

1 Thessalonians 1:1 .

.	Greek	Strong's	Origin
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and Silvanus	Σιλουανὸς (silouanos)	4610: "sylvan," Silvanus, alt. form of the name Silas	a Latin form of Silas
and Timothy,	Τιμόθεος (timotheos)	5095: Timothy, a Christian	from timé and theos
To the church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
of the Thessalonians	Θεσσαλονικέων (thessalonikeōn)	2331: a Thessalonian	from Thessaloniké
in God	θεῶ (theō)	2316: God, a god	of uncertain origin
the Father	πατρὶ (patri)	3962: a father	a prim. word
and the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ:	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Grace	χάρις (charis)	5485: grace, kindness	a prim. word
to you and peace.	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

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παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιλουανος **noun - nominative singular masculine**

Silouanos **sil-oo-an-os'**: silvan; Silvanus, a Christian -- Silvanus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τιμοθεος **noun - nominative singular masculine**

Timotheos **tee-moth'-eh-os**: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησια **noun - dative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

θεσσαλονικεων **noun - genitive plural masculine**

Thessalonikeus **thes-sal-on-ik-yoos'**: a Thessalonican, i.e. inhabitant of Thessalonice -- Thessalonian.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πατρι **noun - dative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master

(as a respectful title) -- God, Lord, master, Sir.

Ἰησοῦ **noun - dative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Χριστῷ **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

χαρις **noun - nominative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

ὑμῖν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἰρήνη **noun - nominative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

ἀπο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

θεοῦ **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πατρὸς **noun - genitive singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ἡμῶν **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κυρίου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Ἰησοῦ **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

1 Thessalonians 1:2 .

.	Greek	Strong's	Origin
We give thanks	Εὐχαριστοῦμεν (eucharistoumen)	2168: to be thankful	from eucharistos
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
always	πάντοτε (pantote)	3842: at all times	from pas and tote
for all	πάντων (pantōn)	3956: all, every	a prim. word
of you, making	ποιούμενοι (poioumenoi)	4160: to make, do	a prim. word
mention	μνηίαν (mneian)	3417: remembrance, mention	from mimnēskó
[of you] in our prayers;	προσευχῶν (proseuchōn)	4335: prayer	from proseuchomai

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ευχαριστοῦμεν **verb - present active indicative - first person**
eucharistéo yoo-khar-is-teh'-o: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

τω **definite article - dative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

παντοτε adverb	
pantote	pan'-tot-eh: every when, i.e. at all times -- alway(-s), ever(-more).
περι preposition	
peri	per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time
παντων adjective - genitive plural masculine	
pas	pas: apparently a primary word; all, any, every, the whole
υμων personal pronoun - second person genitive plural	
humon	hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).
μνειαν noun - accusative singular feminine	
mneia	mni'-ah: recollection; by implication, recital -- mention, remembrance.
υμων personal pronoun - second person genitive plural	
humon	hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).
ποιουμενοι verb - present middle passive - nominative plural masculine	
poieo	poi-eh'-o: to make or do (in a very wide application, more or less direct)
επι preposition	
epi	ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.
των definite article - genitive plural feminine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
προσευχων noun - genitive plural feminine	
proseuche	pros-yoo-khay': prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.
ημων personal pronoun - first person genitive plural	
hemon	hay-mone': of (or from) us -- our (company), us, we.

1 Thessalonians 1:3 .

.	Greek	Strong's	Origin
constantly	ἀδιαλείπτως (adialeiptōs)	89: incessantly	adverb from adialeiptos
bearing in mind	μνημονεύοντες (mnēmoneuontes)	3421: to call to mind, to make mention of	from mnémón (mindful)

your work	ἐργοῦ (ergou)	2041: work	from a prim. verb erdó (to do)
of faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
and labor	κόπου (kopou)	2873: laborious toil	from koptó
of love	ἀγάπης (agapēs)	26: love, goodwill	from agapaó
and steadfastness	ὑπομονῆς (upomonēs)	5281: a remaining behind, a patient enduring	from hupomenó
of hope	ἐλπίδος (elpidos)	1680: expectation, hope	from the same as elpizó
in our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
in the presence	ἐμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
of our God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and Father,	πατρὸς (patros)	3962: a father	a prim. word

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αδιαλείπτως **adverb**

adialeptos **ad-ee-al-ipe'-toce**: uninterruptedly, i.e. without omission (on an appropriate occasion) -- without ceasing.

μνημονεύοντες **verb - present active participle - nominative plural masculine**
mnemoneuo mnay-mon-yoo'-o: to exercise memory, i.e. recollect; by implication, to punish;
also to rehearse -- make mention; be mindful, remember.

υμῶν **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

του **definite article - genitive singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

εργου **noun - genitive singular neuter**
ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing,
labour, work.

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

πιστεως **noun - genitive singular feminine**
pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of
religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

κοπου **noun - genitive singular masculine**
kopos kop'-os: a cut, i.e. (by analogy) toil (as reducing the strength), literally or
figuratively; by implication, pains -- labour, trouble, weariness.

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

αγαπης **noun - genitive singular feminine**
agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast --
(feast of) charity(-ably), dear, love.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

υπομονης **noun - genitive singular feminine**

hupomone **hoop-om-on-ay'**: cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελπιδος **noun - genitive singular feminine**

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εμπροσθεν **preposition**

emprosthen **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πατρος **noun - genitive singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

1 Thessalonians 1:4 .

.	Greek	Strong's	Origin
knowing,		3609a: to have seen or perceived, hence to know	perf. of eidon
brethren	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
beloved	ἠγαπημένοι (ēgapēmenoi)	25: to love	of uncertain origin
by God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
[His] choice	ἐκλογὴν (eklogēn)	1589: a (divine) selection	from eklegó
of you;			

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εἶδοτες **verb - perfect active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ἀδελφοί **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

ἠγαπημένοι **verb - perfect passive participle - nominative plural masculine**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

ὑπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

θεοῦ **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκλογην **noun - accusative singular feminine**

ekloge **ek-log-ay'**: (divine) selection (abstractly or concretely) -- chosen, election.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

1 Thessalonians 1:5 .

.	Greek	Strong's	Origin
for our gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
did not come	ἐγενήθη (egenēthē)	1096: to come into being, to happen, to become	from a prim. root gen-
to you in word	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
only,	μόνον (monon)	3440: merely	adverb from monos
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
and in the Holy	ἀγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and with full	πολλῇ (pollē)	4183: much, many	a prim. word
conviction;	πληροφορία (plērophoria)	4136: full assurance	from plērophoreó

just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as you know		3609a: to have seen or perceived, hence to know	perf. of eidon
what kind of men	οἷοι (oioi)	3634: what sort or manner of	related to ho,, hos, and hosos
we proved	ἐγενήθημεν (egenēthēmen)	1096: to come into being, to happen, to become	from a prim. root gen-
to be among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you for your sake.	δι' (di)	1223: through, on account of, because of	a prim. preposition

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ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εὐαγγέλιον noun - nominative singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

ημῶν personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐγενήθη verb - aorist passive deponent indicative - third person singular

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εν preposition

en en: in, at, (up-)on, by, etc.

λογω noun - dative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

μονον adverb

monon mon'-on: merely -- alone, but, only.

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν preposition

en en: in, at, (up-)on, by, etc.

δυναμει noun - dative singular feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν preposition

en en: in, at, (up-)on, by, etc.

πνευματι noun - dative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

αγιω adjective - dative singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και conjunction			
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words			
εν preposition			
en en: in, at, (up-)on, by, etc.			
πληροφορια noun - dative singular feminine			
plerophoria play-rof-or-ee'-ah: entire confidence -- (full) assurance.			
πολλη adjective - dative singular feminine			
polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.			
καθως adverb			
kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.			
οιδατε verb - perfect active indicative - second person			
eido i'-do: to see; by implication, (in the perfect tense only) to know			
οιοι correlative pronoun - nominative plural masculine			
hoios hoy'-os: such or what sort of (as a correlation or exclamation); especially the neuter (adverbially) with negative, not so			
εγενηθημεν verb - aorist passive deponent indicative - first person			
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)			
εν preposition			
en en: in, at, (up-)on, by, etc.			
υμιν personal pronoun - second person dative plural			
humin hoo-min': to (with or by) you -- ye, you, your(-selves).			
δι preposition			
dia dee-ah': through (in very wide applications, local, causal, or occasional)			
υμας personal pronoun - second person accusative plural			
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).			

1 Thessalonians 1:6 .

.	Greek	Strong's	Origin
You also	καὶ	2532: and, even, also	a prim. conjunction

	(kai)		
became	ἐγενήθητε (egenēthēte)	1096: to come into being, to happen, to become	from a prim. root gen-
imitators	μιμηταὶ (mimētai)	3402: an imitator	from mimeomai
of us and of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
having received	δεξάμενοι (dexamenoi)	1209: to receive	a prim. verb
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
in much	πολλῇ (pollē)	4183: much, many	a prim. word
tribulation	θλίψει (thlipsei)	2347: tribulation	from thlibó
with the joy	χαρᾶς (charas)	5479: joy, delight	from chairó
of the Holy	ἀγίου (agiou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὕμεις **personal pronoun - second person nominative plural**
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

μιμηταὶ **noun - nominative plural masculine**

mimetes **mim-ay-tace'**: an imitator -- follower.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

εγενηθητε **verb - aorist passive deponent indicative - second person**

ginomai **ghin'-om-ahee'**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

και **conjunction**

kai **kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

του **definite article - genitive singular masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os'**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

δεξαμενοι **verb - aorist middle deponent participle - nominative plural masculine**

dechomai **dekh'-om-ahee'**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

τον **definite article - accusative singular masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos **log'-os'**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

εν **preposition**

en **en'**: in, at, (up-)on, by, etc.

θλιψει **noun - dative singular feminine**

thlipsis **thlip'-sis'**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

πολλη **adjective - dative singular feminine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

χαράς **noun - genitive singular feminine**

chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

πνεύματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγίου **adjective - genitive singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

1 Thessalonians 1:7 .

.	Greek	Strong's	Origin
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that you became	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
an example	τύπον (tupon)	5179b: the mark (of a blow), an impression, stamp (made by a die)	from tuptó
to all	πᾶσιν (pasin)	3956: all, every	a prim. word
the believers	πιστεύουσιν (pisteuousin)	4100: to believe, entrust	from pistis
in Macedonia	Μακεδονία (makedonia)	3109: Macedonia, a region of Greece	from Makedón
and in Achaia.	Αχαΐα (achaia)	882: Achaia, a Roman province incl. most of Greece	of uncertain origin

ὥστε conjunction

hoste hoce'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) -
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

τυπους noun - accusative plural masculine

tupos too'-pos: a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (type), i.e. a model (for imitation) or instance (for warning) -- en-(ex-)ample, fashion, figure, form, manner, pattern, print.

πασιν adjective - dative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευουσιν verb - present active participle - dative plural masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μακεδονια noun - dative singular feminine

Makedonia mak-ed-on-ee'-ah: Macedonia, a region of Greece -- Macedonia.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αχαια noun - dative singular feminine

Achaia ach-ah-ee'-ah: Achaia (i.e. Greece), a country of Europe -- Achaia.

1 Thessalonians 1:8 .

.	Greek	Strong's	Origin
For the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
has sounded forth	ἐξήχηται (exēchētai)	1837: to sound forth	from ek and écheó
from you, not only	μόνον (monon)	3440: merely	adverb from monos
in Macedonia	Μακεδονία (makedonia)	3109: Macedonia, a region of Greece	from Makedón
and Achaia,	Ἀχαΐα (achaia)	882: Achaia, a Roman province incl. most of Greece	of uncertain origin
but also in every	παντὶ (panti)	3956: all, every	a prim. word
place	τόπω (topō)	5117: a place	a prim. word
your faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
toward	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
God	θεὸν (theon)	2316: God, a god	of uncertain origin
has gone forth,	ἐξελήλυθεν (exelēluthen)	1831: to go or come out of	from ek and erchomai
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that we have	ἔχειν (echein)	2192: to have, hold	a prim. verb
no	μή	3361: not, that...not, lest (used	a prim. particle

	(mē)	for qualified negation)	
need	χρεΐαν (chreian)	5532: need, business	akin to chraomai
to say	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
anything.	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

KJV Lexicon

αφ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εξεχηται **verb - perfect passive indicative - third person singular**

execheomai ex-ay-kheh'-om-ahee: to echo forth, i.e. resound (be generally reported) -- sound forth.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος **noun - nominative singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μονον **adverb**

monon mon'-on: merely -- alone, but, only.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μακεδονια **noun - dative singular feminine**

Makedonia mak-ed-on-ee'-ah: Macedonia, a region of Greece -- Macedonia.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αχαια **noun - dative singular feminine**

Achaia ach-ah-ee'-ah: Achaia (i.e. Greece), a country of Europe -- Achaia.

