around, telling everyone that Jesus is about to return and they had better be ready. Strong's #2270.

Either Ask Abby or Ann Landers used to use the acronym myob in response to a question (it means, *mind your own business*); and that is what Paul is essentially telling these people to do.

They should not simply live a quiet life, but they should strive for this. They should look to do what is necessary for their lives to be easy-going and quiet. They are not looking to shake everything up around them. They are not small dust devils looking to kick up some dirt and sand.

1Thessalonians 4:11b			
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
prassô (πράσσω) [pronounced <i>PRAS-so</i>]	<i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i>	present active infinitive	Strong's #4238
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	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>	neuter plural adjective; accusative case	Strong's #2398

Translation: ...and to habitually perform one's own [work];...

We have a verb here that means *to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish*; which further, is in the linear aktionsart present tense. Strong's #4238. This is what they need to be regularly attending to all of the time.

This is followed by *the (things) of their own*. We all have things placed in front of us day-after-day; and we need to attend to these things. A mother and father may have hungry children before them, so that food must be purchased and prepared. The man may have a job which is his own. He needs to tend to that. There are things which pertain specifically to you, and you need to attend to those things.

Again, very similar to the previous mandate—they are not called to get into people's faces, they are not called to quit their work and pass out tracts or stand on a soapbox and preach; they are called upon to take care of life's duties. This is their first and foremost responsibility.

The idea here is very similar to the concept of, *live and let live*. There is no place here for them to get into other people's faces and trying to get them to change their behavior. They are not to buy white sheets and stand on the top of some mountain, waiting for Jesus to return. They had day-to-day responsibilities and they need to see to those responsibilities.

One of the reasons for this emphasis is, too many people believed that they were in the Tribulation already. Being in the Tribulation, so some degree, means that all bets are off. Some unusual behaviors may be needed. But Paul is saying just the exact opposite. "No one should look at you and think, *that's odd; that is a strange thing for Charley Brown to be doing!*"

1Thessalonians 4:11c			
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
ergázomai (ἐργάζομαι) [pronounced <i>er-GAHD-zohm-ah-ee</i>]	<i>to work, to labour, to do work; to trade, to make gains by trading, "do business"; to do, to work out; to exercise, to perform, to commit; to cause to exist, produce; to work for, earn by working, to acquire</i>	present (deponent) middle/passive infinitive	Strong's #2038
tais (ταῖς) [pronounced <i>taîç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
cheires (χεῖρες) [pronounced <i>khīr-ehs</i>]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5495
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: ...and to keep on working with your hands,...

In this era, for the most part, people worked with their hands. Now, this was not all farming, as, if you will recall, Paul was a tentmaker. But the idea is not specifically to choose a job which involves the use of your hands; it simply means to apply oneself to one's work. In most cases, this involves the use of one's hands; but, in a few cases, a person's thinking may be engaged, in order to determine what to do next.

1Thessalonians 4:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (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

1Thessalonians 4:11d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὕμῖν) [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
paraggellō (παραγγέλλω) [pronounced par-ang-GEL-low]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin</i>	1 st person plural, aorist active indicative	Strong's #3853

Translation: ...just as we commanded you (all) [to do].

Paul is not simply saying this now. When he was with the Thessalonians, he taught them to do this. He taught them to live normal, responsible lives; he taught them to mind their own business; he taught them to live and let live. This phrase indicates that Paul gave them very specific directions previously; and those directives have not been pulled back.

1Thessalonians 4:11 ...and to aspire to live a quiet life; and to habitually perform one's own [work]; and to keep on working with your hands, just as we commanded you (all) [to do]. (Kukis nearly literal translation)

1Thessalonians 4:12a

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
peripateō (περιπατέω) [pronounced per-ee-paht-EH-oh]	<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>	2 nd person plural, present active subjunctive	Strong's #4043
euschēmōnōs (εὐσχημόνως) [pronounced yoo-shay-MON-ose]	<i>decently, honestly; in a seeming manner</i>	adverb	Strong's #2156
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
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

1Thessalonians 4:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exô (ἔξω) [pronounced EHX-oh]	<i>outside, without, out of doors; outward; possibly, foreign</i>	adverb	Strong's #1854

Translation: [This is] to the intent that you keep on walking decently before the outsiders;...

As I have done many times, this sentence actually continues what we have in v. 11. However, in English, it is about time that we had a new sentence. So I started this up again, but with a few words which make the thought into a full sentence.

They need to be *walking*. This simply refers to them living their lives. Generally speaking, this is the believers in Thessalonica living their lives in front of other people. In real life, we live our lives before people. Here, how the life is led is modified by the adverb *euschēmōnōs* (εὐσχημόνως) [pronounced *yoo-shay-MON-ose*], which means, *decently, honestly; in a seeming manner*. Strong's #2156. People on the outside simply refers to other people who have not yet believed in Jesus Christ.

"People are watching you," Paul tells them. "These are potential believers. Don't be a damned weirdo," Paul warns. People, when they observe you, should see a person who lives decently, orderly and honestly.

If you work for someone else, you don't try to cheat them out of a good day's work. You don't try to sneak off the job early. You don't goldbrick.

Of, if you are the employer, you treat your employees with respect and you pay them reasonable wages; and provide for them reasonable working conditions.

In other words, people always see you; they observe you. Now, what do they think? Do they have respect for you or do they think you are a damned weirdo religious freak?

1Thessalonians 4:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; genitive/ablative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; accusative case	Strong's #5532
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 nd person plural, present active subjunctive	Strong's #2192

Translation: ...and that you all keep on having a need of nothing.

This final statement is important to all believers. This does not mean that, once you become a believer, you can no longer engage in commerce other than to buy basic clothes and food and roofing material for your home. You buy what is necessary and you do not get weird about owning something that you think is going to bring you happiness. In the United States, we often call this keeping up with the Joneses. They buy a new car, so we buy a new car. They take a trip to Aspen; so you take the family to Cabo.

The idea is, instead of this, you buy what is necessary, but you do not pursue items to purchase with the idea that they are the key to your happiness. It is as if, you need nothing.

1Thessalonians 4:12 [This is] to the intent that you keep on walking decently before the outsiders; and that you all keep on having a need of nothing. (Kukis nearly literal translation)

1Thessalonians 4:9–12 Concerning the love of the brothers, [it is] not necessary for you (all) to have [me] write to you (all) [with further directions], for you yourselves keep on being taught by God to keep on having love toward one another. For you (all) keep on doing in Him [the same things] to all the brothers, [even] to the (ones) in Macedonia. Now, brothers, we keep on urging you (all) to keep on having [this love of the brothers] more [and more]; and to aspire to live a quiet life; and to habitually perform one's own [work]; and to keep on working with your hands, just as we commanded you (all) [to do]. [This is] to the intent that you keep on walking decently before the outsiders; and that you all keep on having a need of nothing. (Kukis nearly literal translation)

1Thessalonians 4:9–12 It is apparent that you need no further instruction about the love of the royal family, as you appear to have learned from God how to have a relaxed mental attitude toward one another. In fact, you are apparently acting with this same mental attitude toward all the royal family throughout Macedonia. Brothers, we continue to urge you all to continue with this mental attitude love toward all. Also, that you aspire to live a quiet life; that you habitually do your own work; and that you continue to work with your hands, just as we commanded all of you to do. The reason to behave this way, is so that you continue to walk decently and with integrity before the unbelievers with whom you have contact. Furthermore, live without having a desperate need to accumulate worldly goods in order to be happy. (Kukis paraphrase)

Interestingly enough, there is a point of doctrine which the Thessalonians either don't know, or somehow lost it when being taught. Paul is not going to back and quote chapter and verse as to why these things are so. He is going to arrive at a few doctrinal points via logic.

Now we were not willing to you (all) to keep on being ignorant, brothers, about the ones who keep on sleeping, that you (all) should not keep on grieving; just as even the remaining ones, the ones not having (and holding) hope. For if you (all) keep on believing Jesus died and He rose up. Accordingly even the God, the ones having slept in the Jesus, will bring [them] with Him.

1Thessalonians
4:13–14

We were unwilling for you (all) to continue being ignorant, brothers, about those who keep on sleeping [in the Lord]. You (all) should not continue grieving, even as those who remain [as] those having no hope. For if you (all) keep on believing [that] Jesus died and [three days later] He rose up; then, accordingly, [you know that] the God will lead the ones who fell asleep in Jesus with Him [at His return].

