

1Thessalonians 5

written and compiled by Gary Kukis

1Thessalonians 5:1–28

The Day of the Lord/Final Instructions

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

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

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[1Thessalonians 5:1–2](#)

[1Thessalonians 5:3](#)

[1Thessalonians 5:4–5](#)

[1Thessalonians 5:6](#)

[1Thessalonians 5:7](#)

[1Thessalonians 5:8–10](#)

[1Thessalonians 5:11](#)

[1Thessalonians 5:12–13](#)

[1Thessalonians 5:14–15](#)

[1Thessalonians 5:16–22](#)

[1Thessalonians 5:23–24](#)

[1Thessalonians 5:25–28](#)

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 5 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:

Bible Summary: The day of the Lord will come like a thief. Let us keep awake. Honour those who lead you. Do not quench the Spirit. Grace be with you.¹

This should be the most extensive examination of 1Thessalonians 5 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 5:

	Preface
	Introduction
vv. 1–11	Anticipating the Day of the Lord
vv. 12–28	Final Instructions and the Benediction
	Chapter Summary
	Addendum

Charts, Graphics and Short Doctrines:

Preface	Preface
Preface	Brief Overview
Preface	Quotations
Introduction	Titles and/or Brief Descriptions of 1Thessalonians 5 (by Various Commentators)
Introduction	Brief, but insightful observations of 1Thessalonians 5 (various commentators)
Introduction	Fundamental Questions About 1Thessalonians 5
Introduction	The Prequel to 1Thessalonians 5
Introduction	The Principals of 1Thessalonians 5
Introduction	The Places of 1Thessalonians 5
Introduction	By the Numbers
Introduction	A Synopsis of 1Thessalonians 5
Introduction	Outlines and Summaries of 1Thessalonians 5 (Various Commentators)

¹ From <https://biblesummary.info/1-thessalonians> accessed August 4, 2022.

Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction

A Synopsis of 1Thessalonians 5 from the Summarized Bible

The Big Picture (1Thessalonians –)

Changes—additions and subtractions

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v. 22
 v. 22
 v. 22
 v. 24
 v. 24
 v. 24

Definition of Evil (Jim Brettell/R. B. Thieme, Jr.)
A Few Examples of Evil (from Mike Smith)
Links to Doctrines of Evil
Rapture versus the Second Coming
What is the difference between the Rapture and the Second Coming?
Links on the Rapture vs. the Second Coming

v.
 v.
 v.
 v.

- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.

Summary **A Set of Summary Doctrines and Commentary**
 Summary **Why 1Thessalonians 5 is in the Word of God**
 Summary **What We Learn from 1Thessalonians 5**
 Summary **Jesus Christ in 1Thessalonians 5**

Addendum **A Complete Translation of 1Thessalonians 5**
 Addendum **Doctrinal Teachers Who Have Taught 1Thessalonians 5**
 Addendum **Word Cloud from the Kukis Paraphrase of 1Thessalonians 5**
 Addendum **Word Cloud from Exegesis of 1Thessalonians 5**

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

Doctrines Covered or Alluded To			

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

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

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

Definition of Terms

Rebound (Restoration to fellowship with God)

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

Some of these definitions are taken from

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

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

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

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

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to 1Thessalonians 5

Introuction: 1Thessalonians 5

A title or one or two sentences which describe 1Thessalonians 5.

Titles and/or Brief Descriptions of 1Thessalonians 5 (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 5 (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 5

Some of these questions may not make sense unless you have read 1Thessalonians 5. 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 5

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of 1Thessalonians 5

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 5

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 5

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of 1Thessalonians 5 (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 5 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, 1Thessalonians 5 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (1Thessalonians 1–24)

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

Anticipating the Day of the Lord

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:

Now, concerning the times and the epochs, brothers, [it is] not necessary for you (all) to keep on having to you (all) to be written, for selves accurately you (all) have known that a day of a Lord like a thief in a night in this manner keeps on coming.

1Thessalonians
5:1–2

Kukis nearly literal:

Now, concerning the succession of events and the epochs, brothers, you (all) keep on having no necessity for you (all) to be written [to], for you (all) have known (your) selves that the day of the Lord accordingly keeps on coming like a thief in the night.

Kukis paraphrase

Now, you have no need for me to write to you, brothers, about the times and the seasons, that is, the succession of events and the dispensational periods of time, for you know yourselves that the day of the Lord will come just like a thief in the night.

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.

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

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Now, concerning the times and the epochs, brothers, [it is] not necessary for you (all) to keep on having to you (all) to be written, for selves accurately you (all) have known that a day of a Lord like a thief in a night in this manner keeps on coming.
Complete Apostles' Bible	But concerning the times and the seasons, brothers, you have no need that I should write to you. For you yourselves know accurately that the day of the Lord so comes as a thief in the night.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But of the times and moments, brethren, you need not, that we should write to you: For yourselves know perfectly that the day of the Lord shall so come as a thief in the night.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ³ James Murdock's Syriac NT	. But concerning the times and seasons, my brethren, ye need not that I write to you: for ye know assuredly, that the day of our Lord so cometh, as a thief by night.
Original Aramaic NT ⁴	But you do not need to be written to about times and seasons, my brethren, For you truly know that the day of Our Lord so comes as a thief in the night.
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	But about the times and their order, my brothers, there is no need for me to say anything to you. For you yourselves have the knowledge that the day of the Lord will come like a thief in the night.
Bible in Worldwide English	My brothers, you do not need anyone to write to you about the day or the year when these things will happen. You your-selves surely know that the day of the Lord will come just like a person who comes to steal in the night.
Easy English Easy-to-Read Version–2008	. Now, brothers and sisters, we don't need to write to you about times and dates. You know very well that the day when the Lord comes again will be a surprise, like a thief who comes at night.
God's Word™	Brothers and sisters, you don't need anyone to write to you about times and dates. You know very well that the day of the Lord will come like a thief in the night.
Good News Bible (TEV)	There is no need to write you, friends, about the times and occasions when these things will happen. For you yourselves know very well that the Day of the Lord will come as a thief comes at night.

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.

The Message .
 NIRV .
 New Life Version .
 New Simplified Bible .

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

Contemporary English V. I don't need to write you about the time or date when all this will happen. You surely know that the Lord's return will be as a thief coming at night.

The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation Now, beloved brothers and sisters, concerning the question of God's precise times and specific seasons, you don't need me to write anything to you. For you already know quite well that the day of the Lord will come unexpectedly and as a complete surprise.

UnfoldingWord Simplified T. My fellow believers, I want to tell you more about the time when the Lord Jesus will come back. Really, you do not need that I write to you about that, because you yourselves know accurately about it already! You know that the Lord Jesus will return unexpectedly. People will not expect him, just as no one expects a thief when he comes at night.

Williams' New Testament⁵ But as to times and dates, brothers, you have no need of anyone's writing you, for you yourselves know perfectly well that the day of the Lord is coming like a thief in the night.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version Concerning the amounts of time and the appointed times, brothers, you have no need *for anything* to be written to you. You see, you yourselves accurately realize that the Master's day comes in this way, as a thief at night.

Common English Bible .
 Len Gane Paraphrase⁶ .
 A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament But as to the times and the moments, there is no need, Brothers, for any one to write to you. You yourselves know well that the Day of the Lord will come just as a thief comes in the night.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible Now about the times and seasons, brothers, we do not need to write to you. For you are fully aware that the Day of the Lord will come like a thief in the night.

Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Ferrar-Fenton Bible .

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.

Free Bible Version ⁷	Brothers and sisters, we don't need to write anything to you about prophetic times and dates. You yourselves know very well that the day of the Lord will come like a thief in the night.
God's Truth (Tyndale) International Standard V	. <i>Be Ready for the Day of the Lord</i> Now you do not need to have anything written to you about times and dates, brothers, for you yourselves know very well that the Day of the Lord will come like a thief in the night.
Lexham Bible	<i>The Sudden Arrival of the Day of the Lord</i> Now concerning the times and the seasons, brothers, you have no need of anything to be written to you, for you yourselves well know that the day of the Lord is coming in the same way as a thief in the night.
Montgomery NT NIV, ©2011 Riverside New Testament	. . BUT regarding times and dates, brethren, you do not need to have me write to you. For you yourselves know perfectly that the day of the Lord will come like a thief in the night.
Leicester A. Sawyer's NT The Spoken English NT ⁸ UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament But as to times and dates it is unnecessary that anything be written to you. For you yourselves know perfectly well that the day of the Lord comes like a thief in the night.
Wikipedia Bible Project Worsley's New Testament	. .

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	.
exeGesés companion Bible	.
Hebraic Roots Bible	But concerning the times and the seasons, brethren, you have no need that I write to you. For you yourselves know accurately that the day of YAHWEH comes as a thief in the night.
Holy New Covenant Trans.	Brothers, we don't need to write you about dates and times because you know very well that the Day of the Lord will come suddenly, like a robber in the night.
The Scriptures 2009	Now, brothers, as to the times and the seasons, you do not need to be written to. For you yourselves know very well that the day of יהוה comes as a thief in the night.

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.

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

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁰	...about but the times and the times Brothers not need [You*] have [to] you* {them} to be written You* for carefully have seen for Day [of] lord as Thief in night so comes...
Alpha & Omega Bible	NOW AS TO THE TIMES AND THE TIME ERA'S, BRETHERN, YOU HAVE NO NEED OF ANYTHING TO BE WRITTEN TO YOU. FOR YOU YOURSELVES KNOW FULL WELL THAT THE DAY OF THE LORD WILL COME JUST LIKE A THIEF IN THE NIGHT. †(As a thief in the night to the wicked. JESUS is NOT as a thief to the righteous who are watching for His Coming. His return will not be unexpected for the righteous. See verse 4. He will not come until the Battle of Armageddon at the very last day of The Wrath of GOD after the Great Tribulation. Rev. 16:15)
Awful Scroll Bible	Furthermore, concerning the times and the seasons, yous of the same-womb hold no need of me to write to yous, for yous yourselves have carefully perceived, certainly-of-what the Day of the Lord, the same-as-this comes as a thief from-within the night, for as-when- they -shall confirm, "Peace and security!", as-when-at-that time, in-evidently destruction itself sets-upon them, altogether-like the birth pangs holding from-within the womb, and in no way shall they escape-out. V. 3 is included for context.
Concordant Literal Version	Now concerning the times and the eras, brethren, you have no need to be written to, for you yourselves are accurately aware that the day of the Lord is as a thief in the night - thus is it coming!
exeGesés companion Bible	<u>THE DAY OF ADONAY</u> And concerning the times and the seasons, brothers, you have no need that I scribe to you. For yourselves know precisely that the day of Adonay comes thus - as a thief in the night.
Orthodox Jewish Bible	But concerning the ittim (times) and the zmanim (seasons), Chaverim, you have no need for you to have anything in writing. For you yourselves know very well that the Yom Hashem comes like a ganav balailah (thief in the night).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Now brothers, you do not need to have anything written to you about the times and dates [i.e., of Christ's second coming], for you know perfectly well that the day of the Lord [i.e., when He returns, See II Thess. 2:1-2] will arrive like a thief coming in the night.
The Expanded Bible Jonathan Mitchell NT	. But concerning the times and the fitting situations (or: specific seasons or occasions; fertile periods; mature moments), brothers (= fellow believers), you have no need [for it] to be continually written to you, for you yourselves are accurately aware (know exactly from having seen) that a day of, from and which is the Lord [= Yahweh] thus continually comes (is habitually and repeatedly coming and going; is presently coming) as a thief in a night (or: within

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

[the] night). [comment: the day of Yahweh was a term that figured a time of judging and hard times, in the Old Testament; e.g., cf Joel 1:15 and 2:1-2; Jer. 30:7; Amos 5:18; Zeph. 1:14-18]

Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with a Lot of Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT¹¹ **But as for the times and the dates, brothers and sisters, you don't need me to write to you. Because you already know very well^a that the Day of the Lord is coming just like a thief in the night.^b**
 a. Lit. "For you yourselves know accurately".
 b. See Matt. 24:42-44; Luke 12:39-40 (see also 2Peter 3:10; Rev. 3:3; Rev. 16:15).
 Wilbur Pickering's New T. **The Day of the Lord**
Now concerning the times and the seasons, brothers, you do not need to be written to, for you yourselves know very well that the Day of the Lord comes just like a thief in the night.

Literal, almost word-for-word, renderings:

A Faithful Version **Now then, concerning the times and the seasons, brethren, there is no need that I write to you; For you yourselves understand perfectly that the day of the Lord will come exactly as a thief comes by night.**
 Analytical-Literal Translation **Now concerning the times and the seasons, brothers [and sisters], you_p have no need [of] my writing to you_p. For you_p yourselves accurately know that the Day of [the] Lord comes in this manner: as a thief in [the] night.**
 Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT **Now, in respect to the times and the seasons, you brethren, have no need of our writing to you; for you yourselves know very well that the day of the Lord cometh as a thief at night.**
 Context Group Version **But concerning the times and the seasons, brothers, you (pl) have no need that anything be written to you (pl). For yourselves know accurately in the same way that the day of the Lord comes as a thief in the night.**
 English Standard Version .
 Far Above All Translation¹² .
 Green's Literal Translation .
 Literal New Testament .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 **Now brethren, you^o have no need for anything to be written to you^o concerning the times and the seasons.**

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

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

For* you° yourselves know accurately that the day of the Lord so comes like a thief in the night.

- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Revised Young's Lit. Trans. .
- A Voice in the Wilderness .
- 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 5:1a			
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
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
chronoi (χρόνοι) [pronounced CHROHN-oy]	<i>times; time as a succession of events; durations of time; a passage of time, periods of time</i>	masculine plural noun; genitive/ablative case	Strong's #5550
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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
kairoi (καιροί) [pronounced kī-ROY]	<i>times, as chunks or definite periods of time; epochs; seasons; events of time; dispensations</i>	masculine plural noun, genitive/ablative case	Strong's #2540
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: Now, concerning the succession of events and the epochs, brothers,...

There are no chapter breaks in the original Greek. Paul has just given a brief outline of the order of events for the rapture, and what would happen to the dead in Christ and those who were alive.

When these two words, the *times* and the *seasons* are used together, we are speaking of a succession of events (the order in which things take place) and the epochs of time, which we often refer to as *dispensations* or, more accurately, *dispensational periods of time*.

In the study of the book of Acts, one certainly wonders, *exactly what did Paul teach the early churches?* Vv. 1–2 indicate to us that Paul taught dispensations. This, Paul would not have fully understood through a logical progression of thought. There are things that Paul could have logically deduced. He knew the requirements of the Mosaic Law (all of the sacrifices), he knew that Jesus, the Lamb of God, had come and given Himself for us (our sins were judged in Him when on the Roman cross). Putting these things together, and recognizing that God was turning toward the gentiles, Paul could have developed some dispensational theology from those things. However, some of this had to be revealed to him, and apparently, early on, Paul as a prophet understood the dispensations and he taught them.

Next question would be, *why exactly did Paul teach dispensational theology?* The legalists from Jerusalem (some of whom were believers and some of whom were not) would often follow Paul and try to lead the new believers astray. Therefore, there were topics which Paul needed to teach new believers: the Mosaic Law and the believer today, the Levitical offerings and how they pointed to Jesus Christ (which means, they are not to be followed today), and dispensational theology.

Now, how do we know that these are specific things which Paul taught early on? His first three epistles (letters), 1 & 2Thessalonians and Galatians, deal with these topics specifically.¹³ Paul was clearing up some issues which he had taught in Galatia and in Thessalonica.

I am of the opinion that God would have allowed Paul to write the book of Hebrews, had he not gone to Jerusalem at the end of his 3rd missionary tour (he was told in many ways not to go there). He could not separate his emotions and straighten out his thinking here, and finally gave in and went to Jerusalem (which decision resulted in a really big mess).

Just as Apollos once took up the slack for Paul not teaching the gentiles further (was this in Asia Minor?), Apollos (or someone else) took up the slack for Paul going to Jerusalem, and wrote the book of Hebrews to settle once and for all the issues of the Old Testament and the Son of God. Given the timing of this book, this could have been written by one of Paul's students.

1Thessalonians 5:1b			
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
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
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

¹³ He did not deal with the Levitical offerings in these epistles, but this would have been a logical thing for him to teach, when speaking of the Lord.

1Thessalonians 5:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 passive infinitive	Strong's #1125

Translation: ...you (all) keep on having no necessity for you (all) to be written [to],...

Paul, at the end of 1Thessalonians 4, laid out a few principles about those who have died in the Lord and what would happen to them when the rapture took place. But Paul says here, "You pretty much know everything else about dispensational theology, so I won't have to cover this again in this letter."

Obviously, if Paul did not need to teach them anything else about dispensational theology, then he must have thoroughly covered it when he was with the Thessalonians. Hence, we know that this is one of the early topics which Paul taught.

Bear in mind that, even though Peter knew that the gentiles needed to hear the gospel message and that they were not to be treated differently than Jewish believers; he did not know dispensational theology. In fact, this appears to be outside of the wheelhouse of all the Apostles, apart from Paul.

1Thessalonians 5:1 **Now, concerning the succession of events and the epochs, brothers, you (all) keep on having no necessity for you (all) to be written [to],...** (Kukis nearly literal translation)

1Thessalonians 5:2a

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
akribôs (ἀκριβῶς) [pronounced ak-ree-BOHÇ]	<i>exactly, accurately, diligently</i>	adverb	Strong's #199
eidô (εἶδω) [pronounced Ī-doh]; also oida (οἶδα) [pronounced OY-da]	<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

Translation: ...for you (all) have known (your) selves...

The Thessalonians have knowledge of dispensations and what they are all about.

1Thessalonians 5:2b

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
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, nominative case	Strong's #2250
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
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
kleptēs (κλέπτης) [pronounced KLEHP-tace]	<i>thief, robber, burglar, one who steals</i>	masculine singular noun, nominative case	Strong's #2812
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3571
houtō (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #2064

Translation: ...that the day of the Lord accordingly keeps on coming like a thief in the night.

The content of what the Thessalonians already know is that the day of the Lord will come like a thief in the night.

The present tense of érchomai (ἔρχομαι) [pronounced AIR-khoh-my] is fascinating. I would have expected a future tense or the aorist tense (point in time), but Paul uses the present tense. This suggests that the Lord might appear at any time.

1Thessalonians 5:2 ...for you (all) have known (your) selves that the day of the Lord accordingly keeps on coming like a thief in the night. (Kukis nearly literal translation)

1Thessalonians 5:1–2 Now, concerning the succession of events and the epochs, brothers, you (all) keep on having no necessity for you (all) to be written [to], for you (all) have known (your) selves that the day of the Lord accordingly keeps on coming like a thief in the night. (Kukis nearly literal translation)

1Thessalonians 5:1–2 Now, you have no need for me to write to you, brothers, about the times and the seasons, that is, the succession of events and the dispensational periods of time, for you know yourselves that the day of the Lord will come just like a thief in the night. (Kukis paraphrase)

When they might keep on saying, “Peace and stability,” then suddenly to them keeps on being known destruction; exactly like the birth pain to the [woman] in a womb she keeps on having; and not ever will they escape.

1Thessalonians 5:3

When they keep on saying, “[There is] peace and stability,” then suddenly, destruction keeps on being known to them; exactly like the birth pang to a [woman], which she keeps on having in [her] womb; and they will not escape [it].

Despite the media saying, “These are peaceful and stable times,” then, destruction abruptly becomes known to them; similar to the woman having birth pangs in her womb, and there is no escape from it.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) When they might keep on saying, “Peace and stability,” then suddenly to them keeps on being known destruction; exactly like the birth pain to the [woman] in a womb she keeps on having; and not ever will they escape.
- Complete Apostles Bible For when they say, "Peace and safety!" then sudden destruction comes upon them, just as labor pains upon the woman that is pregnant, and they shall by no means escape.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) For when they shall say: Peace and security; then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape.
- V. Alexander’s Aramaic .
- Eastern Aramaic Manuscript .
- James Murdock’s Syriac NT While they will be saying, Peace and quietness, then suddenly destruction will burst upon them, as distress upon a child-bearer, and they will not escape.
- Original Aramaic NT When they shall say, "There is peace and quiet", then suddenly destruction shall arise upon them as labor pains upon a pregnant woman, and they shall not escape.
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English When they say, There is peace and no danger, then sudden destruction will come on them, as birth-pains on a woman with child; and they will not be able to get away from it.
- Bible in Worldwide English When people are saying, Everything is quiet and safe, they will be destroyed. It will all happen very quickly. And there will be no way out. It will be like the pain that a woman has when a child is born.
- Easy English .
- Easy-to-Read Version–2008 People will say, "We have peace and we are safe." At that time destruction will come to them quickly, like the pains of a woman giving birth. And those people will not escape.

<i>God's Word™</i>	When people say, "Everything is safe and sound!" destruction will suddenly strike them. It will be as sudden as labor pains come to a pregnant woman. They won't be able to escape.
Good News Bible (TEV)	When people say, "Everything is quiet and safe," then suddenly destruction will hit them! It will come as suddenly as the pains that come upon a woman in labor, and people will not escape.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	People will think they are safe and secure. But destruction will suddenly strike them like the pains of a woman about to give birth. And they won't escape.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	For while some are saying, "Finally we have peace and security," sudden destruction will arrive at their doorstep, like labor pains seizing a pregnant woman—and with no chance of escape!
UnfoldingWord Simplified T.	At some time in the future many people will say, "All is peaceful and we are safe!" Then suddenly God will come to punish them severely! Just as a pregnant woman who experiences birth pains cannot stop those pains, those people will have no way to escape from God.
Williams' New Testament	When people say, "Such peace and security!" then suddenly destruction falls upon them, like birth pains upon a woman who is about to become a mother, but they shall not escape, no, not at all.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	When they say peace and certainty, then unexpected destruction stands over them, even as the labor pain stands over the woman having a baby in her womb. And they will not in any way escape out.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	When people are saying 'All is quiet and safe,' it is then that, like birth-pains upon a woman with child, Ruin comes suddenly upon them, and there will be no escape!

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	When people talk about peace and security suddenly they will be completely ruined. It will be just like the sudden onset of childbirth, and they certainly won't escape.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	When people [Lit. they] say, There is peace and security, destruction will strike them as suddenly as labor pains come [The Gk. lacks come] to a pregnant woman, and they will not be able to escape.
Lexham Bible	.
Montgomery NT	While men are saying "Peace and safety," then, like birth-pangs upon a woman with child, destruction will come upon them suddenly. In no wise will they escape.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	When they say, "Peace and safety," then sudden destruction will come on them. It will be like birth pains in a pregnant woman. They will certainly not escape.
Urim-Thummim Version	.
Weymouth New Testament	While they are saying "Peace and safety!" then in a moment destruction falls upon them, like birth-pains on a woman who is with child; and escape there is none.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	People will say, "Things are peaceful and safe." That when destruction will suddenly hit them. It will be like when the birth pain comes to a pregnant woman. They won't be able to run away.
The Scriptures 2009	.
Tree of Life Version	When they are saying, "Shalom and safety," sudden destruction comes upon them like a woman having birth pains in the womb—there is no way they will escape.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...when [They] may say Peace and Security then Unexpected [to] them stands Ruin as The Pain [to] the [woman] in belly having and not not [They] may escape...
Alpha & Omega Bible	WHILE THEY ARE SAYING, PEACE AND SAFETY! THEN DESTRUCTION WILL COME UPON THEM SUDDENLY LIKE LABOR PAINS UPON A WOMAN WITH CHILD, AND THEY WILL NOT ESCAPE. (Even within the very last couple of days before Jesus returns, the muslims will still be claiming that their murders of millions of people are in the name of peace, but Jesus will bring true justice.)

Awful Scroll Bible	for as-when- they -shall confirm, "Peace and security!", as-when-at-that time, in-evidently destruction itself sets-upon them, altogether-like the birth pangs holding from-within the womb, and in no way shall they escape-out.
Concordant Literal Version	Now whenever they may be saying "Peace and security,then extermination is standing by them unawares, even as a pang over the pregnant, and they may by no means escape."
exeGesés companion Bible	For whenever they word, Shalom and security; then unexpected ruin stands over them - exactly as travail upon a woman having in womb; and they never no way escape.
Orthodox Jewish Bible	Whenever they say, "Shalom and Bitachon!" then sudden churban (destruction) will come upon them like the chevlei leydah (birth pangs) of the isha with a baby in her womb. And they can certainly not escape.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	[For] when people are saying, and "Safety," then [is when] destruction will come upon them suddenly, like labor pains on a pregnant woman, and they will not be able to escape it.
The Expanded Bible	.
Jonathan Mitchell NT	So whenever they may be repeatedly saying, "Peace and security from falling (or: safety; stability), " then (at that time) sudden and unexpected ruin (or: a surprise of destruction) is presently standing upon them, just as the birth-pang for the pregnant woman (or: to the one having [a child] in the womb), and they may by no means flee out or make an escape.
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	Whenever they say "Peace and security," then sudden destruction will overtake them like the birth pains of a pregnant woman [Literally "one who has in the belly"], and they will not possibly escape.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	When they're saying, "Peace and security," suddenly destruction is going to come for them. It'll be like a pregnant woman in laborc.-and they're not going to getd out of it! c. See Matt. 24:8; Mark 13:8. d. Lit. "flee" or "escape".
Wilbur Pickering's New T.	For whenever they say, "Peace and safety!" then sudden destruction is standing near them, like labor pains to a pregnant woman, and they will not escape. ¹ (1) The destruction will not necessarily strike when they speak. Just as a pregnant woman knows she will have labor pains—the only uncertainty is when, not if—so the destruction will be inescapable.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	For when they say, "Peace and safety!" then destruction comes upon them suddenly, even as the birth-pains [come upon] the one having in [the] womb [fig., who is pregnant], and by no means shall they escape.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	When they are saying, Peace and safety, then sudden ruin comes on them, as travail on a pregnant woman; and they shall in no way escape.
English Standard Version	.
Far Above All Translation	For when they say, and safety," then sudden destruction will come upon them, like the birth-pangs on her who is with child, and they will by no means escape.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* whenever they say, Peace and security; then sudden utter-destruction stands by them, just-like the travail a woman has in her womb, and they should never flee away from it.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	For when they are saying, "Peace and safety," then sudden destruction will come on them, like birth pains on a pregnant woman. Then they will in no way escape.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

1Thessalonians 5:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hótan (ὅταν) [pronounced HOH-tan]	when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time	particle, adverb, conjunction	Strong's #3752
légō (λέγω) [pronounced LEH-goh]	to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention	3 rd person plural, present active subjunctive	Strong's #3004
eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY-nay]	peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity	feminine singular noun; nominative case	Strong's #1515

1Thessalonians 5:3a

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
asphaleia (ἀσφάλεια) [pronounced <i>as-FAL-i-ah</i>]	<i>firmness, stability; certainty, undoubted truth; security (literally or figuratively) [from enemies and dangers], safety</i>	feminine singular noun; nominative case	Strong's #803

Translation: When they keep on saying, “[There is] peace and stability,”...