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en en: in, at, (up-)on, by, etc.

παντι **adjective - dative singular masculine**

pas pas: apparently a primary word; all, any, every, the whole

τοπω noun - dative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστις noun - nominative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εξεληλυθεν verb - perfect active indicative - third person singular

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ωστε conjunction

hoste hoce'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

χρειαν noun - accusative singular feminine

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

εχειν verb - present active middle or passive deponent

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

λαλειν verb - present active middle or passive deponent

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

1 Thessalonians 1:9 .

.	Greek	Strong's	Origin
For they themselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
report	ἀπαγγέλλουσιν (apangellousin)	518: to report, announce	from apo and aggeló
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
us what kind	ὁποῖαν (opoian)	3697: of what sort	from hos, and poios
of a reception	εἰσοδον (eisodon)	1529: an entrance, a means or place of entering	from eis and hodos
we had	ἔσχομεν (eschomen)	2192: to have, hold	a prim. verb
with you, and how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
you turned	ἐπεστρέψατε (epestrepsate)	1994: to turn, to return	from epi and strephó
to God	θεὸν (theon)	2316: God, a god	of uncertain origin
from idols	εἰδώλων (eidōlōn)	1497: an image (i.e. for worship), by impl. a false god	from eidos
to serve	δουλεύειν (douleuein)	1398: to be a slave, to serve	from doulos
a living	ζῶντι (zōnti)	2198: to live	from prim. roots zé- and zó-

and TRUE	ἀληθινῶ (alēthinō)	228: true.	from aléthés
God,	θεῶ (theō)	2316: God, a god	of uncertain origin

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αυτοι **personal pronoun - nominative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γαρ **conjunction**

gar gar': assigning a reason (used in argument, explanation or intensification; often with other particles)

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

απαγγελουσιν **verb - present active indicative - third person**

apaggello ap-ang-el'-lo': to announce -- bring word (again), declare, report, shew (again), tell.

οποιαν **adjective - accusative singular feminine**

hopoios hop-oy'-os': of what kind that, i.e. how (as) great (excellent) -- what manner (sort) of, such as whatsoever.

εισοδον **noun - accusative singular feminine**

eisodos ice'-od-os': an entrance -- coming, enter(-ing) in (to).;

εσχομεν **verb - second aorist active indicative - first person**

echo ekh'-o': (used in certain tenses only) a primary verb; to hold

προς **preposition**

pros pros': a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your

(+ own).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πως adverb

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

επιστρεψατε verb - aorist active indicative - second person

epistrepho ep-ee-stref'-o: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειδωλων noun - genitive plural neuter

eidolon i'-do-lon: an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such -- idol.

δουλευειν verb - present active infinitive

douleuo dool-yoo'-o: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ζωντι verb - present active participle - dative singular masculine

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αληθινω **adjective - dative singular masculine**
alethinos **al-ay-thee-nos'**: truthful -- true.

1 Thessalonians 1:10 .

.	Greek	Strong's	Origin
and to wait	ἀναμένειν (anamenein)	362: to await	from ana and menó
for His Son	υἰὸν (uion)	5207: a son	a prim. word
from heaven,	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
[that is] Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
who rescues	ῥυόμενον (ruomenon)	4506: to draw to oneself, i.e. deliver	akin to eruó (to drag)
us from the wrath	ὀργῆς (orgēs)	3709: impulse, wrath	a prim. word
to come.	ἐρχομένης (erchomenēs)	2064: to come, go	a prim. verb

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναμενειν verb - present active infinitive
anemeno an-am-en'-o: to await -- wait foreign

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine
huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των definite article - genitive plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανων noun - genitive plural masculine
ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ον relative pronoun - accusative singular masculine
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ηγειρεν verb - aorist active indicative - third person singular
egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των definite article - genitive plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεκρων adjective - genitive plural masculine

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

ἰησοῦν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρουμενον **verb - present middle or passive deponent participle - accusative singular masculine**

rhoumai **rhoo'-om-ahee**: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οργης **noun - genitive singular feminine**

orge **or-gay'**: desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενης **verb - present middle or passive deponent participle - genitive singular feminine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

1 Thessalonians 2:1 .

.	Greek	Strong's	Origin
For you yourselves	Αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
know,		3609a: to have seen or perceived, hence to know	perf. of eidon
brethren,	ἀδελφοί	80: a brother	from alpha (as a cop. prefix) and

	(adelphoi)		delphus (womb)
that our coming	εἰσοδον (eisodon)	1529: an entrance, a means or place of entering	from eis and hodos
to you was not in vain,	κενὴ (kenē)	2756: empty	a prim. word

KJV Lexicon

αυτοι **personal pronoun - nominative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

οιδατε **verb - perfect active indicative - second person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

αδελφοι **noun - vocative plural masculine**

adephos ad-el-fos': a brother near or remote -- brother.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εισοδον **noun - accusative singular feminine**

eisodos ice'-od-os: an entrance -- coming, enter(-ing) in (to).;

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your

(+ own).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

κενη adjective - nominative singular feminine

kenos ken-os': empty -- empty, (in) vain.

γεγονεν verb - second perfect active indicative - third person singular

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

1 Thessalonians 2:2 .

.	Greek	Strong's	Origin
but after we had already suffered	προπαθόντες (propathontes)	4310a:	to suffer before
and been mistreated	ύβρισθέντες (ubristhentes)	5195: to run riot, to outrage, insult	from hubris
in Philippi,	Φιλίπποις (philippos)	5375: Philippi, a city of Macedonia	from Philippos
as you know,		3609a: to have seen or perceived, hence to know	perf. of eidon
we had the boldness	ἐπαρρησιασάμεθα (eparrēsiasametha)	3955: to speak freely or boldly	from parrésia
in our God	θεῷ (theō)	2316: God, a god	of uncertain origin
to speak	λαλῆσαι (lalēsai)	2980: to talk	from lalos (talkative)
to you the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euangelizō
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin

amid	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
much	πολλῶ (pollō)	4183: much, many	a prim. word
opposition.	ἀγῶνι (agōni)	73: a gathering, contest, struggle	from agó

KJV Lexicon

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

προπαθοντες **verb - second aorist active participle - nominative plural masculine**
propascho **prop-as'-kho**: to undergo hardship previously -- suffer before.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υβρισθεντες **verb - aorist passive participle - nominative plural masculine**

hubrizo **hoo-brid'-zo**: to exercise violence, i.e. abuse -- use despitefully, reproach, entreat shamefully (spitefully).

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

φιλιπποις **noun - dative plural masculine**

Philippoi **fil'-ip-poy**: Philippi, a place in Macedonia -- Philippi.

επαρρησιασαμεθα **verb - aorist middle deponent indicative - first person**

parrhesiazomai **par-hray-see-ad'-zom-ah-ee**: to be frank in utterance, or confident in spirit and demeanor -- be (wax) bold, (preach, speak) boldly.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

λαλησαι verb - aorist active middle or passive deponent

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιον noun - accusative singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εν preposition

en en: in, at, (up-)on, by, etc.

πολλω adjective - dative singular masculine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

αγωνι noun - dative singular masculine

agon ag-one': a place of assembly (as if led), i.e. (by implication) a contest (held there); figuratively, an effort or anxiety -- conflict, contention, fight, race.

1 Thessalonians 2:3 .

.	Greek	Strong's	Origin
For our exhortation	παράκλησις (paraklēsis)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
does not [come] from error	πλάνης (planēs)	4106: a wandering	fem. of planos
or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
impurity	ἀκαθαρσίας (akatharsias)	167: uncleanness	from akathartos
or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
by way	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
of deceit;	δόλω (dolō)	1388: a bait, fig. craft, deceit	from the root del-

KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

παρακλησις **noun - nominative singular feminine**

paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ουκ **particle - nominative**
ou **oo'**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εκ **preposition**
ek **ek'**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πλανης **noun - genitive singular feminine**
plane **plan'-ay**: objectively, fraudulence; subjectively, a straying from orthodoxy or piety -
- deceit, to deceive, delusion, error.

ουδε **adverb**
oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

εξ **preposition**
ek **ek'**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ακαθαρσιας **noun - genitive singular feminine**
akatharsia **ak-ath-ar-see'-ah**: impurity (the quality), physically or morally -- uncleanness.

ουτε **conjunction**
oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

δολω **noun - dative singular masculine**
dolos **dol'-os**: a trick (bait), i.e. (figuratively) wile -- craft, deceit, guile, subtility.

1 Thessalonians 2:4 .

.	Greek	Strong's	Origin
but just	καθώς (kathōs)	2531a: according as, just as	from kata and hōs
as we have been approved	δεδοκιμάσμεθα (dedokimasmetha)	1381a: to test, by impl. to approve	from dokimos
by God	θεοῦ (theou)	2316: God, a god	of uncertain origin

to be entrusted	πιστευθῆναι (pisteuthēnai)	4100: to believe, entrust	from pistis
with the gospel,	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
we speak,	λαλοῦμεν (laloumen)	2980: to talk	from lalos (talkative)
not as pleasing	ἀρέσκοντες (areskontes)	700: to please	from a prim. root ar- (fit together)
men,	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
but God	θεῷ (theō)	2316: God, a god	of uncertain origin
who examines	δοκιμάζοντι (dokimazonti)	1381a: to test, by impl. to approve	from dokimos
our hearts.	καρδίας (kardias)	2588: heart	a prim. word

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

καθως **adverb**

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

δεδοκιμασμεθα **verb - perfect passive indicative - first person**

dokimazo dok-im-ad'-zo: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

υπο **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πιστευθηναι verb - aorist passive middle or passive deponent

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιον noun - accusative singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

λαλουμεν verb - present active indicative - first person

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ουχ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ως adverb

hos hoco: which how, i.e. in that manner (very variously used, as follows)

ανθρωποις noun - dative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

αρεσκοντες verb - present active participle - nominative plural masculine

aresko ar-es'-ko: to be agreeable (or by implication, to seek to be so) -- please.

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω noun - dative singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
τω definite article - dative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
δοκιμαζοντι verb - present active participle - dative singular masculine dokimazo dok-im-ad'-zo: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.
τας definite article - accusative plural feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
καρδιας noun - accusative plural feminine kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).
ημων personal pronoun - first person genitive plural hemon hay-mone': of (or from) us -- our (company), us, we.

1 Thessalonians 2:5 .

.	Greek	Strong's	Origin
For we never	οὔτε (oute)	3777: and not, neither	from ou, and te
came	ἐγενήθημεν (egenēthēmen)	1096: to come into being, to happen, to become	from a prim. root gen-
with flattering	κολακείας (kolakeias)	2850: flattery	akin to kolax (flatterer)
speech,	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
as you know,		3609a: to have seen or perceived, hence to know	perf. of eidon
nor	οὔτε (oute)	3777: and not, neither	from ou, and te

with a pretext	προφάσει (prophasei)	4392: a pretense	from pro and phainó
for greed--	πλεονεξίας (pleonexias)	4124: advantage, covetousness	from pleonektés
God	θεός (theos)	2316: God, a god	of uncertain origin
is witness--	μάρτυς (martus)	3144: a witness	a prim. word

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οὐτε conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

γὰρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

πότε particle

pote pot-eh': indefinite adverb, at some time, ever -- afore-(any, some-)time(-s), at length (the last), (+ n-)ever, in the old time, in time past, once, when.

ἐν preposition

en en: in, at, (up-)on, by, etc.

λογῷ noun - dative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

κολακείας noun - genitive singular feminine

kolakeia kol-ak-i'-ah: flattery -- flattering.