We simply cannot have you all remain ignorant about the resurrection to come, royal family. There are believers today who have died in the Lord; yet you should not continue grieving for them, just like heathen who have no hope when a friend or relative dies. If you have believed that Jesus died and, three days later, arose from the dead, then it logically follows that God will bring those who are asleep in Jesus with Him when He returns.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now we were not willing to you (all) to keep on being ignorant, brothers, about the ones who keep on sleeping, that you (all) should not keep on grieving; just as even the remaining ones, the ones not having (and holding) hope. For if you (all) keep on believing Jesus died and He rose up. Accordingly even the God, the ones having slept in the Jesus, will bring [them] with Him.
Complete Apostles Bible	Now we do not want you to be uninformed, brothers, concerning those who have died, lest you be sorrowful as those who have no hope. For if we believe that Jesus died and rose again, thus also God will bring with Him those who die in Jesus.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And we will not have you ignorant brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again: even so them who have slept through Jesus, will God bring with him.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And, I wish you to know, my brethren, that ye should not mourn over them who have fallen asleep, like other people who have no hope. For if we believe that Jesus died and rose again, even so them who sleep, will God, by Jesus, bring with him.
Original Aramaic NT	I* want you to know* my brethren, that you should not have sorrow for those who are asleep, as do the rest of mankind who have no hope. For if we believe that Yeshua died and arose, in this way also God shall bring with him those who have fallen asleep in Yeshua.*
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But it is our desire, brothers, that you may be certain about those who are sleeping; so that you may have no need for sorrow, as others have who are without hope. For if we have faith that Jesus underwent death and came back again, even so those who are sleeping will come again with him by God's power.
Bible in Worldwide English	There is something I want you to know about those who have died. You should not cry for them like people cry who have no hope. We believe that Jesus died and rose again. And because of what Jesus did, God will bring back with him those who have died. [This is vv. 12b–13 in the BWE.]
Easy English Easy-to-Read Version–2008	. Brothers and sisters, we want you to know about those who have died. We don't want you to be sad like other people--those who have no hope. We believe that Jesus died, but we also believe that he rose again. So we believe that God will raise

	to life through Jesus any who have died and bring them together with him when he comes.
God's Word™	Brothers and sisters, we don't want you to be ignorant about those who have died. We don't want you to grieve like other people who have no hope. We believe that Jesus died and came back to life. We also believe that, through Jesus, God will bring back those who have died. They will come back with Jesus.
Good News Bible (TEV)	Our friends, we want you to know the truth about those who have died, so that you will not be sad, as are those who have no hope. We believe that Jesus died and rose again, and so we believe that God will take back with Jesus those who have died believing in him.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	My friends, we want you to understand how it will be for those followers who have already died. Then you won't grieve over them and be like people who don't have any hope. We believe that Jesus died and was raised to life. We also believe that when God brings Jesus back again, he will bring with him all who had faith in Jesus before they died.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Beloved brothers and sisters, we want you to be quite certain about the truth concerning those who have passed away, so that you won't be overwhelmed with grief like many others who have no hope. For if we believe that Jesus died and rose again, we also believe that God will bring with Jesus those who died while believing in him.
UnfoldingWord Simplified T.	My fellow believers, we also want you to understand what will happen to our fellow believers who now are dead. You must not be like the unbelievers. They grieve deeply for people who die because they do not expect to live again after they die. We believers know that Jesus died and that he rose to live again. So we also know well that God will cause those joined to Jesus to live again, and that he will bring them back with Jesus.
Williams' New Testament	Also we do not want you to have any misunderstanding, brothers, about those who are falling asleep, so as to keep you from grieving over them as others do who have no hope. For if we believe that Jesus died and rose again, then through Jesus, God will bring back with Him those who have fallen asleep.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Now, I would not have you ignorant, brethren, concerning them who sleep; that you may not be grieved, even as the others, who have no hope. For if we believe that Jesus died and rose again; so, also, them who sleep, will God, through Jesus, bring with him.
New Advent (Knox) Bible	.

NT for Everyone .
 20th Century New Testament . We do not wish you to remain in ignorance, Brothers, with regard to those who have passed to their rest, that your grief may not be like that of others, who have no hope. For, as we believe that Jesus died and rose again, so also we believe that God will bring, with Jesus, those who through him have passed to their rest.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version . We don't want you to be confused about what happens when people die,* brothers and sisters, so that you won't grieve like others who don't have any hope. Since we're convinced that Jesus died and rose again, we're also sure that God will bring* with Jesus those who have died trusting in him.

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V *Comfort about Christians who Have Died*
 But we do not want you to be ignorant, brothers, about those who have died, so that you may not grieve like other people who have no hope.
 For if we believe that Jesus died and rose again, even so through Jesus God will bring those who have died with him.

Lexham Bible *The Comfort of the Lord's Return*
 Now we do not want you to be ignorant, brothers, concerning those who have fallen asleep, so that you will not grieve as also the rest, who have no hope.
 For if we believe that Jesus died and rose again, thus also God will bring those who have fallen asleep through Jesus together with him.

Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament . We do not wish you to be ignorant, brethren, regarding those who are sleeping, that you may not sorrow as the rest of men who have no hope. For since, as we believe, Jesus died and rose, so too God will through Jesus bring with him those who have fallen asleep.

Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version . But I would not have you to be ignorant brethren, concerning them that are dead, that you sorrow not, even as others that have no hope. Because if we believe that Jesus died and rose again, even so them also that die in Jesus will Elohim bring with Him.

Weymouth New Testament . Now, concerning those who from time to time pass away, we would not have you to be ignorant, brethren, lest you should mourn as others do who have no hope. For if we believe that Jesus has died and risen again, we also believe that, through Jesus, God will bring with Him those who shall have passed away.

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 I want you to know, my brethren, concerning those who sleep, that you should not grieve, as the rest do who have not hope. For if we believe that Yahshua died and rose again, even so YAHWEH will also bring with Him all those who have fallen asleep through Yahshua.

Holy New Covenant Trans. Brothers, I want you to know the truth about the people who have already died. Then you will not be sad like others who have no hope. Since we believe that Jesus died and came back to life, through him, in the same way, God will bring along with Jesus those who have died.

The Scriptures 2009 Now, brothers, we do not wish you to be ignorant concerning those who have fallen asleep, lest you be sad as others who have no expectation. For if we believe that עשוהי died and rose again, so also Elohim shall bring with Him those who sleep^a in עשוהי.
^aA euphemism for death.

Tree of Life Version Now we do not want you to be uninformed, brothers and sisters, about those who are asleep, so that you may not grieve like the rest who have no hope. For if we believe that Yeshua died and rose again, so with Him God will also bring those who have fallen asleep in Yeshua.

Weird English, ©lɔɛ English, Anachronistic English Translations:

Accurate New Testament ...not [We] want but you* (not) to understand Brothers about the [men] being laid (down) that not [You*] may be saddened as and The [Men] Remaining The [Men] not Having hope if for [We] believe for Jesus dies and [He] stands (up) so and The God the [men] being laid (down) through the jesus will lead with him...

Alpha & Omega Bible **BUT WE DO NOT WANT YOU TO BE IGNORANT, BROTHERN, ABOUT THOSE WHO ARE ASLEEP, SO THAT YOU WILL NOT GRIEVE AS DO THE REST WHO HAVE NO HOPE.** †(Many scriptures throughout the Old & New Testaments declare that when people die in this life, they are sleeping until the first & second resurrections. If we understand this, then we will not grieve to the same extent as unbelievers or people who do not understand that there are two resurrections, both which offer hope.)
FOR IF WE BELIEVE THAT JESUS DIED AND ROSE AGAIN, EVEN SO THEOS (The Alpha & Omega) WILL BRING WITH HIM THOSE WHO HAVE FALLEN ASLEEP IN JESUS. †(The Saints who have died at any time after the Resurrection of Jesus are still sleeping until the First Resurrection at the blowing of the 7th Trumpet after the Great Tribulation & before The Wrath of Theos. When they rise from the dead, they will partake in the Marriage Supper of The Lamb of Theos in Heaven & will be in Heaven for 42-45 days & then descend from Heaven with Jesus on the 1,335th day of Dan. 13:12).

Awful Scroll Bible Moreover, we desire yous of the same-womb not to mis-understand, concerning those having been fallen asleep in death, in-order-that- you shall -not be grieved, even accordingly-as-to the rest, the ones not holding the expectation. For if we confide, certainly-of-who Jesus died-away and rose-up, the same-as-this also, those being fallen asleep in death through Jesus, God will bring with Him.