Today, this would be the media telling us that everything is peaceful and stable.

We need to be careful about placing this into a proper time frame. This is not going to take place during the Church Age (not as a fulfillment of prophecy). This will definitely take place during the Tribulation.

However, this may in fact also take place during the Church Age as an historical trend (but not as a fulfillment of what Paul is writing here).

It is certainly the case that, today, if something is reported by most of the media, that something is wrong, distorted or slanted.

1Thessalonians 5:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τότε (τότε) [pronounced <i>TOH-teh</i>]	<i>then, at that time, when</i>	adverb	Strong's #5119
αἰφνίδιος (αἰφνίδιος) [pronounced <i>ah-eef-NIHD-ee-oss</i>]	<i>sudden, unawares, unforeseen, unexpected, (adverbially) suddenly, unexpectedly</i>	adjective; sometimes used adverbially	Strong's #160

This word is only found two times: here and in Luke 21:34.

αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<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
εἰστάμην (ἐπίσταμαι) [pronounced <i>ehp-IHS-tam-ah-ee</i>]	<i>to know, to understand, to put the mind upon, to comprehend, to be acquainted with</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #1987
ὀλεθρος (ὀλεθρος) [pronounced <i>OAF-eth-ross</i>]	<i>destruction, ruin, death</i>	masculine singular noun; nominative case	Strong's #3639

Thayer remark: ...for the destruction of the flesh, said of the external ills and troubles by which the lusts of the flesh are subdued and destroyed.

Translation: ...then suddenly, destruction keeps on being known to them;...

In the Tribulation, all Christians will be removed from the earth. That means, there will be no client nations remaining. Satan and humanism will reign supreme.

Could there be a period of time when this is celebrated by those who remain?

1Thessalonians 5:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōsper (ὥσπερ) [pronounced HOE-sper]	<i>wholly as, just as, exactly like</i>	adverb	Strong's #5618
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
ōdín (ὠδίν) [pronounced oh-DEEN]	<i>birth pains, throes [especially of childbirth]; pain, sorrow, travail; intolerable anguish</i>	feminine singular noun, nominative case	Strong's #5604
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
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
gastêr (γαστήρ; –τρός, ἡ) [pronounced gas-TAIR]	<i>belly, inward parts of body [not subject to human observation]; womb</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1064
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine singular, present active participle; dative, locative or instrumental case	Strong's #2192

Translation: ...exactly like the birth pang to a [woman], which she keeps on having in [her] womb;...

The idea here is, birth pangs are very painful and inevitable. The only thing that the woman does not know is, when exactly they will strike.

Great chaos and destruction will be poised to occur in a world of unbelievers. Everyone might say, "It is peaceful and we are all secure," but this is something which is about to explode.

1Thessalonians 5:3d

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
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
μή (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
ἐκφεύγῃ (ἐκφεύγω) [pronounced <i>ehk-FYOO-go</i>]	<i>to escape, to flee (out, away); to seek safety in flight</i>	3 rd person plural, aorist active subjunctive	Strong's #1628

Translation: ...and they will not escape [it].

When things become chaotic, there will be no escaping it. There will be no place for a person to go; no place for a person to hide. Chaos, evil and destruction will permeate the world.

1Thessalonians 5:3 When they keep on saying, “[There is] peace and stability,” then suddenly, destruction keeps on being known to them; exactly like the birth pang to a [woman], which she keeps on having in [her] womb; and they will not escape [it]. (Kukis nearly literal translation)

1Thessalonians 5:3 Despite the media saying, “These are peaceful and stable times,” then, destruction abruptly becomes known to them; similar to the woman having birth pangs in her womb, and there is no escape from it. (Kukis paraphrase)

Now, you (all), brothers, are not in darkness, that the day, to you (all) like thieves might overcome [others]; for all you (all) children of light you (all) keep on being and children of a day; we are not night nor [are we] darkness.

1Thessalonians
5:4–5

Now, brothers, you (all) are not in (thick) darkness, because you (all) [are in the] day, [the day which] overtakes [others] like thieves. For you (all) keep on being children of the light as well as children of the day; we are not of the night nor [are we] of the (spiritual) darkness.

Now, brothers, your souls are not covered with scar tissue; because you understand the day of the Lord, which day overtakes all others as thieves might. Instead, you keep on being children of light as well as children of the day of the Lord. We are not of the night as unbelievers; nor are we in spiritual darkness, confused about these issues.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now, you (all), brothers, are not in darkness, that the day, to you (all) like thieves might overcome [others]; for all you (all) children of light you (all) keep on being and children of a day; we are not night nor [are we] darkness.

Complete Apostles Bible	But you, brothers, are not in darkness, so that this Day should overtake you as a thief. You are all sons of light and sons of the day. We are not of the night nor of darkness.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But you, brethren, are not in darkness, that the day should overtake you as a thief. For all you are the children of light and children of the day: we are not of the night nor of darkness.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	But ye, my brethren, are not in darkness, that that day should overtake you as a thief. For ye are all children of the light, and children of the day; and are not children of the night, and children of darkness.
Original Aramaic NT	But you, my brethren, you are not in darkness that the day should overtake you as a thief. For you are all children of light and children of the day and you* are not children of the night, neither children of darkness.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But you, my brothers, are not in the dark, for that day to overtake you like a thief: For you are all sons of light and of the day: we are not of the night or of the dark.
Bible in Worldwide English	But you, my brothers, are not in the dark. That day should not surprise you like a person who comes to steal. You all belong to the light. You belong to the day. We do not belong to the night or to the dark.
Easy English Easy-to-Read Version–2008	. But you, brothers and sisters, are not living in darkness. And so that day will not surprise you like a thief. You are all people who belong to the light. You belong to the day. We don't belong to the night or to darkness.
God's Word™	But, brothers and sisters, you don't live in the dark. That day won't take you by surprise as a thief would. You belong to the day and the light not to the night and the dark.
Good News Bible (TEV)	But you, friends, are not in the darkness, and the Day should not take you by surprise like a thief. All of you are people who belong to the light, who belong to the day. We do not belong to the night or to the darkness.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	My dear friends, you don't live in darkness, and so that day won't surprise you like a thief. You belong to the light and live in the day. We don't live in the night or belong to the dark.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.

The Passion Translation	But you, beloved brothers and sisters, are not living in the dark, allowing that day to creep up on you like a thief <i>coming to steal</i> . For you are all children of the light and children of the day. We don't belong to the night nor to darkness.
UnfoldingWord Simplified T.	But you, my fellow believers, you are not like people who live in darkness, because you know the truth about God. So when Jesus returns, you will be ready for him. You belong to the light, to the daytime. You are not like those who belong to the darkness, to the nighttime.

Williams' New Testament .

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But you, brothers, are not in darkness that the day might take you down as a thief. You see, you all are sons of light and sons of day. We are not of night, nor of darkness.
Common English Bible	.
Len Gane Paraphrase	But you, brothers, are not in darkness, so as that day would catch you off guard like a thief. You are all the children of light and the children of the day; we are not of the night or of darkness.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	You, however, Brothers, are not in darkness, that the daylight should take you by surprise as if you were thieves. For you all are 'Sons of Light' and 'Sons of the Day.' We have nothing to do with night, or darkness.

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	But you, brothers and sisters, are not in the dark about this so that you won't be caught by surprise when the Day of Judgment* arrives suddenly like a thief. For you are all children of light and children of the day. We don't belong to the night or to darkness.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	However, brothers, you are not in the darkness, in order that the Day of the Lord [The Gk. lacks of the Lord] might surprise you like a thief. For all of you are children of the light and children of the day. We do not belong to the night or to darkness.
Lexham Bible	.
Montgomery NT	But you, brothers, are not in darkness, that "the Day" should come upon you like a bandit. For you are all sons of light, and sons of day. We are not of night nor of darkness.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.

Weymouth New Testament	But you, brethren, are not in darkness, that daylight should surprise you like a thief; for all of you are sons of Light and sons of the day. We belong neither to the night nor to darkness.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	But, brothers, you are not in the dark. That Day will not surprise you as a robber does. All of you are sons of light and sons of daytime. We do not belong with the night or darkness.
The Scriptures 2009	.
Tree of Life Version	But you, brothers and sisters, are not in the dark, so that the Day might overtake you like a thief. For you all are sons of light and sons of day. We are not of night or of darkness—so then, let us not sleep as the others do, but let us remain on the alert and sober-minded. V. 6 is included for context.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...You* but Brothers not are in darkness that The Day you* as Thief may grasp All for You* Sons [of] light are and Sons [of] day not [We] are [They] [of] night not [of] darkness...
Alpha & Omega Bible	.
Awful Scroll Bible	But yous of the same-womb, are not from-within darkness, in order that the Day should procure-against yous as a thief. Yous are all sons of the Light and sons of the Day, we are not of the night and-not of the darkness.
Concordant Literal Version	.
exeGesés companion Bible	And you brothers, are not in darkness, that the day overtake you as a thief. You are all the sons of light and the sons of the day: we are neither of night nor of darkness.
Orthodox Jewish Bible	But you, Achim b'Moshiach, are not in choshech that the Yom should overtake you like a ganav. For all of you are Bnei Ohr and Bnei Yom; we are not of the Lailah nor of the Choshech.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
----------------------------	---

An Understandable Version But you brothers are not in the dark about that day, so that it sneaks up on you like a thief, for all of you people belong to the light; you belong to the daytime. We do not belong to the night or to darkness. [Note: In this passage “light” and “daytime” refer to spiritual illumination, while “darkness” and “night” refer to spiritual ignorance].

The Expanded Bible
Jonathan Mitchell NT .
Yet you yourselves, brothers (= believers), are not continuously in darkness (dimness from being in a shadow; obscurity of gloom; absence of daylight) to the end that the day may (or: would) suddenly take you down (grasp or seize you in a corresponding manner) as a thief,
for you see, you all are (or: exist being) sons of (= associated with and having the qualities of) Light and sons of (= associated with and having qualities of) Day! We are not (or: do not exist) of night, nor of darkness (or: we do not belong to or have the characteristics of night, nor to or of dim obscurity from shadows and gloom).

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 But brothers and sisters, you’re not in the dark. So that day isn’t going to come up on you^e like a thief.
Because you’re all people who belong to the light, and to the day.^f We’re not of the night, or of the darkness.
^{e.} Or “catch you”. But it doesn’t mean that you’ll be caught like a thief—it’s the thief that “catches” you unaware.
^{f.} Lit. “For you’re all children of the light and children of the day”.

Wilbur Pickering’s New T. **Live as sons of light**
But you, brothers, are not in darkness so that this Day should come upon you like a thief. You are all sons of light and sons of day; we are not of night, nor of darkness.

Literal, almost word-for-word, renderings:

A Faithful Version .
Analytical-Literal Translation But you_p, brothers [and sisters], are not in darkness, so that the Day should overtake you_p as a thief. You_p all are sons [and daughters] of light and sons [and daughters] of day; we are not of night nor of darkness.

Berean Literal Bible .
Bond Slave Version .
C. Thomson updated NT .
Charles Thomson NT But you, brethren, are not in darkness, that this day should break upon you at unawares as a thief.
You are all children of light and children of the day. We are not of night, nor of darkness.

Context Group Version .
English Standard Version .
Far Above All Translation .

Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But brethren, you ^o are not in darkness, in-order-that the day might overtake you ^o like a thief. You ^o are all sons of light and sons of the day. We are not of the night, nor of darkness; Therefore consequently*, we should not sleep, like the rest also do, but let us watch and be sober. V. 6 is included for context.
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:

4-5

1Thessalonians 5:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
este (ἐστέ) [pronounced <i>ehs-TEH</i>]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)
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

1Thessalonians 5:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skotos (σκότος) [pronounced SKOH-toss]	<i>[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God</i>	neuter singular noun; dative, locative, and instrumental cases	Strong's #4655

Translation: Now, brothers, you (all) are not in (thick) darkness,...

The believers in Thessalonica are positive toward doctrine. They are interested in the Word of God. Therefore, their souls are not covered with scar tissue.

1Thessalonians 5:4b

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
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, nominative case	Strong's #2250

Although this does not have *of the Lord*; that is a logical way to understand this word in context.

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)
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
kleptai (κλέπται) [pronounced KLEHP-tie]	<i>thieves, robbers, burglars, those who steal</i>	masculine plural noun, accusative case	Strong's #2812

In the Byzantine Greek text and the Scrivener Textus Receptus, this is a masculine singular noun:

kleptês (κλέπτης) [pronounced KLEHP-tace]	<i>thief, robber, burglar, one who steals</i>	masculine singular noun, nominative case	Strong's #2812
---	---	--	----------------

1Thessalonians 5:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katalambanō (καταλαμβάνω) [pronounced <i>kat-al-am-BAHN-oh</i>]	<i>to catch, to take eagerly, to seize, to possess, (literally or figuratively); to apprehend, to attain, to come upon, to comprehend, to find, to obtain, to perceive, to (over-) take</i>	3 rd person singular, aorist active subjunctive	Strong's #2638

Thayer definitions 1) *to lay hold of; 1a) to lay hold of so as to make one's own, to obtain, attain to, to make one's own, to take into one's self, appropriate; 1b) to seize upon, take possession of; 1b1) of evils overtaking one, of the last day overtaking the wicked with destruction, of a demon about to torment one; 1b2) in a good sense, of Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern it; 1c) to detect, catch; 1d) to lay hold of with the mind; 1d1) to understand, perceive, learn, comprehend. only.*

Translation: ...because you (all) [are in the] day, [the day which] overtakes [others] like thieves.

The final verb is looking for a singular noun subject. Even though *thieves* is in the singular in the Byzantine Greek text and in the Scrivener Textus Receptus, it still does not fit as the subject for the verb. Some translators have simply put the two together, as subject and verb, but that would seem to require the passive voice of the verb.

The other approach—and this is what I did—I took the word *day* (which stands for, *the day of the Lord*) and made that the subject.

1Thessalonians 5:4 Now, brothers, you (all) are not in (thick) darkness, because you (all) [are in the] day, [the day which] overtakes [others] like thieves. (Kukis nearly literal translation)

1Thessalonians 5:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
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
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
huioi (υἱοί) [pronounced <i>hwee-OY</i>]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
phōs (φῶς) [pronounced <i>fohç</i>]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, genitive/ablative case	Strong's #5457

1Thessalonians 5:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
este (ἔστέ) [pronounced <i>ehs-TEH</i>]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)

Translation: For you (all) keep on being children of the light...

We are the children of light, meaning that we are regenerate. We are light, as our Father is light. In other words, *we are all believers.*

1Thessalonians 5:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that</i>	conjunction	Strong's #2532
huiοι (υἱοί) [pronounced <i>hwee-OY</i>]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
hēmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, genitive/ablative case	Strong's #2250

Translation: ...as well as children of the day;...

We are also children of the day (of the Lord), meaning that this will play an important part of our lives, living or dead. All the believers who received this letter originally are now dead, but they are still children of the day of the Lord. They will still rise up from the dead when God calls them.

1Thessalonians 5:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esmen (ἔσμεν) [pronounced <i>ehs-MEHN</i>]	<i>we are: we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)
nux (νύξ) [pronounced <i>noox</i>]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571
oude (οὐδέ) [pronounced <i>oo-DEH</i>]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761

1Thessalonians 5:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skotos (σκότος) [pronounced SKOH-toss]	<i>[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God</i>	neuter singular noun; genitive/ablative case	Strong's #4655

Translation: ...we are not of the night nor [are we] of the (spiritual) darkness.

We are not of the night, meaning that we are not unbelievers; nor are we in spiritual darkness. Believers with scar tissue on the soul can move toward spiritual darkness. In fact, they can be no better off than unbelievers when it comes to understanding.

1Thessalonians 5:5 For you (all) keep on being children of the light as well as children of the day; we are not of the night nor [are we] of the (spiritual) darkness. (Kukis nearly literal translation)

1Thessalonians 5:4–5 Now, brothers, you (all) are not in (thick) darkness, because you (all) [are in the] day, [the day which] overtakes [others] like thieves. For you (all) keep on being children of the light as well as children of the day; we are not of the night nor [are we] of the (spiritual) darkness. (Kukis nearly literal translation)

1Thessalonians 5:4–5 Now, brothers, your souls are not covered with scar tissue; because you understand the day of the Lord, which day overtakes all others as thieves might. Instead, you keep on being children of light as well as children of the day of the Lord. We are not of the night as unbelievers; nor are we in spiritual darkness, confused about these issues. (Kukis paraphrase)

Consequently then, let us not sleep like the remaining ones but let us keep on being watchful and let us keep on being self-controlled.

1Thessalonians
5:6

Consequently then, let us not sleep like the others but let us keep on being vigilant and let us keep on exercising self-control.

Consequently, let us not sleep, like the others, but let us continue being vigilant and sober-minded.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently then, let us not sleep like the remaining ones but let us keep on being watchful and let us keep on being self-controlled.
Complete Apostles Bible	Therefore let us not sleep, as others do, but let us watch and be sober.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Therefore, let us not sleep, as others do: but let us watch, and be sober.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Let us not therefore sleep, like others; but let us be vigilant and considerate.
Original Aramaic NT	Let us not sleep therefore as the rest, but let us be watchful and sensible.
Plain English Aramaic Bible	.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So then, let us not take our rest as the others do, but let us be self-controlled and awake.
Bible in Worldwide English	So then, we must not go to sleep like other people. No, we must keep watching and not get drunk.
Easy English	.
Easy-to-Read Version–2008	So we should not be like other people. We should not be sleeping. We should be awake and have self-control.
God's Word™	Therefore, we must not fall asleep like other people, but we must stay awake and be sober.
Good News Bible (TEV)	So then, we should not be sleeping like the others; we should be awake and sober.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Others may sleep, but we should stay awake and be alert.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	This is why we must not fall asleep, as the rest do, but keep wide awake and clearheaded.
UnfoldingWord Simplified T.	So we believers must be aware of what is happening. We must control ourselves and be ready for Jesus to come.
Williams' New Testament	So let us stop sleeping as others do, but let us stay awake and keep sober.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So clearly we should not sleep, as the rest do, but we should stay awake and be sober.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Therefore let us not sleep as others do. No, let us be watchful and self-controlled.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	So then, let us not sleep as the others do, but let us remain awake and sober.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.

Revised Ferrar-Fenton Bible	.
Free Bible Version	So then we shouldn't be sleeping like everybody else—we should stay awake and keep ourselves clear-headed.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Therefore, lets not fall asleep like others do, but lets stay awake and be sober.
Lexham Bible	So then, we must not sleep like the rest, but must be on the alert and be self-controlled.
Montgomery NT	So then let us not be sleeping as do the rest, but let us be watchful and self-controlled.
NIV, ©2011	.
Riverside New Testament	Then let us not be sleeping like the rest of men, but let us watch and be sober.
Leicester A. Sawyer's NT	.
The Spoken English NT	So let's not sleep like everybody else-just the opposite. Let's keep watch and be sober.
UnfoldingWord Literal Text	So then, let us not sleep as the rest do. Instead, let us keep watch and be sober.
Urim-Thummim Version	.
Weymouth New Testament	So then let us not sleep, like the rest of the world, but let us keep awake and be sober.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	So we should not be asleep like others are. No, we should be awake and alert.
The Scriptures 2009	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...then so not [We] may sleep as The [Men] Remaining but [We] may watch and [We] may continue (soberly)...
Alpha & Omega Bible	SO THEN LET US NOT [spiritually] SLEEP AS OTHERS DO, BUT LET US BE ALERT AND SENSIBLE.
Awful Scroll Bible	So then consequently, we shall not accordingly-sleep as even the rest are, however we shall be watchful and shall be sober.
Concordant Literal Version	Consequently, then, we may not be drowsing, even as the rest, but we may be watching and be sober."
exeGesés companion Bible	So we sleep not as the rest; but we watch and are sober.

Orthodox Jewish Bible	Therefore, let us not "sleep" as the rest, but let us keep awake with zillut da'as (sober-mindedness).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	So then, we should not be [spiritually] asleep, like the rest [i.e., the unsaved world], but we should be alert and sober [i.e., in control of our senses].
The Expanded Bible	.
Jonathan Mitchell NT	Consequently, then, we may not continuously fall asleep [into death? in awareness?] even as the rest (= as other folks), but rather, we can and should continuously be aroused and stirred up from sleep [comment: thus, awake to be alertly watchful; also a figure for being alive] and sober (or: clear-headed).
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	So then, let us not sleep, ² like the rest, but let us stay alert and sober; because those who sleep, sleep at night, and those who get drunk, get drunk at night; but we being of day, let us be sober, putting on a breastplate of faith and love, and a helmet of hope of salvation. Vv. 7–8 are included for context. (2) Here the reference is to physical sleep or mental lethargy, not death.

Literal, almost word-for-word, renderings:

A Faithful Version	So then, we should not sleep, as others do; but we should watch, and we should be sober.
Analytical-Literal Translation	So, consequently, let us not be sleeping as also the rest, but let us keep watching and be sober [or, clear-headed].
Berean Literal Bible	So then we should not sleep as the others, but we should watch and we should be sober.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	But you (pl), brothers, are not in darkness, that that day should overtake {or perceive} you (pl) as a thief: for you (pl) are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be self-disciplined. Vv. 4–5 are included for context.
English Standard Version	.
Far Above All Translation	So then, let us not sleep as the rest do, but let us be watchful and sober.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.

Modern Literal Version 2020	Therefore consequently*, we should not sleep, like the rest also do, but let us watch and be sober.
Modern KJV	Therefore let us not sleep as the rest do, but let us watch and be calm.
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	You are all children of light and children of the day. We don't belong to the night, nor to darkness, so then let's not sleep, as the rest do, but let's watch and be sober. V. 5 is included for context.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

1Thessalonians 5:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	consequently, then, therefore, so then, wherefore	illative particle, expressing a more subjective or informal inference	Strong's #686
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
mē (μή) [pronounced may]	not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong's #3361
kathēudō (καθεύδω) [pronounced kath-YOO-doh]	to fall asleep, drop off to sleep; to sleep; to sleep normally; to lie down to rest; euphemistically, to be dead	1 st person plural, present active subjunctive	Strong's #2518
The hortatory (volitive) subjunctive is the use of the subjunctive mood with the 1 st person plural to form an exhortation or a command to oneself and one's associates. Such a use of the subjunctive should be translated <i>let us</i> rather than <i>we should</i> . ¹⁴			
There are two more of these to follow in v. 6.			
hōs (ὡς) [pronounced hohç]	like, as; how; about; in such a way; even as; when, while	comparative particle, adverb	Strong's #5613
hoi (οἱ) [pronounced hoy]	the; this, that, these; they	masculine plural definite article; nominative case	Strong's #3588

¹⁴ From <http://www.bcbsr.com/greek/gmood.html> accessed July 27, 2022.

1Thessalonians 5:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λοιποὶ (λοιποῖ) [pronounced <i>loy-POY</i>]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; nominative case	Strong's #3062

Translation: *Consequently then, let us not sleep like the others...*

Does this mean that the believer ought not to ever sleep? Or sleep as little as possible? Actually, that interpretation would result in the exact opposite of what Paul is exhorting here.

We might call this *spiritual sleepwalking*, meaning that we are alive, we are doing stuff, we are awake, but we are not filled with the Holy Spirit. In other words, we have no spiritual dynamics.

What is the believer supposed to do to achieve spiritual dynamics? This simply means that the believer ought to be filled with the Holy Spirit and that they should have doctrine in their souls. The filling of the Holy Spirit is simply making certain that you have kept short accounts with God when it comes to naming your sins.

Every believer, at salvation, receives the Holy Spirit. This is not an experience, but a point of fact. You may or may not have a subjective experience at salvation (either way, we are saved by believing in Jesus Christ, not by whatever experience we might have as a result¹⁵).

As per 1John 1:9, the believer who has named his sins is restored to fellowship with God. This would include being filled with the Spirit (there is no additional step required that takes the believer from fellowship to filled with the Spirit).

1Thessalonians 5:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλά (ἄλλά) [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
γρηγορεύω (γρηγορεύω) [pronounced <i>gray-gor-YOO-oh</i>]	<i>to watch; to keep (be) awake, to be vigilant, to be alert; to give strict attention to; to be cautious; to take heed</i>	1 st person plural, present active subjunctive	Strong's #1127
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
νήφω (νήφω) [pronounced <i>NAY-foe</i>]	<i>to be self-controlled, to be sober, to be calm and collected in spirit; to be temperate, to be dispassionate, to be circumspect</i>	1 st person plural, present active subjunctive	Strong's #3525

Translation: *...but let us keep on being vigilant and let us keep on exercising self-control.*

¹⁵ The scar tissue of the unbeliever is removed upon believing in Jesus Christ. That can produce a feeling of relief or freedom (particularly for the alcoholic or drug addict).

V. 6a gave us the negative command; in v. 6b, we receive two positive commands (hortatory subjunctives). We are to be *watchful, awake, alert*. Don't take this to an extreme. A Navy SEAL may have different stages of alertness, depending upon his environment. Here, the believer is simply being exhorted to be filled with the Holy Spirit. That means that we are vigilant, awake and alert. There are times in the believer's life when he may be called upon to give the gospel or to give comfort or to give guidance. This means you have to recognize the situation, you need to understand your place in this situation, and you need to have the doctrine in your soul which is salient to the moment. A simple example is, if you do not understand the gospel (the good news of Jesus Christ), then it will be impossible for you to share how to be saved (or, in some cases, what it means to be saved).

A Navy SEAL has training for a variety of circumstances. Knowing Bible doctrine is our training; this is what prepares us for the many situations in life which we face.