ἐγενήθην verb - aorist passive deponent indicative - first person

ginomai ghin'-om-ah-ee: to cause to be (gen-erate), i.e. (reflexively) to become (come into

being), used with great latitude (literal, figurative, intensive, etc.)

καθως **adverb**

kathos **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ουτε **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

προφασει **noun - dative singular feminine**

prophasis **prof'-as-is**: an outward showing, i.e. pretext -- cloke, colour, pretence, show.

πλεονεξιας **noun - genitive singular feminine**

pleonexia **pleh-on-ex-ee'-ah**: avarice, i.e. (by implication) fraudulency, extortion -- covetous(-ness) practices, greediness.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μαρτυς **noun - nominative singular masculine**

martus **mar'-toos**: a witness; by analogy, a martyr -- martyr, record, witness.

1 Thessalonians 2:6 .

.	Greek	Strong's	Origin
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
did we seek	ζητοῦντες (zētountes)	2212: to seek	of uncertain origin
glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
from men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

either	οὐτε (oute)	3777: and not, neither	from ou, and te
from you or	οὐτε (oute)	3777: and not, neither	from ou, and te
from others,	ἄλλων (allōn)	243: other, another	a prim. word
even though as apostles		652: a messenger, one sent on a mission, an apostle	from apostelló
of Christ		5547: the Anointed One, Messiah, Christ	from chrió
we might have asserted		1510: I exist, I am	a prol. form of a prim. and defective verb
our authority.		922: weight	from barus

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οὐτε **conjunction**

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ζητουντες **verb - present active participle - nominative plural masculine**

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

ἐξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ανθρωπων **noun - genitive plural masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

δοξαν **noun - accusative singular feminine**

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

οὐτε conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ἀπὸ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ὑμῶν personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

οὐτε conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ἀπὸ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ἄλλων adjective - genitive plural masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δυναμενοι verb - present middle or passive deponent participle - nominative plural masculine

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ἐν preposition

en en: in, at, (up-)on, by, etc.

βάρει noun - dative singular neuter

baros bar'-os: weight; in the New Testament only, figuratively, a load, abundance, authority -- burden(-some), weight.

εἶναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ὥς adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ἀποστολοι noun - nominative plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

1 Thessalonians 2:7 .

.	Greek	Strong's	Origin
But we proved	ἐγενήθημεν (egenēthēmen)	1096: to come into being, to happen, to become	from a prim. root gen-
to be gentle		2261: gentle, mild	of uncertain origin
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, as a nursing	τροφὸς (trophos)	5162: a nurse	from trephó
[mother] tenderly cares	θάλπη (thalpē)	2282: to warm, hence to cherish	a prim. verb
for her own	ἑαυτῆς (eautēs)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
children.	τέκνα (tekna)	5043: a child (of either sex)	from tiktó

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αλλ **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εγενηθημεν **verb - aorist passive deponent indicative - first person**

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ηπιοι **adjective - nominative plural masculine**

epios ay'-pee-os: affable, i.e. mild or kind -- gentle.

εν **preposition**

en en: in, at, (up-)on, by, etc.

μεσω **adjective - dative singular neuter**
mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between,
+ forth, mid(-day, -night), midst, way.

υμων **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ως **adverb**
hos hoce: which how, i.e. in that manner (very variously used, as follows)

αν **particle**
an an: denoting a supposition, wish, possibility or uncertainty

τροφος **noun - nominative singular feminine**
trophos trof-os': a nourisher, i.e. nurse -- nurse.

θαλπη **verb - present active subjunctive - third person singular**
thalpo thal'-po: to brood, i.e. (figuratively) to foster -- cherish.

τα **definite article - accusative plural neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

εαυτης **reflexive pronoun - third person genitive singular feminine**
heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun
of the other persons) my-, thy-, our-, your-) self (selves), etc.

τεκνα **noun - accusative plural neuter**
teknon tek'-non: a child (as produced) -- child, daughter, son.

1 Thessalonians 2:8 .

.	Greek	Strong's	Origin
Having		3655b: to desire earnestly	of uncertain origin
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
fond an affection		3655b: to desire earnestly	of uncertain origin
for you, we were well-pleased	εὐδοκοῦμεν (eudokoumen)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
to impart	μεταδοῦναι (metadounai)	3330: to give a share of	from meta and didómi

to you not only	μόνον (monon)	3440: merely	adverb from monos
the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
our own	ἐαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
lives,	ψυχάς (psuchas)	5590: breath, the soul	of uncertain origin
because	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
you had become	ἐγενήθητε (egenēthēte)	1096: to come into being, to happen, to become	from a prim. root gen-
very dear	ἀγαπητοὶ (agapētoi)	27: beloved	from agapaó
to us.			

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οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ομειρομενοι **verb - present middle or passive deponent participle - nominative plural masculine**
himeiromai him-i'-rom-ahee: to long for -- be affectionately desirous.

υμων **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ευδοκουμεν verb - imperfect active indicative - first person

eudokeo yoo-dok-eh'-o: to think well of, i.e. approve (an act); specially, to approbate (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

μεταδουναι verb - second aorist active middle or passive deponent

metadidomi met-ad-id'-o-mee: to give over, i.e. share -- give, impart.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μονον adverb

monon mon'-on: merely -- alone, but, only.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιον noun - accusative singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εαυτων reflexive pronoun - third person genitive plural masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ψυχας noun - accusative plural feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

διότι conjunction

dioti dee-ot'-ee: on the very account that, or inasmuch as -- because (that), for, therefore.

αγαπητοί adjective - nominative plural masculine

agapetos ag-ap-ay-tos': beloved -- (dearly, well) beloved, dear.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

γεννησθε verb - perfect passive indicative - second person

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

1 Thessalonians 2:9 .

.	Greek	Strong's	Origin
For you recall,	μνημονεύετε (mnēmoneuete)	3421: to call to mind, to make mention of	from mnémón (mindful)
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
our labor	κόπον (kopon)	2873: laborious toil	from koptó
and hardship,	μόχθον (mochthon)	3449: toil, hardship	akin to mogis
[how] working	ἐργαζόμενοι (ergazomenoi)	2038b: to work, labor	from ergon
night	νυκτὸς (nuktos)	3571: night, by night	a prim. word
and day	ἡμέρας (ēmeras)	2250: day	a prim. word
so	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
as not to be a burden	ἐπιβαρῆσαι (epibarēsai)	1912: to put a burden on	from epi and bareó

to any	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of you, we proclaimed	ἐκηρύξαμεν (ekēruxamen)	2784: to be a herald, proclaim	of uncertain origin
to you the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

μνημονευετε **verb - present active indicative - second person**

mnemoneuo **mnay-mon-yoo'-o**: to exercise memory, i.e. recollect; by implication, to punish; also to rehearse -- make mention; be mindful, remember.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

αδελφοι **noun - vocative plural masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοπον **noun - accusative singular masculine**

kopos kop'-os: a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains -- labour, trouble, weariness.

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

μοχθον noun - accusative singular masculine

mochthos **mokh'-thos**: toil, i.e. (by implication) sadness -- painfulness, travail.

νυκτος noun - genitive singular feminine

nux **noox**: night -- (mid-)night.

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημερας noun - genitive singular feminine

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εργαζομενοι verb - present middle or passive deponent participle - nominative plural masculine

ergazomai **er-gad'-zom-ahee**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

επιβαρησαι verb - aorist active middle or passive deponent

epibareo **ep-ee-bar-eh'-o**: to be heavy upon, i.e. (pecuniarily) to be expensive to; figuratively, to be severe towards -- be chargeable to, overcharge.

τινα indefinite pronoun - accusative singular masculine

tis **tis**: some or any person or object

υμων personal pronoun - second person genitive plural

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εκηρυξαμεν verb - aorist active indicative - first person

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιον noun - accusative singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

1 Thessalonians 2:10 .

.	Greek	Strong's	Origin
You are witnesses,	μάρτυρες (martures)	3144: a witness	a prim. word
and [so is] God,	θεὸς (theos)	2316: God, a god	of uncertain origin
how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
devoutly	ὀσίως (osiōs)	3743: piously, holily	adverb from hosios
and uprightly	δικαίως (dikaiōs)	1346: righteously, justly	from dikaios
and blamelessly	ἀμέμπτως (amemptōs)	274: blamelessly	adverb from amemptos
we behaved	ἐγενήθημεν (egenēthēmen)	1096: to come into being, to happen, to become	from a prim. root gen-
toward you	πιστεύουσιν	4100: to believe, entrust	from pistis

believers; (pisteuousin)

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

μαρτυρες **noun - nominative plural masculine**

martus **mar'-toos**: a witness; by analogy, a martyr -- martyr, record, witness.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

οσιως **adverb**

hosios **hos-ee-oc'e'**: piously -- holily.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δικαιως **adverb**

dikaio **dik-ah'-yoce**: equitably -- justly, (to) righteously(-ness).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αμεμπτως **adverb**

amemptos **am-emp'-toce**: faultlessly -- blameless, unblamably.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευουσιν **verb - present active participle - dative plural masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εγενηθημεν **verb - aorist passive deponent indicative - first person**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

1 Thessalonians 2:11 .

.	Greek	Strong's	Origin
just	καθάπερ (kathaper)	2509: just as	from katha and per
as you know		3609a: to have seen or perceived, hence to know	perf. of eidon
how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
we [were] exhorting		3870: to call to or for, to exhort, to encourage	from para and kaleó
and encouraging		3888: to encourage, comfort	from para and mutheomai (to speak)
and imploring		3143: to summon as witness, to affirm	from martus
each	ἕκαστον (ekaston)	1538: each, every	a prim. word
one	ἓνα (ena)	1520: one	a primary number
of you as a father	πατήρ (patēr)	3962: a father	a prim. word
[would] his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

children,

τέκνα
(tekna)

5043: a child (of either sex)

from tikto

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καθaper **adverb**

kathaper **kath-ap'-er**: exactly as -- (even, as well) as.

οιδετε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

ενα **adjective - accusative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκαστον **adjective - accusative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

τεκνα **noun - accusative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

εαυτου **reflexive pronoun - third person genitive singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

παρακαλουντες **verb - present active participle - nominative plural masculine**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραμυθουμενοι verb - present middle or passive deponent participle - nominative plural masculine
paramutheomai par-am-oo-theh'-om-ahee: to relate near, i.e. (by implication) encourage, console -- comfort.

1 Thessalonians 2:12 .

.	Greek	Strong's	Origin
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that you would walk	περιπατεῖν (peripatein)	4043: to walk	from peri and pateó
in a manner worthy	ἀξίως (axiōs)	516: worthily	adverb from axios
of the God	θεοῦ (theou)	2316: God, a god	of uncertain origin
who calls	καλοῦντος (kalountos)	2564: to call	a prim. word
you into His own	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
and glory.	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαρτυρομενοι **verb - present middle or passive deponent participle - nominative plural masculine**
marturomai **mar-too'-rom-ahēe**: to be adduced as a witness, i.e. (figuratively) to obtest (in affirmation or exhortation) -- take to record, testify.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιπατησαι **verb - aorist active middle or passive deponent**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αξιος **adverb**

axios **ax-ee'-oce**: appropriately -- as becometh, after a godly sort, worthily(-thy).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλουντος **verb - present active participle - genitive singular masculine**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was) (called).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
την definite article - accusative singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
εαυτου reflexive pronoun - third person genitive singular masculine heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.
βασίλειαν noun - accusative singular feminine basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
δοξαν noun - accusative singular feminine doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

1 Thessalonians 2:13 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
we also	Καὶ (kai)	2532: and, even, also	a prim. conjunction
constantly	ἀδιαλείπτως (adialeiptōs)	89: incessantly	adverb from adialeiptos
thank	εὐχαριστοῦμεν (eucharistoumen)	2168: to be thankful	from eucharistos
God	θεῶ (theō)	2316: God, a god	of uncertain origin
that when you	παραλαμβάνετε	3880: to receive from	from para and lambanó

received	(paralabontes)		
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
which	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you heard		191: to hear, listen	from a prim. word mean. hearing
from us, you accepted	ἐδέξασθε (edexasthe)	1209: to receive	a prim. verb
[it] not [as] the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
but [for] what	καθώς (kathōs)	2531a: according as, just as	from kata and hós
it really	ἐστιν (estin)	230: truly	adverb from aléthés
is, the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
which		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
performs its work	ἐνεργεῖται (energeitai)	1754: to be at work, to work, to do	from energés
in you who believe.	πιστεύουσιν (pisteuousin)	4100: to believe, entrust	from pistis

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δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

ευχαριστουμεν **verb - present active indicative - first person**

eucharisteo **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αδιαλειπτως **adverb**

adialeptos **ad-ee-al-ipe'-toce**: uninterruptedly, i.e. without omission (on an appropriate occasion) -- without ceasing.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παραλαβοντες **verb - second aorist active participle - nominative plural masculine**

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

λογον **noun - accusative singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ακοης noun - genitive singular feminine

akoe ak-o-ay': hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.