Concordant Literal Version	Now we do not want you to be ignorant, brethren, concerning those who are reposing, lest you may sorrow according as the rest, also, who have no expectation." For, if we are believing that Jesus died and rose, thus also, those who are put to repose, will God, through Jesus, lead forth together with Him."
exeGeses companion Bible	<u>THE HOPE OF THE RESURRECTION</u> And I will that you not be unknowing, brothers, concerning them who sleep, that you sorrow not even exactly as the rest who have no hope. For if we trust that Yah Shua died and rose, thus they also who sleep through Yah Shua Elohim brings with him.
Orthodox Jewish Bible	We do not want you to lack da'as, Chaverim, concerning those who have "fallen asleep." The purpose is that you not have agmat nefesh (grief) like the rest, who do not have tikvah (hope). For, if we have an Ani Ma'amin belief that Yehoshua had his histalkus and then stood up alive again in the Techiyas HaMoshiach from HaMesim, even so, Hashem will bring with him [Moshiach] those who have fallen asleep through Yehoshua.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	But we want you to be informed, brothers, concerning those who have fallen asleep <i>[in death]</i> so that you do not grieve, as other people do <i>[i.e., the unsaved]</i> , who have no hope. For if we believe that Jesus died and rose again <i>[from the dead]</i> , <i>[we also believe]</i> that God will bring <i>[back to life]</i> , along with Jesus, those in <i>[fellowship with]</i> Him who have fallen asleep <i>[in death]</i> .
The Expanded Bible Jonathan Mitchell NT	.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	.
	Now then, we are not wanting (or: willing, intending) you to continue ignorant, brothers, concerning the folks who are from time to time falling asleep [other MSS: those having been put to sleep (= passed away; died), and continuing made to be sleeping], to the intent that you may not continuously be made to be sad or sorrowful according as even (or: just like also) the rest (the ones remaining or left), the folks continuously having no expectation (or: hope). For you see, since (or: if) we habitually believe that Jesus died and then arose (or: stood up again), thus (in this manner) also, through Jesus, God will continue (or: be repeatedly and progressively) leading together with Him the folks being made to sleep.

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	<i>The Coming of the Lord Jesus</i> Now brothers and sisters, we don't want you to be uninformed about those who've

passed away.ⁱ We don't want you to grieve, like everybody else who doesn't have hope.

Because if we believe that Jesus died and rose, then God, through Jesus, in the same way, will also bring with Jesus those who've passed away.^j

^{i.} Lit. "And we don't want you to be ignorant about those who are asleep". "Those who are asleep" is a common euphemism for people who've died.

^{j.} Lit. "fallen asleep".

Wilbur Pickering's New T.

**Christ's second coming
The Rapture**

Now then, brothers, we do not want you to be ignorant about those who have 'fallen asleep',⁶ so that you don't grieve like the rest, who have no hope.

Because since we believe that Jesus died and rose again, just so will God bring with Jesus those who have fallen asleep in Him.

(6) This is a metaphor for dying.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

.
But we do not want you_p to continue being unaware, brothers [and sisters], concerning the ones having fallen asleep [fig., who have died], so that you_p shall not be sorrowing just as also the rest, the ones not having hope [or, confident expectation].

For since we believe that Jesus died and rose again, so also God will bring the ones having fallen asleep through [fig., having died in] Jesus with Him.

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

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Now I would not, brethren, have you ignorant in respect to them who are composed to rest, that you may not be afflicted with grief, like others who have no hope. For if we believe that Jesus died and rose again, so [should we] also, that God will, by the agency of Jesus, bring with him them who are composed to rest.

Context Group Version

But we would not have you (pl) ignorant, brothers, concerning those that fall asleep; that you (pl) do not sorrow, even as the rest, who have no abiding confidence. For if we trust that Jesus died and rose again, in the same way those also that have fallen asleep in Jesus will God bring with him.

English Standard Version

Far Above All Translation

Green's Literal Translation

Literal New Testament

Literal Standard Version

Modern English Version

Modern Literal Version 2020

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{1Th 4:13-17 & Mat 24:27, 24:29-31 & Mar 13:24-37 & Luk 21:25-28 & Acts 1:11 & 2Th 1:7-9 & 1Co 15:51-15:58 & Rev 1:7 Second Coming.}

But brethren, we do not wish you^o to be ignorant concerning the ones who have fallen-asleep; in-order-that you^o may not also be sorrowful like the rest who have no hope. For* if we believe that Jesus died and *then* rose* up, so the ones who fell-asleep through Jesus, God will also be bringing* together-with him.

Modern KJV

New American Standard

New European Version

New King James Version

NT (Variant Readings)

Niobi Study Bible

The Resurrection and The Comfort of Christ's Second Coming

But I would not have you(p) to be ignorant, brethren, concerning those who are asleep, that you(p) sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so will God bring with Him those also who sleep in Jesus.

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:

13-14

1Thessalonians 4:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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, present active indicative	Strong's #2309
Thayer definitions: 1) <i>to will, have in mind, intend</i> ; 1a) <i>to be resolved or determined, to purpose</i> ; 1b) <i>to desire, to wish</i> ; 1c) <i>to love</i> ; 1c1) <i>to like to do a thing, be fond of doing</i> ; 1d) <i>to take delight in, have pleasure</i> .			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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)
agnoeô (ἀγνοέω) [pronounced ag-noh-EH-oh]	<i>to be ignorant, not to know (through lack of information or intelligence); not to understand, unknown; to err or sin through mistake, to be wrong; by implication, to ignore</i>	present active infinitive	Strong's #50
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: We were unwilling for you (all) to continue being ignorant, brothers,...

Paul realizes (or has been told) that there is something that the Thessalonians are confused about. He tells them, "We cannot allow you to simply remain ignorant of these things (which I am about to explain)."

One of the problems in the Christian life—and this is rarely appreciated today—is ignorance of Bible doctrine (ignorance of the truth).

1Thessalonians 4:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
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
koimáō (κοιμάω) [pronounced koy-MAH-oh]	<i>sleeping, being (falling) asleep; putting to sleep, (passively or reflexively) slumbering; figuratively, being dead, being deceased</i>	masculine plural, present passive participle, genitive/ablative case	Strong's #2837

Translation: ...about those who keep on sleeping [in the Lord].

What appears to be the case is, the believers in Thessalonica believed that Jesus was returning soon. This helps to explain why Paul had to tell them, "Stay on your jobs, live quiet lives, don't go crazy." See, tomorrow or the next day, Jesus was coming. Why would someone shear sheep or plant crops, if that is the case? Why do something which will bear fruit a few months from now or even six months from now, if Jesus is returning.

The second problem is, what about all those who have died in the Lord? What's up with that? If Jesus was about to return any day now, why are these people dying? What is going to happen to them?

1Thessalonians 4:13c

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
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
lupeō (λυπέω) [pronounced loo-PEH-oh]	<i>to make sorrowful; to affect with sadness, cause grief, to throw into sorrow; to grieve, offend; to make one uneasy, cause him a scruple</i>	2 nd person plural, present passive subjunctive	Strong's #3076

Translation: You (all) should not continue grieving,...

The believers were very unsure about those who had died, even if they had died in the Lord (as believers). Are they going to miss the boat, so to speak?

Who would not continue grieving for friends and family, if that is the case?

1Thessalonians 4:13d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (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
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
loipoi (λοιποί) [pronounced <i>loy-POY</i>]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; nominative case	Strong's #3062
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
mē (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
echô (ἔχω) [pronounced <i>ECHKH-oh</i>]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; nominative case	Strong's #2192
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, accusative case	Strong's #1680

Translation: ...even as those who remain [as] those having no hope.

Unbelievers exist in this world, and they have no hope. Paul asks these Thessalonians, "Are you going to be like the unbelievers, and have no hope for the future?"

Do you see how illogical that would be?

1Thessalonians 4:13 We were unwilling for you (all) to continue being ignorant, brothers, about those who keep on sleeping [in the Lord]. You (all) should not continue grieving, even as those who remain [as] those having no hope. (Kukis nearly literal translation)

1Thessalonians 4:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>I</i>]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487

1Thessalonians 4:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
pisteúô (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>	1 st person plural, present active indicative	Strong's #4100
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
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 rd person singular, aorist active indicative	Strong's #599

Translation: For if you (all) keep on believing [that] Jesus died...

Some fundamentals of the faith are this. These men had believed that Jesus died.

1Thessalonians 4:14b

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
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, aorist active indicative	Strong's #450

Translation: ...and [three days later] He rose up;...

They also believed that, three days later, Jesus rose from the grave.

1Thessalonians 4:14c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

1Thessalonians 4:14c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
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
koimáō (κοιμάω) [pronounced koy-MAH-oh]	<i>sleeping, being (falling) asleep; putting to sleep, (passively or reflexively) slumbering; figuratively, being dead, being deceased</i>	masculine plural, aorist passive participle, accusative case	Strong's #2837
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
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
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
ágō (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person singular, future active indicative	Strong's #71
Thayer definitions: 1) to lead, take with one; 1a) to lead by laying hold of, and this way to bring to the point of destination: of an animal; 1b) to lead by accompanying to (into) a place; 1c) to lead with one's self, attach to one's self as an attendant; 1d) to conduct, bring; 1e) to lead away, to a court of justice, magistrate, etc.; 2) to lead; 2a) to lead, guide, direct; 2b) to lead through, conduct to: to something; 2c) to move, impel: of forces and influences on the mind; 3) to pass a day, keep or celebrate a feast, etc.; 4) to go, depart.			
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...then, accordingly, [you know that] the God will lead the ones who fell asleep in Jesus with Him [at His return].

