1 Thessalonians 4

1 Beyond that then, brothers, we implore and entreat you in the Lord Jesus, so that just as you have received from us, how it is necessary to walk and to please God, just as you walk, so that you should abound more.

2 For you know what commands (authorized instructions, latin-praecepta-commands) we gave you through the Lord Jesus.

3 For this is the will of God, your sanctification: you are to abstain (be away from, latin-abstineatis) away from fornication;

4 Each of you comprehend (perceive, behold, see and know) how to possess (acquire, purchase, latin-possidere-possess) his own vessel in holiness and value,

5 Not in the passion of lust (greek- pathei epithymias, latin- passion desiderii, strong feeling of passionate urge), just as the ethnicities not knowing God;

6 Do not overstep (over/beyond-foot, transgress, go beyond, step over, latin-supergrediatur-overreach its roots mean overpass and greed) and defraud (latin-circumventiat-circumvent its root means cheat and go round) his brother in the practice (matter, pragma-accomplishing by regular practice, habit needed to accomplish what is necessary, latin-negotio like negotiation-business); because the Lord is avenging (ekdikos- from out of justice) concerning all these things, just as we also said before to you and thoroughly testified to you.

7 For God has not called us upon uncleanness (admixed impurity), but rather in holiness.

8 So then, the one disregarding (un-placing, annuls, makes of no effect, sets aside, rejecting, despising, latin-spernit-rejects, do away with what has been laid down), does not disregard man, but rather God, the One giving His Holy Spirit unto us.

9 Now concerning brotherly love (philadelphias- brotherly friendliness), you have no need for me to write to you, for you yourselves are God taught (theodidaktoi) to love (agapan) one another.

10 For you are doing this unto all the brothers who are in the whole of Macedonia. And we entreat you, brothers, to abound (exceed) more,

11 And show affection for what is valued (philotimeomai-friend/love-valued/honored, aspire from what is honorable, to be fond of honor) which is to be tranquil (keep/fell silent, rested, stilled, silent, root means quiet, tranquil, peaceful, stillness) and to practice (regularly do) your own and to work with your own hands, just as you were commanded (latin-praecepimus like precept),

12 So that you might walk becomingly (having good form, decently, properly) toward those outside (exo, latin-foris-outdoors) and have necessity of nothing (none, not a possibility-“one” as a number, “no one,nothing”, “not even one”).

13 Now I do not want you to be unknowing (latin-ignorare like ignorant), brothers, concerning those having fallen asleep (latin-dormientibus like dorment-asleep), so that you should not be deeply saddened (in heaviness, in emotional pain/distress, severe sorrow/grief), just as the remainder who have no hope.

14 For if we believe that Jesus died off (died away from, latin-mortuus like mortified) and rose up again (latin-resurrexit like resurrected), and so God will bring (carry) with Him those having fallen asleep (latin-dormierunt) through (because of, on account of) Jesus.

15 For this we speak to you in the word of the Lord that we the ones living- the ones left remaining, unto the coming of the Lord will not precede (come before, arrive ahead of) those having fallen asleep,

16 Since the Lord Himself in a rousing command (cry of incitement, arousing outcry, stimulating cry/call, latin-issue like issue possibly an issued command, greek- keleusma only used here in the NT) in the voice of an archangel (transliterated from greek and latin- preeminent angel, chief/foremost/superior angel, ruler of angels) and in the trumpet (war-trumpet, used in OT to call His people to war and to announce victory) of God, will descend (come/go down) away from heaven and the dead in Christ will rise up first.

17 Only then (afterwards) we the ones living- the ones left remaining, we will be caught up away (raptured comes from latin-rapiemur, greek root-harpazo here it is harpagesometha [we will be/exist seized up], seized by force, snatch away, seize with open display of force and not covertly or secretly, used of people transported and taken to the third heaven/paradise/etc.) at once together (along with, at the same time, greek-hama is unlike para, it is not “together” in the same sense, latin-simul like simultaneously) with (syn) them in (en) the clouds unto the meeting (friendly encounter) of the Lord unto (eis) the air (greek and latin- aera not ourano/heavens- Greeks believed this to be the space between earth and the moon); and thus we will always be (exist) with the Lord.

18 Therefore, entreat one another in these words.