παρ preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εδεξασθε verb - aorist middle deponent indicative - second person

dechomai dekh'-om-ah-ee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ανθρωπων noun - genitive plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ΕΣΤΙ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αληθως **adverb**

alethos **al-ay-thoce'**: truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

λογον **noun - accusative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΝΕΡΓΕΙΤΑΙ **verb - present middle indicative - third person singular**

energeo **en-erg-eh'-o**: to be active, efficient -- do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΟΥΣΙΝ **verb - present active participle - dative plural masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

1 Thessalonians 2:14 .

.	Greek	Strong's	Origin
For you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
became	ἐγενήθητε (egenēthēte)	1096: to come into being, to happen, to become	from a prim. root gen-
imitators	μιμηταὶ (mimētai)	3402: an imitator	from mimeomai
of the churches	ἐκκλησιῶν (ekklēsiōn)	1577: an assembly, a (religious) congregation	from ek and kaleó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
that are in Judea,	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
for you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
endured	ἐπάθετε (epathete)	3958: to suffer, to be acted on	akin to penthos
the same	αὐτὰ (auta)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
sufferings		3958: to suffer, to be acted on	akin to penthos
at the hands	ὑπὸ (upo)	5259: by, under	a prim. preposition
of your own	ιδίων (idiōn)	2398: one's own, distinct	a prim. word
countrymen,	συμφυλετῶν (sumphuletōn)	4853: a fellow tribesman or countryman	from sun and phulé

even	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as they [did] from the Jews,		2453: Jewish, a Jew, Judea	from Ioudas

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υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

γαρ **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

μιμηται **noun - nominative plural masculine**
mimetes **mim-ay-tace'**: an imitator -- follower.

εγενηθητε **verb - aorist passive deponent indicative - second person**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

αδελφοι **noun - vocative plural masculine**
adephos **ad-el-fos'**: a brother near or remote -- brother.

των **definite article - genitive plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιων **noun - genitive plural feminine**
ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

των **definite article - genitive plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουσων verb - present participle - genitive plural feminine

on oan: being -- be, come, have.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαια noun - dative singular feminine

loudaia ee-oo-dah'-yah: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

εν preposition

en en: in, at, (up-)on, by, etc.

χριστω noun - dative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου noun - dative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτα personal pronoun - accusative plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

επαθετε verb - second aorist active indicative - second person

pascho pas'-kho: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιων adjective - genitive plural masculine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

συμφυλετων noun - genitive plural masculine

sumphuletes soom-foo-let'-ace: a co-tribesman, i.e. native of the same country -- countryman.

καθως adverb

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτοι personal pronoun - nominative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων adjective - genitive plural masculine

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

1 Thessalonians 2:15 .

.			
.	Greek	Strong's	Origin
who both	καὶ (kai)	2532: and, even, also	a prim. conjunction

killed	ἀποκτεινάντων (apokteinantōn)	615: to kill	from apo and kteinó (to kill)
the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and the prophets,	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
and drove	ἐκδιωξάντων (ekdiōxantōn)	1559: to pursue out, i.e. expel or persecute	from ek and dióko
us out. They are not pleasing	ἀρεσκόντων (areskontōn)	700: to please	from a prim. root ar- (fit together)
to God,	θεῷ (theō)	2316: God, a god	of uncertain origin
but hostile	ἐναντίων (enantion)	1727: opposite, fig. hostile, opposed	from en and antios (set against)
to all	πᾶσιν (pasin)	3956: all, every	a prim. word
men,	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)

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των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

του **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον **noun - accusative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αποκτειναντων **verb - aorist active participle - genitive plural masculine**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

ιησouv **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιους **adjective - accusative plural masculine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

προφητας **noun - accusative plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

εκδιωξαντων **verb - aorist active participle - genitive plural masculine**

ekdioko **ek-dee-o'-ko**: to pursue out, i.e. expel or persecute implacably -- persecute.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

<p>αρεσκοντων verb - present active participle - genitive plural masculine aresko ar-es'-ko: to be agreeable (or by implication, to seek to be so) -- please.</p>
<p>και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>πασιν adjective - dative plural masculine pas pas: apparently a primary word; all, any, every, the whole</p>
<p>ανθρωποις noun - dative plural masculine anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.</p>
<p>εναντιων adjective - genitive plural masculine enantios en-an-tee'-os: opposite; figuratively, antagonistic -- (over) against, contrary.</p>

1 Thessalonians 2:16 .

.	Greek	Strong's	Origin
hindering	κωλυόντων (kōluontōn)	2967: to hinder	probably from the same as kolazó
us from speaking	λαλήσαι (lalēsai)	2980: to talk	from lalos (talkative)
to the Gentiles	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they may be saved;	σωθῶσιν (sōthōsin)	4982: to save	from sós (safe, well)
with the result that they always	πάντοτε (pantote)	3842: at all times	from pas and tote
fill up the measure	ἀναπληρῶσαι (anaplērōsai)	378: to fill up	from ana and pléroó
of their sins.	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
But wrath	ὀργή (orgē)	3709: impulse, wrath	a prim. word

has come	ἔφθασεν (ephthasen)	5348: to come before (another), anticipate, arrive	a prim. verb
upon them to the utmost.	τέλος (telos)	5056: an end, a toll	a prim. word

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κωλυοντων **verb - present active participle - genitive plural masculine**

koluo ko-loo'-o: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

ημας **personal pronoun - first person accusative plural**

hemas hay-mas': us -- our, us, we.

τοις **definite article - dative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνεσιν **noun - dative plural neuter**

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

λαλησαι **verb - aorist active middle or passive deponent**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ινα **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

σωθωσιν **verb - aorist passive subjunctive - third person**

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναπληρωσαι **verb - aorist active middle or passive deponent**

anapleroo an-ap-lay-ro'-o: to complete; by implication, to occupy, supply; figuratively, to accomplish (by coincidence or obedience) -- fill up, fulfill, occupy, supply.

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιας **noun - accusative plural feminine**

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

παντοτε **adverb**

pantote pan'-tot-eh: every when, i.e. at all times -- always(-s), ever(-more).

εφθασεν **verb - aorist active indicative - third person singular**

phthano fthan'-o: to be beforehand, i.e. anticipate or precede; by extension, to have arrived at -- (already) attain, come, prevent.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οργη **noun - nominative singular feminine**

orge or-gay': desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τελος **noun - accusative singular neuter**

telos tel'-os: continual, custom, end(-ing), finally, uttermost.

1 Thessalonians 2:17 .

.	Greek	Strong's	Origin
But we, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
having been taken away	ἀπορφανισθέντες (aporphanisthentes)	642: to be bereaved	from apo and orphanizō (to make orphan, destitute)
from you for a short	καιρὸν (kairon)	2540: time, season	a prim. word
while--	ὥρας (ōras)	5610: a time or period, an hour	a prim. word
in person,	προσώπῳ (prosōpō)	4383: the face	from pros and óps (an eye, face)
not in spirit--	καρδίᾳ (kardia)	2588: heart	a prim. word
were all the more		4053: abundant	from peri
eager	ἐσπουδάσαμεν (espoudasamen)	4704: to make haste, hence to give diligence	from spoudé
with great	πολλῇ (pollē)	4183: much, many	a prim. word
desire	ἐπιθυμία (epithumia)	1939: desire, passionate longing, lust	from epithumeó
to see		3708: to see, perceive, attend to	a prim. verb
your face.	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)

ημεῖς **personal pronoun - first person nominative plural**
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἀδελφοί **noun - vocative plural masculine**
adephos **ad-el-fos'**: a brother near or remote -- brother.

ἀπορφανισθέντες **verb - aorist passive participle - nominative plural masculine**
aporphanizo **ap-or-fan-id'-zo**: to bereave wholly, i.e. (figuratively) separate (from intercourse) -- take.

ἀπό **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ὑμῶν **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

πρός **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

καιρόν **noun - accusative singular masculine**
kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

ώρας **noun - genitive singular feminine**
hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

προσώπῳ **noun - dative singular neuter**
prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

οὐ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

καρδία **noun - dative singular feminine**
kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

περισσότερως **adverb**
perissoteros **per-is-sot-er'-oce**: more superabundantly -- more abundant(-ly), the more earnest, (more) exceedingly, more frequent, much more, the rather.

ἐσπουδασάμεν **verb - aorist active indicative - first person**
spoudazo **spoo-dad'-zo**: to use speed, i.e. to make effort, be prompt or earnest -- do (give) diligence, be diligent (forward), endeavour, labour, study.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπον **noun - accusative singular neuter**

prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ιδειν **verb - second aorist active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

πολλη **adjective - dative singular feminine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

επιθυμια **noun - dative singular feminine**

epithumia **ep-ee-thoo-mee'-ah**: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

1 Thessalonians 2:18 .

.	Greek	Strong's	Origin
For we wanted	ἠθελήσαμεν (ēthelēsamen)	2309: to will, wish	a prim. verb
to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to you -- I, Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
more	καὶ (kai)	2532: and, even, also	a prim. conjunction
than	καὶ (kai)	2532: and, even, also	a prim. conjunction
once--	ᾗπαξ (apax)	530: once	from alpha (as a cop. prefix) and a prim. root pag-

and [yet] Satan	σατανᾶς (satanas)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
hindered	ἐνέκοψεν (enekopsen)	1465: to cut into, i.e. fig. impede, detain	from en and koptó
us.			

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διο conjunction

dio **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

ηθελησαμεν verb - aorist active indicative - first person

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ελθειν verb - second aorist active middle or passive deponent

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

υμας personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εγω personal pronoun - first person nominative singular

ego **eg-o'**: I, me.

μεν particle

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

παυλος noun - nominative singular masculine

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

απαξ **adverb**

hapax hap'-ax: one (or a single) time (numerically or conclusively) -- once.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δισ **adverb**

dis dece: twice -- again, twice.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΓΚΟΠΕΩ **verb - aorist active indicative - third person singular**

egkopto eng-kop'-to: to cut into, i.e. (figuratively) impede, detain -- hinder, be tedious unto.

ημας **personal pronoun - first person accusative plural**

hemas hay-mas': us -- our, us, we.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σατανας **noun - nominative singular masculine**

Satanas sat-an-as': the accuser, i.e. the devil -- Satan.

1 Thessalonians 2:19 .

.	Greek	Strong's	Origin
For who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is our hope	ἐλπὶς (elpis)	1680: expectation, hope	from the same as elpizó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
joy	χαρὰ (chara)	5479: joy, delight	from chairó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.

crown	στέφανος (stephanos)	4735: that which surrounds, i.e. a crown	from stephó (to encircle)
of exultation?	καυχήσεως (kauchēseōs)	2746a: a boasting	from kauchaomai
Is it not even	καὶ (kai)	2532: and, even, also	a prim. conjunction
you, in the presence	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
at His coming?	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi

KJV Lexicon

τις interrogative pronoun - nominative singular feminine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ελπις noun - nominative singular feminine

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

χαρά noun - nominative singular feminine

chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

στεφανος noun - nominative singular masculine

stephanos stef'-an-os: a chaplet, literally or figuratively -- crown.

καυχησης noun - genitive singular feminine

kauchesis kow'-khay-sis: boasting (properly, the act; by implication, the object), in a good or a bad sense -- boasting, whereof I may glory, glorying, rejoicing.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ουχι particle - interrogative

ouchi oo-khee': not indeed -- nay, not.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

εμπροσθεν preposition

emprosten em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ιησου noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παρουσια **noun - dative singular feminine**

parousia **par-oo-see'-ah**: a being near, (by implication) physically, aspect -- coming, presence.