Paul then explains logically what is going to take place: God is going bring back those who fell asleep (died) in Jesus. They will come with Him (Jesus) when He returns.

Any other approach to this theological question would be illogical.

1Thessalonians 4:14 For if you (all) keep on believing [that] Jesus died and [three days later] He rose up; then, accordingly, [you know that] the God will lead the ones who fell asleep in Jesus with Him [at His return]. (Kukis nearly literal translation)

1Thessalonians 4:13–14 We were unwilling for you (all) to continue being ignorant, brothers, about those who keep on sleeping [in the Lord]. You (all) should not continue grieving, even as those who remain [as] those having no hope. For if you (all) keep on believing [that] Jesus died and [three days later] He rose up; then, accordingly, [you know that] the God will lead the ones who fell asleep in Jesus with Him [at His return]. (Kukis nearly literal translation)

1Thessalonians 4:13–14 We simply cannot have you all remain ignorant about the resurrection to come, royal family. There are believers today who have died in the Lord; yet you should not continue grieving for them, just like heathen who have no hope when a friend or relative dies. If you have believed that Jesus died and, three days later, arose from the dead, then it logically follows that God will bring those who are asleep in Jesus with Him when He returns. (Kukis paraphrase)

For this (thing) to you (all), we keep on speaking in a word of a Lord, that we the living ones, the remaining ones at the coming of the Lord, we will not never precede the sleeping ones, that He, the Lord, in a shout, in a sound of an archangel, and in a trumpet of God, will descend from the sky, and the dead ones in Christ will rise up first; then we, the living ones, the remaining ones, at the same time with them—we will be caught up in clouds to a meeting of the Lord in air; and thus, always with a Lord will be. Accordingly, exhort one another in the words—these.

1Thessalonians
4:15–18

Regarding this [next topic], we keep on speaking to you (all) by the word of the Lord, that we, the living ones, the remaining ones at the appearance of the Lord, we will definitely not precede those who are sleeping [if we are still alive at that point]. He, the Lord, with a shout, with the sound of the archangel and with the trumpet of God, will descend from the heavens, and the dead in Christ will rise up first, then we, the living ones, the ones remaining [will rise up] at the same time with them—we will be caught up in the clouds, for a meeting of the Lord in the air. As a result, we will always be the with Lord. Accordingly, exhort one another with these words.

You had questions about the rapture and the second advent, so we will give you the word of the Lord on this: we who remain, who are alive at the next appearance of the Lord, we definitely will not precede those who have died in the Lord (assuming that we are alive at this time). The Lord will call with a shout, along with the sound of the archangel and the trumpet of God, and He will come down from the heavens. Those who are dead in Christ will rise up first, and, immediately after, we who are alive and remaining, will rise up with them, and we will all be caught up in the clouds, meeting the Lord in the air. At this point forward, we will always be with the Lord. Accordingly, comfort one another with these words.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For this (thing) to you (all), we keep on speaking in a word of a Lord, that we the living ones, the remaining ones at the coming of the Lord, we will not never precede the sleeping ones, that He, the Lord, in a shout, in a sound of an archangel, and in a trumpet of God, will descend from the sky, and the dead ones in Christ will rise up first; then we, the living ones, the remaining ones, at the same time with them—we will be caught up in clouds to a meeting of the Lord in air; and thus, always with a Lord will be. Accordingly, exhort one another in the words—these.
Complete Apostles Bible	For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord shall by no means precede those who are dead. Because the Lord Himself shall descend from heaven with a word of command, with the voice of an archangel, and with the trumpet of God, and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. So then comfort one another with these words.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven with commandment and with the voice of an archangel and with the trumpet of God: and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air: and so shall we be always with the Lord. Wherefore, comfort ye one another with these words.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And this we say to you, by the word of our Lord, that we who may survive and be alive, at the coming of our Lord, shall not precede them who have slept. Because our Lord will himself descend from heaven, with the mandate, and with the voice of the chief angel, and with the trump of God; and the dead who are in the Messiah, will first arise; and then, we who survive and are alive shall be caught up together with them to the clouds, to meet our Lord in the air; and so shall we be ever with our Lord. Wherefore, comfort ye one another with these words.
Original Aramaic NT	But this we say to you by the word of Our Lord, that we, those who remain at the coming of Our Lord, we who have life, shall not overtake those who are asleep; Because Our Lord shall descend from Heaven with a command and with the voice of the Archangel and with the trumpet blast of God, and the dead who are in The Messiah shall rise first; And then we who remain, who have life, we shall be carried away with them together in clouds to a meeting of Our Lord in the air, and in this way, we shall always be with Our Lord. Therefore, comfort one another with these words.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For this we say to you by the word of the Lord, that we who are still living at the coming of the Lord, will not go before those who are sleeping.
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Because the Lord himself will come down from heaven with a word of authority, with the voice of the chief angel, with the sound of a horn: and the dead in Christ will come to life first;

Then we who are still living will be taken up together with them into the clouds to see the Lord in the air: and so will we be for ever with the Lord.

So then, give comfort to one another with these words.

Bible in Worldwide English

We tell you what the Lord said. We who are still alive when the Lord comes, will not go ahead of those who have died.

The Lord himself will come down from heaven. There will be a shout, a great angel will speak, and Gods loud horn or trumpet will be blown.

Then we who are still alive on earth will be caught up together with those who were dead. We will be caught up in the clouds to meet the Lord in the air. And then we will be with the Lord forever!

Therefore, comfort one another with these words. [In the BWE, this is vv. 14–17.]

Easy English

Easy-to-Read Version–2008

What we tell you now is the Lord's own message. Those of us who are still living when the Lord comes again will join him, but not before those who have already died. The Lord himself will come down from heaven with a loud command, with the voice of the archangel, and with the trumpet call of God. And the people who have died and were in Christ will rise first. After that we who are still alive at that time will be gathered up with those who have died. We will be taken up in the clouds and meet the Lord in the air. And we will be with the Lord forever. So encourage each other with these words.

God's Word™

We are telling you what the Lord taught. We who are still alive when the Lord comes will not go into his kingdom ahead of those who have already died.

The Lord will come from heaven with a command, with the voice of the archangel, and with the trumpet call of God. First, the dead who believed in Christ will come back to life.

Then, together with them, we who are still alive will be taken in the clouds to meet the Lord in the air. In this way we will always be with the Lord.

So then, comfort each other with these words!

Good News Bible (TEV)

What we are teaching you now is the Lord's teaching: we who are alive on the day the Lord comes will not go ahead of those who have died.

There will be the shout of command, the archangel's voice, the sound of God's trumpet, and the Lord himself will come down from heaven. Those who have died believing in Christ will rise to life first;

then we who are living at that time will be gathered up along with them in the clouds to meet the Lord in the air. And so we will always be with the Lord.

So then, encourage one another with these words.

The Message

NIRV

New Life Version

New Simplified Bible

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

Contemporary English V.

Our Lord Jesus told us that when he comes, we won't go up to meet him ahead of his followers who have already died.

With a loud command and with the shout of the chief angel and a blast of God's trumpet, the Lord will return from heaven. Then those who had faith in Christ before they died will be raised to life.

Next, all of us who are still alive will be taken up into the clouds together with them to meet the Lord in the sky. From that time on we will all be with the Lord forever.

Encourage each other with these words.

The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	This is the word of the Lord: we who are alive in him and remain on earth when the Lord appears will by no means have an advantage over those who have already died, for both will rise together. For the Lord himself will appear with the declaration of victory, the shout of an archangel, and the trumpet blast of God. He will descend from the heavenly realm and command those who are dead in Christ to rise first. Then we who are alive will join them, transported together in clouds to have an encounter with the Lord in the air, and we will be forever joined with the Lord. So encourage one another with these truths.
UnfoldingWord Simplified T.	I write this because the Lord Jesus revealed to me what I am now telling you. Some of you may think that when the Lord Jesus comes back, we believers who are still living will meet Jesus sooner than those who have already died. That is certainly not true! I write this, because it is the Lord Jesus himself who will descend from heaven. When he comes down, he will command all of us believers to rise. The chief angel will shout with a loud voice, and another angel will blow a trumpet for God. Then the first thing that will happen is that the people who are joined to the Messiah will live again. After that, God will take up into the clouds all of us believers who are still living on this earth. He will take us and those other believers who have died, in order that we all might together meet the Lord Jesus in the sky. As a result of that, we all will be with him forever. Because all this is true, encourage each other by sharing this teaching with each other.
Williams' New Testament	For on the Lord's own authority we say that those of us who may be left behind and are still living when the Lord comes back, will have no advantage at all over those who have fallen asleep. For the Lord Himself, at the summons sounded by the archangel's call and by God's trumpet, will come down from heaven, and first of all the dead in union with Christ will rise, then those of us who are still living will be caught up along with them on clouds in the air to meet the Lord, and so we shall be with the Lord forever. So continue encouraging one another with this truth.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	By the word of the Lord, we declare to you that we who are alive and remain until the coming of the Lord will by no means precede those who have fallen asleep. For the Lord Himself will descend from heaven with a loud command, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will be the first to rise. After that, we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord. Therefore encourage one another with these words.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Besides, this we affirm to you, by the word of the Lord, that we, the living, who remain at the coming of the Lord, shall not anticipate them who are asleep: for the Lord himself will descend from heaven, with a shout, with the voice of the Arch Angel, and with the trumpet of God. And the dead in Christ shall rise first; afterward

we, the living, who remain, shall, at the same time with them, be instantly taken up in clouds, to join the Lord in the air; and so we shall be for ever with the Lord. Wherefore, comfort one another with these words.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament

This we tell you on the authority of the Lord--that those of us who are still living at the Coming of the Lord will not anticipate those who have passed to their rest. For, with a loud summons, with the shout of an archangel, and with the trumpet-call of God, the Lord himself will come down from Heaven. Then those who died in union with Christ shall rise first; and afterwards we who are still living shall be caught up in the clouds, with them, to meet the Lord in the air; and so we shall be for ever with the Lord.
 Therefore, comfort one another with what I have told you.

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

What we're telling you comes from the Lord: those of us who are alive and still here when the Lord comes certainly won't precede those who have died.
 For the Lord himself will come down from heaven with a commanding shout, with the cry of the archangel, and with the sound of God's trumpet, and those who have died in Christ will rise first.
 Then those of us who are alive and still here will be carried up together with them into the clouds, and we shall meet the Lord in the air. Then we will be with the Lord forever!
 So encourage one another with these words.

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V .
 Lexham Bible . a meeting
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text

For this we say to you by the word of the Lord, that we who are alive, who are left at the coming of the Lord, will surely not go before those who have fallen asleep. For the Lord himself will descend from heaven. He will come with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first.
 Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. In this way we will always be with the Lord.
 Therefore, comfort one another with these words.

Urim-Thummim Version

For this we say to you by the Word of the LORD, that we that are alive and remain to the coming of the LORD will not precede them that are dead. Because the LORD Himself will descend from the cosmos with a shout, with the voice of the Archangel, and with the Trumpet of Elohim: and the dead in Christ will be resurrected first: Then we that are alive and remain will be seized up together with them in the cloud-

mass, to meet the LORD in the sky: and so will we be with the LORD always. Therefore comfort one another with these words.

Weymouth New Testament

For this we declare to you on the Lord's own authority--that we who are alive and continue on earth until the Coming of the Lord, shall certainly not forestall those who shall have previously passed away. For the Lord Himself will come down from Heaven with a loud word of command, and with an archangel's voice and the trumpet of God, and the dead in Christ will rise first. Afterwards we who are alive and are still on earth will be caught up in their company amid clouds to meet the Lord in the air. And so we shall be with the Lord for ever. Therefore encourage one another with these words.

Wikipedia Bible Project

Worsley's New Testament

.
For this we tell you in the word of the Lord, that we who *shall be* living *and* remain to the coming of the Lord, shall not be before those that are asleep. For the Lord himself will descend from heaven with acclamation, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first; then we who *are* living *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we for ever be with the Lord. Therefore comfort one another with these words.

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 we say this to you in the Word of YAHWEH, that we the living who remain to the coming of our Master will not at all go before those who have fallen asleep. Because the Master Himself shall come down from Heaven with a commanding shout of an archangel's voice, and with the trumpet of YAHWEH. And the dead in Messiah will rise again first. Then we who remain alive will be caught up together with them in the clouds to meet with our Master in the air. And so we will always be with our Master. So, then, comfort each other with these words.

Holy New Covenant Trans.

We are telling you the Lord's teaching: when the Lord Jesus returns, we — who are still alive on earth — will not go ahead of those who have already died. The Lord himself will come down from heaven with a command, with the voice of the angel leader, and with the sound of God's trumpet. The dead people in Christ will be the first to rise from death. Then we who are still alive on earth will be gathered up with them in the clouds to meet the Lord in the air. And so we will always be with the Lord.

The Scriptures 2009

Therefore comfort one another with these words.

For this we say to you by the word of the Master, that we, the living who are left over at the coming of the Master shall in no way go before those who are asleep. Because the Master Himself shall come down from heaven with a shout, with the voice of a chief messenger, and with the trumpet of Elohim, and the dead in Messiah shall rise first.

Then we, the living who are left over, shall be caught away together with them in the clouds to meet the Master in the air – and so we shall always be with the Master. So, then, encourage one another with these words.

Tree of Life Version

For this we tell you, by the word of the Lord, that we who are alive and remain until the coming of the Lord shall in no way precede those who are asleep. For the Lord Himself shall come down from heaven with a commanding shout, with the voice of the archangel and with the blast of God's shofar, and the dead in Messiah shall rise first. Then we who are alive, who are left behind, will be caught up together with them in the clouds, to meet the Lord in the air—and so we shall always be with the Lord.

Therefore encourage one another with these words.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...this for [to] you* [We] say in word [of] lord for We The [Men] Living The [Men] Remaining to the coming [of] the lord not not may precede the [men] being laid (down) for He The Lord in call in sound [of] angel (chief) and in trumpet [of] god will descend from heaven and The [Men] Dead in christ will stand (up) firstly then We The [Men] Living The [Men] Remaining together with them will be forced in clouds to meeting [of] the lord to air and so always with lord [We] will be that call! (near) one another in the words these...

Alpha & Omega Bible

FOR THIS WE SAY TO YOU BY THE WORD OF THE LORD, THAT WE WHO ARE ALIVE AND REMAIN UNTIL THE COMING OF THE LORD, WILL NOT PRECEDE THOSE WHO HAVE FALLEN ASLEEP. †("Remain" means to survive & make it through the Great Tribulation. Those that are still alive when Jesus comes will not rise first.)

FOR THE LORD HIMSELF WILL DESCEND FROM HEAVEN WITH A SHOUT, WITH THE VOICE OF THE ARCHANGEL AND WITH THE TRUMPET OF THEOS (The Alpha & Omega), AND THE DEAD IN CHRIST WILL RISE FIRST. †(The Trumpet of Theos Isaiah 26:19; Isaiah 27:13, Zech. 14:5; Zech. 14:16, Matt. 24:31, 1Cor. 15:52. Revelation 10-11. The Saints sleeping in the grave will rise in the first resurrection, then the living Saints will rise to join them in the air & both groups will meet Jesus in the air & dwell in Heaven for 42-45 days until they all descend with JESUS 42-45 days later. This verse seems as if it all happens on one & the same day but 1,000 years is as one day with Theos. We must examine all bible verses to get the full understanding of the time-line. From the First Resurrection until Jesus lands on Earth is 42-45 days.)

THEN WE WHO ARE ALIVE AND REMAIN WILL BE CAUGHT UP TOGETHER WITH THEM IN THE CLOUDS TO MEET THE LORD IN THE AIR, AND SO WE SHALL ALWAYS BE WITH THE LORD. †(The saints who survived the Great Tribulation will be caught up into Heaven with the saints who had already died. It doesn't say that we will be in Heaven forever. It says we will be with JESUS forever. But Jesus will be coming to the Earth at the Battle of Armageddon & we will come with Him. Rev. 16:15 to Rev. 16:16, Rev. 19:1 to Rev. 19:21, Zech. 14:5; Zech. 14:12. We will reign on the Earth forever Rev. 5:10, Rev. 21:1 to Rev. 21:9, Matt. 5:5, Psalm 37:11)

THEREFORE COMFORT ONE ANOTHER WITH THESE WORDS. †(The comfort does NOT come from any pre-trib rapture fairy tale. Our comfort comes from the fact that Jesus will return at the promised time after the Great Tribulation & that there are two resurrections.) [The AOB, although an interesting translation, presents endnotes which are often unhelpful or wrong. Their problem here is, they have believers from the Church Age living in the Tribulation.]

Awful Scroll Bible

For this we confirm to you from within the Word of the Lord, certainly-of-what we, the ones living, remaining-around for the being-besides of the Lord, shall in no way

precede the ones being fallen asleep in death, certainly-of-who the Lord Himself will step-down out of the Expanse, from-within a command, from-within the voice of a chief- angelic -messenger, and by-within the trumpet of God, and the dead from-within the Anointed One will themselves rise-up first, upon-after-that, we the ones living, remaining-around, will be snatched away together with them, from-within the clouds, to be opposite-of the Lord in the air, and the same-as-this will we be as-when-at-all times with the Lord!