I can recall times and circumstances when I should have shared the gospel, but did not; or when I did share the gospel, but I did a poor job of it. The better you know your material, the easier it is for you to adapt to each situation. Sharing the gospel is not necessary this exact formula which you present in the exact same way each time. For instance, Paul's presentation of the gospel to the jailer in Acts 16 is much different than the way he presented the gospel to Greek believers in Athens. If you know your material and if you are flexible, then you are able to adapt to whatever situation God places you in (and God will place you in a number of situations when it is time for you to speak).

The second command is *nêphō* (νήφω) [pronounced *NAY-foe*], which means, *to be self-controlled, to be sober, to be calm and collected in spirit; to be temperate, to be dispassionate, to be circumspect*. Strong's #3525. When you communicate truth with someone, you do not go into a trance-like state; but you have all of your senses under control and focused.

1Thessalonians 5:6 **Consequently then, let us not sleep like the others but let us keep on being vigilant and let us keep on exercising self-control.** (Kukis nearly literal translation)

1Thessalonians 5:6 **Consequently, let us not sleep, like the others, but let us continue being vigilant and sober-minded.** (Kukis paraphrase)

Although this next sentence seems like it should be a straightforward translation; and a simple interpretation—it turns out that it is not very simple—not the translation and not the interpretation.

Bear in mind in the previous passage, we were not being warned against sleeping. Paul is not saying, "You know those guys, the kind who come home, crawl into bed and go to sleep? Don't be like that; no way!" Since that is pretty much ridiculous to try to give a literal interpretation to, what follows and what is said is probably not to be taken literally either. That goes for sleeping and for getting drunk. This is probably not the place where the pastor-teacher should haul out his best booze sermon.

For the ones falling asleep of the night, they keep on falling asleep; and the ones being intoxicated of the night, they keep on being intoxicated.

1Thessalonians
5:7

For the ones of the night [who] keeping on falling asleep, keep on falling asleep; and the ones of the night being drunk; they keep on being intoxicated.

Some of those in the night keep on sleeping; and others of the night keep on being intoxicated.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For the ones falling asleep of the night, they keep on falling asleep; and the ones being intoxicated of the night, they keep on being intoxicated.
Complete Apostles Bible	For those who sleep, sleep at night, and those getting drunk, are drunk at night.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	For they that sleep, sleep in the night; and they that are drunk, are drunk in the night.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	For they who sleep, sleep in the night; and they who are drunken, are drunken in the night.
Original Aramaic NT	For those who sleep, sleep at night, and those who are drunk are drunk at night.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For those who are sleeping do so in the night; and those who are the worse for drink are so in the night; But let us, who are of the day, be serious, putting on the breastplate of faith and love, and on our heads, the hope of salvation. V. 8 is included for context.
Bible in Worldwide English	So then, we must not go to sleep like other people. No, we must keep watching and not get drunk.
Easy English	.
Easy-to-Read Version–2008	People who sleep, sleep at night. People who drink too much, drink at night.
<i>God's Word</i> TM	People who sleep, sleep at night; people who get drunk, get drunk at night.
Good News Bible (TEV)	It is at night when people sleep; it is at night when they get drunk.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	People sleep during the night, and some even get drunk.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	For those who are asleep sleep the night away, and drunkards get drunk at night.
UnfoldingWord Simplified T.	It is at night when people sleep and do not know what is happening, and it is at night when people become drunk.
Williams' New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, the people who sleep, sleep at night, and the people who get drunk are drunk at night.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament *It is at night that men sleep, and at night that drunkards get drunk.*

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 it's during the night that people sleep; and it's at night that they get drunk.*
 God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V .
 Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT *For they that sleep sleep in the night, and they that are drunk drink in the night; but let us who are of day be sober, putting on a cuirass of faith and love, and for a helmet the hope of salvation, for God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we may live together with him. Vv. 8–10 are included for context.*
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version *Because they that fall to sleep slumber in the night; and they that are drunken are drunken in the night.*
 Weymouth New Testament *For those who sleep, sleep at night, and those who drink freely, drink at night.*
 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 .
 Hebrew Names Bible *For they that sleep, sleep in the night; and they that be drunken are drunken in the night.*
 Hebraic Roots Bible .
 Holy New Covenant Trans. *Sleepers sleep at night; drinkers get drunk at night.*
 The Scriptures 2009 .

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Men] for Sleeping [of] night sleep and The [Men] Being Drunk [of] night have (drunkenness)...
Alpha & Omega Bible	.
Awful Scroll Bible	For they accordingly-sleeping, sleep in the night, and they being intoxicated, become intoxicated in the night.
Concordant Literal Version	For those who are drowsing are drowsing at night, and those who are drunk are drunk at night."
exeGesés companion Bible	For whoever sleeps, sleeps in the night; and whoever intoxicates, intoxicates in the night.
Orthodox Jewish Bible	For the ones sleeping sleep balailah, and the ones indulging in shichrut (drunkenness) indulge in shichrut balailah.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For people sleep at night, and get drunk at night [<i>i.e., generally speaking</i>].
The Expanded Bible	.
Jonathan Mitchell NT	You see, the folks continuously falling asleep (or: drowsing) are sleeping at (or: from [the]) night, and the ones continuously being made drunk are becoming drunk at (or: from [the]) night.
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	.

Literal, almost word-for-word, renderings:

A Faithful Version	For those who are sleeping sleep in the night, and those who are drunken get drunk in the night.
Analytical-Literal Translation	For the ones sleeping sleep at night, and the ones getting drunk get drunk at night.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	For those who sleep sleep at night, and those who become drunk are drunk at night.
Green's Literal Translation	.

Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* the ones who are sleeping, they sleep by night; and the ones who are drunken, they are drunken by night.
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:

1Thessalonians 5:7a			
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
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
katheudô (καθεύδω) [pronounced kath-YOO-doh]	<i>falling asleep, dropping off to sleep; (normal) sleeping; lying down to rest; euphemistically, being dead</i>	masculine plural, present active participle, nominative case	Strong's #2518
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571
katheudô (καθεύδω) [pronounced kath-YOO-doh]	<i>to fall asleep, to drop off to sleep; to sleep; to sleep normally; to lie down to rest; euphemistically, to be dead</i>	3 rd person plural, present active indicative	Strong's #2518

Translation: For the ones of the night [who] keeping on falling asleep, keep on falling asleep;...

Most of the time when we have a definite article and a participle which agrees with the article in gender and person, we just assume that we are talking about the same thing. In this case, the simplest way to begin to translate this is, *the ones who keep on falling asleep*.

However, this is followed by *of the night, from the night* (the genitive or ablative of *night*). Pretty much every translation completely ignores the case here and interprets this as *in the night, at night, or, by night*. That would be the dative, locative or instrumental case. But, as noted, this is the genitive/ablative case. So, instead of following the other translators, I understood the definite article to refer to a group of people (*the ones*) and I allow them to be modified by *night*. So, the subject of the main verb is *the ones of the night*.

Is there any additional support for this interpretation? Note the previous verses: **For you are all children of light, children of the day. We are not of the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and be sober.** (1Thessalonians 5:5–6; ESV; capitalized) We are children of the day; we are children of the light. We are not of the night or of the darkness. That would imply that there is a classification of people who are *of the darkness*; who are *of the night*. So I have interpreted 1Thessalonians 5:7 to be where Paul speaks specifically of *the children of the night*. He does not have to write out, *the children of the night*; he can simply write, *the (ones) of the night*, and that gets it done for him.

Now, what about these people? Certainly the difference between Christians and non-Christians is, *we don't sleep and they do; we don't get drunk and they do*. If we want to understand this literally, then that would be the literal way to take it. I don't know about you, but I enjoy my sleep; and I sleep better and easier having become a believer in Christ Jesus. Does that mean I am out of line and out of step with Paul here?

I would interpret *sleep* as living life without divine truth and (often) without divine establishment truth. Because unbelievers are of the night, they live their lives as if asleep. They do not see or understand the spiritual issues that we face, the justice of God, or the Angelic Conflict. It is as if they are sleeping through all of this.

We, as believers, cannot do that. We are aware of the truth, we are aware of the spiritual issues, we are aware of our lives as believers.

Rush Limbaugh used to always say, "People want to matter; they want their lives to matter." As a believer in the Lord Jesus Christ, there is nothing greater than to live the Christian life, to be involved in the Angelic Conflict, and to be at war with the forces of darkness (do you think that Paul may start talking about armor in this passage?).

Let me make a slight interpretation here: we matter, as believers, not because we are great and wonderful people and the very best believers in the world; we matter because God gives us that opportunity. God allows us to be a part of this conflict.

1Thessalonians 5:7b

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
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
methuskō (μεθύσκω) [pronounced <i>mehth-OOS-koe</i>]	<i>being intoxicated, becoming inebriated, being drunk(-en), making (one) drunk, getting smashed</i>	masculine plural, present passive participle, nominative case	Strong's #3182
nux (νύξ) [pronounced <i>noox</i>]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571

1Thessalonians 5:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
methuskō (μεθύσκω) [pronounced <i>mehth-OOS-koe</i>]	<i>to be intoxicated, to become inebriated, to be drunk(-en), to make drunk, to get smashed</i>	3 rd person plural, present active indicative	Strong's #3182

Translation: ...and the ones of the night being drunk; they keep on being intoxicated.

Just as *sleep* was not to be taken literally in the previous phrase, so *drunkenness* is not to be taken literally here. This simply refers to those of the night who are heavily influenced by something (but not by the truth). They are blinded by Satan, they think like the world, they have been persuaded by the cosmic system.

In any case, these are people who do not have a positive effect upon the Angelic Conflict. They are not going to score a sin for their side. Their side has already lost.

1Thessalonians 5:7 For the ones of the night [who] keeping on falling asleep, keep on falling asleep; and the ones of the night being drunk; they keep on being intoxicated. (Kukis nearly literal translation)

1Thessalonians 5:7 Some of those in the night keep on sleeping; and others of the night keep on being intoxicated. (Kukis paraphrase)

Part of what takes place in a paraphrase is an attempt to both translate a passage and to interpret it. Sometimes I feel more successful than at others.

Now, we of a day keep on being self-controlled, having put on a breastplate of faith and love and [having put on] a helmet—a hope of salvation; that has not assigned to us the God to wrath but to a preservation of salvation through the Lord of us, Jesus Christ; the dying because of us, that if we might fall asleep together with Him, we might live.

1Thessalonians
5:8–10

Now, we of the day keep on having self-control, having put on the breastplate of faith and agape love and [having put on] the helmet [which represents] the confidence of [our] salvation. For God has not appointed us to wrath but to [our] possession of salvation,[which is] through our Lord, Jesus Christ, the One having died for us, so that [even] if we might fall asleep together with Him, we [still] might live.

Now, in contrast, we are of the day and we have self-control. We put on the breastplate of faith and agape love, as well as the helmet, which is our confidence of salvation. For God has not appointed us to eternal wrath but He has given us the possession of salvation, which is through our Lord Jesus Christ, the One having died for us, so that even if we might die, we merely fall asleep with Him, so that we sll live.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now, we of a day keep on being self-controlled, having put on a breastplate of faith and love and [having put on] a helmet—a hope of salvation; that has not assigned to us the God to wrath but to a preservation of salvation through the Lord of us,

	Jesus Christ; the dying because of us, that if we might fall asleep together with Him, we might live.
Complete Apostles Bible	But we, since we are of the day, let us be sober, putting on a breastplate of faith and love, and as a helmet, the hope of salvation. For God did not appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ, who died for us, in order that whether we are awake or asleep, we may live together with Him.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But let us, who are of the day, be sober, having on the breast plate of faith and charity and, for a helmet, the hope of salvation. For God hath not appointed us unto wrath: but unto the purchasing of salvation by our Lord Jesus Christ, Who died for us: that, whether we watch or sleep, we may live together with him.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. But let us who are children of the day, be wakeful in mind, and put on the breastplate of faith and love, and take the helmet of the hope of life. For God hath not appointed us to wrath, but to the acquisition of life, by our Lord Jesus the Messiah: who died for us, that whether we wake or sleep, we might live together with him.
Original Aramaic NT	But we are the children of the day; let us be vigilant in our minds and put on the breastplate of faith and of love and let us take the helmet of the hope of Life, Because God has not appointed us to wrath, but to the possession of Life in Our Lord Yeshua The Messiah, He who died for our sake, that whether we are awake or asleep, we shall live together with him.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But let us, who are of the day, be serious, putting on the breastplate of faith and love, and on our heads, the hope of salvation. For God's purpose for us is not wrath, but salvation through our Lord Jesus Christ, Who was put to death for us, so that, awake or sleeping, we may have a part in his life.
Bible in Worldwide English	Because we belong to the day, we must not get drunk. But we must be ready like people dressed for war. We must keep believing in God. We must be loving towards each other. Faith and love will be like strong clothes to cover our bodies. The hope of being saved will protect us like a hat or helmet covers our head. God did not choose us so that he might be angry with us. But he chose us so that we might be saved through our Lord Jesus Christ. He died for us so that, if we are alive or dead, we will live with him. [vv. 7–9 in the BWE.]
Easy English Easy-to-Read Version–2008	. But we belong to the day, so we should control ourselves. We should wear faith and love to protect us. And the hope of salvation should be our helmet. God did not choose us to suffer his anger. God chose us to have salvation through our Lord Jesus Christ. Jesus died for us so that we can live together with him. It is not important if we are alive or dead when Jesus comes.
God's Word™	Since we belong to the day, we must be sober. We must put on faith and love as a breastplate and the hope of salvation as a helmet. It was not God's intention that

we experience his anger but that we obtain salvation through our Lord Jesus Christ. He died for us so that, whether we are awake in this life or asleep in death, we will live together with him.

Good News Bible (TEV)

But we belong to the day, and we should be sober. We must wear faith and love as a breastplate, and our hope of salvation as a helmet. God did not choose us to suffer his anger, but to possess salvation through our Lord Jesus Christ, who died for us in order that we might live together with him, whether we are alive or dead when he comes.

The Message

.

NIRV

.

New Life Version

.

New Simplified Bible

.

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

Contemporary English V.

But we belong to the day. So we must stay sober and let our faith and love be like a suit of armor. Our firm hope that we will be saved is our helmet. God doesn't intend to punish us, but wants us to be saved by our Lord Jesus Christ. Christ died for us, so that we could live with him, whether we are alive or dead when he comes.

The Living Bible

.

New Berkeley Version

.

New Century Version

.

New Living Translation

.

The Passion Translation

But since we belong to the day, we must stay alert and clearheaded by placing the breastplate of faith and love *over our hearts*, and a helmet of the hope of salvation *over our thoughts*. For God has not destined us to experience wrath but to possess salvation through our Lord Jesus, the Anointed One. He gave his life for us so that we may share in resurrection life in union with him—whether we're awake or asleep.

UnfoldingWord Simplified T.

But we believers belong to the day, so let us control ourselves. Let us be like soldiers: As they protect their chests with breastplates, let us protect ourselves by trusting in the Messiah and loving him. As they protect their heads with helmets, let us protect ourselves by expecting the Messiah to rescue us completely from evil. When God chose us, he did not plan for us to be people whom he will punish. On the contrary, he decided to save us because we trust in what our Lord Jesus the Messiah has done for us. Jesus died to atone for our sins in order that we might live together with him, whether we are alive or whether we are dead when he returns to earth.

Williams' New Testament

For those who sleep at night and those who get drunk are drunken at night, but let us who belong to the day keep sober, clothed with faith and love for a coat of mail and with the hope of salvation for a helmet. For God appointed us not to reap His wrath but to gain salvation through our Lord Jesus Christ, who died for us, so that whether we still live or sleep we may live in fellowship with Him. V. 7 is included for context.

Partially literal and partially paraphrased translations:

American English Bible

.

Beck's American Translation

.

Breakthrough Version

But we who are of *the* day should be sober, after putting on an armored vest of trust and love; and head protection, anticipation of rescue; because God didn't place us into punishment, but into an acquisition of rescue through our Master Jesus, *the* Anointed King, the One who died on our behalf so that whether we may stay awake or whether we may be sleeping, we might live at the same time together with Him.

Common English Bible

.

Len Gane Paraphrase .

A. Campbell's Living Oracles .
 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God has appointed us to wrath, but to obtain salvation, through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we may live together, with him.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament .
 But let us, who belong to the Day, control ourselves, and put on faith and love as a breast plate, and the hope of Salvation as a helmet. For God destined us, not for Wrath, but to win Salvation through our Lord Jesus Christ, who died for us, That, whether we are still watching or have fallen asleep, we may live with him.

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 .

But since we belong to the day we should keep our heads clear, strapping on the breastplate of trust and love, and putting on as a helmet the hope of salvation.

For God hasn't placed us in a position to be punished, but has reserved us for salvation through our Lord Jesus Christ.

He's the one who died for* us so that whether we're alive or dead we shall live together with him.

God's Truth (Tyndale) .

Holman Christian Standard .

International Standard V .

But since we belong to the day, let's be sober. We must put on the breastplate of faith and love, and the hope of salvation as a helmet. For God has not destined us to receive [The Gk. lacks receive] wrath but to obtain salvation through our Lord Jesus, the Messiah, [Or Christ] who died for us in order that, whether we are awake or asleep, we may live together with him.

Lexham Bible .

Montgomery NT .

But let us who are of the day be self-controlled, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God did not appoint us to wrath, but to win salvation through our Lord Jesus Christ. He died for us, in order that whether we are keeping vigil in life or sleeping in death we may ever be living together with him.

NIV, ©2011 .

Riverside New Testament .

But let us who are of the day be sober. Let us put on the breastplate of faith and love and for a helmet the hope of salvation. For God has not destined us to wrath, but to the winning of salvation through our Lord Jesus Christ, who died for us that whether we are waking or sleeping we may live in company with him.

Leicester A. Sawyer's NT .

The Spoken English NT .

UnfoldingWord Literal Text .

Urim-Thummim Version .

But let us, who are of the day, be sober, putting on the breastplate of Faith and Love (Agape); and for a helmet, the hope of salvation. Because Elohim has not appointed us to anger, but to possess salvation by our LORD Jesus Christ, who died for us, that whether we are awake or sleeping, we should live together with him.

Weymouth New Testament .

But let us, belonging--as we do--to the day, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. For God has not pre-destined

us to meet His anger, but to obtain salvation through our Lord Jesus Christ; who died on our behalf, so that whether we are awake or are sleeping we may share His Life.

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 let us who are children of the day be alert, putting on "the breastplate of faith and love, and as a helmet put on the hope of salvation;" (Isa. 59:17) because YAHWEH has not appointed us to wrath, but for obtaining of salvation through our Master Yahshua Messiah, He dying on our behalf, so that whether we are awake or we sleep, we may live together with Him.

Holy New Covenant Trans. But since we belong to the day, let us be self-controlled, putting on faith and giving ourselves to others for their good, expecting nothing in return, as a chest-plate, and the hope of safety from danger as a helmet. God did not plan for us to be punished, but to have safety from danger through our Lord Jesus Christ. Whether we are awake or asleep, Christ died for us so that we will live together with him.

The Scriptures 2009 But we who are of the day should be sober, putting on the **breastplate** of belief and love, and as **a helmet the expectation of deliverance**. Isaiah 59:17. Because Elohim did not appoint us to wrath, but to obtain deliverance through our Master עֲשׂוּיָהּ Messiah, who died for us, so that we, whether awake or asleep, should live together with Him.

Tree of Life Version But since we are of the day, let us be sober-minded—putting on the breastplate of faithfulness and love, and the hope of salvation as a helmet. For God did not destine us for wrath but for obtaining salvation through our Lord Yeshua the Messiah. He died for us so that, whether we may be awake or asleep, we may live together with Him.

Weird English, ©198 English, Anachronistic English Translations:

Accurate New Testament ...We but [of] day [They] Being may continue (soberly) Putting (On) breastplate [of] faith and [of] love and helmet hope [of] saving for not places us The God to anger but {places us He} to acquisition [of] saving through the lord [of] us jesus Christ the [man] dying for us that whether [We] may watch whether [We] may sleep together with him [We] may live...

Alpha & Omega Bible BUT SINCE WE ARE OF THE DAY, LET US BE SENSIBLE, HAVING PUT ON THE BREASTPLATE OF FAITH AND LOVE, AND AS A HELMET, THE HOPE OF SALVATION. †(Full Armour of Theos. Eph. 6:10 to Eph. 6:20)
FOR THEOS (The Alpha & Omega) HAS NOT DESTINED US FOR WRATH, BUT FOR OBTAINING SALVATION THROUGH OUR LORD JESUS CHRIST, †(1Thess. 1:10. The Wrath & the Great Tribulation are two different time

era's/periods. The Saints who are mature enough to be turned to spirit will not have to endure the final 45 day time period of the Wrath of Theos. The blowing of the 7th Trumpet & the catching up of the Saints will occur at the very end of the Great Tribulation but before The Wrath of Theos is poured out on humanity.)

WHO DIED FOR US, SO THAT WHETHER WE ARE AWAKE OR ASLEEP, WE WILL LIVE TOGETHER WITH HIM [on Earth.]

Awful Scroll Bible

Moreover, we being of the Day, shall be sober, sinking- ourselves -from-within the breastplate, of confidence and dear love, and the helmet of the expectation of Deliverance,

certainly-of-what God Himself placed us not forth to wrath, however to the preparing-over of the Deliverance, through our Lord Jesus, the Anointed One, the One dying-away in our behalf, in order that whether we shall be awake, or shall be accordingly-asleep in death, we shall Live together with Him.

Concordant Literal Version

Yet we, being of the day, may be sober, putting on the cuirass of faith and love, and the helmet, the expectation of salvation, for God did not appoint us to indignation, but to the procuring of salvation through our Lord Jesus Christ, Who died for our sakes, that, whether we may be watching or drowsing, we should be living at the same time together with Him."

exeGeses companion Bible

And we, being of the day, be sober;
 enduing the breastplate of trust and love;
 and for a helmet, the hope of salvation.
 For Elohim places us not to wrath,
 but to acquire salvation
 through our Adonay Yah Shua Messiah
 who died for us;
 so that,
 whether we watch,
 whether we sleep,
 we live simultaneously with him.

Orthodox Jewish Bible

But we, being Bnei Yom, let us be bnei zililut da'as (sons of sober-mindedness), having clothed ourselves with the choshen (breastplate) of emunah and ahavah (agape) and as a KOVAH (helmet, YESHAYAH 59:17) the tikvah of Yeshu'at Eloheyenu.

Because Hashem did not appoint us to charon af (the burning wrath) but to the attainment of Yeshu'at Eloheinu through Adoneinu, Moshiach Yehoshua.

He is the one who made his histalkus and died on our behalf in order that whether we are [living] and awake or [passed away] and sleeping, we may live together with Moshiach.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 But, since we belong to the daytime [*i.e., are enlightened*], we should be sober. We should put on the "flack jacket" of faith and love, and for a helmet, the hope of being saved. For God did not appoint us to [*suffer His*] wrath, but to obtain salvation through our Lord Jesus Christ who died for us, so that whether we are awake or asleep [*i.e., alive or dead*], we could live together with Him.

The Expanded Bible
 Jonathan Mitchell NT

.
 We, on the other hand, being of Day (belonging to and having characteristics of [the] Day; having [the] Day as our source), can and should continuously be sober (clear-headed), putting on (or: clothing ourselves with; enveloping ourselves in; entering within) a breastplate (or: thorax) of faith and love (or: which is and is composed of faith and love; = have trust & love as body armor) and, as a helmet,

an expectation (or: expectant hope) of deliverance (health and wholeness; rescue and salvation; restoration to our original state and condition), because God Himself did not (or: does not) place or set us into anger (inherent fervor; violent emotion; wrath; or: teeming, passionate desire), but rather, into an encompassing of deliverance (or: unto establishing a perimeter of safety; into making health and wholeness encircle [us]; into the forming of an encompassing salvation around [us]) through our Lord, Jesus Christ – the One dying concerning and on behalf of us (or: = while encompassing our [situation]; [other MSS: over our {situation}]), to the end that whether we can or would exist being continuously awake (attentively watching) or continuously falling asleep [note: a metaphor for "being alive or being dead"], we can at the same time be alive (or: live) together with Him (= share His life).

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

Bible Translations with Many Footnotes:

Lexham Bible

But because [Here “because ” is supplied as a component of the participle (“are”) which is understood as causal] **we are of the day, we must be sober, by** [Here “by ” is supplied as a component of the participle (“putting on”) which is understood as means] **putting on the breastplate of faith and love and as a helmet the hope of salvation, because God did not appoint us for wrath, but for the obtaining of salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep, we will live at the same time with him.**

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham’s Emphasized B. .

The Spoken English NT

But we people of the day should be sober. We should wear the breastplate of faith and love, and the helmet of our hope of salvation.^g

Because God hasn’t destined us for anger-just the opposite. We’re destined to be saved by our Lord Jesus Christ,^h

who died on our behalf. So it’s the same whether we live or whether we pass away:ⁱ we’re going to live with him.

^g. See Isaiah 59:17; Wisd. 5:18.

^h. Lit. “...anger, but the opposite: acquiring salvation through our Lord Jesus Christ”.

ⁱ. Lit. “the same whether we are awake or whether we sleep”.

Wilbur Pickering’s New T.

For God did not appoint us to undergo wrath but to obtain salvation through our Lord Jesus Christ, who died for us so that whether awake or asleep we may live together with Him.³ v. 8 is placed with the previous passage for context.

(3) Here is the bottom line: to be with the Creator throughout eternity.

Literal, almost word-for-word, renderings:

A Faithful Version

But we who are of the day should be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation, Because God has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, Who died for us, so that whether we remain alive until He comes or we fall asleep before that day, together we may live forever with Him.