1 Thessalonians 2:20 .

.	Greek	Strong's	Origin
For you are our glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and joy.	χαρά (chara)	5479: joy, delight	from chairó

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοξα **noun - nominative singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρα **noun - nominative singular feminine**

chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

1 Thessalonians 3:1 .

.	Greek	Strong's	Origin
Therefore	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
when we could endure	στέγοντες (stegontes)	4722: to cover closely (so as to keep water out), generally to bear up under	a prim. word
[it] no longer,	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
we thought it best	εὐδοκήσαμεν (eudokēsamen)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
to be left behind	καταλειφθῆναι (kataleiphthēnai)	2641: to leave, leave behind	from kata and leipó
at Athens	Ἀθήναις (athēnais)	116: Athens, capital of Attica in Greece	from Athéné (Athena Gr. goddess of wisdom)
alone,	μόνοι (monoi)	3441: alone	a prim. word

KJV Lexicon

διο **conjunction**

dio **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

μηκετι **adverb**

meketi **may-ket'-ee**: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

στεγοντες **verb - present active participle - nominative plural masculine**

stego **steg'-o**: to roof over, i.e. (figuratively) to cover with silence (endure patiently) -- (for-)bear, suffer.

ευδοκησαμεν **verb - aorist active indicative - first person**

eudokeo **yoo-dok-eh'-o**: to think well of, i.e. approve (an act); specially, to approbate (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

καταλειφθηναι **verb - aorist passive middle or passive deponent**

kataleipo **kat-al-i'-po**: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αθηναις **noun - dative plural feminine**

Athenai **ath-ay-nahee**: Athenoe, the capitol of Greece -- Athens.

μονοι **adjective - nominative plural masculine**

monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

1 Thessalonians 3:2 .

.	Greek	Strong's	Origin
and we sent	ἐπέμψαμεν (epempsamen)	3992: to send	a prim. word
Timothy,	Τιμόθεον (timotheon)	5095: Timothy, a Christian	from timé and theos

our brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
fellow worker	διάκονον (diakonon)	4904: a fellow worker	from sun and the same as ergon
in the gospel	εὐαγγελίῳ (euangeliō)	2098: good news	from the same as euaggelizó
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
to strengthen	στηρίξαι (stērixai)	4741: to make fast, establish	akin to stérigx (support, prop)
and encourage	παρκαλέσαι (parakalesai)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you as to your faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επεμψαμεν **verb - aorist active indicative - first person**

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

τιμοθεον **noun - accusative singular masculine**

Timotheos tee-moth'-eh-os: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον **noun - accusative singular masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διακονον noun - accusative singular masculine

diakonos dee-ak'-on-os: an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess) -- deacon, minister, servant.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνεργον adjective - accusative singular masculine

sunergos soon-er-gos': a co-laborer, i.e. coadjutor -- companion in labour, (fellow-)helper(-labourer, -worker), labourer together with, workfellow.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιω noun - dative singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στηριξαι verb - aorist active middle or passive deponent

sterizo stay-rid'-zo: to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm -- fix, (e-)stablish, stedfastly set, strengthen.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρακαλεσαι verb - aorist active middle or passive deponent

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστεως noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

1 Thessalonians 3:3 .

■			
.	Greek	Strong's	Origin

so that no one	μηδένα (mēdena)	3367: no one, nothing	from méde and heis
would be disturbed	σαίνεσθαι (sainesthai)	4525: to wag the tail, hence to greet, flatter, disturb	a prim. verb
by these	ταύταις (tautais)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
afflictions;	θλίψεσιν (thlipsesin)	2347: tribulation	from thlibó
for you yourselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
know		3609a: to have seen or perceived, hence to know	perf. of eidon
that we have been destined	κείμεθα (keimetha)	2749: to be laid, lie	a prim. verb
for this.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

KJV Lexicon

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μηδενα adjective - accusative singular masculine

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

σαινεσθαι verb - present passive middle or passive deponent

saino sah'-ee-no: to wag (as a dog its tail fawningly), i.e. (generally) to shake (figuratively, disturb) -- move.

εν preposition

en en: in, at, (up-)on, by, etc.

ταις definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θλιψεσιν noun - dative plural feminine

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

ταυταις demonstrative pronoun - dative plural feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

αυτοι personal pronoun - nominative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

οιδατε verb - perfect active indicative - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τουτο demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

κειμεθα verb - present middle or passive deponent indicative - first person

keimai ki'-mahee: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

1 Thessalonians 3:4 .

.	Greek	Strong's	Origin
For indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction
when	ὅτε (ote)	3753: when	from hos, and te
we were with you,	προελέγομεν	4302: to say beforehand, i.e.	from pro and legó

we [kept] telling you in advance	(proelegomen)	to predict	
that we were going	μέλλομεν (mellomen)	3195: to be about to	a prim. verb
to suffer affliction;	θλίβεσθαι (thlibesthai)	2346: to press, afflict	a prim. verb
and so	καθώς (kathōs)	2531a: according as, just as	from kata and hós
it came to pass,	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
as you know.		3609a: to have seen or perceived, hence to know	perf. of eidon

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

οτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ημεν verb - imperfect indicative - first person

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

προελεγομεν verb - imperfect active indicative - first person

prolego **prol-eg'-o**: to say beforehand, i.e. predict, forewarn -- foretell, tell before.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μελλομεν **verb - present active indicative - first person**
mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

θλιβεσθαι **verb - present passive middle or passive deponent**
thlibo **thlee'-bo**: to crowd -- afflict, narrow, throng, suffer tribulation, trouble.

καθως **adverb**
kathos **kath-oc'e'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο **verb - second aorist middle deponent indicative - third person singular**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οιδατε **verb - perfect active indicative - second person**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

1 Thessalonians 3:5 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason,	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
when I could endure	στέγων (stegōn)	4722: to cover closely (so as to keep water out), generally to bear up under	a prim. word

[it] no longer,	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
sent	ἔπεμψα (epempsa)	3992: to send	a prim. word
to find	γινῶναι (ginōnai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
out about your faith,	πίστιν (pistin)	4102: faith, faithfulness	from peithó
for fear		3381: lest perhaps, whether perhaps	see mé and pós
that the tempter	ἐπειράσεν (epeirasen)	3985: to make proof of, to attempt, test, tempt	from peira
might have tempted	πειράζων (peirazōn)	3985: to make proof of, to attempt, test, tempt	from peira
you, and our labor	κόπος (kopos)	2873: laborious toil	from koptó
would be in vain.	κενὸν (kenon)	2756: empty	a prim. word

KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τοῦτο **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

καγὼ **personal pronoun - first person nominative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

μηκετι adverb

meketi may-ket'-ee: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

στεγων verb - present active participle - nominative singular masculine

stego steg'-o: to roof over, i.e. (figuratively) to cover with silence (endure patiently) -- (for-)bear, suffer.

επεμψα verb - aorist active indicative - first person singular

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γινωvai verb - second aorist active middle or passive deponent

ginosko ghin-oc'e'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστιν noun - accusative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

μηπως conjunction

mepos may'-pos : lest somehow -- lest (by any means, by some means, haply, perhaps).

πειρασεν verb - imperfect active indicative - third person singular

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πειραζων verb - present active participle - nominative singular masculine
peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κενον adjective - accusative singular neuter
kenos ken-os': empty -- empty, (in) vain.

γενηται verb - second aorist middle deponent subjunctive - third person singular
ginomai ghin'-om-ahce: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοπος noun - nominative singular masculine
kopos kop'-os: a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains -- labour, trouble, weariness.

ημων personal pronoun - first person genitive plural
hemon hay-mone': of (or from) us -- our (company), us, we.

1 Thessalonians 3:6 .

.	Greek	Strong's	Origin
But now	ἄρτι (arti)	737: just now	of uncertain origin
that Timothy	Τιμοθέου (timotheou)	5095: Timothy, a Christian	from timé and theos
has come	ἐλθόντος (elthontos)	2064: to come, go	a prim. verb
to us from you, and has brought us good news	εὐαγγελισαμένου (euangelisamenou)	2097: to announce good news	from eu and aggelos

of your faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
and love,	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
and that you always	πάντοτε (pantote)	3842: at all times	from pas and tote
think	ἔχετε (echete)	2192: to have, hold	a prim. verb
kindly	ἀγαθὴν (agathēn)	18: good	of uncertain origin
of us, longing	ἐπιποθοῦντες (epipothountes)	1971: to long for	from epi and potheó (to yearn)
to see		3708: to see, perceive, attend to	a prim. verb
us just	καθάπερ (kathaper)	2509: just as	from katha and per
as we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
long to see you,			

KJV Lexicon

ἄρτι **adverb**

arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐλθοντος **verb - second aorist active participle - genitive singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

τιμοθεου **noun - genitive singular masculine**

Timotheos **tee-moth'-eh-os**: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

αφ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευαγγελισαμενου **verb - aorist middle passive - genitive singular masculine**

euaggelizō **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστιν **noun - accusative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπην **noun - accusative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εχετε verb - present active indicative - second person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

μνηαν noun - accusative singular feminine

mneia mni'-ah: recollection; by implication, recital -- mention, remembrance.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

αγαθην adjective - accusative singular feminine

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

παντοτε adverb

pantote pan'-tot-eh: every when, i.e. at all times -- alway(-s), ever(-more).

επιποθουντες verb - present active participle - nominative plural masculine

epipothéo ep-ee-poth-eh'-o: to dote upon, i.e. intensely crave possession (lawfully or wrongfully) -- (earnestly) desire (greatly), (greatly) long (after), lust.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

ιδειν verb - second aorist active middle or passive deponent

eido i'-do: to see; by implication, (in the perfect tense only) to know

καθατερ adverb

kathaper kath-ap'-er: exactly as -- (even, as well) as.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

1 Thessalonians 3:7 .

.	Greek	Strong's	Origin
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason,	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
in all	πάσῃ (pasē)	3956: all, every	a prim. word
our distress	ἀνάγκη (anankē)	318: necessity	from ana and agchó (to compress, press tight)
and affliction	θλίψει (thlipsei)	2347: tribulation	from thlibó
we were comforted	παρεκλήθημεν (pareklēthēmen)	3870: to call to or for, to exhort, to encourage	from para and kaleó
about	ἐφ' (eph)	1909: on, upon	a prim. preposition
you through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
your faith;	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

παρεκληθημεν **verb - aorist passive indicative - first person**
parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αδελφοι **noun - vocative plural masculine**
adephos **ad-el-fos'**: a brother near or remote -- brother.

εφ **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

επι **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

παση **adjective - dative singular feminine**
pas **pas**: apparently a primary word; all, any, every, the whole

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θλιψει **noun - dative singular feminine**
thlipsis **thlip'-sis**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναγκη **noun - dative singular feminine**
anagke **an-ang-kay'**: constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υμων **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

πιστεως **noun - genitive singular feminine**
pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

1 Thessalonians 3:8 .

.	Greek	Strong's	Origin
for now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
we [really] live,	ζῶμεν (zōmen)	2198: to live	from prim. roots zé- and zó-
if	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you stand firm	στήκετε (stēkete)	4739: to stand, spec. stand firm	from the perf. tense of histēmi
in the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

ὅτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

νῦν **adverb**
nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ζῶμεν **verb - present active indicative - first person**
zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

εαν conditional
ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

υμεις personal pronoun - second person nominative plural
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

στηκετε verb - present active indicative - second person
steko stay'-ko: to be stationary, i.e. (figuratively) to persevere -- stand (fast).

εν preposition
en en: in, at, (up-)on, by, etc.

κυριω noun - dative singular masculine
kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

1 Thessalonians 3:9 .

.	Greek	Strong's	Origin
For what	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
thanks	εὐχαριστίαν (eucharistian)	2169: thankfulness, giving of thanks	from eucharistos
can	δυνάμεθα (dunametha)	1410: to be able, to have power	a prim. verb
we render	ἀνταποδοῦναι (antapodounai)	467: to give back as an equivalent, recompense	from anti and apodidómi
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
for you in return		467: to give back as an equivalent, recompense	from anti and apodidómi
for all	πάσῃ (pasē)	3956: all, every	a prim. word
the joy	χαρᾷ (chara)	5479: joy, delight	from chairó

with which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we rejoice	χαίρομεν (chairomen)	5463: to rejoice, be glad	a prim. verb
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
our God	θεοῦ (theou)	2316: God, a god	of uncertain origin
on your account,	δι' (di)	1223: through, on account of, because of	a prim. preposition

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τινα **interrogative pronoun - accusative singular feminine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ευχαριστιαν **noun - accusative singular feminine**

eucharistia yoo-khar-is-tee'-ah: gratitude; actively, grateful language (to God, as an act of worship) -- thankfulness, (giving of) thanks(-giving).