Concordant Literal Version For this we are saying to you by the word of the Lord, that we, the living, who are surviving to the presence of the Lord, should by no means outstrip those who are put to repose, for the Lord Himself will be descending from heaven with a shout of command, with the voice of the Chief Messenger, and with the trumpet of God, and the dead in Christ shall be rising first, Thereupon we, the living who are surviving, shall at the same time be snatched away together with them in clouds, to meet the Lord in the air. And thus shall we always be together with the Lord." So that, console one another with these words."

exeGeses companion Bible So-as, be calling- one another -by from-within these words.

For we word this to you in the word of Adonay,
that we the living
who survive to the parousia of Adonay
never no way precede them who sleep.
For Adonay himself descends from the heavens
- in a summons
in the voice of the archangel
and in the trumpet of Elohim:
and the dead in Messiah rise first:
then we the living who survive
are seized simultaneously with them in the clouds
to meet Adonay in the air:
and thus we ever be with Adonay.
So comfort one another in these words.

1 Corinthians 15:35-38.

Orthodox Jewish Bible For this we say to you by the Dvar Hashem, that we who are alive and have been left behind until the Bi'as (Coming, Parousia of) Moshiach Adoneinu, may in no way be kodem (preceding) those who have fallen asleep.

For Adoneinu Himself, at the signal, at the bat kol of the Sar HaMalachim (the Archangel), and at the shofar blast of Hashem, shall come down from Shomayim, and the Mesim in Moshiach shall stand up alive in the Techiyas HaMesim first.

Then [next in sequence], we who are alive and who have been left behind simultaneously with them shall be snatched up in the ananim (clouds) to meet Adoneinu in the air. And so always with Adoneinu we shall be.

Therefore, give chozek (strength) and speak divrei chizzuk (words of encouragement), comforting one another with these words.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
For we say this to you by [the authority of] the word of the Lord [Note: Paul was either quoting what Jesus had previously said, or was giving a revelation he had received from the Lord. See I Cor. 14:37], that we [Christians] who are [still] alive, who are left [on earth] when the Lord returns, will certainly not precede those who have fallen asleep. [Note: The point Paul is making is that the living will not be "changed" (I Cor. 15:51-52) and taken to heaven before the dead are raised]. For the Lord Himself [i.e., Jesus] will come down from heaven with a commanding shout

[Note: This probably refers to Jesus' voice. See John 5:25, 28], [and] with the archangel's voice [i.e., Michael. See Jude 9] and with the sound of God's trumpet; [at this] the dead in [fellowship with] Christ will rise [from the dead] first. Then, we who [will still] be alive, that are left, will be caught up together with them into the clouds to meet the Lord in the air. And so [from then on] we will always be with the Lord. So, encourage one another with these words.

The Expanded Bible
Jonathan Mitchell NT

.
For this we are continuously saying to you in a word of the Lord (or: in the Lord's Word; in a message which is [the] Lord; or: in union with an idea from [our] Owner), that we, the presently living (or: the ones continuing to live) – the folks presently continuing to be left around unto the presence of the Lord (or: into the midst of the Lord's [= Christ's or Yahweh's] presence) – can by no means advance before (precede; have advantage over; outstrip) the folks being made to sleep, because the Lord [= Yahweh or Christ] Himself will continue habitually descending (or: repeatedly descend) from [the] atmosphere (or: heaven) within the midst of (or: in union with) a shout of command, within the midst of [the] Chief Agent's (or: in union with an original messenger's or a chief and ruling agent's) voice, and within the midst of (or: in union with) God's trumpet [note: figure of a message or a directive for action], and the dead people within Christ (or: in union with [the] Anointed One) will continue raising themselves up first (or: will one-after-another be standing up again in [the or their] first place).

Thereupon (or: After that; As a next step) we, the presently living folks, the ones presently continuing to be left around, will – at the same time, together with them – proceed being seized and snatched away within clouds (or: carried off by force, in union with clouds,) into the midst of [the] air (the air that we breathe in; the mist; the haze; the atmosphere around us; [note: this would be in the earth's lower atmosphere, the place where there is air]) – into the Lord's meeting ([Christ's or Yahweh's] encounter; an encountering which is the Lord). And thus (in this way and such a manner) shall we always continue being (or: continue existing at all times) together with [the] Lord [= Christ or Yahweh].

So that (or: Consequently) you must constantly call each other alongside to give relief, encouragement and comfort, as a paraclete, within these words (or: thoughts; reasons).

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

Bible Translations with Many Footnotes:

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

And we're telling you this by the Lord's own teaching:^k we who are left alive at the Lord's coming will not precede those who've passed away.^l

Because
In the blink of an eye,
With the call of an archangel,
With the trumpet of God,
The Lord himself is going to come down from heaven,
And the dead in Christ are going to rise first.

Then we, who've been left alive,
 Are going to be snatched away with them into the clouds,
 To meet the Lord in the air.
 And so from then on we'll always be with the Lord.
 So encourage each other with these sayings.

^{k.} See Matt. 24:30-31; Mark 13:26-27.

^{l.} Lit. "fallen asleep".

Wilbur Pickering's New T.

For this we say to you by a word of the Lord, that we who are still alive, who are left until the coming of the Lord, will absolutely not precede those who have fallen asleep; because the Lord Himself—with a commanding shout,⁷ with the archangel's voice⁸ and with God's trumpet—will come down from heaven, and the dead in Christ will rise first; then we who are still alive, who are left, will be snatched up together with them in clouds to meet the Lord in the air. In precisely this way we will always be with the Lord.

So then, comfort one another with these words.

(7) One is reminded of Jesus' words in John 5:25-29. In verse 25 He says "now is", so He is speaking of the spiritually dead who need to listen to Him and receive spiritual life. But in verse 28 He speaks plainly of those "in the graves"—all the dead will be resurrected at Jesus' command, including the lost, who will then be condemned to the Lake. I take it that here in 4:16 Jesus resurrects only the "dead in Christ", and He uses a commanding shout. To raise Lazarus He gave a loud shout (John 11:43), that might have carried half a mile; this one will be heard around the globe.

(8) There is only one archangel or top angel; once Lucifer, now Michael.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

.
 For this we say to you_p by [the] word of the Lord, that we, the ones living, the ones being left to the Arrival of the Lord, by no means shall precede the ones having fallen asleep [fig., who have died].

Because the Lord Himself with a shout of command, with [the] voice of an archangel and with [the] trumpet of God, will descend from heaven, and the dead in Christ will rise first, then we, the ones living, the ones being left, will be caught up together with them in [the] clouds to a meeting of the Lord in [the] air, and so we will always be with the Lord!

Therefore, be comforting one another with these words.

Berean Literal Bible

Bond Slave Version

.
 For this we say to you by the word of the Lord, that we which are alive and remain to the coming of the Lord will not prevent them which are asleep.

For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ will rise first:

Then we which are alive and remain will be caught up together with them in the clouds, to meet the Lord in the air: and so will we ever be with the Lord.

Therefore comfort one another with these words.

C. Thomson updated NT

Charles Thomson NT

.
 For this we tell you by a word of the Lord, that we the living who are left till the coming of the Lord shall not anticipate them who are laid to rest that the Lord himself, with an authoritative command, with the voice of an archangel, and with the trumpet of God, will descend from heaven, and the dead in Christ shall be raised first; afterwards we who are left alive shall, together with them, be conveyed in clouds to meet the Lord in the air. And so we shall be forever with the Lord.

Therefore comfort one another with these words.

Context Group Version	For this we say to you (pl) by the word of the Lord, that we who are alive, that are left to the royal arrival {or presence; gr. Parousia} of the Lord, shall in no way precede those that have fallen asleep. For the Lord himself shall descend from the sky, with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in the Anointed shall rise first; then we who are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and in this way shall we ever be with the Lord. Therefore comfort one another with these words.
Far Above All Translation	.
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	And I do not wish you to be ignorant, brothers, concerning those who have fallen asleep, that you may not sorrow, as also the rest who have no hope, for if we believe that Jesus died and rose again, so also God will bring with Him those asleep through Jesus, for we say this to you in the word of the LORD, that we who are living—who remain over to the coming of the LORD—may not precede those asleep, because the LORD Himself, with a shout, with the voice of a chief-messenger, and with the trumpet of God, will come down from Heaven, and the dead in Christ will rise first; then we who are living, who are remaining over, will be snatched up together with them in [the] clouds to meet the LORD in [the] air, and so we will always be with the LORD; so, then, comfort one another with these words. Vv. 13–14 are included for context.
Modern English Version	.
Modern Literal Version 2020	For* this we are saying to you° in <i>the</i> word of <i>the</i> Lord, that we, the living, who are left at the presence of the Lord, should never attain <i>heaven before</i> the ones who fell-asleep. Because the Lord himself will be descending from heaven, in a commanding yell, in the voice of the archangel and at the trumpet of God, and the dead in Christ will be rising* up first; thereafter we, the living, who are left, will be seized at the same-time together-with them in <i>the</i> clouds, to the encounter of the Lord in <i>the</i> air, and so we will always be together-with <i>the</i> Lord. So-then, encourage° one another in these words.
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	. shouted
Webster’s Translation	.
World English Bible	.
Worrell New Testament	.
Young’s Updated LT	.

