1 Thessalonians 5

1 Now concerning the times (time in sequence and duration, latin-temporibus-time like temporaries of time) and seasons (time as opportunity and an opportune moment, latin-momentis-moments like the right/fitting moment), brothers, you have no necessity to be written to you.

2 For you yourselves exactly (extremely accurate, precisely) know that the day of the Lord comes thusly like as a thief (thief stealing in stealth/secret rather than in open) in the night.

3 For when they might say, Peace and security (not totter/cast down, secure because on solid footing, safety, reliability, certainty, firmness that equates to security, latin-securitas-security), then suddenly (and unexpectedly) ruination with destructive results stands upon them, just as to her having agonizing birthing contraction pains (the pain necessary to open up) in the womb (latin-utero-womb like uterus); and they will not escape (flee out from).

4 However, you, brothers, are not in darkness so that the day should overtake (aggressively take hold of) you like as a thief.

5 For you all are sons of light and sons of day; we are not of night nor of darkness.

6 So then, we should not sleep like as the remaining (the rest, those left, those left behind), but rather we should be vigilantly staying awake (latin-vigilemus-watch) and sober (latin-sobrii-sober, having unintoxicated presence of mind and clear judgment, free from intoxicating sinful influences);

7 For those sleeping, sleep at night; and those becoming drunk (greek-methyskomenoi, latin-ebrii like inebriated), get drunk at night.

8 However, we being of the day should be sober, having put on a breastplate (greek-thorax, latin-loricam) of faith and love and the helmet (latin-galeam, all around the head) the hope (expectation of what is sure, anticipation) of salvation (latin-salutis-safety);

9 Since God has not set (fixed, placed) us unto wrath, but rather unto acquiring (making to remain over and above/all-around, make one’s own, take ownership, completely obtaining, full possession, preservation for oneself, latin-adquisitionem-purchasing) salvation through our Lord Jesus Christ;

10 The One having died for us so that whether we might be vigilantly awake or we might be asleep, we might live along (at once, latin-simul-together) with Him.

11 Therefore, entreat one another and upbuild one to one, just as you are also doing.

12 Now we ask you, brothers, to know (mentally see/know, perceive) those laboring hard (wearisome laboring) among (in) you and take the lead before/over (pre-standing, diligent to take the lead, before stand, latin-praesunt-initiative like take initiative) you in the Lord, and admonish you;

13 And to esteem (regard, suppose, to lead, what goes before, in front, latin-habeatis-have) them exceedingly (more abundantly) in love, because of their work. Be at peace among (in) yourselves.

14 Now we entreat you, brothers, to admonish the unruly (out of line, without order, not arrange, disorderly, slack), console (solace- sooth speaking from close beside) those little-souled (with an undeveloped soul, greek-oligospsychous- little/small soul), support (help, firmly uphold, latin-suscipite-undertake) the weak (without vigor/strength), be long-tempered (latin-patientes-patient) toward all.

15 See that no one has given back (return, repay, give away from) to anyone, evil (kakon, latin-malum-evil like malice) for (greek-anti-over against, instead of, for) evil (kakou), but rather always pursue good also unto one another and unto all.

16 Rejoice always.

17 Pray unceasingly (without any necessary interval, latin-sine intermission-without intermission).

18 Give thanks in everything; for this is the will of God in Christ Jesus unto you.

19 Do not quench (extinguish, suppress, latin-extinguere-quench- root is extinguish) the Spirit.

20 Do not utterly despise (treat with utter contempt, bring to naught from out of, cast out as nothing, latin-spenere) prophecies.

21 However test to prove all. Hold firm to the good (kalon, winsomely good/appealing/beautiful).

22 Abstain (be distant, be away from, keep off, have away from, latin-abstinete-abstain) away from every appearance (visible form, shape) of evil (poneros- pain-ridden miserable evil).

23 And may the God of peace Himself sanctify you completely (greek-holoteleis, entirely, to the whole end-goal); and wholly (greek-holokleron, entirely, to the whole apportioned/lot/portion), your spirit, and soul, and body, may be preserved (kept, guarded, maintained) blameless in the coming of our Lord Jesus Christ.

24 Faithful is He calling you, who will also do it.

25 Brothers, pray also for (concerning, about) us.

26 Greet all the brothers in a holy kiss (sign of affection).

27 I adjure (make one give oath to, to bind under obligation of oath, latin-adiuro-charge) you by the Lord, to make known by reading this letter (epistolen) to all the brothers.

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