δυναμεθα **verb - present middle or passive deponent indicative - first person**

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ανταποδουναι verb - second aorist active middle or passive deponent
antapodidomi **an-tap-od-ee'-do-mee**: to requite (good or evil) -- recompense, render, repay.

περι preposition
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

υμων personal pronoun - second person genitive plural
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

επι preposition
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

παση adjective - dative singular feminine
pas **pas**: apparently a primary word; all, any, every, the whole

τη definite article - dative singular feminine
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρα noun - dative singular feminine
chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

η relative pronoun - dative singular feminine
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

χαίρομεν verb - present active indicative - first person
chairo **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

δι preposition
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

υμας personal pronoun - second person accusative plural
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εμπροσθεν preposition
emprosthen **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

του definite article - genitive singular masculine
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

1 Thessalonians 3:10 .

.	Greek	Strong's	Origin
as we night	νυκτός (nuktos)	3571: night, by night	a prim. word
and day	ἡμέρας (ēmeras)	2250: day	a prim. word
keep praying	δεόμενοι (deomenoi)	1189a: to want, entreat	a form of deó
most earnestly		5238b: superabundantly	from huper, ek and perissos
that we may see		3708: to see, perceive, attend to	a prim. verb
your face,	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
and may complete	καταρτίσαι (katartisai)	2675: to complete, prepare	from kata and artizó (to get ready, prepare)
what is lacking	ύστερήματα (usterēmata)	5303: that which is lacking, need	from hustereó
in your faith?	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

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νυκτος **noun - genitive singular feminine**

nux **noox**: night -- (mid-)night.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημερας **noun - genitive singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

υπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

εκπερισσου **adverb**

perissos **per-is-soce'**: superabundantly -- exceedingly, out of measure, the more.

δεομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

deomai **deh'-om-ahee**: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδειν **verb - second aorist active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπον **noun - accusative singular neuter**

prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

καταρτисαι verb - aorist active middle or passive deponent

katartizo kat-ar-tid'-zo: to complete thoroughly, i.e. repair or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υστερηματα noun - accusative plural neuter

husterema hoos-ter'-ay-mah: a deficit; specially, poverty -- that which is behind, (that which was) lack(-ing), penury, want.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστεως noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

1 Thessalonians 3:11 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
may our God	θεὸς (theos)	2316: God, a god	of uncertain origin
and Father	πατὴρ (patēr)	3962: a father	a prim. word
Himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
and Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
our Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)

direct	κατευθύναι (kateuthunai)	2720: to make straight	from kata and euthunó
our way	ὁδὸν (odon)	3598: a way, road	a prim. word
to you;			

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αὐτός **personal pronoun - nominative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δε **conjunction**

de deh': but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεός **noun - nominative singular masculine**

theos theh'-os': a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai kahee': and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πατήρ **noun - nominative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ημῶν **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

και **conjunction**

kai kahee': and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

κύριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

κατευθυναι verb - aorist active participle deponent - third person singular

kateuthuno kat-yoo-thoo'-no: to straighten fully, i.e. (figuratively) direct -- guide, direct.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον noun - accusative singular feminine

hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

1 Thessalonians 3:12 .

.	Greek	Strong's	Origin
and may the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
cause	πλεονάσαι (pleonasai)	4121: to superabound, to make to abound	from the cptv. of polus
you to increase		4121: to superabound, to	from the cptv. of polus

		make to abound	
and abound		4052: to be over and above, to abound	from perissos
in love	ἀγάπη (agapē)	26: love, goodwill	from agapaō
for one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
and for all people,	πάντας (pantas)	3956: all, every	a prim. word
just	καθάπερ (kathaper)	2509: just as	from katha and per
as we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
[do] for you;			

KJV Lexicon

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

πλεονασαι **verb - aorist active participle deponent - third person singular**

pleonazo **pleh-on-ad'-zo**: to do, make or be more, i.e. increase (transitively or

intransitively); by extension, to superabound -- abound, abundant, make to increase, have over.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περισσεύσαι verb - aorist active participle deponent - third person singular

perisseuo per-is-syoo'-o: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη noun - dative singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αλλήλους reciprocal pronoun - accusative plural masculine

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

καθαπερ adverb

kathaper kath-ap'-er: exactly as -- (even, as well) as.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

1 Thessalonians 3:13 .

.	Greek	Strong's	Origin
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that He may establish	στηρίξαι (stērixai)	4741: to make fast, establish	akin to stērigx (support, prop)
your hearts	καρδίας (kardias)	2588: heart	a prim. word
without blame	ἀμέμπτους (amemptous)	273: blameless	from alpha (as a neg. prefix) and memphomai
in holiness	ἀγιωσύνη (agiōsunē)	42: holiness	from hagios
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
our God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and Father	πατρὸς (patros)	3962: a father	a prim. word
at the coming	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
with all	πάντων (pantōn)	3956: all, every	a prim. word

His saints.

ἁγίων
(agiōn)

40: sacred, holy

from a prim. root

KJV Lexicon

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στηριξαι **verb - aorist active middle or passive deponent**

sterizo stay-rid'-zo: to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm -- fix, (e-)stablish, stedfastly set, strengthen.

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας **noun - accusative plural feminine**

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

αμεμπτους **adjective - accusative plural feminine**

amemptos am'-emp-tos: irreproachable -- blameless, faultless, unblamable.

εν **preposition**

en en: in, at, (up-)on, by, etc.

αγιωσυνη **noun - dative singular feminine**

hagiosune hag-ee-o-soo'-nay: sacredness (i.e. properly, the quality) -- holiness.

εμπροσθεν **preposition**

emprosthen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρουσια noun - dative singular feminine

parousia par-oo-see'-ah: a being near, (by implication) physically, aspect -- coming, presence.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

παντων adjective - genitive plural masculine

pas pas: apparently a primary word; all, any, every, the whole

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιων adjective - genitive plural masculine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 Thessalonians 4:1 .

.	Greek	Strong's	Origin
Finally		3062: the rest, the remaining	from leipó
then,		3767: therefore, then, (and) so	a prim. word
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
we request	ἐρωτῶμεν (erōtōmen)	2065: to ask, question	akin to eromai (to ask)
and exhort	παρακαλοῦμεν (parakaloumen)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you in the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
that as you received	παρελάβετε (parelabete)	3880: to receive from	from para and lambanó
from us [instruction] as to how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
you ought	δεῖ (dei)	1163: it is necessary	a form of deó

to walk	περιπατεῖν (peripatein)	4043: to walk	from peri and pateó
and please	ἀρέσκειν (areskein)	700: to please	from a prim. root ar- (fit together)
God	θεῶ (theō)	2316: God, a god	of uncertain origin
(just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as you actually	καὶ (kai)	2532: and, even, also	a prim. conjunction
do walk),	περιπατεῖτε (peripateite)	4043: to walk	from peri and pateó
that you excel	περισσεύητε (perisseuēte)	4052: to be over and above, to abound	from perissos
still more.	μᾶλλον (mallon)	3123: more	cptv. of the same as malista

KJV Lexicon

[το] **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λοιπον **adjective - nominative singular neuter**

loipon loy-pon': something remaining (adverbially) -- besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αδελφοι **noun - vocative plural masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

ερωτωμεν **verb - present active indicative - first person**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

υμας personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρακαλουμεν verb - present active indicative - first person

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

εν preposition

en **en**: in, at, (up-)on, by, etc.

κυριω noun - dative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου noun - dative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καθως adverb

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

παρελαβετε verb - second aorist active indicative - second person

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

παρ preposition

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

ημων personal pronoun - first person genitive plural

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πως adverb

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is

indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

δει verb - present impersonal active indicative - third person singular

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

περιπατειν verb - present active infinitive

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρεσκειν verb - present active infinitive

aresko ar-es'-ko: to be agreeable (or by implication, to seek to be so) -- please.

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

περισσευητε verb - present active subjunctive - second person

perisseuo per-is-syoo'-o: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

μαλλον adverb

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

1 Thessalonians 4:2 .

	Greek	Strong's	Origin
■ .			
For you know		3609a: to have seen or perceived, hence to know	perf. of eidon

what	τίνας (tinas)	5101: who? which? what?	an interrog. pronoun related to tis
commandments	παράγγελίας (parangelias)	3852: an instruction, a command	from paraggelló
we gave	ἐδώκαμεν (edōkamen)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you by [the authority of] the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

οἶδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τίνας **interrogative pronoun - accusative plural feminine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

παράγγελιας **noun - accusative plural feminine**

paraggelia **par-ang-gel-ee'-ah**: a mandate -- charge, command.

ἐδώκαμεν **verb - aorist active indicative - first person**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

υμῖν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

διὰ **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

1 Thessalonians 4:3 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the will	θέλημα (thelēma)	2307: will	from theló
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
your sanctification;	ἀγιασμός (agiasmos)	38: consecration, sanctification	from hagiazó
[that is], that you abstain		568: to hold back, keep off, to be away, be distant	from apo and echó
from sexual immorality;	πορνείας (porneias)	4202: fornication	from porneuó

KJV Lexicon

τουτο **demonstrative pronoun - nominative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

θελημα noun - nominative singular neuter

thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιασμος noun - nominative singular masculine

hagiasmos hag-ee-as-mos': purification, i.e. (the state) purity; concretely (by Hebraism) a purifier -- holiness, sanctification.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

απεχεσθαι verb - present middle middle or passive deponent

apechomai ap-ekh'-om-ahee: to hold oneself off, i.e. refrain -- abstain.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πορνειας noun - genitive singular feminine

porneia por-ni'-ah: harlotry (including adultery and incest); figuratively, idolatry -- fornication.

1 Thessalonians 4:4 .

.	Greek	Strong's	Origin
that each	ἕκαστον (ekaston)	1538: each, every	a prim. word
of you know how		3609a: to have seen or perceived, hence to know	perf. of eidon
to possess	κτᾶσθαι (ktasthai)	2932: to acquire	a prim. verb
his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
vessel	σκεῦος (skeuos)	4632: a vessel, implement, pl. goods	a prim. word
in sanctification	ἁγιασμῷ (agiasmō)	38: consecration, sanctification	from hagiazo
and honor,	τιμῇ (timē)	5092: a valuing, a price	akin to tió (to value, honor)

KJV Lexicon

εἶδεναι **verb - perfect active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ἕκαστον **adjective - accusative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐαυτου **reflexive pronoun - third person genitive singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

σκευος noun - accusative singular neuter

skeuos **skyoo'-os**: a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

κτασθαι verb - present middle or passive deponent infinitive

ktaomai **ktah'-om-ahee**: to get, i.e. acquire (by any means; own) -- obtain, possess, provide, purchase.

εν preposition

en **en**: in, at, (up-)on, by, etc.

αγιασμω noun - dative singular masculine

hagiasmos **hag-ee-as-mos'**: purification, i.e. (the state) purity; concretely (by Hebraism) a purifier -- holiness, sanctification.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τιμη noun - dative singular feminine

time **tee-may'**: a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

1 Thessalonians 4:5 .

.	Greek	Strong's	Origin
not in lustful	ἐπιθυμίας (epithumias)	1939: desire, passionate longing, lust	from epithumeó
passion,	πάθει (pathei)	3806: that which befalls one, a passion, a suffering	from paschó
like	καθάπερ (kathaper)	2509: just as	from katha and per
the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
who do not know		3609a: to have seen or perceived, hence to know	perf. of eidon

God;

θεόν
(theon)

2316: God, a god

of uncertain origin

KJV Lexicon

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

παθει **noun - dative singular neuter**

pathos **path'-os**: suffering (pathos), i.e. (subjectively) a passion (especially concupiscence) -- (inordinate) affection, lust.