The gist of this passage:
15-18

1Thessalonians 4:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
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
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
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person plural, present active indicative	Strong's #3004
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
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

Translation: Regarding this [next topic], we keep on speaking to you (all) by the word of the Lord,...

At this point, Paul begins to speak to the Thessalonians about the end times. Logically, Paul is not just talking about this, because he is suddenly interested in eschatology; but there were probably some questions and, more like, disagreements, taking place in Thessalonica about this topic.

Paul will spend a short few sentences on it here, but he will return to this topic in 1Thessalonians. That suggests to me that, what he explained here was not quite enough.

This will help to put everything into perspective. The view, which is correct, as often called the pre-tribulation rapture view.

Order of Events, from the Age of Israel to the Last Times

1. The Age of Israel ended at some point between the birth of Jesus and the public ministry of Jesus.
2. The Age of Israel had not yet quite finished; there were still 7 years remaining in this age when it is cut short.

Order of Events, from the Age of Israel to the Last Times

3. When Jesus comes onto the scene—particularly when He begins His public ministry—what is taking place is often called the Dispensation of the Hypostatic Union. Jesus would not be offering up any animal sacrifices (as a man without a sin nature Who has never sinned, the animal sacrifices would make no sense). Also, during this time, those with Him do not appear to offer up and animal sacrifices either, even though this was central to the worship of Israel.
4. Jesus twice cleanses the Temple.
5. He is crucified, He dies for our sins, and He is raised up again.
6. This short dispensation continues while He is on the earth and up to the Day of Pentecost.
7. At the Day of Pentecost, the Church Age begins, and this is very different from the Age of Israel; and different from the dispensation of the Hypostatic Union.
8. Jesus disciples understand that He is the true Lamb of God and that He has died for the sins of all mankind; so they did not offer any animal sacrifices.¹
9. The Church Age continues in two sections. The first part of the Church Age is the pre-canon period, before the Bible has been written. Exactly what the church is and how it continues often varies from place to place, and the Apostles had authority over more than one church. Some believers in the Church Age (in this early part) were able to prophesy.
10. Once the New Testament had been written and after the last disciple died (John), the post-canon period of the church began. There is no more prophecy, no more Apostles, no more authorities over more than one church, no more healings, no more tongues, no more miracles, no more Scripture writing.
11. There is nothing which takes place in this second section of the Church Age which is based upon prophecy.
12. There is one thing and one thing only still to occur, and that is the rapture of the church.
13. The rapture of the church is imminent, meaning that there is no prophecy to be fulfilled before it takes place. No one knows the day or the hour; and even though people talk about Jesus returning, and here are the signs of His return, they are flat out totally wrong.
14. At the end of the Church Age, Jesus will call the dead saints, and then He will call the living believers, and they will all meet Him in the air.
15. At this point, there will be two things playing out at the same time. In heaven, the work of the believers throughout the church age is evaluated (where human good is burned up).
16. On earth, the final 7 years of the Age of Israel begin, and this is known as the Tribulation.
17. One reason why these 7 years are so horrible is, all believers have been removed from the earth, so that there are no restraints on the actions of man.
18. Early on, believers will begin to happen (people will believe in Jesus); and chiefly, these are Jewish people who believe in the Lord. 144,000 will act as evangelists. However, bear in mind that right now, there are 6 or 7 billion people in this world, and their craziness (sinfulness) will not be restrained by 144,000 evangelists and their converts. No nation will be a client nation during the Tribulation.
19. For the Tribulation, there are a number of prophecies which are fulfilled throughout those 7 years.
20. At the end of the Tribulation, great armies are surrounding nation Israel, ready to go in and destroy all of the Jews there; and Jesus will return at that time with His saints (us); and He will destroy millions of unbelievers bent on the destruction of Israel.
21. The Millennium will begin after this, where the world begins with believers only. Simultaneously, unbelievers, at the end of the Tribulation, are thrown into the Lake of Fire, along with the devil and his angels. The basis of their judgment will be the human good which they produced (as all sins have been paid for).
- 22.

Keeping all of these incidents in mind, and their order, will help orient you to the end of this chapter and to 2Thessalonians 2 ([HTML](#)) ([PDF](#)) ([WPD](#)).

¹ Paul will support a ceremony which probably involved an animal sacrifice, which was very problematic for Paul and God placed him on the shelf for many years after that as a result. Whether any other disciples slipped up in this same way, we do not know.

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, Paul covers material which is theological (in the broad sense, as this is eschatology).

1Thessalonians 4:15b			
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
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
zaô (ζάω) [pronounced DZAH-oh]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine plural, present active participle; nominative case	Strong's #2198

Translation: ...that we, the living ones,...

There have been questions put to Timothy about the end times and about people who have died (who expected to see the return of Jesus).

At this point in time, there are living believers.

1Thessalonians 4:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
perileípō (περιλείπω) [pronounced per-ee-LĪ-poe]	<i>remaining (over), those left over; the survivors</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #4035
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
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)

1Thessalonians 4:15c

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
Although this word occurs 24 times in the New Testament, it seems to be used in particular books: 4x in Matthew (all in Matt. 24), 4x in 1 & 2Corinthians, 7x in 1 & 2Thessalonians, and 3x in 2Peter.			
Matt. 24:3, 27, 37, 39 1Cor. 15:23 16:17 2Cor. 7:6-7 (2) 10:10 Philippians 1:26 2:12 1Thessalonians 2:19 3:13 4:15 5:23 2Thess. 2:1 2:8-9 (2) James 5:7-8 (2) 2Peter 1:16 2Peter 3:4 2Peter 3:12 1Jo. 2:28.			
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
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...the remaining ones at the appearance of the Lord,...

We living believers are the ones who remain. We are waiting on the return of the Lord. Jesus will first return for believers and He will be in the heavens (in the skies). He will not come down to earth for this.

When we use the term *advent*, as in the Lord's 1st and 2nd advent, they both involve Him actually standing on the earth. In the 1st advent, the Lord was born and He walked all over northern and southern Israel. For the 2nd advent, the Lord will land on the Mount of Olives. That will take place at the end of the Tribulation (after a shortened 7 years).

1Thessalonians 4:15d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
phthánō (φθάνω) [pronounced <i>FTHAHN-oh</i>]	<i>to come before, precede, anticipate; to come to (upon), arrive at; to reach, attain to</i>	1 st person plural, aorist active subjunctive	Strong's #5348

Note the double negative + the subjunctive. The double negative means, *definitely not*. Therefore, the subjunctive here does not mean, *maybe yes, maybe no* (as it is definitely no); but Paul is saying, "Maybe we are a part of this group and maybe we are not." That is, if the rapture happened 1 minute from Paul's writing, then he and the recipients of the letter *would definitely not precede*. However, if the rapture takes place 100+ years in the future, then the *we* does not refer to Team Paul and the recipients, but to another generation.

1Thessalonians 4:15d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
koimáō (κοιμάω) [pronounced koy-MAH-oh]	<i>sleeping, being (falling) asleep; putting to sleep, (passively or reflexively) slumbering; figuratively, being dead, being deceased</i>	masculine plural, aorist passive participle, accusative case	Strong's #2837

Translation: ...we will definitely not precede those who are sleeping [if we are still alive at that point].

The Thessalonians seem to be most interested in themselves and those who have died. Therefore, Paul is not telling them here about the end of the 2nd advent.

Believers who are alive when Jesus returns for us in the air will not go up first to Jesus. They will not precede those who have died.

1Thessalonians 4:15 Regarding this [next topic], we keep on speaking to you (all) by the word of the Lord, that we, the living ones, the remaining ones at the appearance of the Lord, we will definitely not precede those who are sleeping [if we are still alive at that point]. (Kukis nearly literal translation)

1Thessalonians 4:16a

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
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative 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
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

1Thessalonians 4:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kéleuma (κέλευμα) [pronounced KEHL-yoo-mah]	<i>a shout of command, a cry of incitement</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2752

Thayer definitions: *an order, command, specifically, a stimulating cry, either that by which animals are roused and urged on by man, as horses by charioteers, hounds by hunters, etc., or that by which a signal is given to men, e.g. to rowers by the master of a ship, to soldiers by a commander (with a loud summons, a trumpet call).*

Translation: He, the Lord, with a shout,...

There will be three loud noises which will be made, as Jesus does not land on earth. There is the shout of a command (presumably given by the Lord).