Analytical-Literal Translation	But <u>we</u> , being [of the] day, let us be sober [or, clear-headed], having put on [the] breastplate of faith and of love, and [as] a helmet, [the] hope [or, confident expectation] of salvation. Because God did not appoint us to wrath, <u>but</u> to [the] obtaining of salvation through our Lord Jesus Christ, the One having died on our behalf, so that whether we are awake [fig., are alive] or are sleeping [fig., have died], we shall live together with Him.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	But as we are of the day, let us be sober, arming ourselves with the breastplate of faith and love, and for a helmet with the hope of salvation. Because God hath not stationed us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep we may live with him; therefore comfort one another, and edify one another, as indeed you do. V. 11 is included for context.
Context Group Version	But let us, since we are of the day, be self-disciplined, putting on the breastplate of trust and allegiance; and for a helmet, the abiding confidence of rescue. For God did not appoint us into retaliation, but to the obtaining of rescue through our Lord Jesus the Anointed, who died for us, that, whether we are awake or asleep, we should live together with him.
English Standard Version	.
Far Above All Translation	But let us who are of the day be sober, having put on a breastplate of faith and love, and a helmet, a hope of salvation, because God has not appointed us to wrath, but to be an acquisition of salvation through our Lord Jesus Christ, who died for our sakes, to the intent that whether we are watchful or whether we sleep, we will live together with him.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But we, being of <i>the</i> day, should be sober; having clothed yourselves with the breastplate of faith and love*, and a helmet, <i>the</i> hope of salvation. Because God appointed* us not *for wrath, but *for the acquisition of salvation through our Lord Jesus Christ, who died on our behalf, in-order-that, whether we should watch or sleep, we should live together-with him at the same-time.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	But let us who are of the day be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation. For God has not appointed us to wrath (of the Lamb), but to obtain salvation by our Lord Jesus Christ who died for us, that, whether we wake or sleep, we should live together with Him.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

8-10

1Thessalonians 5:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, genitive/ablative case	Strong's #2250
ôn/ousa/on (ὄν/ούσα/όν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
nêphō (νήφω) [pronounced NAY-foe]	<i>to be self-controlled, to be sober, to be calm and collected in spirit; to be temperate, to be dispassionate, to be circumspect</i>	1 st person plural, present active subjunctive	Strong's #3525

Translation: Now, we of the day keep on having self-control,...

Now, remember how I interpreted in the previous verse the definite article as going with *of the night*, and identifying one group of people as *those of the night*? Here, Paul clearly states—no interpretation involved here—that we (Team Paul and the Thessalonians)—are *of the day*. This means, in our day-to-day existence, we see the truth, we see reality, we see how God is in us and working through us, and we see the great spiritual issues of the day.

We are the ones who are temperate and exercise self-control. Although occurs more naturally in some lives than others, this is a learned process, which comes with spiritual growth.

1Thessalonians 5:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
endue (ἐνδύω) [pronounced ehn-DOO-oh]	<i>putting on, clothing oneself, arraying (oneself), wearing [clothing], sinking into (clothing)</i>	masculine plural, aorist middle participle, nominative case	Strong's #1746
thorax (θώραξ) [pronounced THOH-rax]	<i>breastplate; a breastplate or corset consisting of two parts and protecting the body on both sides from the neck to the middle; the breast, the chest</i>	masculine singular noun, accusative case	Strong's #2382

1Thessalonians 5:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihz]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; love feasts</i>	feminine singular noun, genitive/ablative case	Strong's #26

Translation: ...having put on the breastplate of faith and agape love...

Now Paul, acknowledging that we are in a conflict—the Angelic Conflict—speaks of our weaponry. In this passage, he concentrates on our defensive weapons. We have on the breastplate of faith and agape love. These are foundational concepts. We enter into the plan of God by faith; and we continue in life with agape love, or a relaxed mental attitude; meaning that we are filled with the Spirit. Agape love is part of the production of the Holy Spirit. Now, the more doctrine that we have, the longer that we remain in fellowship; and the longer that we exhibit agape love.

Our faith and our relaxed mental attitude is part of what protects us from day-to-day.

1Thessalonians 5:8c

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
perikephalaía (περικεφαλαία) [pronounced per-ee-kef-al-AH-yah]	<i>helmet; metaphorically the protection of the soul which consists in (the hope of) salvation</i>	feminine singular noun, accusative case	Strong's #4030
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, accusative case	Strong's #1680
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; genitive/ablative case	Strong's #4991

Translation: ...and [having put on] the helmet [which represents] the confidence of [our] salvation.

Our helmet is not *of hope*, as the genitive is not used. This is our hope helmet or our helmet which represents hope (or confidence). Part of what gives us the strength and power to keep moving forward each day is that we have complete confidence in our salvation (this confidence is built up through Bible doctrine; it just does not exist at level 100 a minute after salvation).

Confidence in our salvation suggests that we understand why we are here, what the battle is, and Who our Lord is. These are things which come out of our salvation.

1Thessalonians 5:8 **Now, we of the day keep on having self-control, having put on the breastplate of faith and agape love and [having put on] the helmet [which represents] the confidence of [our] salvation.** (Kukis nearly literal translation)

1Thessalonians 5:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
Hóti can also mean <i>because (that), for (that), how (that), (in) that, though, why.</i>			
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
tithêmi (τίθημι) [pronounced TITH-ā-mee]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)</i>	3 rd person singular, aorist middle indicative	Strong's #5087
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
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
orgê (ὀργή) [pronounced ohr-GAY]	<i>anger, indignation, wrath</i>	feminine singular noun; accusative case	Strong's #3709

Translation: For God has not appointed us to wrath...

Although the beginning conjunction actually continues the thought from above, in English, we prefer shorter sentences, so we begin a new sentence here.

Our eventual end is not wrath; we do not face God's justice for the sins that we have committed.

1Thessalonians 5:9b

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
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
peripoiêsis (περιποίησις) [pronounced <i>per-ee- POY-ay-sis</i>]	<i>a preserving, a preservation; (an acquired) possession, something gained; one's own property; an obtaining</i>	feminine singular noun; accusative case	Strong's #4047
sôtêria (σωτηρία) [pronounced <i>soh-tay- REE-ah</i>]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; genitive/ablative case	Strong's #4991

Translation: ...but to [our] possession of salvation,...

Instead of wrath, God has given us the possession of salvation. Every person on this earth faces God's justice; and that means, he faces God's wrath or God's salvation.

We are maudlin; we are sentimental. We have friends and relations which we do not want to even imagine as facing God's wrath. Knowing that, we need to represent God before them, and speak to them of the Lord.

Eternal punishment is more motivating for the believer than for the unbeliever. Most unbelievers, even though they have some sort of belief in justice, do not consider themselves liable for their own sins. We understand that they are and we want to reach them. We do not want anyone in our periphery to be cast into the Lake of Fire.

1Thessalonians 5:9c

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
hêmōn (ἡμῶν) [pronounced <i>hay- MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

1Thessalonians 5:9c

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

Translation: ...[which is] through our Lord, Jesus Christ,...

Our has come through or because of the Lord Jesus Christ. He is the basis for our life and our salvation.

1Thessalonians 5:9 For God has not appointed us to wrath but to [our] possession of salvation,[which is] through our Lord, Jesus Christ,... (Kukis nearly literal translation)

1Thessalonians 5:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>dying [naturally or violently], perishing; used of temporal death, eternal death and the death of plants and animals</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #599
peri (περι) [pronounced per-EE]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for, for the sake of; through; around, near</i>	preposition	Strong's #4012
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...the One having died for us,...

Jesus is the One Who died for us. He died on behalf of us; He died for the sake of us.

We are not saved by Jesus' physical death; nor are we saved because He suffered on the Roman cross. The cross which the Lord endured was illustrative. It was surely real, but it helps us to better understand what took place while He was on the cross. For three hours, all of our sins were poured out upon Him, and He paid the penalty for those sins over that time. The Lord, in His humanity, endured the equivalent of billions of eternal sentences of death, of pain, of eternal suffering; and by this, He paid for our sins. We cannot even fathom the cost, it is so horrible.

In any case, our life and our salvation is based upon Him.

1Thessalonians 5:10b

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
eíte (εἴτε) [pronounced I-the]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
Paul uses this conjunction a lot (over 60 times). John and the writer of Hebrews use it 1 and 2 times. The other writers of Scripture do not use this word.			
katheudō (καθεύδω) [pronounced kath-YOO-doh]	<i>to fall asleep, drop off to sleep; to sleep; to sleep normally; to lie down to rest; euphemistically, to be dead</i>	1 st person plural, present active subjunctive	Strong's #2518
háma (ἅμα) [pronounced HAM-ah]	<i>as an adverb: at the same time, at once, together; as a preposition: 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
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
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	1 st person plural, aorist active subjunctive	Strong's #2198

Translation: ...so that [even] if we might fall asleep together with Him, we [still] might live.

Now, if you will recall, one of the very serious concerns of the Thessalonians was, what about their fellow believers who have died? What happens to them? Many believers expected the rapture to occur at any time; but then they began to wonder, "The rapture has not take place, so what of my fellow believers who have already died? What is exactly their place in the plan of God?"

This tells us that, even if they have fallen asleep, together with Christ Jesus, they still live. Paul makes this even more personal, writing that, *even if we might fall asleep together with Him, we continue to live.*

1Thessalonians 5:10 ...the One having died for us, so that [even] if we might fall asleep together with Him, we [still] might live. (Kukis nearly literal translation)

1Thessalonians 5:8–10 Now, we of the day keep on having self-control, having put on the breastplate of faith and agape love and [having put on] the helmet [which represents] the confidence of [our] salvation. For God has not appointed us to wrath but to [our] possession of salvation, [which is] through our Lord, Jesus Christ, the One having died for us, so that [even] if we might fall asleep together with Him, we [still] might live. (Kukis nearly literal translation)

1Thessalonians 5:8–10 Now, in contrast, we are of the day and we have self-control. We put on the breastplate of faith and agape love, as well as the helmet, which is our confidence of salvation. For God has not appointed

us to eternal wrath but He has given us the possession of salvation, which is through our Lord Jesus Christ, the One having died for us, so that even if we might die, we merely fall asleep with Him, so that we will live. (Kukis paraphrase)

Consequently, you (all) exhort one another and you [all] build up one to the one, just as even you (all) keep on doing.

1Thessalonians
5:11

Therefore, exhort one another and build up [the congregation] person by person [lit., one to one], even as you (all) indeed keep on doing.

Therefore, continue exhorting and consoling one another and build up your congregation person by person, even as you are doing right now.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently, you (all) exhort one another and you [all] build up one to the one, just as even you (all) keep on doing.
Complete Apostles Bible	Therefore comfort each other and edify one another, just as you also are doing.
Revised Douay-Rheims	For which cause comfort one another and edify one another, as you also do.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Therefore comfort one another, and edify one another, as also ye have done.
Original Aramaic NT	Because of this, comfort one another and build one another up just as you have done.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So then, go on comforting and building up one another, as you have been doing.
Bible in Worldwide English	So comfort and strengthen one another, just as you are doing. [v. 10a in the BWE.]
Easy English	.
Easy-to-Read Version—2008	So encourage each other and help each other grow stronger in faith, just as you are already doing.
God's Word™	Therefore, encourage each other and strengthen one another as you are doing.
Good News Bible (TEV)	And so encourage one another and help one another, just as you are now doing.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	That's why you must encourage and help each other, just as you are already doing.
The Living Bible	.
New Berkeley Version	.
New Century Version	.

New Living Translation	.
The Passion Translation	Because of this, encourage the hearts of your fellow believers and support one another, just as you have already been doing.
UnfoldingWord Simplified T.	Because you know that this is true, continue to encourage each other, as indeed you now are doing.
Williams' New Testament	So continue encouraging one another and helping one another in character building.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	For this reason, encourage and build each other, one-on-one, just as you also are doing.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Therefore encourage one another, and try to build up one another's characters, as indeed you are doing.

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	.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	So comfort one another, and try to build one another up, as indeed you are doing.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	So encourage each other, and build each other up, just as you're doing already.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Therefore encourage one another, and let each one help to strengthen his friend, as in fact you do.
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 . Therefore, encourage one another, and build up one another, as you indeed do.
 Holy New Covenant Trans. . So comfort one another. Continue building each other up, just as you are doing now.
 The Scriptures 2009 .
 Tree of Life Version . Therefore encourage one another and build each other up—just as you in fact are doing.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testamentso call! (near) one another and build! One [Man] the one [man] as and [You*] make...
 Alpha & Omega Bible .
 Awful Scroll Bible . Through-which, be calling-by one another, and be building-the-house one to one, accordingly-as-to even yous do.
 Concordant Literal Version . Wherefore, console one another and edify one the other, according as you are doing also."
 exeGeses companion Bible . So console one another and edify one another, even as also you do.
 Orthodox Jewish Bible . Therefore, give chozek (strength) and encouragement, building up one another, as indeed you are doing.
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version . Therefore, [continue to] encourage one another, and build each other up [spiritually], just as you are also doing.
 The Expanded Bible .
 Jonathan Mitchell NT . Wherefore, keep on calling each other to [your] side (to encourage, aid, urge, comfort or exhort), and by habit let one person build up (or: edify) the [other] person [comment: a one-on-one endeavor], just as you are even continuously doing.
 P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible . Therefore encourage one another and build up each other [Literally "one the one," i.e., "one the other"], just as indeed you are doing.
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT .
 Wilbur Pickering's New T. . Therefore encourage one another and build each other up, as in fact you do.

Literal, almost word-for-word, renderings:

A Faithful Version	Therefore, encourage one another, and edify one another, even as you are already doing.
Analytical-Literal Translation	For this reason, be comforting one another and be building up [or, edifying] one the one [fig., each one the other], just as also you _p are doing.
Berean Literal Bible	.
Bond Slave Version	Therefore comfort yourselves together, and edify one another, even as also you do.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	Therefore, encourage one another, and build up one another, as you indeed do.
Literal New Testament	.
Literal Standard Version	And concerning the times and the seasons, brothers, you have no need of my writing to you, for you have thoroughly known that the Day of the LORD so comes as a thief in the night, for when they may say, Peace and security, then sudden destruction comes [on] them, as the travail [on] her who is with child, and they will not escape; and you, brothers, are not in darkness, that the Day may catch you as a thief; you are all sons of light, and sons of day; we are not of night, nor of darkness, so, then, we may not sleep as also the others, but watch and be sober, for those sleeping, sleep by night, and those making themselves drunk, are drunken by night, and we, being of the day—let us be sober, putting on a breastplate of faith and love, and a helmet—a hope of salvation, because God did not appoint us to anger, but to the acquiring of salvation through our Lord Jesus Christ, who died for us, that whether we wake—whether we sleep—we may live together with Him; for this reason, comfort one another, and build up one another, as also you do. Vv. 1–11 are included for context.
Modern English Version	.
Modern Literal Version 2020	Hence, encourage one another and build up one by one, just-as you are also practicing.
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:

1Thessalonians 5:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
parakaleō (παρακαλέω) [pronounced pahr-ahk-ahl-EH-oh]	<i>exhort, console; encourage; 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

Translation: Therefore, exhort one another...

There is natural interaction between believers and they are told here to exhort one another. There is a fine line between spiritual bullying and exhorting. You don't simply walk up to strangers in your congregation, and, ten minutes into the conversation, tell them what they ought to be doing. In fact, it is not your job to tell any believer what he ought to do; and you ought to be careful with your advice even when it is asked for.

In many Christian congregations, there are two types of people who arise who are problematic: (1) people who want to tell everyone else what to do (spiritual bullies) and (2) people who want to be told what to do. A congregation is not made better simply by getting these two types of people together. The first set of people need to examine their own lives (it is very easy to examine someone else's life to find all the chinks in their armor). The second set of people need to learn how to become spiritually self sustaining. The typical person to run to is often the pastor-teacher. The pastor-teacher is not a counselor; that is never his job description on the New Testament, and when you are in a jam or having a problem, your first instinct should not be to call your local pastor and talk it out with him (or the head deacon or anyone else).

Spiritual growth takes time, just like physical growth does. You do not hear a great sermon and are energized for the entire week. That does not happen. You need an injection of truth into your life once a day (and by injection, I mean 45+ minutes of solid Bible teaching). Since it is a rare church which does this, you need to explore the resources which are available to you and even check with the church office to see what is available.

Many doctrinal churches have posted lessons online which might be listened to at home or in your car or wherever. However, the listening that you do needs to be concentrated and without distractions (as much as possible). Listening to studies a second time is also helpful (I have listened to a number of R. B. Thieme, Jr.'s series more than once).

Now, let's get back to what this verse says. We have the 2nd person plural, present active imperative of parakaleō (παρακαλέω) [pronounced pahr-ahk-ahl-EH-oh], which means, *exhort, console; call [near, for]; invite, invoke; (be of good) comfort, desire, (give) exhort (-ation), entreat, pray*. Strong's #3870.

As believers in a church, there is going to be some interaction. Bearing in mind the privacy of the priesthood, when you interact with one another, there may be exhortation, consoling, comforting, entreating, etc. A pastor-teacher can direct believers (in a group) to come to Bible class every day the church doors are open and to make use of their online ministry (or whatever) when the doors are closed. This is because he is speaking to a group.

We in the congregation have to be more circumspect when it comes to what we say. We do not accost various people and say, "Listen, here's your problem and this is what you need to do about it." Even if it is obvious. I have made recommendations of various things to various people, being careful as to how I phrased it, and be careful to back off. In regular life, I have made some financial suggestions to various friends, saying, "Look, it I am out of bounds by saying this, tell me." Now, so you know what I have recommended, it has been getting a 15 year mortgage rather than a 30 year mortgage; holding onto a second property as a rental property; finding a mutual fund and putting x dollars into that account automatically each month. At no time do I check up on such people; do I ask them, "Now, did you do what I suggested?" etc. I have simply said, "This is a good financial move, in my opinion;" and left it at that.

Now, to translate this into spiritual matters. It is a good thing if believers take in the teaching of the Word of God daily; and, since I am not looking you personally in the face and running your life, I can say, "It is a good idea if you take in good, accurate Bible teaching every day." If we were in person, I might say something along those lines, but only if the opening was there (just as we do when we witness) and without following up ("Now, did you listen to an hour of teaching yesterday? Why not?").

In fact, this is why the teaching from the pulpit is God's preferred method. Even though the pastor is speaking to a half dozen people, or a few hundred, he is not trying to run their lives. He is exposing them to the teaching of the Word of God, and then he allows them to live their lives, being responsible to God, not to him.

Speaking of which, this is where most of the exhortation should come from in any local church: from the pulpit.

1Thessalonians 5:11b			
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
οικοδομεῶ (οικοδομέω) [pronounced oy-koh-doh-MEH-oh]	<i>build (construct, erect) [a house or building]; restore (rebuild, repair) [a building]; metaphorically used to mean: found, establish, edify, build up [a church, individual believers in spiritual growth], establish, confirm [individual believers]</i>	2 nd person plural, present active imperative	Strong's #3618
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; nominative case	Strong's #1520
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
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; accusative case	Strong's #1520

Translation: ...and build up [the congregation] person by person [lit., one to one],...

Again, we have the 2nd person plural, present active imperative of oikodomeō (οἰκοδομέω) [pronounced *oy-koe-doh-MEH-oh*], which means, *establish, edify, build up [a church, individual believers in spiritual growth], establish, confirm [individual believers]*. Strong's #3618. Primarily, the congregation is built up through the accurate teaching of Bible doctrine. Furthermore, all spiritual growth and all advancement is individual. A husband and wife (and family) may grow in tandem, but even then, it is individual growth. It is done person by person.

Now, what is not taking place is one-on-one spiritual bullying. This is of no help to anyone. We as believers in a congregation are going to interact; and we should be certain that our interactions are reasonable and edifying.

How can these interactions be edifying? Well, you should not be running down other people, or gossiping or judging. Quite obviously, you should not say to fellow believers, "Why don't you come to my house and we will finish of a bottle of Jack Daniels (or smoke some herbal stimulates)." You do not want to involve any other believers in your own set of personal sins.

1Thessalonians 5:11c

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
This is variously translated, <i>just as, even as, even as...also, as indeed, as...also, just as...also, just as...already, according as...also, just as...now, just as...in fact</i> . Sometimes, these phrases occur without the <i>continuation dots</i> (for instance, <i>as also</i>).			
poieō (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

Translation: ...even as you (all) indeed keep on doing.

Paul acknowledges that believers in Thessalonica are doing these things; they are doing the right things to build up their church and to encourage one another.

1Thessalonians 5:11 Therefore, exhort one another and build up [the congregation] person by person [lit., one to one], even as you (all) indeed keep on doing. (Kukis nearly literal translation)

1Thessalonians 5:11 Therefore, continue exhorting and consoling one another and build up your congregation person by person, even as you are doing right now. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Final Instructions and the Benediction

Now we keep on asking you (all), brothers, to see the ones growing weary among you (all) and a leading of you (all) in a Lord and admonishing you (all) and considering them above, out from, beyond measure in love, through the work of them. Keep on being in peace among yourselves.

1Thessalonians
5:12–13

We ask you (all), brothers, to examine the ones growing tired among you (all) and presiding over you (all) in the Lord and admonishing you (all). Keep on considering them above, out from [and] beyond measure in agapê love on account of their work. [Also] keep on being in peace among yourselves.

We ask you, brothers, to examine and appreciate those one laboring among you, the pastor-teachers who preside over you in the Lord, who continue teaching you. Recognize that they are sent by God and that the entire congregation there continue in agape love towards one another, being at peace with one another.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now we keep on asking you (all), brothers, to see the ones growing weary among you (all) and a leading of you (all) in a Lord and admonishing you (all) and considering them above, out from, beyond measure in love, through the work of them. Keep on being in peace among yourselves.
Complete Apostles Bible	And we request of you, brothers, to recognize those who labor among you, and are over you in the Lord and instruct you, and to regard them beyond all measure in love, because of their work. Be at peace among yourselves.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And we beseech you, brethren, to know them who labour among you and are over you in the Lord and admonish you; That you esteem them more abundantly in charity, for their work's sake. Have peace with them.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And we entreat you, my brethren, that ye recognize them who labor among you, and who stand before your faces in our Lord, and instruct you: that they may be esteemed by you with abundant love; and, on account of their work, live ye in harmony with them.
Original Aramaic NT	But we beg of you, my brethren, that you will recognize those who labor among you and have standing among you in Our Lord and teach you, That they should be esteemed by you in greater love, and be at peace with them because of their works.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But we make this request to you, my brothers: give attention to those who are working among you, who are over you in the Lord to keep order among you; And have a high opinion of them in love because of their work. Be at peace among yourselves.
------------------------	---

Bible in Worldwide English	So comfort and strengthen one another, just as you are doing. you to respect those who are working among you. They are your leaders in the Lords work, and they tell you what you should do. [v. 10 in the BWE; apparently missing one or more words.]
Easy English	.
Easy-to-Read Version–2008	Now brothers and sisters, we ask you to recognize the value of those who work hard among you--those who, as followers of the Lord, care for you and tell you how to live. Show them the highest respect and love because of the work they do. Live in peace with each other.
God's Word™	Brothers and sisters, we ask you to show your appreciation for those leaders who work among you and instruct you. We ask you to love them and think very highly of them because of the work they are doing. Live in peace with each other.
Good News Bible (TEV)	We beg you, our friends, to pay proper respect to those who work among you, who guide and instruct you in the Christian life. Treat them with the greatest respect and love because of the work they do. Be at peace among yourselves.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	My friends, we ask you to be thoughtful of your leaders who work hard and tell you how to live for the Lord. Show them great respect and love because of their work. Try to get along with each other.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Dear brothers and sisters, make sure that you show your deep appreciation for those who cherish you and diligently work as ministers among you. For they are your leaders who care for you, teach you, and stand before the Lord on your behalf. They value you with great love. Because of their service to you, let peace reign among yourselves.
UnfoldingWord Simplified T.	My fellow believers, we ask that you recognize as leaders those people who work hard for you. This means that you must respect these leaders as fellow believers—you see how hard they work to help you grow in faith. These leaders guide you and they teach you how to live for the Lord. We ask that you honor them because you love them and because of the work they do. We also urge you to live peacefully with each other.
Williams' New Testament	We beg you, brothers, to practice showing respect to those who labor among you, who are your leaders in the Lord's work, and who advise you; continue to hold them in the highest esteem for the sake of the work they do. Practice living at peace with one another.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	We ask you, brothers, to know the <i>people</i> laboring among you, presiding over you in <i>the</i> Master, and cautioning you; and to be regarding them even much more in love because of their work. Be peaceful among yourselves.
Breakthrough Version	.
Common English Bible	.

Len Gane Paraphrase	.
A. Campbell's Living Oracles	Now, we beseech you, brethren, to acknowledge them who labor among you, and who preside over you in the Lord, and instruct you; and to esteem them very highly in love for their works' sake. Be at peace among yourselves.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	We beg you, Brothers, to value those who toil among you, and are your leaders in the Lord's service, and give you counsel. Hold them in the very greatest esteem and affection for the sake of their work. Live at peace with one another.

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	.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	<i>Paul Gives Final Instructions to the Church</i> Brothers, we ask you to show your appreciation for those who work among you, set an example for you in the Lord, and instruct [Or admonish] you. Hold them in the highest regard, loving them because of their work. Live in peace with each other.
Lexham Bible	<i>Final Exhortations and Benediction</i> Now we ask you, brothers, to respect those who labor among you and rule over you in the Lord and admonish you, and to esteem them beyond all measure in love, because of their work. Be at peace among yourselves.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	And we beseech you, brothers, to know those who labor among you, and preside over you in the Lord and admonish you, and to esteem them very highly in love on account of their work. Be at peace among yourselves.
The Spoken English NT	Now we ask you, brothers and sisters, to acknowledge the people who work hard for you, care for you in the Lord, and give you wise counsel. And hold them in the very highest esteem because of their work. Be at peace with each other.
UnfoldingWord Literal Text	.
Urim-Thummim Version	And we entreat you brethren to know them that labor among you, and are over you in the LORD, and admonish you; And to esteem them very highly in Love for their work's sake. And be at peace among yourselves.
Weymouth New Testament	Now we beg you, brethren, to show respect for those who labour among you and are your leaders in Christian work, and are your advisers; and to esteem them very highly in love for their work's sake. Be at peace among yourselves.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.