επιθυμιας **noun - genitive singular feminine**

epithumia **ep-ee-thoo-mee'-ah**: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

καθαπερ **adverb**

kathaper **kath-ap'-er**: exactly as -- (even, as well) as.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη **noun - nominative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εἶδοτα **verb - perfect active participle - nominative plural neuter**
eido i'-do: to see; by implication, (in the perfect tense only) to know

τοῦ **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - accusative singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

1 Thessalonians 4:6 .

.	Greek	Strong's	Origin
[and] that no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
man transgress	ὑπερβαίνειν (uperbainein)	5233: to step over, transgress	from huper and the same as basis
and defraud	πλεονεκτεῖν (pleonektein)	4122: to have more, to overreach	from pleonektēs
his brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
in the matter	πραγματι (pragmati)	4229: a deed, a matter	from prassó
because	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
is [the] avenger	ἐκδικος (ekdikos)	1558: exacting penalty from, avenging	from ek and diké
in all	πάντων (pantōn)	3956: all, every	a prim. word
these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós

as we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
told you before		4275b: to say before	from pro and eipon, used as2 aor. of prolegó
and solemnly warned	διεμαρτυράμεθα (diemarturametha)	1263: to affirm solemnly	from dia and marturomai
[you].			

KJV Lexicon

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

υπερβαινειν verb - present active infinitive

huperbaino **hoop-er-bah'-ee-no**: to transcend, i.e. (figuratively) to overreach -- go beyond.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πλεονεκτειν verb - present active infinitive

pleonekteo **pleh-on-cek-teh'-o**: to be covetous, i.e. (by implication) to over-reach -- get an advantage, defraud, make a gain.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πραγματι noun - dative singular neuter

pragma **prag'-mah**: a deed; by implication, an affair; by extension, an object (material) --

business, matter, thing, work.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον noun - accusative singular masculine

adephos **ad-el-fos'**: a brother near or remote -- brother.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διоти conjunction

dioti **dee-ot'-ee**: on the very account that, or inasmuch as -- because (that), for, therefore.

εκδικος adjective - nominative singular masculine

ekdikos **ek'-dik-os**: carrying justice out, i.e. a punisher -- a (re-)venger.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος noun - nominative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

παντων adjective - genitive plural masculine

pas **pas**: apparently a primary word; all, any, every, the whole

τουτων demonstrative pronoun - genitive plural masculine

touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

καθως adverb

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προειπομεν verb - aorist active indicative - first person

proeipo **pro-ep'-o**: to say already, to predict -- forewarn, say (speak, tell) before.

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διεμαρτυραμεθα verb - aorist middle deponent indicative - first person

diamarturomai **dee-am-ar-too'-rom-ahee**: to attest or protest earnestly, or (by implication) hortatively -- charge, testify (unto), witness.

1 Thessalonians 4:7 .

.	Greek	Strong's	Origin
For God	θεὸς (theos)	2316: God, a god	of uncertain origin
has not called	ἐκάλεσεν (ekalesen)	2564: to call	a prim. word
us for the purpose of impurity,	ἀκαθαρσία (akatharsia)	167: uncleanness	from akathartos
but in sanctification.	ἀγιασμῶ (agiasmō)	38: consecration, sanctification	from hagiozō

KJV Lexicon

ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εκαλεσεν verb - aorist active indicative - third person singular

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

ημας personal pronoun - first person accusative plural

hemas **hay-mas'**: us -- our, us, we.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ακαθαρσια **noun - dative singular feminine**

akatharsia **ak-ath-ar-see'-ah**: impurity (the quality), physically or morally -- uncleanness.

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αγιασμω **noun - dative singular masculine**

hagiasmos **hag-ee-as-mos'**: purification, i.e. (the state) purity; concretely (by Hebraism) a purifier -- holiness, sanctification.

1 Thessalonians 4:8 .

.	Greek	Strong's	Origin
So,	τοιγαροῦν (toigaroun)	5105: wherefore then, so therefore	from toi, gar and oun
he who rejects	ἀθετῶν (athetōn)	114: to do away with what has been laid down, set aside	from athetos (without position or place); from alpha (as a neg. prefix) and tithémi
[this] is not rejecting	ἀθετεῖ (athetei)	114: to do away with what has been laid down, set aside	from athetos (without position or place); from alpha (as a neg. prefix) and tithémi
man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

but the God	θεὸν (theon)	2316: God, a god	of uncertain origin
who gives	διδόντα (didonta)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
His Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
to you.			

KJV Lexicon

τοιγαρουν **particle**

toigaroun **toy-gar-oon'**: truly for then, i.e. consequently -- there-(where-)fore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αθετων **verb - present active participle - nominative singular masculine**

atheteo **ath-et-eh'-o**: to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ανθρωπον **noun - accusative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αθετει **verb - present active indicative - third person singular**

atheteo **ath-et-eh'-o**: to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δοντα verb - second aorist active participle - accusative singular masculine

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον adjective - accusative singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

1 Thessalonians 4:9 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
as to the love of the brethren,	φιλαδελφίας (philadelphias)	5360: the love of brothers, brotherly love	from philadelphos
you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
no	οὐ (ou)	3756: not, no	a prim. word
need	χρείαν (chreian)	5532: need, business	akin to chraomai
for [anyone] to write	γράφειν (graphein)	1125: to write	a prim. verb
to you, for you yourselves	αὐτοῖ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
are taught by God	θεοδίδακτοι (theodidakttoi)	2312: taught of God	from theos and didaskó
to love	ἀγαπᾶν (agapan)	25: to love	of uncertain origin
one another;	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun

KJV Lexicon

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλαδελφιας noun - genitive singular feminine

philadelphia fil-ad-el-fee'-ah: fraternal affection -- brotherly love (kindness), love of the brethren.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

χρειαν noun - accusative singular feminine

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εχετε verb - present active indicative - second person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

γραφειν verb - present active infinitive

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

αυτοι personal pronoun - nominative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

θεοδιδακτοι adjective - nominative plural masculine

theodidaktos theh-od-id'-ak-tos: divinely instructed -- taught of God.

εστε verb - present indicative - second person

este es-teh': ye are -- be, have been, belong.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπαν **verb - present active infinitive**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

1 Thessalonians 4:10 .

.	Greek	Strong's	Origin
for indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction
you do practice	ποιεῖτε (poieite)	4160: to make, do	a prim. word
it toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
all	πάντας (pantas)	3956: all, every	a prim. word
the brethren	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
who	τούς (tous)	3588: the	the def. art.
are in all	ὅλη (olē)	3650: whole, complete	a prim. word
Macedonia.	Μακεδονία (makedonia)	3109: Macedonia, a region of Greece	from Makedón
But we urge	παρακαλοῦμεν (parakaloumen)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
to excel	περισσεύειν (perisseuein)	4052: to be over and above, to abound	from perissos

still more,

μᾶλλον
(mallon)

3123: more

cptv. of the same as malista

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ΠΟΙΕΙΤΕ **verb - present active indicative - second person**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

αὐτο **personal pronoun - accusative singular neuter**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἰς **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παντας **adjective - accusative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφους **noun - accusative plural masculine**

adephos ad-el-fos': a brother near or remote -- brother.

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

ολη **adjective - dative singular feminine**

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μακεδονια noun - dative singular feminine

Makedonia mak-ed-on-ee'-ah: Macedonia, a region of Greece -- Macedonia.

παρακαλουμεν verb - present active indicative - first person

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αδελφοι noun - vocative plural masculine

adelphos ad-el-fos': a brother near or remote -- brother.

περισσευειν verb - present active infinitive

perisseuo per-is-syoo'-o: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

μαλλον adverb

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

1 Thessalonians 4:11 .

.	Greek	Strong's	Origin
and to make it your ambition	φιλοτιμεῖσθαι (philotimeisthai)	5389: to love or seek after honor	mid. from a comp. of philos and timé
to lead a quiet life	ἡσυχάζειν (ēsuchazein)	2270: to be still, be silent	from the same as hēsuchiaos
and attend	πράσσειν (prassein)	4238: to do, practice	a prim. verb

to your own	ἴδια (idia)	2398: one's own, distinct	a prim. word
business and work	ἐργάζεσθαι (ergazesthai)	2038b: to work, labor	from ergon
with your hands,	χερσὶν (chersin)	5495: the hand	a prim. word
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as we commanded	παρηγγείλαμεν (parēngeilamen)	3853: to transmit a message, to order	from para and aggeló
you,			

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φιλοτιμεισθαι verb - present middle or passive deponent infinitive

philotimeomai fil-ot-im-eh'-om-ahee: to be fond of honor, i.e. emulous (eager or earnest to do something) -- labour, strive, study.

ησυχάζειν verb - present active infinitive

hesuchazo hay-soo-khad'-zo: to keep still (intransitively), i.e. refrain from labor, meddlesomeness or speech -- cease, hold peace, be quiet, rest.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πρασσειν verb - present active infinitive

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἴδια adjective - accusative plural neuter

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐργάζεσθαι verb - present middle or passive deponent infinitive

ergazomai er-gad'-zom-ahee: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

ταῖς definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰδίαις adjective - dative plural feminine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

χερσὶν noun - dative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ὑμῶν personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

καθὼς adverb

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ὑμῖν personal pronoun - second person dative plural

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

παρηγγεῖλαμεν verb - aorist active indicative - first person

paraggello par-ang-gel'-lo: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

1 Thessalonians 4:12 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you will behave	περιπατῆτε (peripatēte)	4043: to walk	from peri and pateó

properly	εὐσχημόνως (euschēmonōs)	2156: becomingly	adverb from euschémón
toward	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
outsiders	τοὺς (tous)	3588: the	the def. art.
and not be in any	μηδενὸς (mēdenos)	3367: no one, nothing	from méde and heis
need.	χρείαν (chreian)	5532: need, business	akin to chraomai

KJV Lexicon

ἵνα **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

περιπατῆτε **verb - present active subjunctive - second person**

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

εὐσχημόνως **adverb**

euschemonos yoo-skhay-mon'-ose: decorously -- decently, honestly.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

τοὺς **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐξω **adverb**

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μηδενος adjective - genitive singular neuter

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

χρειαν noun - accusative singular feminine

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εχητε verb - present active subjunctive - second person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

1 Thessalonians 4:13 .

.	Greek	Strong's	Origin
But we do not want	θέλομεν (thelomen)	2309: to will, wish	a prim. verb
you to be uninformed,	ἀγνοεῖν (agnoein)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
those	τῶν (tōn)	3588: the	the def. art.
who are asleep,	κοιμωμένων (koimōmenōn)	2837:	to put to sleep, fall asleep
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you will not grieve	λυπησθε (lupēsthe)	3076: to distress, to grieve	from lupé
as do the rest	λοιποὶ (loipoi)	3062: the rest, the remaining	from leipó
who have	ἔχοντες (echontes)	2192: to have, hold	a prim. verb

no	μή (mē)	3361: not, that...not, lest (used a prim. particle for qualified negation)	
hope.	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizō

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οὐ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

θελομεν verb - present active indicative - first person

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αγνοειν verb - present active infinitive

agnoeo ag-no-eh'-o: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

αδελφοι noun - vocative plural masculine

adelphos ad-el-fos': a brother near or remote -- brother.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεκοιμημενων verb - perfect passive participle - genitive plural masculine

koimao koy-mah'-o: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

iva conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

λυπησθε verb - present passive subjunctive - second person

lupeo loo-peh'-o: to distress; reflexively or passively, to be sad -- cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

καθως adverb

kathos kath-oc'e: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λοιποι adjective - nominative plural masculine

loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εχοντες verb - present active participle - nominative plural masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ελπιδα noun - accusative singular feminine

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

1 Thessalonians 4:14 .

.	Greek	Strong's	Origin
For if	εἰ (ei)	1487: sometimes used with a command or as an indirect	a prim. particle; if, whether (a cond. part. introducing

		question, etc.)	circumstances nec. for a given proposition to be true
we believe	πιστεύομεν (pisteuomen)	4100: to believe, entrust	from pistis
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
died	ἀπέθανεν (apethanen)	599: to die	from apo and thnésko
and rose again,	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histēmi
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
God	θεὸς (theos)	2316: God, a god	of uncertain origin
will bring	ἄξει (axei)	71: to lead, bring, carry	a prim. verb
with Him those	ὁ (o)	3588: the	the def. art.
who have fallen asleep	κοιμηθέντας (koimēthentas)	2837:	to put to sleep, fall asleep
in Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γὰρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