1Thessalonians 4:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
phônē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5456
archángelos (ἀρχάγγελος) [pronounced ar-KHANG-ehl-oss]	<i>archangel, chief of the angels</i>	masculine singular noun, genitive/ablative case	Strong's #743

Translation: ...with the sound of the archangel...

There will be the sound of the archangel (the primary angel since Satan rebelled against God). He will make some sort of sound.

1Thessalonians 4:16c

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
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
salpīx (σάλπιγξ) [pronounced SAL-pinx]	<i>trumpet</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4536

1Thessalonians 4:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...and with the trumpet of God,...

And there will be the trumpet of God. Whether this is the sound that the archangel makes, I don't know. I think that it is.

This means that we are called by God for the rapture.

This appears to be something which will take place quickly.

1Thessalonians 4:16d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katabainô (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	to descend (literally or figuratively); to come (get, go, step) down, to fall (down)	3 rd person singular, future (deponent) middle indicative	Strong's #2597
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; 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
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)	masculine singular noun; genitive/ablative case	Strong's #3772

Translation: ...will descend from the heavens,...

Jesus descends from the heavens (Jesus can descend, as He is integrated¹⁶ as God with a human body); God the Father is not able to descend, as He has no body.

1Thessalonians 4:16e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	the; this, that, these; they	masculine plural definite article; nominative case	Strong's #3588

¹⁶ I may need a better way to express this.

1Thessalonians 4:16e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nekroi (νεκροί) [pronounced <i>nehk-ROY</i>]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; nominative case	Strong's #3498
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
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person plural, future middle indicative	Strong's #450
proton (πρῶτον) [pronounced <i>PRO-ton</i>]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)

Translation: ...and the dead in Christ will rise up first,...

When this sound or sounds take place, the dead in Christ rise up first. They will be given resurrection bodies and they rise up to meet the Lord.

1Thessalonians 4:16 He, the Lord, with a shout, with the sound of the archangel and with the trumpet of God, will descend from the heavens, and the dead in Christ will rise up first,... (Kukis nearly literal translation)

1Thessalonians 4:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
épeita (ἔπειτα) [pronounced <i>EHP-ī-tah</i>]	<i>then, thereupon, thereafter, afterwards</i>	adverb	Strong's #1899
hêmeis (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)
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
zaô (ζῶω) [pronounced <i>DZAH-oh</i>]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine plural, present active participle; nominative case	Strong's #2198

1Thessalonians 4:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
perileípō (περιλείπω) [pronounced per-ee-LI-poe]	<i>remaining (over), those left over; the survivors</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #4035

Translation: ...then we, the living ones, the ones remaining...

Those believers who are alive at this point will meet the Lord in the air. This could be us in this generation; and this may not take place for another 1000 years.

1Thessalonians 4:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hāma (ἅμα) [pronounced HAM-ah]	as an adverb: <i>at the same time, at once, together</i> ; as a preposition: <i>together with</i>	adverb; preposition	Strong's #260
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...[will rise up] at the same time with them—...

Believers who are alive and believers who have died rise up together.

1Thessalonians 4:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
harpazō (ἄρπάζω) [pronounced har-PAD-zoh]	<i>to seize (in various applications), to snatch away; to catch (away, up), to pluck (up), to pull (out), to take (by force)</i>	1 st person plural, future passive indicative	Strong's #726
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

1Thessalonians 4:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nephelai (νεφέλαι) [pronounced <i>nehf-EHL-ī</i>]	<i>clouds, cloud formations</i>	feminine plural noun, dative, locative or instrumental case	Strong's #3507

Translation: ...we will be caught up in the clouds,...

We are caught up in the clouds. We meet Jesus in the air. He does not return all of the way to the earth.

1Thessalonians 4:17d

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
apantêsis (ἀπάντησις, εως, ἥ) [pronounced , <i>which means, . ahp-AHN-tay-sis</i>]	<i>a [friendly] encounter, a meet; with εἰς; to meet</i>	feminine singular noun; accusative case	Strong's #529
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
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
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
aêr (ἀήρ) [pronounced <i>ah-AYR</i>]	<i>air, particularly the lower and denser air as distinguished from the higher and rarer air; the atmospheric region</i>	masculine singular noun, accusative case	Strong's #109

Translation: ...for a meeting of the Lord in the air.

Jesus meets us in the air.

1Thessalonians 4:17e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoútô (οὗτω) [pronounced <i>HOO-toh</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779

1Thessalonians 4:17e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pántote (πάντοτε) [pronounced PAHN-toht-eh]	<i>always, at all times, ever</i>	adverb	Strong's #3842
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
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; dative, locative or instrumental case	Strong's #2962
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	1 st person plural, future indicative	Strong's #2071 (a form of #1510)

Translation: *As a result, we will always be the with Lord.*

From this point forward, we are always with the Lord.

Although I am not sure what that means, we would have to lose our sin nature in order to have any direct relationship with God the Son.

1Thessalonians 4:17 *...then we, the living ones, the ones remaining [will rise up] at the same time with them—we will be caught up in the clouds, for a meeting of the Lord in the air. As a result, we will always be the with Lord.* (Kukis nearly literal translation)

1Thessalonians 4:18

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
parakaleō (παρακαλέω) [pronounced pah-rahk-ahl-EH-oh]	<i>exhort, console; call [near, for]; invite, invoke; (be of good) comfort, desire, (give) exhort (-ation), entreat, pray</i>	2 nd person plural, present active imperative	Strong's #3870
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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

1Thessalonians 4:18

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logoi (λόγοι) [pronounced LOHG-oy]	<i>words; conceptions, ideas; matters; things; remarks; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, dative, locative or instrumental case	Strong's #3056
τούτοις (τούτοις) [pronounced TOO-toyce]	<i>to these, for these, in these [things], by these</i>	intermediate demonstrative pronoun; masculine plural form; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5125)

Translation: Accordingly, exhort one another with these words.

The believers in Thessalonica were very concerned about these things; especially, it seems, about those who have already died. *What is going to happen to them?* This appears to be their chief question.

1Thessalonians 4:18 *As a result, we will always be the with Lord. Accordingly, exhort one another with these words.* (Kukis nearly literal translation)

1Thessalonians 4:15–18 *Regarding this [next topic], we keep on speaking to you (all) by the word of the Lord, that we, the living ones, the remaining ones at the appearance of the Lord, we will definitely not precede those who are sleeping [if we are still alive at that point]. He, the Lord, with a shout, with the sound of the archangel and with the trumpet of God, will descend from the heavens, and the dead in Christ will rise up first, then we, the living ones, the ones remaining [will rise up] at the same time with them—we will be caught up in the clouds, for a meeting of the Lord in the air. As a result, we will always be the with Lord. Accordingly, exhort one another with these words.* (Kukis nearly literal translation)

1Thessalonians 4:15–18 *You had questions about the rapture and the second advent, so we will give you the word of the Lord on this: we who remain, who are alive at the next appearance of the Lord, we definitely will not precede those who have died in the Lord (assuming that we are alive at this time). The Lord will call with a shout, along with the sound of the archangel and the trumpet of God, and He will come down from the heavens. Those who are dead in Christ will rise up first, and, immediately after, we who are alive and remaining, will rise up with them, and we will all be caught up in the clouds, meeting the Lord in the air. At this point forward, we will always be with the Lord. Accordingly, comfort one another with these words.* (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
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First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in 1Thessalonians	

A Set of Summary Doctrines and Commentary

A Complete Translation of 1Thessalonians 4	
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 4			
	Series	Lesson (s)	Passage
	1961 1Thessalonians (#461)	#7–8	1Thessalonians 4:1–18
	1992 Spiritual Dynamics (#376)	#550	1Thessalonians 4:3
	1992 Spiritual Dynamics (#376)	#1495	1Thess. 4:13 18
	1992 Spiritual Dynamics (#376)	#1736	1Thess. 4:16 17
	1992 Spiritual Dynamics (#376)	#1812	1Thess. 4:16 17
R. B. Thieme, Jr.	1985 Ephesians (#412)	#616	1Thess. 4:13–18
	1985 Ephesians (#412)	#1027	1Thess. 4:13–18
	1985 Ephesians (#412)	#1053	1Thess. 4:3–4
	1985 Ephesians (#457)	#1137	1Thess. 4:13
	1964 Protocol Plan of God (#728)	#215	1Thess. 4:13–18
Ken Reed	https://www.lakeeriebiblechurch.org/download/1st-thessalonians/		1Thessalonians 1–5

Doctrinal Teachers Who Have Taught 1Thessalonians 4

	Series	Lesson (s)	Passage
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 1Thessalonians, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

Word Cloud from the Kukis Paraphrase of 1Thessalonians 4

Word Cloud from Exegesis of 1Thessalonians 4¹⁷

These two graphics should be very similar; this means that the exegesis of 1Thessalonians 4 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
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www.kukis.org		Exegetical Studies in 1Thessalonians

¹⁷ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.