New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible . And we beseech you, my brethren, that ye respect those who labor among you, and who admonish you in YAHWEH, and instruct you even esteem them very highly in love and be at peace with them because of their work's sake.
 Holy New Covenant Trans. Brothers, we beg you to respect those who are working hard among you. They are leading you in the Lord and warning you. Because of their work, treat them with the greatest honor in giving of self to others for their good, expecting nothing in return. Be at peace with one another.
 The Scriptures 2009 But brothers, we beg you to know those who labour among you, and are over you in the Master and admonish you, and to hold them in the highest regard in love because of their work. Be at peace among yourselves.
 Tree of Life Version Now we ask you, brothers and sisters, to recognize those who work hard among you and are over you in the Lord and correct you, and to esteem them beyond all measure in love because of their work. Keep shalom among yourselves.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[We] ask but you* Brothers to have seen the [men] laboring in you* and supervising you* in lord and warning you* and to consider them greatly in love because of the work [of] them have! (peace) in themselves^...
 Alpha & Omega Bible BUT WE REQUEST OF YOU, BROTHERN, THAT YOU APPRECIATE THOSE WHO DILIGENTLY LABOR AMONG YOU, AND HAVE CHARGE OVER YOU IN THE LORD AND GIVE YOU INSTRUCTION, AND THAT YOU ESTEEM THEM VERY HIGHLY IN LOVE BECAUSE OF THEIR WORK. LIVE IN PEACE WITH ONE ANOTHER. †(Contrary to the false & rebellious doctrine that says that we should not have any more honor & respect for ministers than we do for anyone else.)
 Awful Scroll Bible Furthermore, we request of yous of the same-womb, to have perceived the ones toiling from-among yous, and themselves placing-above yous from-within the Lord, even putting- yous -to-mind, and to esteem them more out of excellence from-within dear love, because of their work. Be living in peace from-among yourselves.
 Concordant Literal Version Now we are asking you, brethren, to perceive those who are toiling among you and presiding over you in the Lord and admonishing you, and to deem them exceedingly distinguished in love, because of their work. Be at peace among yourselves."
 exeGeses companion Bible **FINAL INSTRUCTIONS**
 And we ask you, brothers,
 to know them who labor among you,
 who preside over you in Adonay and remind you;
 and to esteem them more superabundantly in love
 for sake of their work:
 and shalam among yourselves.
 Orthodox Jewish Bible Now we ask you, Achim b'Moshiach, to have discerning binah (understanding) and discern the ones laboring among you who are your Mashgichim Ruchaniyim (Spiritual Overseers) in Adoneinu. I'm referring to the ones who admonish and warn you.

And esteem them most exceedingly in ahavah (agape), because of their avodas kodesh work. Let there be shalom bayis (family peace) also in the kehillah.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version . But we urge you, brothers, to know [*i.e.*, appreciate and respect] those who work hard among you, and who lead you and warn you in [*the fellowship of*] the Lord. [*Note: These men were probably the elders. See Acts 20:28; Heb. 13:17*]. And regard them very highly, in a loving way, because of the work they do. You should live at peace with one another.

The Expanded Bible
Jonathan Mitchell NT .

Now we are continuously asking you, brothers (= fellow-believers), to have seen (or: observed) and thus know and perceive those normally toiling wearily among you folks and continuously making themselves to stand before you (placing or setting themselves before you; or: presiding over you) and then continuously putting [*their*] mind in you (or: putting you in mind; or: admonishing you) in [*the*] Lord, and to continuously lead them above, from out of an abundance in love (or: lead the mind through a reasoning process to the conclusion to consider them exceedingly distinguished, in union with love) because of their work. Keep on being at peace (or: cultivate harmony [= shalom]) among yourselves.

P. Kretzmann Commentary .

Syndein/Thieme .

Translation for Translators .

The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT .

Wilbur Pickering's New T. .

Concluding instructions Esteem spiritual leaders

Now we urge you, brothers, to recognize those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work. Be at peace among yourselves.

Literal, almost word-for-word, renderings:

A Faithful Version

Now we beseech you, brethren, to acknowledge those who are laboring among you, and are overseeing you, and are instructing you in the Lord, And to greatly respect them in love for the sake of their work. Be at peace among yourselves.

Analytical-Literal Translation

And we request of you_p, brothers [and sisters], to know [*fig.*, appreciate] the ones laboring among you_p and leading [or, caring for] you_p in the Lord and instructing you_p, and to regard them very highly in love because of their work. Be living at peace among yourselves.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

- Context Group Version But we urge you (pl), brothers, to know those that labor among you (pl), and are over you (pl) in the Lord, and admonish you (pl); and to count them exceeding high in allegiance for their work's sake. Be at peace among yourselves.
- English Standard Version .
- Far Above All Translation .
- Green's Literal Translation .
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 But brethren, we request of you° to know the ones laboring among you°, and *the ones governing over you°*, and admonishing you° in the Lord; and to deem them exceptionally in love* because of their work. Be° at peace among yourselves.
- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible **Various Exhortations**
And we beseech you(p), brethren, that you(p) come to know those who labor among you(p), and are over you(p) in the Lord and admonish you(p), and to esteem them very highly in love for their work's sake. And be at peace among yourselves(p).
- 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:
12-13

1Thessalonians 5:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erōtaō (ἐρωτάω) [pronounced <i>air-oh-TAW-oh</i>]	<i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i>	1 st person plural, present active indicative	Strong's #2065
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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)
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: We ask you (all), brothers,...

Throughout this letter, Paul speaks of himself and his team as *we*, but I think that it is unlikely that Silvanus, and Timothy, were both there, looking over his shoulder, saying, “Oh, don’t forget to say this to them.” Easily, 90% of this letter is coming directly from Paul, if not 100%.

However, Paul sees this as a team effort (which it is); but his letters will stand forever as the Word of God.

As I see it, Paul developed the theology of the Church Age in a number of different ways. Although Paul may have had a teaching angel for a period of time (if memory serves, this is alluded to by Paul?), I think much of it grew from the circumstances of the Church Age and things which happened in these various churches along with doctrinal questions which arose. In other words, I see much of this as being a very organic process, which does not diminish Church Age theology one whit.

Remember the book of Deuteronomy, which essentially comes from Moses speaking to the sons of Israel, prior to them entering into the land of promise. It is not considered any less than inspired by Jews and Church Age believers, despite the fact that, direct quotes from God are sparse in that book (the Ten Commandments are repeated in Deuteronomy). Moses, through being taught directly from God, and reviewing the history of Israel, spoke (and then recorded) the inspired Word of God.

I see these letters of Paul reflecting the same sort of inspiration. Although clearly, some portions of the Bible are dictated (the Ten Commandments, for instance), there is a great deal which comes from the mind of the believer writing the words which we study. The personal nature of this letter certainly reflects Paul’s thoughts and emotions.

Paul is going to make a request of the Thessalonians. He has referred to them as *brothers* throughout this epistle. Because that approach can seem cornball to some, it is not out of order to have a new name to address other believers with, such as, *fellow believers*, *fellow Christians*, *royal family of God* (the last comes from R. B. Thieme, Jr.)

1Thessalonians 5:12b

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
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong’s #3588
kopiaō (κοπιᾶω) [pronounced <i>kop-ee- AH-oh</i>]	<i>growing weary, being tired [exhausted] (with toil or burdens or grief), being fatigued; working hard, laboring; labouring feeling weary; toiling; bodily labour</i>	masculine plural, present active participle; accusative case	Strong’s #2872
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

1Thessalonians 5:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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: ...to examine the ones growing tired among you (all)...

Paul asks for the believers in Thessalonica to consider, discern, observe, examine those who are working hard among them. This would be those who have taken positions of leadership among them. People who have the gift of pastor-teacher would begin to work among them. It is possible that a believer or two from Paul's team has been left in Thessalonica (although there is no such reference to be found).

Believers with the gift of pastor-teacher at this time would be teaching mostly from the Old Testament. They probably took some information taught by Paul and mixed that in.

Bear in mind, this is how God chose for things to be in the precanon period. There would be an emphasis upon the gospel as found in the Old Testament; and how that is related to the New. Clearly, this is not the modern approach. We have the entire New Testament before us, so, it is not unusual for a pastor-teacher to teach primarily information presented in the New Testament (and it is not wrong for them to do this).

1Thessalonians 5:12c

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
proístēmi (προϊστημι) [pronounced pro-IHS- tay-mee]	<i>leading; standing before (as a leader), being higher in rank, presiding (over), practicing; maintaining, being over, ruling</i>	masculine plural, present middle participle, accusative case	Strong's #4291
humōn (ὑμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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

Translation: ...and presiding over you (all) in the Lord...

Paul is speaking of those who have positions of authority in the nascent church in Thessalonica. Now these positions of authority are *in the Lord*. They were not indications of superiority or inferiority; but a church cannot be run apart from some system of authority.

1Thessalonians 5:12d

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
nouthetēō (νουθετέω) [pronounced <i>noo-thet-EH-oh</i>]	<i>admonishing, warning, exhorting, putting to mind</i>	masculine plural, present active participle, accusative case	Strong's #3560
humas (ὕμας) [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: ...and admonishing you (all).

These are the men who admonish and exhort the believers of Thessalonica. In other words, Paul is speaking of the pastor-teachers in Thessalonica.

1Thessalonians 5:12 *We ask you (all), brothers, to examine the ones growing tired among you (all) and presiding over you (all) in the Lord and admonishing you (all).* (Kukis nearly literal translation)

1Thessalonians 5:13a

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
hêgeomai (ἡγέομαι) [pronounced <i>hayg-EH-ohm-ah-ee</i>]	<i>to lead, to command (with official authority), to have the rule over, to (be) chief (count, esteem, governor, judge); figuratively, to deem, to consider; to account; to suppose, to think</i>	present (deponent) middle/passive infinitive	Strong's #2233
autous (αὐτούς) [pronounced <i>ow-TOOSE</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
hypér (ὑπέρ) [pronounced <i>hoop-AIR</i>]	<i>above, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228

I chose the genitive case here, because ek, which follows, usually takes the genitive/ablative case.

ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
--------------------------	---	-------------	----------------

1Thessalonians 5:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
perissōs (περισσῶς) [pronounced <i>per-ihs-SOCE</i>]	<i>beyond measure, extraordinary; greatly, exceedingly</i>	adverb	Strong's #4057
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
agápē (ἀγάπη) [pronounced <i>ag-AH-pay</i>]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; love feasts</i>	feminine singular noun, dative, locative or instrumental case	Strong's #26

Translation: Keep on considering them above, out from [and] beyond measure in agapê love...

This was a very odd construction, to have 2 prepositions followed by an adverb, with no substantive in sight (there is one, but it has its own preposition). I understood this to refer to them giving great honor and appreciation to these men and for these men.

This is a pretty rare thing, and because of that, I include some other translations below.

Various Translations of 1Thessalonians 5:13a

God's Word™	We ask you to love them and think very highly of them
Good News Bible (TEV)	Treat them with the greatest respect and love...
Williams' New Testament	...continue to hold them in the highest esteem...
A. Campbell's Living Oracles	...and to esteem them very highly in love...
Tree of Life Version	...and to esteem them beyond all measure in love...

Most translations understood this to mean, ...*very highly in the extreme in love...*

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What this is saying is, you need to hold those who study and labor in the Word in the highest regard and to have great appreciation for them.

1Thessalonians 5:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ergon (ἔργον) [pronounced <i>EHR-gon</i>]	<i>work, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, accusative case	Strong's #2041

1Thessalonians 5:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...on account of their work.

The pastor of a church should be highly esteemed on account of his work (which would be laboring in the Word).

1Thessalonians 5:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eirēneúō (εἰρηνεύω) [pronounced i-rane- YOO-oh]	<i>be at peace, make peace; cultivate (keep) peace, harmony; live in peace</i>	2 nd person plural, present active imperative	Strong's #1514
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heautois (ἑαυτοῖς) [pronounced heh-ow- TOYÇE]	<i>[to, in, by] ourselves, [to, in by] themselves; yourselves, their</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 rd person masculine plural, dative, locative or instrumental case	Strong's #1438

Translation: [Also] keep on being in peace among yourselves.

Now, the believers themselves need to be at peace with others in the congregation. There should be no feuds, no inordinate competition, no anger expressed.

This is not a call for everyone to be phony to one another; but being civil is called for.

1Thessalonians 5:13 *Keep on considering them above, out from [and] beyond measure in agapê love on account of their work. [Also] keep on being in peace among yourselves.* (Kukis nearly literal translation)

1Thessalonians 5:12–13 *We ask you (all), brothers, to examine the ones growing tired among you (all) and presiding over you (all) in the Lord and admonishing you (all). Keep on considering them above, out from [and] beyond measure in agapê love on account of their work. [Also] keep on being in peace among yourselves.* (Kukis nearly literal translation)

1Thessalonians 5:12–13 *We ask you, brothers, to examine and appreciate those one laboring among you, the pastor-teachers who preside over you in the Lord, who continue teaching you. Recognize that they are sent by God and that the entire congregation there continue in agape love towards one another, being at peace with one another.* (Kukis paraphrase)

Paul has told the Thessalonians how they should be treating those who are teaching them (and involved with other positions in the ministry in their local churches). Here, he will tell them how to treat those who are believers attending their local churches (he will speak of the grace which should be afforded four groups of people within the local church).

Now we keep on encouraging you (all), brothers: admonish the disorderly ones; encourage the small of soul; care for the weak ones; have patience face to face with everyone. See no one evil for evil to he recompenses; but always the good seek after toward one another and toward everyone.

1Thessalonians
5:14–15

Now we keep on encouraging you (all), brothers, [to do the following]: admonish the disorderly ones; encourage the small of soul; care for the weak ones; have patience face to face with everyone. See [that] no one recompenses evil for evil; but always seek after the good toward one another and toward all.

Now, brothers, we keep on encouraging you to do the following: admonish those who are out of line and disorderly; encourage those who lack spiritual maturity; provide care for those who are weak; and be patient with everyone. See that no one pays back evil for evil; but always pursue good on behalf of one another and to everyone.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now we keep on encouraging you (all), brothers: admonish the disorderly ones; encourage the small of soul; care for the weak ones; have patience face to face with everyone. See no one evil for evil to he recompenses; but always the good seek after toward one another and toward everyone.
Complete Apostles Bible	Now we exhort you, brothers, admonish the disorderly, encourage the discouraged, be supportive of the weak, be patient toward all. See that no one pays back evil for evil to anyone, but always pursue that which is good, both for one another and for all.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And we beseech you, brethren, rebuke the unquiet: comfort the feeble minded: support the weak: be patient towards all men. See that none render evil for evil to any man: but ever follow that which is good towards each other and towards all men.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And we entreat you, my brethren, that ye admonish the faulty, and encourage the faint-hearted, and bear the burdens of the weak, and be long suffering towards all men. And beware, lest any of you return evil for evil, but always follow good deeds, towards one another, and towards all men.
Original Aramaic NT	But we beg of you, my brethren, correct wrongdoers, encourage the feeble souls, bear the burdens of the weak and be patient with every person. Beware lest anyone of you reward evil for evil, but always run after the good with each and every person.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And our desire is that you will keep control over those whose lives are not well ordered, giving comfort to the feeble-hearted, supporting those with little strength, and putting up with much from all. Let no one give evil for evil; but ever go after what is good, for one another and for all.
Bible in Worldwide English	My brothers, we beg you, tell this to people who do not do what they should do. Talk to those who fear, and say something that will make them strong. Help those who are weak. Be patient with all people. Do not let anyone do a wrong thing to a person if that person did a wrong thing to him. Always do good to one another. Be good to each other and to all men. [vv. 11–12 in the BWE.]
Easy English Easy-to-Read Version–2008	. We ask you, brothers and sisters, to warn those who will not work. Encourage those who are afraid. Help those who are weak. Be patient with everyone. Be sure that no one pays back wrong for wrong. But always try to do what is good for each other and for all people.
God's Word™	We encourage you, brothers and sisters, to instruct those who are not living right, cheer up those who are discouraged, help the weak, and be patient with everyone. Make sure that no one ever pays back one wrong with another wrong. Instead, always try to do what is good for each other and everyone else.
Good News Bible (TEV)	We urge you, our friends, to warn the idle, encourage the timid, help the weak, be patient with everyone. See that no one pays back wrong for wrong, but at all times make it your aim to do good to one another and to all people.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Contemporary English V.	My friends, we beg you to warn anyone who isn't living right. Encourage anyone who feels left out, help all who are weak, and be patient with everyone. Don't be hateful to people, just because they are hateful to you. Rather, be good to each other and to everyone else.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	We appeal to you, dear brothers and sisters, to instruct those who are not in their place of battle. <i>Be skilled at</i> gently encouraging those who feel themselves inadequate. <i>Be faithful</i> to stand your ground. Help the weak to stand again. <i>Be quick to</i> demonstrate patience with everyone. Resist revenge, and make sure that no one pays back evil in place of evil but always pursue doing what is beautiful to one another and to all <i>the unbelievers</i> .
UnfoldingWord Simplified T.	My fellow believers, we urge that you warn believers who want to live off what others give them instead of working. Also encourage believers who are fearful, and help all people who are weak in any way. We also urge you to be patient with everyone. Make sure that none of you does evil deeds to anyone who has done evil to you. On the contrary, you must always try to do good deeds to each other and to everyone else.
Williams' New Testament	We beg you, brothers, continue to warn the shirkers, to cheer the faint-hearted, to hold up the weak, and to be patient with everybody. Take care that none of you ever pays back evil for evil, but always keep looking for ways to show kindness to one another and everybody.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	We are encouraging you, brothers. Caution the defiant. Comfort the downhearted. Have the weak in front of <i>you</i> . Be patient for a long time with everyone. Look. No one should give back bad for bad to anyone, but always pursue what is good, both for each other and for all <i>people</i> .
Common English Bible	.
Len Gane Paraphrase	Now we strongly encourage you, brothers, warn those who are unruly, comfort the faint-hearted, don't let the weak fall, be patient towards all. See to it that no one pay back evil for evil to anybody, but always follow that which is good both among yourselves and to all.
A. Campbell's Living Oracles	Moreover, we exhort you, brethren, admonish the disorderly, comfort the faint-hearted, support the weak, be of a long-suffering disposition toward all. Take care that no one return evil for evil to any one, but always pursue what is good, both toward one another and toward all.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	We entreat you also, Brothers--warn the disorderly, comfort the faint-hearted, give a helping hand to the weak, and be patient with every one. Take care that none of you ever pays back wrong for wrong, but always follow the kindest course with one another and with every one.

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 urge you, brothers and sisters, to warn those who are lazy, encourage those who are anxious, help those who are weak, and be patient with everyone. Make sure none of you pays back evil for evil, but always try to do good to one another, and to everyone.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	We urge you, brothers, to admonish [Or instruct] those who are idle, [Or disorderly] cheer up those who are discouraged, and help those who are weak. Be patient with everyone. Make sure that no one pays back evil for evil. Instead, always pursue what is good for each other and for everyone else.
Lexham Bible	.
Montgomery NT	And, brothers, we urge you to admonish the disorderly, comfort the faint-hearted, sustain the weak, lose patience with none. Take care that none of you ever return evil for evil, but always pursue what is kind to one another and to all.
NIV, ©2011	.
Riverside New Testament	We urge you, brethren, to warn the disorderly, encourage the faint-hearted, help the weak, be patient with all. Take care that no one repays evil with evil, but always seek eagerly what is good in dealing with one another and with every one.
Leicester A. Sawyer's NT	And we exhort you, brothers, admonish the disorderly, comfort the dispirited, assist the sick, be of long suffering towards all men. See that no one renders evil for evil, but always pursue the good both one to another and to all.

The Spoken English NT UnfoldingWord Literal Text	.	But we exhort you, brothers: Warn the disorderly, encourage the discouraged, help the weak, and be patient toward all. See that no one pays back evil for evil to anyone. Instead, always pursue what is good, both for one another and for everyone.
Urim-Thummim Version	.	Now we exhort you brethren, warn them that are disorderly, comfort the fainthearted, support the weak, be patient toward all. See that none render bad for bad to anyone; but ever follow what is good, both among yourselves and to all..
Weymouth New Testament	.	And we exhort you, brethren, admonish the unruly, comfort the timid, sustain the weak, and be patient towards all. See to it that no one ever repays another with evil for evil; but always seek opportunities of doing good both to one another and to all the world.
Wikipedia Bible Project	.	
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
Hebraic Roots Bible	.	And we beseech you, my brethren, that you correct those that offend, and encourage those who lack courage, and bear the burdens of the weak, and be patient towards all men. See that not any one returns evil for evil to anyone, but always pursue the good, both towards one another and towards all men.
Holy New Covenant Trans.	.	Brothers, we beg you, warn those who are lazy. Comfort people who are afraid. Help the weaker ones. Be patient with everyone. Be sure that no one pays back wrong with a wrong. Instead, always try to do good to one another and to everyone.
The Scriptures 2009	.	And we appeal to you, brothers, warn those who are disorderly, encourage the faint-hearted, uphold the weak, be patient with all. See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.
Tree of Life Version	.	

Weird English, ©18t English, Anachronistic English Translations:

Accurate New Testament[We] call (near) but you* Brothers warn! the [men] disorderly encourage! the [men] timid hold! the [men] weak wait! to all [men] see! not Someone [thing] bad for [thing] bad [to] someone may give but always the [thing] good pursue! and to one another and to all [men]...
Alpha & Omega Bible	.	WE URGE YOU, BRETHREN, WARN THE UNRULY, ENCOURAGE THE FAINTHEARTED, HELP THE WEAK, BE PATIENT WITH EVERYONE. †("Unruly" is G813 which means disorderly, out of ranks, irregular, inordinate, immoderate pleasures, deviating from the prescribed order or rule. In the context, this verse means to warn those people who are rebellious against the authority of God's

government in the church, i.e. rebellious against Apostles, Prophets, Evangelists, Pastors & Deacons.)

SEE THAT NO ONE REPAYS ANOTHER WITH EVIL FOR EVIL, BUT ALWAYS SEEK AFTER THAT WHICH IS GOOD FOR ONE ANOTHER AND FOR ALL PEOPLE.

Awful Scroll Bible

What is more, we call-by you of the same-womb, be setting-to-mind they disorderly, be there sayings-before those faint-lived, be holding-over-against those weak, be long-in-passion with regards to everyone.

Be seeing that not anyone, shall extend-out perniciousness over against perniciousness to anyone, all the same, as-when-at-all times be endeavoring that good, indeed for one another and for everyone.

Concordant Literal Version

Now we are entreating you, brethren; admonish the disorderly, comfort the fainthearted, uphold the infirm, be patient toward all."

See that no one may be rendering evil for evil to anyone, but always pursue that which is good for one another as well as for all."

exeGeses companion Bible

And we beseech you brothers;
remind the disorderly,
console the timidsouled,
support the frail,
be patient toward all.

See that no one gives anyone evil for evil;
but ever pursue the good,
both to one another and to everyone.

Orthodox Jewish Bible

And we exhort you, Achim b'Moshiach, warn the batlanim (unemployed or lazy loafers, idlers), comfort the congregant who is pachdan (fainthearted), those who are weak take an interest in, have zitzfleisch (patience) with all.

See that no one returns ra'ah for ra'ah, but always pursue haTov both for one another and for all.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

And we urge you, brothers, to warn those who are idle [Note: The word "idle" originally meant, "insubordinate, or unruly." See II Thess. 3:6-7, 11], encourage those who are timid, help the [spiritually] weak and be patient with everyone. Make sure that no one does anything wrong [back] to someone who wrongs him, but always look for something good you can do for one another and for everyone.

The Expanded Bible
Jonathan Mitchell NT

But we are continually calling you to [our] side (to encourage, entreat and admonish), brothers: continually admonish and warn (put a mind into; or: put in mind) the disorderly ones (the unarranged; those out of line; those not in battle position or deserters); continually address (speak alongside persuasively to and cheer up) the little-souled folks (the small of soul; = the faint-hearted); continually hold yourselves directly opposite (or: hold against one's self; or: = stand your ground as a shield in front of) the folks without strength (the weak ones); continually be longsuffering and tolerant (patient; long-passioned; long before breathing violently) toward everyone (or: all mankind).

Make it a habit to see (or: observe) [that] no one may (or: would) give back (render, discharge, repay) evil in place of evil (or: something ugly as opposition to something ugly; worthlessness in exchange for worthlessness; what not ought to be in return for what not ought to be; poor quality for poor quality; wrongdoing with wrongdoing; injury in the face of injury) to anyone, but to the contrary, continue to always pursue

(follow rapidly; run swiftly to acquire; chase after) **the good** (the excellent; the virtuous) **unto** [the benefit of] **each other as well as unto all people**.

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

Bible Translations with Many Footnotes:

Lexham Bible **And we urge you, brothers, admonish the disorderly, console the discouraged, help the sick, be patient toward all *people* .**
See to it that no one pays back evil for evil to anyone, but always pursue good toward [Some manuscripts have “both toward”] **one another and toward all *people*.**

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT **And we call on you, brothers and sisters, to warn people who are undisciplined. Comfort people who are discouraged. Stay loyal to people who are weak. Be patient with everyone.**
Make sure that nobody pays back nastiness with nastiness.^j Just the opposite: always seek out the good for one another, and for everybody.
^j Or “evil with evil”; lit. “bad with bad”.

Wilbur Pickering’s New T. **A variety of instructions**
Now we exhort you, brothers: admonish the disorderly, encourage the fainthearted, be supportive of the weak, be patient toward all.
See that no one pays back evil for evil to anyone, but always pursue the good, both for one another and for all.

Literal, almost word-for-word, renderings:

A Faithful Version **Now we encourage you, brethren, to admonish those who are irresponsible, console the fainthearted, support the weak, be patient toward everyone.**
See that no one renders evil for evil to anyone; but always be pursuing what is good, both toward one another and toward all men.

Analytical-Literal Translation **Now we urge you^p, brothers [and sisters], be warning the disorderly [or, lazy] [ones]; be encouraging the discouraged [ones]; be supporting the sick [ones]; continue being patient toward all.**
See [that] no one repays evil for evil, but always be pursuing the good, both for one another and for all.

Berean Literal Bible **And we exhort you, brothers, to admonish the unruly, encourage the fainthearted, help the weak, be patient toward all.**
See that no one has repaid to anyone evil for evil, but always pursue the good also toward one another and toward all.

Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT **And we exhort you, brethren; admonish the disorderly; comfort the desponding; support the weak; exercise forbearance towards all; see that none return evil for evil to any one; but on all occasions do all the good you can, both to one another and to all men.**

Context Group Version .
 English Standard Version .
 Far Above All Translation .
 Green’s Literal Translation .

Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But brethren, we encourage you°: admonish° the disorderly, console° the fainthearted, hold° up the weak, have° patience toward all. See° <i>that</i> not anyone should repay evil in exchange-for evil to anyone, but always pursue° the good, both toward one another and toward all.
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:

14-15

1Thessalonians 5:14a			
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 encourage; 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 <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
humas (ύμάς) [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)
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: Now we keep on encouraging you (all), brothers, [to do the following]:...

Paul not exhorts the believers in Thessalonica how they should treat various groups of believers within the local church.

1Thessalonians 5:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nouthetēō (νουθετέω) [pronounced <i>noo-thet-EH-oh</i>]	<i>admonish, warn, exhort, put to mind, caution, reprove gently</i>	2 nd person plural, present active imperative	Strong's #3560
tous (τούς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
átaktos (ἄτακτος) [pronounced <i>AT-ak-toss</i>]	<i>disorderly, out of ranks (often so of soldiers); irregular, inordinate, immoderate pleasures; deviating from the prescribed order or rule</i>	masculine plural adjective, accusative case	Strong's #813 (hapax legomena)

Translation: ...admonish the disorderly ones;...

There are those in the church who might be disorderly or they are clearly deviating from the rules and orders delivered to them. They need to be admonished or warned about their behavior.

Generally speaking, this is regarding the behaviors exhibited in and around the local church. There was not a patrol established which followed believers and their families around, alerting on all sins which they commit.

1Thessalonians 5:14c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paramuthéomai (παραμυθέομαι) [pronounced <i>par-am-oo-THEH-om-ahee</i>]	<i>speak to, address one, (whether by way of admonition and incentive), calm and console; encourage</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #3888
tous (τούς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
oligópsuchos (ὀλιγόψυχος) [pronounced <i>ol-ig-OP-soo-khoss</i>]	<i>little-spirited, fainthearted, discouraged; a believer lacking doctrine</i>	masculine plural adjective, accusative case	Strong's #3642 (hapax legomena)

Translation: ...encourage the small of soul;...

There are at least two hapax legomenon in this verse. One of them is oligópsuchos (ὀλιγόψυχος) [pronounced *ol-ig-OP-soo-khoss*], which is made up of two words: oligos (ὀλίγος) [pronounced *ol-EE-goss*], which means, *little, small, few; of number*. Strong's #3641. The second word is psuchê (ψυχή) [pronounced *psoo-KHAY*], which is

a reference to the *soul*. Strong's #5590. Since the soul is immaterial, it is small because it lacks content. The soul which lacks content is the believer who has simply not learned very much doctrine yet.

Believers in Thessalonica are to encourage those who have recently been saved and, therefore, lack a build up of doctrine in their souls.

1Thessalonians 5:14d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
antéchomai (ἀντέχομαι) [pronounced n- TEHKH-om-ahee]	<i>hold to, cling to, adhere to; be loyal to; care for; support</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #472
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
asthenês (ἀσθενής) [pronounced as-thehn- ACE]	<i>weak, infirm, feeble, sickly, impotent</i>	masculine plural adjective, accusative case	Strong's #772

Translation: ...care for the weak ones;...

There are believers in a congregation who are weak and sickly, which is the meaning of the adjective *asthenês* (ἀσθενής) [pronounced *as-thehn-ACE*]. Strong's #772. The believers in Thessalonica are to give support to and to care for those in the congregation who are weak and sickly.

Now, even though Paul is still performing miracles at this point in time (around A.D. 50), it was no longer a sure thing that anyone placed before Paul could be healed.

The fact that a believer in a local church was sickly was not a reason to abandon such a one and conclude that he is sick for reasons of personal sin.

1Thessalonians 5:14e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makrothumeô (μακροθυμέω) [pronounced mak-roth- oo-MEH-oh]	<i>be long-spirited, be (objectively) forbearing or be (subjectively) patient, be longsuffering, have patience (with), be patient, patiently endure</i>	2 nd person plural, present active imperative	Strong's #3114
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
pantas (πάντας) [pronounced PAHN- tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956

Translation: ...have patience face to face with everyone.

Patience should be show to everyone in the congregation. All believers grow at different rates, and it is clear by now to the Thessalonians that believers of every spiritual age will attend their local congregations.

Furthermore, believers were not to be constantly interfering in the lives of others. Believers in Thessalonica are to be forbearing, longsuffering and patient with everone else in the church.

1Thessalonians 5:14 **Now we keep on encouraging you (all), brothers, [to do the following]: admonish the disorderly ones; encourage the small of soul; care for the weak ones; have patience face to face with everyone.** (Kukis nearly literal translation)

Application: These same commands are made to us, believers in the 21st century.

1Thessalonians 5:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
horaô (ὁράω) [pronounced hoe-RAW-oh]	<i>see with the eyes; see with the mind, perceive, know; experience; look to; take heed, beware; care for, pay heed to</i>	2 nd person plural, present active imperative	Strong's #3708
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
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556
anti (ἀντί) [pronounced an-TEE]; the form ἀνθ' is used before a long vowel (ω).	<i>over against, opposite to, before, in the presence of; for, instead of, in place of (something); instead of, in lieu of, in addition to [rare]; for that, because; wherefore, for this cause; therefore, so that; for the benefit of, for the sake of</i>	appositional preposition	Strong's #473
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556
tini (τινι) [pronounced tihh-ee]	<i>to one, in someone, by a certain one; in any, to anyone, in anything; to someone, in something; to some, by some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; dative, locative or instrumental case	Strong's #5100

1Thessalonians 5:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodidōmi (ἀποδίδωμι) [pronounced ap-od- EED-oh-mee]	<i>to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), to perform, to recompense, to render, to requite, to restore, to reward, to sell, to yield</i>	3 rd person singular, aorist active indicative	Strong's #591

Translation: See [that] no one recompenses evil for evil;...

Believers are going to be treated in harmful and evil ways. This may occur in the church, but it is more likely to take place outside of the church. The believer is not to respond in kind. We are not to seek revenge.

By these words, Paul is fully acknowledging that others will treat the believers in evil and harmful ways.

1Thessalonians 5:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
pántote (πάντοτε) [pronounced PAHN- toht-eh]	<i>always, at all times, ever</i>	adverb	Strong's #3842
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
agathos (ἀγαθός) [pronounced ag-ath- OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; accusative case	Strong's #18
diōkō (διώκω) [pronounced Dee-OH- koh]	<i>put to flight; hasten, run swiftly to, pursue; press on; harass, mistreat; persecute; run after, follow after; seek after</i>	2 nd person plural, present active imperative	Strong's #1377
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
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

1Thessalonians 5:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956

Notice how these two verses end with the same word and the same morphology.

Translation: ...but always seek after the good toward one another and toward all.

The believers in Thessalonica were to seek after the good toward one another in the church and to those outside of the local church. The ultimate good for the unbeliever is to be saved; the ultimate good for the believer is to grow spiritually. This is what we should hope for all believers.

1Thessalonians 5:15 See [that] no one recompenses evil for evil; but always seek after the good toward one another and toward all. (Kukis nearly literal translation)

1Thessalonians 5:14–15 Now we keep on encouraging you (all), brothers, [to do the following]: admonish the disorderly ones; encourage the small of soul; care for the weak ones; have patience face to face with everyone. See [that] no one recompenses evil for evil; but always seek after the good toward one another and toward all. (Kukis nearly literal translation)

1Thessalonians 5:14–15 Now, brothers, we keep on encouraging you to do the following: admonish those who are out of line and disorderly; encourage those who lack spiritual maturity; provide care for those who are weak; and be patient with everyone. See that no one pays back evil for evil; but always pursue good on behalf of one another and to everyone. (Kukis paraphrase)

In v. 14, we had Paul giving four admonishments to the believers in Thessalonica. Paul will give either more general commands for believers there (and, by application, commands which are also made to us).

Always keep on rejoicing; constantly keep on praying; in everything keep on being grateful; for this [is] a will of God in Christ Jesus for you (all). The Spirit do not quench; prophecies do not despise, now all things keep on testing; the good thing, keep on holding fast; from every form of evil, keep on abstaining.

1Thessalonians 5:16–22

Keep on rejoicing always. Keep on praying constantly. In everything, keep on being grateful, for this [is] the will of God in Christ Jesus for you (all). Do not extinguish the Spirit [and] do not despise prophecies; but keep on testing all things—keep on holding fast to the good; and keep on abstaining from every form of evil.

Rejoice at all times and pray constantly. In everything, be grateful to God, for this is God's will for you in Christ Jesus. Do not extinguish the Spirit and do not despise the inspired word—nevertheless, continue testing all things (for approval or disapproval). Then hold fast to what is good and abstain from every form of evil.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Always keep on rejoicing; constantly keep on praying; in everything keep on being grateful; for this [is] a will of God in Christ Jesus for you (all). The Spirit do not quench; prophecies do not despise, now all things keep on testing; the good thing, keep on holding fast; from every form of evil, keep on abstaining.
Complete Apostles Bible	Rejoice always! Pray without ceasing! In everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise prophecies. But test all things; hold fast that which is good. Abstain from every form of evil.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Always rejoice. Pray without ceasing. In all things give thanks for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit. Despise not prophecies. But prove all things: hold fast that which is good. From all appearance of evil refrain yourselves.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. . . And be joyful always. And pray without ceasing. And in every thing be thankful: For this is the pleasure of God in Jesus the Messiah, concerning you. Quench not the Spirit. Despise not prophesying. Explore every thing, and hold fast the good: and fly from every thing evil.
Original Aramaic NT	Rejoice at all times. Pray without ceasing. Give thanks in everything, for this is the will of God in Yeshua The Messiah among you. Do not quench the Spirit. Do not reject prophecy. Examine everything and hold what is excellent. Flee from every evil matter.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Have joy at all times. Keep on with your prayers. In everything give praise: for this is the purpose of God in Christ Jesus for you. Do not put out the light of the Spirit; Do not make little of the words of the prophets; Let all things be tested; keep to what is good; Keep from every form of evil.
Bible in Worldwide English	Always be happy.

Talk to God at all times.
 Thank God for everything. This is what God wants you to do through Christ Jesus.
 Do not stop the Spirit when he wants to do something.
 Do not despise people who speak words from God.
 But test everything that is said. Keep what is good.
 Have nothing to do with any kind of wrong thing. [vv. 13–19 in the BWE.]

Easy English
 Easy-to-Read Version–2008

.
 Always be full of joy.
 Never stop praying.
 Whatever happens, always be thankful. This is how God wants you to live in Christ Jesus.
 Don't stop the work of the Holy Spirit.
 Don't treat prophecy like something that is not important.

God's Word™

But test everything. Keep what is good, and stay away from everything that is evil.
 Always be joyful.
 Never stop praying.
 Whatever happens, give thanks, because it is God's will in Christ Jesus that you do this.
 Don't put out the Spirit's fire.
 Don't despise what God has revealed.
 Instead, test everything. Hold on to what is good.
 Keep away from every kind of evil.

Good News Bible (TEV)

Be joyful always, pray at all times, be thankful in all circumstances. This is what God wants from you in your life in union with Christ Jesus. Do not restrain the Holy Spirit; do not despise inspired messages. Put all things to the test: keep what is good and avoid every kind of evil.

The Message

NIRV

New Life Version

New Simplified Bible

.
 .
 .
 .

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

Contemporary English V.

Always be joyful and never stop praying. Whatever happens, keep thanking God because of Jesus Christ. This is what God wants you to do. Don't turn away God's Spirit or ignore prophecies. Put everything to the test. Accept what is good and don't have anything to do with evil.

The Living Bible

New Berkeley Version

New Century Version

New Living Translation

The Passion Translation

.
 .
 .
 .
 Let joy be your continual feast. Make your life a prayer. And in the midst of everything be always giving thanks, for this is God's perfect plan for you in Christ Jesus. Never restrain or put out the fire of the Holy Spirit. And don't be one who scorns prophecies, but be faithful to examine them by putting them to the test, and afterward hold tightly to what has proven to be right. Avoid every appearance of evil.

UnfoldingWord Simplified T.

Be joyful at all times, pray continually, and thank God in all circumstances. God wants you to behave like that because of what the Messiah Jesus has done for you. Do not keep God's Spirit from working among you. For example, do not despise anything that the Holy Spirit tells someone. On the contrary, evaluate all such messages. Accept the parts that are good and obey them. Do not obey any kind of evil message.

Williams' New Testament

Always be joyful.

Never stop praying.
 Make it a habit to give thanks for everything, for this is God's will for you through Christ Jesus.
 Stop stifling the Spirit.
 Stop treating the messages of prophecy with contempt, but continue to prove all things until you can approve them, and then hold on to what is good.
 Continue to abstain from every sort of evil.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Always be happy. Constantly pray. In everything, be thankful. You see, this is what God wants in the Anointed King Jesus for you. Don't extinguish the Spirit. Don't treat preaching as if it is nothing. Examine all things. Hold the nice thing steady. Keep yourselves away from every visual image of evil.
Common English Bible	.
Len Gane Paraphrase	Rejoice at all times. Pray without quitting. Give thanks in everything, for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise prophecies. Test everything; tightly hold on to what is good. Stay away from every kind of evil.
A. Campbell's Living Oracles	Rejoice always. Pray without ceasing. In everything give thanks; for this is the will of God, by Christ Jesus, concerning you. Quench not the Spirit. Despise not prophesying. Prove all things. Hold fast that which is good. Abstain from all appearance of evil.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Always be joyful; Never cease to pray; Under all circumstances give thanks to God. For this is his will for you as made known in Christ Jesus. Do not quench the Spirit; Do not make light of preaching. Bring everything to the test; cling to what is good; Shun every form of evil.

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	. Always be full of joy, never stop praying, be thankful in every situation—because this is what God in Christ Jesus wants you to do. Don't hold the Spirit back, don't look down on prophecy, make sure to check everything. Hold onto whatever is good; keep away from every kind of evil.
God's Truth (Tyndale) Holman Christian Standard International Standard V	. Always be joyful. Continually be prayerful. In everything be thankful, because this is God's will for you in the Messiah [Or Christ] Jesus. Do not put out the Spirit's fire. [I.e. stifle the Spirit's work] Do not despise prophecies. Instead, test everything. Hold on to what is good. Keep away from every kind of evil.
Lexham Bible Montgomery NT	. Always be joyful. Pray without ceasing. Give thanks in every circumstance, for this is the will of God for you in Christ Jesus. Quench not the Spirit. Do not despise prophesyings. But try all, holding fast to the good. Hold aloof from every form of evil.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT	. . . <i>Final Encouragements and Challenges</i> Be joyful all the time. Pray continuously. Give thanks in all circumstances, because that's God's will for you in Christ Jesus. Don't smother the Spirit. Don't despise prophecies: test everything, and hold on to what's good. Keep away from every appearance of evil.
UnfoldingWord Literal Text Urim-Thummim Version	. Rejoice always. Pray incessantly. In everything give thanks because this is the will of Elohim in Christ Jesus concerning you. Quench not the Spirit. Despise not prophecy. Prove all things; hold fast what is good. Abstain from all external evil.
Weymouth New Testament	Be always joyful. Be unceasing in prayer. In every circumstance of life be thankful; for this is God's will in Christ Jesus respecting you. Do not quench the Spirit. Do not think meanly of utterances of prophecy; but test all such, and retain hold of the good. Hold yourselves aloof from every form of evil.
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 .
 Rejoice always.
 Pray without ceasing.
 In everything give thanks, for this is the will of YAHWEH in Messiah Yahshua toward you.
 Do not quench the Spirit.
 Do not despise prophecies.
 Prove all things, hold fast that which is good.
 Keep back from every form of evil.

Holy New Covenant Trans. .
 Always be happy.
 Pray continually.
 Thank God at all times. This is what God wants for you in Christ Jesus.
 Don't put out the fire of the Spirit.
 Don't think prophecy is unimportant.
 Test everything; keep what is good.
 Stay away from every kind of evil — even from what looks like evil.

The Scriptures 2009 .
 Rejoice always, pray without ceasing, in all circumstances give thanks, for this is the desire of Elohim in Messiah עֵשׂוּהָי for you.
 Do not quench the Spirit.
 Do not despise prophecies, prove them all. Hold fast what is good.
 Keep back from every form of wickedness.

Tree of Life Version .
 Rejoice always, pray constantly, in everything give thanks; for this is God's will for you in Messiah Yeshua.
 Do not quench the Spirit, do not despise prophetic messages, but test all things, hold fast to what is good, keep away from every kind of evil.

Weird English, Ⓢ English, Anachronistic English Translations:

Accurate New Testament .
 ...always enjoy! endlessly pray! in every [thing] thank! {him} This for {is} Will [of] god in christ jesus to you* the spirit not put! (out) forecasting* not despise! all [things] but test! the [thing] good hold! from every sight evil abstain!...

Alpha & Omega Bible .
 REJOICE ALWAYS.
 PRAY WITHOUT CEASING. †(1Thess. 1:2 to 1Thess. 1:3. *Praying while driving, before eating, upon waking, before bed, over medicines, before entering stores, after departing stores, etc.*)
 IN EVERYTHING GIVE THANKS; FOR THIS IS THE WILL OF THEOS (*The Alpha & Omega*) FOR YOU IN CHRIST JESUS.
 QUENCH NOT THE SPIRIT. †(1Cor. 14:39)
 (*Allow free movement of worship. Forbid not prophecy, gift of tongues & other movements of His Spirit*) [This is reasonable interpretation for the church of this

era; but the church service today is not to be a carnival show; and the gifts of tongues and prophecy are no longer in existence.]

DESPISE NOT PROPHECYING.

BUT PROVE ALL THINGS CAREFULLY; HOLD VERY TIGHT TO THAT WHICH IS GOOD. †(Instead of blindly going along with what our parents, grandparents, local culture & local religious groups have taught us, we should carefully & fully examine the scriptures in a sincere & deep search in prayer & fasting for the truth concerning all doctrine. Do NOT follow traditional denominational established doctrine!)

ABSTAIN FROM ALL APPEARANCE OF EVIL. †(Rms.12:9 Halloween, St. Saints Day, Day of the Dead, horror movies, hard rock n' roll, skulls & bones symbols, love of black clothing, images of wings on clothing, crystal balls that are in people's yards, etc.)

Awful Scroll Bible

Be rejoicing as-when-at-all times!

Be wishing-with-regards-to thoroughly-without-lag!

From-within everything be giving-good-favors! For this is the Purpose of God, by-within the Anointed One, Jesus, for you.

Be not stifling the Breath.

Be not making not-even-one-thing-of exposes-to-light-beforehand.

Be estimating everything, be holding-along-down to that choice.

Be holding- yourselves -away from every perception of perilousness.

Concordant Literal Version

Be rejoicing always.

Be praying unintermittingly.

In everything be giving thanks, for this is the will of God in Christ Jesus for you. "

Quench not the spirit.

Scorn not prophecies.

Yet be testing all, retaining the ideal."

From everything wicked to the perception, abstain."

exeGesés companion Bible

Cheer always,

pray unceasingly,

eucharistize in all;

- for this is the will of Elohim

in Messiah Yah Shua to you.

Neither quench the Spirit

nor belittle prophesyings:

proof all,

hold what is good,

abstain from all semblance of evil:...

Orthodox Jewish Bible

Have simcha always.

Daven unceasingly.

In everything offer hodayah, for this is the ratzon Hashem in Moshiach Yehoshua for you.

Do not quench the Ruach Hakodesh.

Do not reject nevu'ot (prophecies).

But test kol davar (everything); hold fast to haTov.

Abstain from every appearance of ra'ah (evil).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

You should be joyful at all times.

Never stop praying.

Thank [God] for everything, for this is what God wants for you in [the fellowship of] Christ Jesus.

Do not squelch the [influence of the] Holy Spirit [in your lives].

Do not look down on prophetic messages.

Put everything [i.e., speakers and their messages] to the test, [then] hold onto what is good.

Avoid [the practice of] every kind of evil.

Be continuously rejoicing – always (or: = Find joy in every [situation]; Always express constant joy)!

Continuously think, speak and act with a view toward having well-being and goodness – unceasingly (or: By habit be praying unintermittingly).

Within the midst of everything, be continuously giving thanks (or: In union with all people, be habitually expressing the goodness of grace and the well-being from favor), for this is God's intent (will, purpose) unto you in Christ Jesus (or: [proceeding] into the midst of you folks, in union with [the] Anointed Jesus).

Do not continually extinguish (put out; quench) the Breath-effect (or: Spirit; spirit).

Do not continually make nothing out of (set at naught, despise or scorn) prophecies (expressions of light ahead of time),

but be continuously examining and putting all things to the proof (or: yet habitually test every person) – [then] constantly hold tightly to the beautiful, the ideal, the fine!

Habitually hold yourself away (or: abstain) from every form (external appearance; shape; figure) of what is useless and unprofitable, or brings wearisome labor, or is mischievous, malicious, harmful or disadvantageous (or: from evil's every form).

The Expanded Bible
Jonathan Mitchell NT

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

Bible Translations with Many Footnotes:

Lexham Bible
NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.
The Spoken English NT
Wilbur Pickering's New T.

Rejoice always!
Pray continually!
Give thanks in everything, for this is God's will for you in Christ Jesus.⁴
Do not quench the Spirit!⁵
Do not disdain prophesies,
but test everything;⁶ hold on to the good.
Keep away from every form of evil!⁷

(4) There are those who say we should give thanks for everything, as distinct from in everything. I doubt that our Lord in the garden of Gethsemane gave thanks for the suffering He was facing and already enduring. To give thanks in a distressful situation is a declaration of confidence in God and His disposition of our affairs.

(5) When you quench a lighted candle, you put out its light. To quench the Spirit is presumably to 'put out' or refuse His light, to suppress or ignore His voice when He speaks to us—this would include any rejection of the revealed will of God.

(6) All prophesy should be tested.

(7) The evil here is aggressive, or malignant.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Be rejoicing always! Be constantly praying! In every [thing] be giving thanks! For this [is the] will of God in Christ Jesus for you. Stop extinguishing [fig., stifling] the Spirit. Stop despising [or, rejecting] prophecies. But be examining all [things]; be holding fast [to] the good. Be abstaining from every form of evil.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	Be always cheerful. Pray without ceasing. Render thanks for every thing; for this is the will of God in Christ Jesus for you. Quench not the spirit. Despise not prophesyings. Prove all things and adhere to what is good. Abstain from every appearance of evil.
Context Group Version	Rejoice always; pray without ceasing; in everything recognize [your (pl)] indebtedness: for this is the will of God in the Anointed Jesus toward you (pl). Do not quench the Spirit; do not ignore prophesying; but prove all things; hold fast that which is good; abstain from every form of evil.
English Standard Version	.
Far Above All Translation	Rejoice at all times; pray continually; give thanks for everything. For that is the will of God in Christ Jesus for you. Do not quench the spirit; do not denigrate prophecies; but test everything; hold fast to that which is good. Avoid any semblance of evil.
Green's Literal Translation	.
Literal New Testament	ALWAYS REJOICE; UNCEASINGLY PRAY; IN EVERYTHING GIVE THANKS, FOR THIS [IS THE] WILL OF GOD IN CHRIST JESUS TOWARDS YOU; THE SPIRIT DO NOT QUENCH; PROPHECIES DO NOT SET AT NAUGHT; ALL THINGS PROVE, THE RIGHT HOLD FAST; FROM EVERY FORM OF WICKEDNESS ABSTAIN.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Rejoice° always. Pray° constantly. Give-thanks° in everything; for* this is the will of God in Christ Jesus toward you°. Do° not quench the Spirit. Do° not scorn prophecies. Now test° all things! Hold-onto° the good <i>things</i> ! Abstain° from every form of evil!

Modern KJV	. Evermore
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	Always rejoice. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus toward you. Don't quench the Spirit. Don't despise prophecies. Test all things, and hold firmly that which is good. Abstain from every form of evil.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:
16-22

1Thessalonians 5:16			
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
chairô (χαίρω) [pronounced KHAI-row]	<i>rejoice (exceedingly), be glad; be well, thrive; in salutations, hail!; at the beginning of letters: give one greeting, salute</i>	2 nd person plural, present active imperative	Strong's #5463

Translation: *Keep on rejoicing always.*

The believer is on the winning side. No matter what happens in life—and life is nearly always better for the believer than for the unbeliever—it all turns out for the best. Therefore, logically, the believer should rejoice at all times.

Application: If you have been to a sports event and your team is winning, often times you are enthusiastic about that; especially when things seem to be so close in score and match up. That game that you are watching is a metaphor for our lives.

1Thessalonians 5:16 *Keep on rejoicing always.* (Kukis nearly literal translation)

1Thessalonians 5:17

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adialeíptōs (ἀδιαλείπτως) [pronounced ad-ee-al-IPE-toce]	<i>constantly, without intermission, incessantly, without ceasing; uninterruptedly, that is, without omission (on an appropriate occasion)</i>	adverb	Strong's #89
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>pray face to face with, pray to God</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #4336

Translation: Keep on praying constantly.

We should keep in contact with God, and that is only possible if we have doctrine in our souls. The new believer is going to have very little to say to God (most of the time). However, as a believer grows spiritually, they have more reasons to talk with God.

The key here is staying in fellowship. When you are in fellowship, then you can speak to God at any point; which may be rare, may be often. But remaining in fellowship keeps that door open constantly.

1Thessalonians 5:17 **Keep on praying constantly.** (Kukis nearly literal translation)

1Thessalonians 5:18a

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
panti (παντί) [pronounced pahn-TEE]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, locative, dative and instrumental cases	Strong's #3956
eucharisteō (εὐχαριστέω) [pronounced yew-khahr-ih-STEH-oh]	<i>be grateful, feel thankful; give thanks</i>	2 nd person plural, present active imperative	Strong's #2168

Translation: In everything, keep on being grateful,...

There are many things which happen in our lives, and I can think of a half dozen of them, I would prefer to remove and work without those in my life. Paul says, in everything, be grateful. So, even those things in my life which I would like to be rid of—Paul says be grateful for.

Illustration: A number of things took place which caused me to move from California to Texas, and most of those things were unpleasant. In retrospect, this was the best move I could have ever made, and I thank God for being here. What it took to get me to move, was not pleasant, but I am appreciative in retrospect, because of what they did for me.

Application: Paul is telling the Thessalonians (and us) that God has our best interests at heart, and all of the things which happen to us in life—good and bad—that is a part of His plan. God always intends the best for us and we ought to be thankful for this. Now, certainly, there are times when we are grateful and express gratitude when this is based upon our understanding of God’s plan, but perhaps not so much based upon how we feel about it.

1Thessalonians 5:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong’s #5124 (Neuter, singular, nominative or accusative of #3778)
γάρ (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong’s #1063
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
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong’s #2316
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong’s #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong’s #2424
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong’s #1519
humas (ὑμᾶς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong’s #5209, (from Strong’s #5210; a form of Strong’s #4771)

Translation: ...for this [is] the will of God in Christ Jesus for you (all).

These things which Paul has been talking about—rejoicing in life, remaining in a state of prayer and being thankful to God—this is God’s will for our lives. This is how God wants us to be.

1Thessalonians 5:18 **In everything, keep on being grateful, for this [is] the will of God in Christ Jesus for you (all).** (Kukis nearly literal translation)

What follows is often separated into a staccato approach to things, but vv. 19–22 belong together, either as one sentence or a set of related thoughts.

1Thessalonians 5:19

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
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong’s #4151
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
sbénnumi (σβέννυμι) [pronounced <i>SBEHN-noo-mee</i>]	<i>quench, extinguish, (a fire or things on fire); be quenched, go out; metaphorically quench, suppress, stifle (of divine influence)</i>	2 nd person plural, present active imperative	Strong’s #4570

Translation: Do not extinguish the Spirit...

The Spirit acted through men is a much more obvious way in the precanon period of the Church Age; but this is still true today. If we remain in fellowship, then we are not extinguishing the Spirit. When we sin, we extinguish the Holy Spirit.

1Thessalonians 5:19 **Do not extinguish the Spirit...** (Kukis nearly literal translation)

1Thessalonians 5:20

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
prophēteíai (προφητεῖαι) [pronounced <i>prof-ay-TIE-ī</i>]	<i>prophecies, predictions (scriptural or other); inspired speaking, declarations (from divine revelation); speaking from knowledge of divine truth</i>	masculine plural noun, accusative case	Strong’s #4394

Thayer definitions:

1) prophecy; 1a) a discourse emanating from divine inspiration and declaring the purposes of God, whether by reproof and admonishing the wicked, or comforting the afflicted, or revealing things hidden; especially by foretelling future events; 1b) Used in the NT of the utterance of OT prophets; 1b1) of the prediction of events relating to Christ’s kingdom and its speedy triumph, together with the consolations and admonitions pertaining to it, the spirit of prophecy, the divine mind, to which the prophetic faculty is due; 1b2) of the endowment and speech of the Christian teachers called prophets; 1b3) the gifts and utterances of these prophets, especially of the predictions of the works of which, set apart to teach the gospel, will accomplish for the kingdom of Christ.

1Thessalonians 5:20

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
exoutheneō (ἐξουθενέω) [pronounced ex-oo-then-EH-oh]	<i>make of no account, despise utterly; see as contemptible, making (something) the least esteemed</i>	2 nd person plural, present active imperative	Strong's #1848

Translation: ...[and] do not despise prophecies;...

Believers were at times given accurate information which had not yet been made known to the church, and this was to be allowed. Again, this is the early church.

This is one very important fact about prophesy in the local church, and that is this. Paul does *not* write in this epistle, "Listen, the next time you guys have a question about the Day of the Lord, call upon a prophet from among you to speak on this issue." In fact, this is a suggestion which Paul *never* makes about any topic in any epistle. Now, is it possible that a believer at Thessalonica has the gift of prophecy and can speak on this subject? Possibly, but what Paul says throughout his epistles has to be relevant and applicable, no matter what century it is read.

Today, we are not to despise divine information (= prophecies); this would mean, the believer is not to despise the teaching of the Word of God.

1Thessalonians 5:20 ...[and] do not despise prophecies;... (Kukis nearly literal translation)

1Thessalonians 5:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
dokimázō (δοκιμάζω) [pronounced dohk-ihm-AHD-zoh]	<i>test, examine, prove, scrutinize (to see whether a thing is genuine or not) (such as metals); recognize as genuine after examination, approve, deem worthy; allow, discern, examine</i>	2 nd person plural, present active imperative	Strong's #1381

Translation: ...but keep on testing all things—...

Connected to these previous two commands is this command to keep on testing all things. So we look at what are manifestations of the Spirit and prophesy and we test them against the things that we know to be true. This tells us if those things are messtup or not.

If someone suddenly speaks in tongues today or claims to be speaking prophetically, we know that those things just are not so. There is no more legitimately speaking in tongues; and no one can prophesy, as we have the complete Word of God. God did not leave our a paragraph here or there; nor are there books or chapters missing.

1Thessalonians 5:21b

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
kalos (καλός) [pronounced <i>kal-OSS</i>]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	neuter singular adjective, accusative case	Strong's #2570
katechô (κατέχω) [pronounced <i>kaht-EH-khoh</i>]	<i>hold fast, keep secure, hold in a firm grasp, have in full and secure possession; have clear title to; retain; restrain, detain</i>	2 nd person plural, present active imperative	Strong's #2722

Translation: ...keep on holding fast to the good;...

What is accurate, what is good, what has passed the testing—believers in Thessalonica are to hold onto that.

1Thessalonians 5:21 ...but keep on testing all things—keep on holding fast to the good;... (Kukis nearly literal translation)

1Thessalonians 5:22

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἀφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
pantos (παντός) [pronounced <i>pan-TOSS</i>]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	neuter singular adjective, genitive/ablative case	Strong's #3956
eidōs (εἶδος) [pronounced <i>Ī-dos</i>]	<i>the external or outward appearance, form figure, shape; form, kind; sight</i>	neuter singular noun, genitive/ablative case	Strong's #1491
ponêros (πονηρός) [pronounced <i>pon-ay-ROS</i>]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter singular comparative adjective, genitive/ablative case	Strong's #4190
apéchomai (ἀπέχομαι) [pronounced <i>ap-EHKH-om-ahee</i>]	<i>abstain, hold one's self off, refrain (from)</i>	2 nd person plural, present middle imperative	Strong's #567

Translation: ...and keep on abstaining from every form of evil.

What is evil is to be abstained from, including acts by believers which do not fit into the teaching of the Word of God.

My assumption is that most doctrinal teachers learned at least the basics from R. B. Thieme, Jr. Some developed the doctrines in their ministry complete separate from Bob's work; and others depended heavily upon Bob's work.

Definition of Evil (Jim Brettell/R. B. Thieme, Jr.)

- 1) Evil is the policy of Satan.
- 2) Evil is the modus operandi of Satan from the time of his fall until the time when he will no longer rule this world.
- 3) Evil is Satan's system by which he administers the rulership of this world.
- 4) Evil is the system produced by Satan that calls for the production of human good in mankind that would initiate a pseudo-millennium.
- 5) All evil has two sources: sin and human good.
- 6) Evil is the innovations and functions of the person who is consistently functioning in the cosmic system.
- 7) Evil causes an adverse trend in society; it destroys society; it causes society to malfunction; it causes the removal of legitimate authority established under the laws of divine establishment.
- 8) Just as grace and doctrine represent the genius of God in His relationship with the human race, so evil represents the genius of Satan in his relationship with the human race.
- 9) The Church Age is the intensified stage of the angelic conflict and during this stage the mentality of the believer's soul is the battleground in the conflict.
- 10) There are two ways of thinking.
 - i. Divine viewpoint uses doctrine with which to think and this thinking glorifies Christ.
 - ii. Human viewpoint uses evil with which to think and this thinking dishonors Christ.
 - iii. Therefore, one issue in the angelic conflict is thought versus thought, that is, divine viewpoint versus human viewpoint.
- 11) Recovery from sin is instantaneous through the use of the rebound technique, but recovery from evil takes time through post-salvation epistemological rehabilitation.
- 12) Evil is the human good panacea which attempts to solve a problem of life apart from a pertinent doctrine or pertinent law of divine establishment.

This is a doctrine which I saved from Jim's work, but I can no longer find it online.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are some modern examples of evil in our society (which has spread to other societies and nations as well).

A Few Examples of Evil (from Mike Smith)

Gun control
 CPS snatching children away from parents for using corporal punishment.
 Government sponsored welfare
 The Women's liberation movement
 Hate crime legislation
 Acceptance and promotion of homosexuality
 All unbiblical and unconstitutional governmental agencies, treaties, programs, regulations, and taxes
 The media's liberal bias, preoccupation with trivial nonsense, and promotion of sexual degeneracy
 Multiculturalism
 School systems and teachers who advance evolution and promote anti-Christian worldviews.

A Few Examples of Evil (from Mike Smith)

Promotion of racial partiality and hyphenated Americans. Examples: Afro-Americans Anti-Semitism, the KKK, NAACP (National Association for the Advancement of Colored People), LULAC ([League of United Latin American Citizens](#))

Political correctness (chair person, Native Americans, significant other, higher power, assault weapon)

Tele-evangelists who lie and prey upon the ignorant populace for financial gain

Courts and judges who ignore the God-given rights of the people

Food manufactures who poison and adulterate food so they can make more money

Law firms and lawyers who use the threat of litigation to extort money from people and businesses

The corporate practice of using lobbyists to bribe politicians

The Catholic Church's cover-up of priests who sexually abused children of their parishioners

Churches that use the "Purpose Driven" marketing techniques to increase attendance

From <http://countrybiblechurch.us/Doctrines/word/Evil.doc> (Accessed July 30, 2022)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What is provided above is just the most basic information about evil.

Links to Doctrines of Evil

The **Doctrine of Evil** ([HTML](#)) ([PDF](#)) ([WPD](#)).

<http://countrybiblechurch.us/Doctrines/word/Evil.doc>

<https://www2.gracenotes.info/topics/evil.html>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Thessalonians 5:22 ...and keep on abstaining from every form of evil. (Kukis nearly literal translation)

1Thessalonians 5:16–22 Keep on rejoicing always. Keep on praying constantly. In everything, keep on being grateful, for this [is] the will of God in Christ Jesus for you (all). Do not extinguish the Spirit [and] do not despise prophecies; but keep on testing all things—keep on holding fast to the good; and keep on abstaining from every form of evil. (Kukis nearly literal translation)

1Thessalonians 5:16–22 Rejoice at all times and pray constantly. In everything, be grateful to God, for this is God's will for you in Christ Jesus. Do not extinguish the Spirit and do not despise the inspired word—nevertheless, continue testing all things (for approval or disapproval). Then hold fast to what is good and abstain from every form of evil. (Kukis paraphrase)

Now He, the God of the peace may consecrate you (all) completely. And without blemish of you (all), the spirit and the soul and the body blamelessly in the presence of the Lord of us of Jesus of Christ may He keep. Faithful, the One calling you (all) Who even will do [it].

1Thessalonians
5:23–24

Now may He, the God of peace, completely cleanse you (all); and may He faultlessly preserve us—the spirit, the soul and the body—without defect in the presence of our Lord, Jesus Christ. The One calling you (all) [is] faithful; even He will do [what He has promised].

Now may the God of peace completely cleanse all of You; and may He, without violating His own essence, preserve us—the soul, the spirit and the body—without defect when the rapture advent of our Lord, Jesus Christ. We know that the One Who has called us is faithful (that is, we may depend upon Him to do this). We know that He will do what He has promised to do.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now He, the God of the peace may consecrate you (all) completely. And without blemish of you (all), the spirit and the soul and the body blamelessly in the presence of the Lord of us of Jesus of Christ may He keep. Faithful, the One calling you (all) Who even will do [it].
Complete Apostles Bible	Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, who also will do this.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And may the God of peace himself sanctify you in all things: that your whole spirit and soul and body may be preserved blameless in the coming of our Lord Jesus Christ. He is faithful who hath called you, who also will do it.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. . . And may the God of peace sanctify you all, perfectly, and keep blameless your whole spirit, and your soul, and your body, till the coming of our Lord Jesus the Messiah. Faithful is he that hath called you, who will do it.
Original Aramaic NT	But The God of peace shall make all of you perfectly holy and shall keep your whole spirit, soul and body without fault for the arrival of Our Lord Yeshua The Messiah. Faithful is he who has called you; it is he who shall perform it.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And may the God of peace himself make you holy in every way; and may your spirit and soul and body be free from all sin at the coming of our Lord Jesus Christ. God, by whom you have been marked out in his purpose, is unchanging and will make it complete.
Bible in Worldwide English	May God himself, who gives peace, make you pure and clean. You are set apart and belong only to him. And may your spirit and soul and body all together be kept free from fault until our Lord Jesus Christ comes. It is God who calls you, and he can be trusted. He will surely do what he has said.
Easy English Easy-to-Read Version–2008	. We pray that God himself, the God of peace, will make you pure--belonging only to him. We pray that your whole self--spirit, soul, and body--will be kept safe and be blameless when our Lord Jesus Christ comes. The one who chose you will do that for you. You can trust him.
God's Word™	May the God who gives peace make you holy in every way. May he keep your whole being--spirit, soul, and body--blameless when our Lord Jesus Christ comes. The one who calls you is faithful, and he will do this.

Good News Bible (TEV)	May the God who gives us peace make you holy in every way and keep your whole being---spirit, soul, and body---free from every fault at the coming of our Lord Jesus Christ. He who calls you will do it, because he is faithful.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	I pray that God, who gives peace, will make you completely holy. And may your spirit, soul, and body be kept healthy and faultless until our Lord Jesus Christ returns. The one who chose you can be trusted, and he will do this.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Now, may the God of peace and harmony set you apart, making you completely holy. And may your entire being—spirit, soul, and body—be kept completely flawless in the appearing of our Lord Jesus, the Anointed One. The one who calls you by name is trustworthy and will thoroughly complete his work in you.
UnfoldingWord Simplified T.	May God give you peace and make you without fault so that you do not sin. May he keep you from sinning in any way until our Lord Jesus the Messiah comes back to earth. Because God has called you to be his people, you can certainly trust him to keep on helping you in that way.
Williams' New Testament	May God Himself, who gave you peace, consecrate your whole being. May you be safely kept, spirit, soul, and body, so as to be blameless when our Lord Jesus Christ comes back. He who calls you is trustworthy and He will do this.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	May the God of the peace Himself make you sacred, completely finished <i>people</i> . And may your entirely whole spirit, soul, and body be kept faultlessly in the arrival of our Master Jesus, <i>the</i> Anointed King. The <i>One</i> inviting you <i>is</i> trustable, who will also do <i>it</i> .
Common English Bible	.
Len Gane Paraphrase	May the God of peace, himself, purify you completely, and may you whole spirit, soul, and body be kept blameless up to the coming of our Lord Jesus Christ. He who called you is faithful and will also accomplish it.
A. Campbell's Living Oracles	And may the God of peace himself sanctify you wholly; and may your whole person, the spirit, and the soul, and the body, be preserved unblameable, till the coming of our Lord Jesus Christ. Faithful is he who has called you; who also will do it.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	May God himself, the giver of peace, make you altogether holy; and may your spirits, souls, and bodies be kept altogether faultless until the Coming of our Lord Jesus Christ. He who calls you will not fail you; he will complete his work.

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	.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Final Greeting May the God of peace himself make you holy in every way. And may your whole being—spirit, soul, and body—remain blameless when our Lord Jesus, the Messiah, [Or Christ] appears. The one who calls you is faithful, and he will continue to be faithful. [The Gk. lacks faithful]
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	And may the God of peace personally make you holy, through and through. And may your whole spirit, soul and body be protected, so that you'll be free from blame at the coming of our Lord Jesus Christ. The One who called you is faithful, and is going to do it.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	And may God Himself who gives peace, make you entirely holy; and may your spirits, souls and bodies be preserved complete and be found blameless at the Coming of our Lord Jesus Christ. Faithful is He who calls you, and He will also perfect His work.
Wikipedia Bible Project	.
Worsley's New Testament	And may the God of peace Himself sanctify you wholly: and <i>grant that</i> your whole <i>frame</i> , spirit, soul, and body may be kept blameless to the coming of our Lord Jesus Christ. Faithful <i>is</i> He that calleth you, who also will do <i>it</i> .

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And may the Elohim of peace Himself fully sanctify you, and may your whole spirit and life and body be kept blameless at the coming of our Master Yahshua Messiah. Faithful is the One calling you, who also will perform it.
Holy New Covenant Trans.	The God of peace Himself will make you completely holy. May He keep your spirit, soul, and body whole without guilt until our Lord Jesus Christ comes. And he will come! God is the One who calls you. He is faithful.

The Scriptures 2009	And the Elohim of peace Himself set you completely apart, and your entire spirit, and being, and body - be preserved blameless at the coming of our Master עשוהי Messiah!
Tree of Life Version	He who calls you is trustworthy, who also shall do it. Now may the God of shalom Himself make you completely holy; and may your whole spirit and soul and body be kept complete, blameless at the coming of our Lord Yeshua the Messiah. Faithful is the One who calls you—and He will make it happen!

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...He but The God [of] the peace may purify you* complete and [It] Whole [of] you* The Spirit and The Soul and The Body blamelessly in the coming [of] the lord [of] us jesus christ may be kept Faithful {is} The [One] Calling you* Who and will make {it}...
Alpha & Omega Bible Awful Scroll Bible	. Surely would the God of Peace make you awful, completely-to-maturity, and would the wholeness-allotment, of you all's breath and life and body be kept blame-less, from-within the being-besides of our Lord Jesus, the Anointed One. Confident is He calling you, who will also perform it!
Concordant Literal Version	Now may the God of peace Himself be hallowing you wholly; and may your unimpaired spirit and soul and body be kept blameless in the presence of our Lord Jesus Christ! Faithful is He Who is calling you, Who will be doing it also."
exeGesés companion Bible	<u>TRIUNE HUMANITY</u> and the Elohim of shalom himself hallows you completely/in shalom; and guards your whole spirit and soul and body blameless in the parousia of our Adonay Yah Shua Messiah. Trustworthy is he who calls you - who also does.
Orthodox Jewish Bible	And now Elohei HaShalom wholly set you apart as Kadoshim and may your whole ruach and nefesh and basar be preserved without blame at the Bi'as HaMoshiach Adoneinu Yehoshua. Ne'eman (Faithful) is the One who summons you to your kri'ah (calling). He will do it.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. And may God Himself, who gives peace, dedicate you completely, and may your spirit, soul and body [<i>i.e., your entire person</i>] be kept without just blame at [<i>i.e., until</i>] the return of our Lord Jesus Christ. God, who calls you [<i>into His fellowship</i>] is faithful; He will also do [<i>what He promises</i>].
The Expanded Bible Jonathan Mitchell NT	. Now may the God of peace Himself (or: Yet the very God who is peace and harmony [= shalom] can) set you folks apart [being] completely whole (or: wholly perfect; entirely mature; wholly finished and at the goal), and may your whole allotment (= every part) – the spirit, the soul and the body – be kept (guarded; watched over) blameless (without fault) within, and in union with, the presence of our Lord (Master; Owner), Jesus Christ. The One continuously calling you is faithful (trustworthy; loyal; full of faith and trust), Who will also perform (do, make, form, construct, create, produce)!

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

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT .
 Wilbur Pickering's New T. .

Complete sanctification

Now may the God of peace Himself sanctify you completely, and may your whole spirit and soul and body⁸ be preserved blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, and He will do it.

(8) I take it that the grammatical structure of this phrase, "the spirit and the soul and the body" (in Greek), demands a tripartite/trichotomous view of the human being. I confess that I have trouble imagining complete sanctification for the body, in this life.

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .

Now may the God of peace Himself sanctify you_p completely, and may your_p spirit and soul and body be preserved complete, without blame at the Arrival of our Lord Jesus Christ!

The One calling you_p [is] faithful, who also will do [this].

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

And may the God of peace himself make you (pl) wholly special; and may your (pl) spirit and life and body be preserved without blame at the royal arrival {or presence; gr. Parousia} of our Lord Jesus the Anointed. Trustworthy is he who calls you (pl), who will also do it.

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

Do not quench the Spirit;
 do not despise prophesying;
 prove all things; hold fast [to] that which is good;
 abstain from all appearance of evil;
 and may the God of peace Himself sanctify you wholly, and may your whole spirit and soul and body be preserved, unblameably at the coming of our Lord Jesus Christ;
 He who is calling you is steadfast, who also will do [it]. Vv. 19–22 are included for context.

Modern English Version .
 Modern Literal Version 2020 .

Now may the God of peace himself make you^o entirely holy, and may your^o whole spirit and soul and body be kept blameless in the presence of our Lord Jesus Christ. *He is faithful who calls you^o, who will also do* it.*

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

Blessing and Admonition

And the very God of peace sanctify you(p) wholly; and I pray God your(p) whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is He that calls you(p); who (He) also will do it.

- 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:

1Thessalonians 5:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
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
eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity</i>	feminine singular noun; genitive/ablative case	Strong's #1515

1Thessalonians 5:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagiazō (ἀγιάζω) [pronounced hawg-ee-AD-zoh]	<i>to render or acknowledge, or to be venerable or hallow; to separate from profane things and dedicate to God; consecrate things to God; dedicate people to God; to purify; to cleanse externally; to purify by expiation: free from the guilt of sin; to purify internally by renewing of the soul</i>	3 rd person singular, aorist passive optative	Strong's #37
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)
holotelês (ὀλοτελής) [pronounced hol-ot-el-ACE]	<i>complete, entirely, complete to the end, absolutely perfect; wholly</i>	masculine plural adjective; accusative case	Strong's #3651 (hapax legomena)

Translation: Now may He, the God of peace, completely cleanse you (all);...

This is the first benediction written by Paul (insofar as we know). From v. 23 to the end would be the benediction of this letter. A benediction is a final blessing pronounced by Paul and directed to the Thessalonians.

Paul calls for the God of peace to completely cleanse all of the Thessalonians. The God of peace refers to a peace between made between us and God the Father. At this point, we are positionally cleansed. However, it is quite obvious to any believer with the slightest amount of self-awareness that he still sins and still possesses a sin nature. Less obvious to us is, we are under the judicial sentence given to Adam, as we have inherited his debt for his sin.

1Thessalonians 5:23b

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
holóklēros (ὀλόκληρος) [pronounced hol-OK-lay-ross]	<i>complete, entire, whole; of a body without blemish or defect; free from sin, faultless</i>	neuter singular adjective; nominative case	Strong's #3648
humōn (ὐμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

1Thessalonians 5:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; nominative case	Strong's #5590
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, nominative case	Strong's #4983
améemptōs (ἀμέεπτως) [pronounced am-EMP-toce]	<i>blamelessly, faultlessly; without blame</i>	adverb	Strong's #274
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
parousía (παρουσία) [pronounced par-oo-SEE-ah]	<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
to (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

1Thessalonians 5:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmōn (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)
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
The final five words come from v. 9c.			
têreō (τηρέω) [pronounced tay-REH-oh]	<i>to keep, to watch, to guard (from loss or injury, properly, by keeping the eye upon</i>	3 rd person singular, aorist passive optative	Strong's #5083

Translation: ...and may He faultlessly preserve us—the spirit, the soul and the body—without defect in the presence of our Lord, Jesus Christ.

Paul calls for God to faultlessly preserve us. This means that God is able to preserve us without violating His Own character and essence.

What is being preserved is the entirety of us—our spirit (which holds the information which allows us to interact with God in time; our soul (which allows us to interact with mankind) and even our bodies. The body carries the sin nature in its cell structure—essentially in every cell of the body—and Paul is calling for God to preserve the threefold being of every one of us in such a way that it will be without defect before Christ Jesus (either in eternity future or if we happen to be raptured).

God must preserve us in a cleansed state; He cannot have contact with us unless this is true.

This is one of the first (and few) statements mentioning the threefold makeup of the believer. We all have a soul, spirit and body.

1Thessalonians 5:23 Now may He, the God of peace, completely cleanse you (all); and may He faultlessly preserve us—the spirit, the soul and the body—without defect in the presence of our Lord, Jesus Christ.. (Kukis nearly literal translation)

1Thessalonians 5:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistos (πιστός) [pronounced pis-TOSS]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	masculine singular adjective; nominative case	Strong's #4103
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

1Thessalonians 5:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaleō (καλέω) [pronounced kal-EH-oh]	active: <i>called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present active participle, nominative case	Strong's #2564
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: *The One calling you (all) [is] faithful;...*

This ought to sound very similar to 1John 1:9 (the rebound passage). God is faithful, which means that, God is going to do what Paul describes in this passage.

1Thessalonians 5:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
poieō (ποιέω) [pronounced poi-EH-oh]	<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>	3 rd person singular, future active indicative	Strong's #4160

Translation: *...even He will do [what He has promised].*

God has promised to ultimately deliver us. Since we stand upon God's justice (and not on His love), we know that God must provide ultimate sanctification for those of us who die in Him and for those who are raptured. Otherwise, God cannot have any relationship with us. God must do this because He has promised this—here and elsewhere. God is not God if His Word cannot be considered true.

1Thessalonians 5:24 *The One calling you (all) [is] faithful; even He will do [what He has promised].* (Kukis nearly literal translation)

1Thessalonians 5:23–24 *Now may He, the God of peace, completely cleanse you (all); and may He faultlessly preserve us—the spirit, the soul and the body—without defect in the presence of our Lord, Jesus Christ. The One calling you (all) [is] faithful; even He will do [what He has promised].* (Kukis nearly literal translation)

1Thessalonians 5:23–24 *Now may the God of peace completely cleanse all of You; and may He, without violating His own essence, preserve us—the soul, the spirit and the body—without defect when the rapture advent of our Lord, Jesus Christ. We know that the One Who has called us is faithful (that is, we may depend upon Him to do this). We know that He will do what He has promised to do.* (Kukis paraphrase)

The rapture and the second coming of Jesus Christ are two separate events, taking place seven years apart in human history. The rapture occurs at the end of the Church Age; and there are no prophecies which allow us to determine the time and the place. The second coming is a part of the Tribulation, which continues the Age of Israel; and there are prophecies which tell us when the second coming will occur.

Rapture versus the Second Coming (by Kent Crockett)

	Rapture	Second Coming
1	Jesus coming FOR His Church. John 14:1-3 1Thessalonians 4:14-17	Jesus coming WITH His Church. Col 3:4, Zechariah 14:5 Jude 14 Revelation 19:14
2	Caught up with Him in the air. 1Thessalonians 4:13-18	Jesus' feet touch the earth. Zechariah 14:4 Revelation 19:11-21
3	Christians taken first, unbelievers are left behind. 1Thessalonians 4:13-18	Wicked are taken first, the righteous (Tribulation saints) are left behind. Matthew 13:28-30
4	Purpose: To present the Church to Himself and to the Father 2Corinthians 11:2 Revelation 19:6-9	Purpose: To execute judgment on earth and set up His Kingdom Jude 14-15 Revelation 19:11-21 Zechariah 14:3-4
5	MARRIAGE: Marriage of Lamb in heaven after the Rapture	WAR: Marriage is followed by war on earth at the 2 nd coming
6	Happens in a moment, in the twinkling of an eye (too fast for eyes to see) 1Corinthians 15:52	Slow coming, people will see Him come back. Zechariah 12:10 Matthew 24:30, Revelation 1:7
7	Only Christians will see Him 1John 3:2 1Corinthians 15:52	Every eye will see Him. Revelation 1:7
8	Jesus descends with a shout(for resurrection). 1Thessalonians 4:16	No shout mentioned. Revelation 19:11-21
9	A resurrection takes place. 1Thessalonians 4:13-18, 1Corinthians 15:51-54	No resurrection mentioned Revelation 1:7 19:11-21 Zechariah 12:10 14:4-5
10	Can happen at any time. Revelation 3:3 1Thessalonians 5:4-6	Occurs at end of 7 years of Tribulation. Daniel 9:24-27 Matthew 24:29-30 2Thessalonians 2:3-8
11	No angels are sent to gather (resurrected people don't need angels to help them).	Angels sent forth to gather people together for judgment Matt 13:39, 41, 49, 24:31, 25:31 2Thessalonians 1:7-10
12	Spirits of those dead in Christ return with Jesus to receive their resurrected bodies. 1Thessalonians 4:14-16	Christians return with Jesus in already resurrected bodies riding on white horses. Revelation 19:11-21
13	Jesus does not return on a white horse.	Jesus returns on a white horse. Revelation 19:11
14	For the Church only (those in Christ). 1Thessalonians 4:14-17	For redeemed Israel & Gentiles. Romans 11:25-27 Matthew 25:31-46
15	A message of hope and comfort. 1Thessalonians 4:18 Titus 2:13 1John 3:3	A message of judgment. Joel 3:12-16 Revelation 19:11-21 Malachi 4:5

From Kent Crockett:

<https://www.raptureready.com/rapture-vs-second-coming-kent-crockett/>

This is taken directly from [Got Questions?](#)

What is the difference between the Rapture and the Second Coming?

Answer:

The rapture and the second coming of Christ are often confused. Sometimes it is difficult to determine whether a scripture verse is referring to the rapture or the second coming. However, in studying end-times Bible prophecy, it is very important to differentiate between the two.

The rapture is when Jesus Christ returns to remove the church (all believers in Christ) from the earth. The rapture is described in 1 Thessalonians 4:13-18 and 1 Corinthians 15:50-54. Believers who have died will have their bodies resurrected and, along with believers who are still living, will meet the Lord in the air. This will all occur in a moment, in a twinkling of an eye. The second coming is when Jesus returns to defeat the Antichrist, destroy evil, and establish His millennial kingdom. The second coming is described in Revelation 19:11-16.

The important differences between the rapture and second coming are as follows:

- 1) At the rapture, believers meet the Lord in the air (1 Thessalonians 4:17). At the second coming, believers return with the Lord to the earth (Revelation 19:14).
- 2) The second coming occurs after the great and terrible tribulation (Revelation chapters 6–19). The rapture occurs before the tribulation (1 Thessalonians 5:9; Revelation 3:10).
- 3) The rapture is the removal of believers from the earth as an act of deliverance (1 Thessalonians 4:13-17, 5:9). The second coming includes the removal of unbelievers as an act of judgment (Matthew 24:40-41).
- 4) The rapture will be secret and instant (1 Corinthians 15:50-54). The second coming will be visible to all (Revelation 1:7; Matthew 24:29-30).
- 5) The second coming of Christ will not occur until after certain other end-times events take place (2 Thessalonians 2:4; Matthew 24:15-30; Revelation chapters 6–18). The rapture is imminent; it could take place at any moment (Titus 2:13; 1 Thessalonians 4:13-18; 1 Corinthians 15:50-54).

Why is it important to keep the rapture and the second coming distinct?

- 1) If the rapture and the second coming are the same event, believers will have to go through the tribulation (1 Thessalonians 5:9; Revelation 3:10).
- 2) If the rapture and the second coming are the same event, the return of Christ is not imminent—there are many things which must occur before He can return (Matthew 24:4-30).
- 3) In describing the tribulation period, Revelation chapters 6–19 nowhere mentions the church. During the tribulation—also called “the time of trouble for Jacob” (Jeremiah 30:7)—God will again turn His primary attention to Israel (Romans 11:17-31).

The rapture and second coming are similar but separate events. Both involve Jesus returning. Both are end-times events. However, it is crucially important to recognize the differences. In summary, the rapture is the return of Christ in the clouds to remove all believers from the earth before the time of God’s wrath. The second

What is the difference between the Rapture and the Second Coming?

coming is the return of Christ to the earth to bring the tribulation to an end and to defeat the Antichrist and his evil world empire.

From <https://www.gotquestions.org/difference-Rapture-Second-Coming.html> accessed July 31, 2022.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Apart from Got Questions, this is a different group of people that I use here to reference to. The basic idea is, if these people understand that there are differences between the rapture and the second coming, then they are probably straight on this doctrine.

Links on the Rapture vs. the Second Coming

Got Questions: <https://www.gotquestions.org/difference-Rapture-Second-Coming.html>

John Ankerberg: <https://jashow.org/articles/8-differences-rapture-second-coming/>

Compelling Truth: <https://www.compellingtruth.org/difference-rapture-second-coming.html>

Learn Religions: <https://www.learnreligions.com/rapture-vs-the-second-coming-700630>

David Jeremiah:

<https://www.davidjeremiah.org/this-could-be-the-day/the-rapture/what-is-the-difference-between-the-rapture-and-the-second-coming>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In retrospect, it appears that v. 25 might better fit with the previous passage, and vv. 26–28 as the final salutes and benediction (as per the ECB). However, at least half of the translations place these verses together.

Brothers, pray, even about us. Salute the brothers with a kiss—a holy (one). We keep on adjuring you (all) [by an oath] to the Lord to be read the epistle to all to the brothers. The grace of the Lord of us, of Jesus, of Christ, [be] with you (all). [Amen! Face to face with Thessalonians first was written from Athens.]

1Thessalonians
5:25–28

Brothers, pray, even on behalf of us. Salute the brothers [in that region] with a holy kiss. We keep on administering an oath to you (all) to the Lord, [for] the epistle to the brothers to be read to all. [Finally,] the grace of our Lord, of Jesus Christ, [be] with you (all). [Amen! (This letter) was first written directly to the Thessalonians from Athens.]

Royal family, pray, even on our behalf. Salute all members of the royal family in that region with a holy kiss. We further extract an oath from you to take this letter written to the royal family and see that it is distributed and read to all believers in that region. Finally, let the grace of our Lord Jesus Christ be with you. Amen. (This letter was first written directly to the Thessalonians by Paul while he was in Athens.)

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Brothers, pray, even about us. Salute the brothers with a kiss—a holy (one). We keep on adjuring you (all) [by an oath] to the Lord to be read the epistle to all to the brothers. The grace of the Lord of us, of Jesus, of Christ, [be] with you (all). [Amen! Face to face with Thessalonians first was written from Athens.]
Complete Apostles Bible	Brothers, pray for us. Greet all the brothers with a holy kiss. I adjure you by the Lord for this letter to be read to all the holy brothers. The grace of our Lord Jesus Christ be with you. Amen.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Brethren, pray for us. Salute all the brethren with a holy kiss. I charge you by the Lord that this epistle be read to all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	My brethren, pray for us. Salute all our brethren with a holy kiss. I conjure you by our Lord, that this epistle be read to all the holy brethren. The grace of our Lord Jesus the Messiah be with you. Amen.
Original Aramaic NT	.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Brothers, keep us in mind in your prayers. Give all the brothers a holy kiss. I give orders in the name of the Lord that all the brothers are to be present at the reading of this letter. The grace of our Lord Jesus Christ be with you.
Bible in Worldwide English	Greet all the brothers with a kiss that is holy. I give you this order from the Lord. Read this letter to all the Christian brothers Greet all the brothers with a kiss that is holy. I give you this order from the Lord. Read this letter to all the Christian brothers. May our Lord Jesus Christ bless you. May it be so. [vv. 22–25 in the BWE.]
Easy English Easy-to-Read Version–2008	. Brothers and sisters, please pray for us. Give all the brothers and sisters the special greeting of God's people. I tell you by the authority of the Lord to read this letter to all the believers there. The grace of our Lord Jesus Christ be with you.
<i>God's Word</i> TM	Brothers and sisters, pray for us. Greet all the brothers and sisters with a holy kiss. In the Lord's name, I order you to read this letter to all the brothers and sisters. The good will of our Lord Jesus Christ be with you.
Good News Bible (TEV)	Pray also for us, friends. Greet all the believers with the kiss of peace. I urge you by the authority of the Lord to read this letter to all the believers. The grace of our Lord Jesus Christ be with you.
<i>The Message</i>	.

NIRV .
 New Life Version .
 New Simplified Bible .

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

Contemporary English V. Friends, please pray for us.
 Give the Lord's followers a warm greeting.
 In the name of the Lord I beg you to read this letter to all his followers.
 I pray that our Lord Jesus Christ will be kind to you!

The Living Bible .
 New Berkeley Version .
 New Century Version .
 New Living Translation .
 The Passion Translation Now, beloved ones, pray for us.
 Greet every brother and sister with a sacred kiss.
 I solemnly plead with you before the Lord to make sure that every holy believer among you has the opportunity to hear this letter read to them.
 Grace from our Lord Jesus Christ be with you. Amen!

UnfoldingWord Simplified T. My fellow believers, pray for me, for Silas, and for Timothy.
 When you gather together as believers, greet each other affectionately, as fellow believers should.
 Make certain that you read this letter to all the believers who are among you. When I tell you this, it is the same as if the Lord were speaking to you!
 May our Lord Jesus the Messiah continue to act kindly toward you all.

Williams' New Testament Brothers, pray for us.
 Greet all the brothers with a sacred kiss.
 I solemnly charge you before the Lord to have this letter read to all the brothers.
 The spiritual blessing of our Lord Jesus Christ be with you.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version Brothers, also pray about us.
 Say hello to all the brothers with a sacred friendly gesture.
 I place you under an oath to the Master for *this* letter to be read to all the brothers.
 May the generosity of our Master Jesus, *the* Anointed King, *be* with you.

Common English Bible .
 Len Gane Paraphrase Brothers, pray for us.
 Greet all the brothers with a holy kiss.
 I order you by the Lord that this letter be read to all the holy brothers.
 May the grace of our Lord Jesus Christ be with you. Amen.

A. Campbell's Living Oracles Brethren, pray for us.
 Salute all the brethren with a holy kiss.
 I solemnly charge you by the Lord, that this epistle be read to all the holy brethren.
 The favor of our Lord Jesus Christ be with you.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Brothers, pray for us.
 Greet all the Brothers with a sacred kiss.
 I adjure you in the Lord's name to have this letter read to all the Brethren.
 May the blessing of our Lord Jesus Christ be with 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	.	Brothers and sisters, pray for us. Greet all the believers there affectionately*. I'm requiring you by the Lord that this letter be read to all the believers. May the grace of our Lord Jesus Christ be with you.
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	Brothers, pray [Other mss. read also pray] for us. Greet all the brothers with a holy kiss. I order you by the Lord to have this letter read to all the brothers. May the grace of our Lord Jesus, the Messiah, [Or Christ] be with you! Amen. [Other mss. lack Amen]
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	Brethren, pray for us. Greet all the brethren with a Holy kiss. I charge you by the LORD that this letter be read to all the Most Holy brethren. The Grace of our LORD Jesus Christ be with you. Amen.
Weymouth New Testament	.	Brethren, pray for us. Greet all the brethren with a holy kiss. I solemnly charge you in the Lord's name to have this Letter read to all the brethren. May the grace of our Lord Jesus Christ be with you.
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	.	
		Brothers, pray concerning us. Greet all the brothers with a holy kiss. I charge you by our Master that this epistle be read to all the holy brethren.

Holy New Covenant Trans.	The grace of our Master Yahshua Messiah be with you. Amen. Brothers, pray for us also. Greet all the brothers with a holy kiss of friendship. Before the Lord, I order you to have this letter read to all the brothers. May the help in time of need of our Lord Jesus Christ be with you.
The Scriptures 2009	Brothers, pray for us. Greet all the brothers with a set-apart kiss. I charge you by the Master that this letter be read to all the set-apart brothers. The favour of our Master עֲשׂוּהָ Messiah be with you. Amèn.
Tree of Life Version	Brothers and sisters, pray for us. Greet all the brothers and sisters with a holy kiss. I charge you under oath, by the Lord, that this letter be read to all the brothers and sisters. The grace of our Lord Yeshua the Messiah be with you.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Brothers pray! and about us greet! the brothers all in kiss pure [!] charge you* the lord to be read the letter [to] all the brothers The Favor [of] the lord [of] us jesus christ {be!} with you*...
Alpha & Omega Bible	BRETHREN, PRAY FOR US. GREET ALL THE BRETHREN WITH A HOLY KISS. I CHARGE YOU BY THE LORD TO HAVE THIS LETTER READ TO ALL THE BRETHREN. †(Charge or Adjure: G6034 Enorkizo, related to G3726: to urge or command someone to do something, make promise as if under oath. Perhaps even to make an oath. This shows intense need for this letter to be read to all. The books of Thessalonians are extremely important to the end time church.)
Awful Scroll Bible	THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU. Yous of the same-womb, be wishing-with-regards-to for us. Greet all the brothers from-within an awful kiss. I adjure yous by the Lord, for this arranged-upon letter, to be came-up-to-be-known to all the awful brothers.
Concordant Literal Version	The Grace of our Lord Jesus, the Anointed One, be with yous! Of certainty! Brethren, pray concerning us also." Greet all the brethren with a holy kiss. I am adjuring you by the Lord, that this epistle be read to all the holy brethren." The grace of our Lord Jesus Christ be with you! Amen!
exeGesés companion Bible	Brothers, pray for us. <u>FINAL SALUTES AND BENEDICTION</u> Salute all the brothers in a holy kiss. I oath you by Adonay to have this epistle read to all the holy brothers. The charism of our Adonay Yah Shua Messiah be with you. Amen.
Orthodox Jewish Bible	Achim b'Moshiach, offer tefillos also concerning us. Say Drishat Shalom to all the Achim b'Moshiach with a neshikat kedoshah. By Adoneinu, I solemnly give you the directive that this iggeret hakodesh has to be read to all the Achim b'Moshiach. The Chen v'Chesed of Adoneinu, Rebbe, Melech HaMoshiach Yehoshua, be with you.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
Brothers, pray for us.
Greet all of the brothers [and sisters] with a holy kiss [i.e., to signify affection, yet without sensuality]. I am ordering you, by [the authority of] the Lord, that this letter be read to all the brothers. May the unearned favor of our Lord Jesus Christ be with you.

The Expanded Bible
Jonathan Mitchell NT

.
Brothers (= Fellow believers; = Family), you must also continuously pray concerning us (think and speak with a view to having goodness, ease and well-being around us).
Draw to yourselves and enfold in your arms all the brothers (= fellow believers) in a set-apart expression of affection (or: a holy kiss).
I adjure (lay the duty on) you folks [in; by] the Lord [that] this letter (or: epistle) be read to (be made known again for; be recognized by) all the set-apart brothers (the sanctified [fellow believers]).
The grace of and from our Lord (or: the favor which is our Lord), Jesus Christ, [is] with you. Amen (Count on it; It is so)! [written circa A.D. 50 – Based on the critical analysis of John A.T. Robinson]

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

.
.
.
.

Bible Translations with Many Footnotes:

Lexham Bible

Brothers, pray for us. [Some manuscripts have “pray for us also”]
Greet all the brothers with a holy kiss.
I adjure you by the Lord, have this letter read aloud to all the brothers.
The grace of our Lord Jesus Christ be with you.

NET Bible®

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

.
.
.
.
Brothers and sisters, pray for us too.^k
Final Greeting
Say hello to all the brothers and sisters with a holy kiss.
I put you under binding obligation in the name of the Lord: have this letter read to all the brothers and sisters.
May the grace of our Lord Jesus Christ be with you!^l
^k Some mss leave out the word “too”.
^l Some mss add, “Amen”.

Wilbur Pickering’s New T.

Farewell
Brothers, pray for us.
Greet all the brothers with a holy kiss.
I adjure you by the Lord that this letter be read to all the holy brothers.⁹
The grace of our Lord Jesus Christ be with you. Amen.
(9) To adjure by the Lord that the letter be read is tantamount to claiming inspiration for it.

Literal, almost word-for-word, renderings:

A Faithful Version
Analytical-Literal Translation

.
Brothers [and sisters], be praying for us.
Greet all the brothers [and sisters] with a holy kiss.

I adjure you_p [or, place you_p under an oath] [by] the Lord, [for] this letter to be read aloud to all the holy brothers [and sisters].

The grace of our Lord Jesus Christ [be] with you_p! So be it!

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

Brothers, pray also for us.

Greet all the brothers with a special kiss.

I adjure you (pl) by the Lord that this letter be read to all the brothers.

The favor of our Lord Jesus the Anointed be with you (pl).

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

BRETHREN, PRAY FOR US.

SALUTE THE BRETHREN ALL WITH A KISS HOLY.

I ADJURE YOU [BY] THE LORD [THAT] BE READ THE EPISTLE TO ALL THE HOLY BRETHREN.

THE GRACE OF OUR LORD JESUS CHRIST [BE] WITH YOU. AMEN. TO [THE] THESSALONIANS FIRST WRITTEN FROM ATHENS. [I do not know where this final phrase came from; I thought at first from 2Thessalonians 1:1, but that is apparently not the case. So this is apparently a variant reading.]

Literal Standard Version
Modern English Version
Modern Literal Version 2020

Brethren, pray^o concerning us.

Greet^o all the brethren by a holy kiss.

I am imploring you^o by the Lord, *that this* letter be read to all the holy brethren.

The grace of our Lord Jesus Christ is with you^o. Amen.

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

Brethren, pray for us.

Greet all the brethren with a holy kiss.

I adjure you by the Lord that this epistle be read unto all the [holy] brethren.

The grace of our Lord Jesus Christ be with you. |Amen.

The first epistle unto the Thessalonians was written from Athens.]

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:

25-28

1Thessalonians 5:25

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-maɪ]	<i>pray face to face with, pray to God</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #4336
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
peri (περί) [pronounced per-EE]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for, for the sake of; through; around, near</i>	preposition	Strong's #4012
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: Brothers, pray, even on behalf of us.

Paul has told the believers in Thessalonica to pray always; and he tells them to pray for Team Paul.

Brothers is a term found several times in this epistle. Paul is referring to believers in that region, or royal family, if you will.

1Thessalonians 5:25 Brothers, pray, even on behalf of us. (Kukis nearly literal translation)

1Thessalonians 5:26

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahēe]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
tous (τοὺς) [pronounced tooz]	<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 ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80

1Thessalonians 5:26

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
philêma (φίλημα) [pronounced FIL-ay-mah]	<i>a kiss; the kiss with which, as a sign of fraternal affection</i>	neuter singular noun; dative, locative or instrumental case	Strong's #5370
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #40

Translation: Salute the brothers [in that region] with a holy kiss.

Paul asks for those who receive this letter to greet the other believers there on his behalf. Luckily, we do not tend to kiss other believers in greeting today.

There is an implication here that, there were those involved with running the local churches in Thessalonica; but none of this is well-defined by this letter. Based upon our studies in Acts, there would be those who taught in the local churches; and there would have also been those who ran interference for them. They would have been the ones to receive this letter and decide what to do about it.

Paul tells them to greet all of the believers in Thessalonica and round about from Paul, Timothy and Silas.

1Thessalonians 5:26 Salute the brothers [in that region] with a holy kiss. (Kukis nearly literal translation)

1Thessalonians 5:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
horkízō (ὀρκίζω) [pronounced hor-KIHD-zo]	<i>to adjure, to solemnly implore; to force to take an oath, to administer an oath to</i>	1 st person singular, present active indicative	Strong's #3726
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)
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962

Translation: We keep on administering an oath to you (all) to the Lord,...

Paul then adjures the recipients of this letter; essentially extracting an oath from them—I assume based upon the fact that they have received the letter and they have some authority in the church (or in the local churches) there.

1Thessalonians 5:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anaginôskô (ἀναγινώσκω) [pronounced <i>an-ag-in-OCE-ko</i>]	<i>to read (aloud); to distinguish between, to recognize, to know accurately, to acknowledge</i>	aorist passive infinitive	Strong's #314
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
epistolê (ἐπιστολή) [pronounced <i>ep-is-tol-AY</i>]	<i>letter, a (written) message, an epistle</i>	feminine singular noun, accusative case	Strong's #1992
pasin (πᾶσιν) [pronounced <i>PAHS-ihn</i>]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, dative, locative or instrumental case	Strong's #80

Translation: ...[for] the epistle to the brothers to be read to all.

Paul expects for this letter sent to the brothers to be read to all.

1Thessalonians 5:27 **We keep on administering an oath to you (all) to the Lord, [for] the epistle to the brothers to be read to all.** (Kukis nearly literal translation)

1Thessalonians 5:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced <i>KHAHR-iç</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485

1Thessalonians 5:28a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This word is found only in the first and last verse of this epistle (it will be found 4x in the next epistle to the Thessalonians).			
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

The final five words come from vv. 9c and 23b.

meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: [Finally,] the grace of our Lord, of Jesus Christ, [be] with you (all).

Paul then prays that the grace of Jesus Christ our Lord to be with the believers in Thessalonica.

What follows is some disputed text; followed by even more disputed text.

1Thessalonians 5:28b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This additional word is not found in the Westcott Hort text, but it is found in the Byzantine Greek text and the Scrivener Textus Receptus.			
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281

Translation: [Amen!]

The word *amen* means, *I believe it or so be it*.

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
What follows is not found in the Westcott Hort text or the Byzantine Greek text; but it is found in the Scrivener Textus Receptus, but with quotation marks around each word (which, I assume this means, alternative text which is found in a few other manuscripts).			
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
Thessalonikeis (Θεσσαλονικεῖς) [pronounced <i>thes-sal-on-ik-ICE</i>]	<i>Thessalonians, Thessalonians, residents of Thessalonica</i>	masculine plural proper noun; a grouping; accusative case	Strong's #2331
πρῶτος (πρῶτος) [pronounced <i>PROT-oss</i>]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	feminine singular adjective; nominative case	Strong's #4413
graphō (γράφω) [pronounced <i>GRAF-oh</i>]	<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>	3 rd person singular, aorist passive indicative	Strong's #1125
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἀφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Athēnai (Ἀθῆναι) [pronounced <i>ath-ay-nahee</i>]	<i>uncertainty; transliterated, Athens</i>	feminine plural proper noun; a location; genitive/ablative case	Strong's #116
Thayer: <i>Athens [was] a famous city in Greece, the capital of Attica, and the chief seat of learning and civilisation during the golden period of the history of Greece.</i>			

Translation: (This letter) was first written directly to the Thessalonians from Athens.]

This final phrase does not seem to make sense as words to have been written by Paul. Was this added? Was this information assumed or known and added? Was there some sort of an envelope and seal, with these words on the outside?

Sometimes, there are very logical reasons for alternate text (some words or letters drop out, or some text from here is added in there). However, this is more difficult to figure out.

1Thessalonians 5:28 [Finally,] the grace of our Lord, of Jesus Christ, [be] with you (all). [Amen! (This letter) was first written directly to the Thessalonians from Athens.] (Kukis nearly literal translation)

1Thessalonians 5:25–28 **Brothers, pray, even on behalf of us.** Salute the brothers [in that region] with a holy kiss. We keep on administering an oath to you (all) to the Lord, [for] the epistle to the brothers to be read to all. [Finally,] the grace of our Lord, of Jesus Christ, [be] with you (all). [Amen! (This letter) was first written directly to the Thessalonians from Athens.] (Kukis nearly literal translation)

Paul, with this letter, sets a precedent—it needed to be circulated and read to all (which could be assumed for all of his subsequent epistles).

1Thessalonians 5:25–28 **Royal family, pray, even on our behalf.** Salute all members of the royal family in that region with a holy kiss. We further extract an oath from you to take this letter written to the royal family and see that it is distributed and read to all believers in that region. Finally, let the grace of our Lord Jesus Christ be with you. Amen. (This letter was first written directly to the Thessalonians by Paul while he was in Athens.) (Kukis paraphrase)

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

A Set of Summary Doctrines and Commentary

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

Why 1Thessalonians 5 is in the Word of God

1. This was the first letter written by Paul to a local church (insofar as we know), and it sets the precedent of making the people who receive the letter to preserve it, circulate it, and read it.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

What We Learn from 1Thessalonians 5

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

A Complete Translation of 1Thessalonians 5

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 5			
	Series	Lesson (s)	Passage
	1961 1Thessalonians (#461)	#9–12	1Thessalonians 5:1–22
	1961 Basics (#101)	#16	1Thessalonians 5:18
	1963 Dispensations (#201)	#40	1Thessalonians 5:1
	1992 Spiritual Dynamics (#376)	#90	1Thessalonians 5:18–19
R. B. Thieme, Jr.	1992 Spiritual Dynamics (#376)	#512	1Thessalonians 5:8a
	1992 Spiritual Dynamics (#376)	#990, 992, 993	1Thessalonians 5:18
	1992 Spiritual Dynamics (#376)	#1099	1Thessalonians 5:17
	1992 Spiritual Dynamics (#376)	#1420–1421, 1866, 1871	1Thess. 5:15–19
Ken Reed	https://www.lakeeriebiblechurch.org/download/1st-thessalonians/		1Thessalonians 1–5
Jeremy Thomas	https://www.sermonaudio.com/source_series.asp?sourceid=fbgbible		1Thessalonians 1–5
Stuart Wolf	https://hopebiblechurch.tripod.com/test/id58.html		1Thessalonians 1:1–5
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 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 5

Word Cloud from Exegesis of 1Thessalonians 5¹⁶

These two graphics should be very similar; this means that the exegesis of 1Thessalonians 5 has stayed on topic and has covered the information found in this chapter of the Word of God.

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

¹⁶ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.