πιστευομεν verb - present active indicative - first person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

απεθανεν verb - second aorist active indicative - third person singular

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανεστη verb - second aorist active indicative - third person singular

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοιμηθεντας verb - aorist passive participle - accusative plural masculine

koimao koy-mah'-o: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

δια preposition	
dia dee-ah' :	through (in very wide applications, local, causal, or occasional)
του definite article - genitive singular masculine	
ho ho :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ιησου noun - genitive singular masculine	
lesous ee-ay-sooce' :	Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
αξει verb - future active indicative - third person singular	
ago ag'-o :	to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.
συν preposition	
sun soon :	with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.
αυτω personal pronoun - dative singular masculine	
autos ow-tos' :	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 Thessalonians 4:15 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
we say	λέγομεν (legomen)	3004: to say	a prim. verb
to you by the word	λόγω (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
that we who are alive	ζῶντες (zōntes)	2198: to live	from prim. roots zé- and zó-
and remain	περιλειπόμενοι (perileipomenoi)	4035: to be left remaining	from peri and leipó
until	εἰς	1519: to or into (indicating the	a prim. preposition

	(eis)	point reached or entered, of place, time, fig. purpose, result)	
the coming	παρουσίαν (parousian)	3952: a presence, a coming	from the pres. part. of pareimi
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
will not precede	φθάσωμεν (phthasōmen)	5348: to come before (another), anticipate, arrive	a prim. verb
those	οἱ (oi)	3588: the	the def. art.
who have fallen asleep.	κοιμηθέντας (koimēthentas)	2837:	to put to sleep, fall asleep

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ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΓΑΡ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ΥΜΙΝ personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ΛΕΓΟΜΕΝ verb - present active indicative - first person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΕΝ preposition

en en: in, at, (up-)on, by, etc.

ΛΟΓΩ noun - dative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause,

communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωντες verb - present active participle - nominative plural masculine

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιλειπομενοι verb - present passive deponent participle - nominative plural masculine

perileipo per-ee-li'-po: to leave all around, i.e. (passively) survive -- remain.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρουσιαν noun - accusative singular feminine

parousia par-oo-see'-ah: a being near, (by implication) physically, aspect -- coming, presence.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φθασωμεν verb - aorist active subjunctive - first person

phthano fthan'-o: to be beforehand, i.e. anticipate or precede; by extension, to have arrived at -- (already) attain, come, prevent.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοιμηθεντας verb - aorist passive participle - accusative plural masculine

koimao koy-mah'-o: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

1 Thessalonians 4:16 .

.	Greek	Strong's	Origin
For the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
Himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
will descend	καταβήσεται (katabēsetai)	2597: to go down	from kata and the same as basis
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
with a shout,	κελεύσματι (keleusmati)	2752: a shout of command	from keleuó
with the voice	φωνῇ (phōnē)	5456: a voice, sound	probably from phēmi
of [the] archangel	ἀρχαγγέλου (archangelou)	743: a chief angel, i.e. archangel	from archó and aggelos
and with the trumpet	σάλπιγγι (salpingi)	4536: a trumpet	from salpizó

of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and the dead	νεκροῖ (nekroi)	3498: dead	a prim. word, the same as nekus (a dead body)
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
will rise	ἀναστήσονται (anastēsontai)	450: to raise up, to rise	from ana and histémi
first.		4413: first, chief	contr. superl. of pro

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οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αυτος personal pronoun - nominative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

εν preposition

en en: in, at, (up-)on, by, etc.

κελευσµατι noun - dative singular neuter

keleuma kel'-yoo-mah: a cry of incitement -- shout.

εν preposition

en en: in, at, (up-)on, by, etc.

φωνη **noun - dative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

αρχαγγελου **noun - genitive singular masculine**

archaggelos **ar-khang'-el-os**: a chief angel -- archangel.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

σαλπιγγι **noun - dative singular feminine**

salpigx **sal'-pinx**: a trumpet -- trump(-et).

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

καταβησεται **verb - future middle deponent indicative - third person singular**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ουρανου **noun - genitive singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεκροι **adjective - nominative plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

αναστησονται **verb - future middle indicative - third person**

anistemi **an-is'-tay-mee:** to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

πρωτον **adverb**

proton **pro'-ton:** firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all)

1 Thessalonians 4:17 .

.	Greek	Strong's	Origin
Then	ἔπειτα (epeita)	1899: thereafter	from epi and eita
we who are alive	ζῶντες (zōntes)	2198: to live	from prim. roots zé- and zó-
and remain	περιλειπόμενοι (perileipomenoi)	4035: to be left remaining	from peri and leipó
will be caught	ἁρπαγησόμεθα (arpagēsometha)	726: to seize, catch up, snatch away	from a prim. root harp-
up together	ἅμα (ama)	260: at once	a prim. word
with them in the clouds	νεφέλαις (nephelais)	3507: a cloud	from nephos
to meet	ἀπάντησιν (apantēsin)	529: a meeting	from apantaó
the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
in the air,	ἀέρα (aera)	109: air	from aémi (to breathe, blow)
and so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
we shall always	πάντοτε (pantote)	3842: at all times	from pas and tote
be with the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

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ΕΠΕΙΤΑ **adverb**

epeita **ep'-i-tah**: thereafter -- after that(-ward), then.

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωντες **verb - present active participle - nominative plural masculine**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιλειπομενοι **verb - present passive deponent participle - nominative plural masculine**

perileipo **per-ee-li'-po**: to leave all around, i.e. (passively) survive -- remain.

αμα **adverb**

hama **ham'-ah**: at the same time, but freely used as a preposition or adverb denoting close association -- also, and, together, with(-al).

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αρπαγησομεθα **verb - second future passive indicative - first person**

harpazo **har-pad'-zo**: to seize (in various applications) -- catch (away, up), pluck, pull, take (by force).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

νεφελαις **noun - dative plural feminine**

nephele **nef-el'-ay**: cloudiness, i.e. (concretely) a cloud -- cloud.;

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

απαντησιν noun - accusative singular feminine

apantesis ap-an'-tay-sis: a (friendly) encounter -- meet.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αερα noun - accusative singular masculine

aer ah-ayr': by analogy, to blow); air (as naturally circumambient) -- air.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

παντοτε adverb

pantote pan'-tot-eh: every when, i.e. at all times -- alway(-s), ever(-more).

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

εσομεθα verb - future indicative - first person

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

1 Thessalonians 4:18 .

.	Greek	Strong's	Origin
Therefore	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
comfort	παρακαλεῖτε (parakaleite)	3870: to call to or for, to exhort, to encourage	from para and kaleó
one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
with these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
words.	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó

KJV Lexicon

ὥστε **conjunction**

hoste **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

παρακαλεῖτε **verb - present active imperative - second person**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

ἀλλήλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λόγοις **noun - dative plural masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation;

specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ΤΟΥΤΟΙΣ **demonstrative pronoun - dative plural masculine**

toutois too'-toice: to (for, in, with or by) these (persons or things) -- such, them, there(-in, -with), these, this, those.

1 Thessalonians 5:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
as to the times	χρόνων (chronōn)	5550: time	a prim. word
and the epochs,	καιρῶν (kairōn)	2540: time, season	a prim. word
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
no	οὐ (ou)	3756: not, no	a prim. word
need	χρείαν (chreian)	5532: need, business	akin to chraomai
of anything to be written	γράφεσθαι (graphesthai)	1125: to write	a prim. verb
to you.			

KJV Lexicon

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

δε **conjunction**

de **deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

των **definite article - genitive plural masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χρονων **noun - genitive plural masculine**

chronos **khron'-os'**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

και **conjunction**

kai **kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των **definite article - genitive plural masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καιρων **noun - genitive plural masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

ου **particle - nominative**

ou **oo'**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

χρειαν **noun - accusative singular feminine**

chreia **khri'-ah'**: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εχετε **verb - present active indicative - second person**

echo **ekh'-o'**: (used in certain tenses only) a primary verb; to hold

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γραφεισθαι **verb - present passive middle or passive deponent**

grapho **graf'-o'**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

1 Thessalonians 5:2 .

.	Greek	Strong's	Origin
For you yourselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
know		3609a: to have seen or perceived, hence to know	perf. of eidon
full well	ἀκριβῶς (akribōs)	199: with exactness	adverb from akribēs
that the day	ἡμέρα (ēmera)	2250: day	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
will come	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
just like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a thief	κλέπτης (kleptēs)	2812: a thief	from kleptó
in the night.	νυκτὶ (nukti)	3571: night, by night	a prim. word

KJV Lexicon

αὐτοὶ **personal pronoun - nominative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with

other particles)

ακριβως **adverb**

akribos **ak-ree-boce'**: exactly -- circumspectly, diligently, perfect(-ly).

οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα **noun - nominative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

κλεπτης **noun - nominative singular masculine**

kleptes **klep'-tace**: a stealer -- thief.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

νυκτι **noun - dative singular feminine**

nux **noox**: night -- (mid-)night.

ουτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

1 Thessalonians 5:3 .

■			
.	Greek	Strong's	Origin

While	ὅταν (otan)	3752: whenever	from hote and an
they are saying,	λέγωσιν (legōsin)	3004: to say	a prim. verb
"Peace	Εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
and safety!"	ἀσφάλεια (asphaleia)	803: certainty, security	from asphalés
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
destruction	ὀλεθρος (olethros)	3639: destruction, death	from ollumi (to destroy)
will come	ἐπίσταται (epistatai)	2186: to set upon, set up, to stand upon, be present	from epi and histémi
upon them suddenly	αἰφνίδιος (aiphnidios)	160: sudden	from aiphnés (suddenly)
like	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
labor pains	ὥδιν (ōdin)	5604: a birth pang	akin to oduné
upon a woman with child,	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
and they will not escape.	ἐκφύγωσιν (ekphugōsin)	1628: to flee away	from ek and pheugó

KJV Lexicon

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever),

while.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

λεγωσιν verb - present active subjunctive - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ειρηνη noun - nominative singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ασφαλεια noun - nominative singular feminine

asphaleia as-fal'-i-ah: security -- certainty, safety.

τοτε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

αιφνιδιος adjective - nominative singular masculine

aiphnidios aheef-nid'-ee-os: unexpected, i.e. (adverbially) suddenly -- sudden, unawares.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εφισταται verb - present middle indicative - third person singular

ephistemi ef-is'-tay-mee: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

ολεθρος noun - nominative singular masculine

olethros ol'-eth-ros: a prolonged form); ruin, i.e. death, punishment -- destruction.

ωσπερ adverb

hosper hoce'-per: just as, i.e. exactly like -- (even, like) as.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωδιν noun - nominative singular feminine

odin o-deen': a pang or throe, especially of childbirth -- pain, sorrow, travail.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν preposition

en en: in, at, (up-)on, by, etc.

γαστρι noun - dative singular feminine

gaster gas-tare': the stomach; by analogy, the matrix; figuratively, a gourmand -- belly, + with child, womb.

εχουση verb - present active participle - dative singular feminine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εκφυγωσιν verb - second aorist active subjunctive - third person

ekpheugo ek-fyoo'-go: to flee out -- escape, flee.

1 Thessalonians 5:4 .

.	Greek	Strong's	Origin
But you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
are not in darkness,	σκότει (skotei)	4655: darkness	a prim. word
that the day	ἡμέρα (ēmera)	2250: day	a prim. word
would overtake	καταλάβη (katalabē)	2638: to lay hold of, seize	from kata and lambanó
you like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a thief;	κλέπτης	2812: a thief	from kleptó

(kleptas)

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

σκοτει **noun - dative singular neuter**

skotos **skot'-os**: shadiness, i.e. obscurity -- darkness.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα **noun - nominative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

κλεπτης **noun - nominative singular masculine**

kleptes **klep'-tace**: a stealer -- thief.

καταλαβη **verb - second aorist active subjunctive - third person singular**

katalambano **kat-al-am-ban'-o**: to take eagerly, i.e. seize, possess, etc. -- apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

1 Thessalonians 5:5 .

.	Greek	Strong's	Origin
for you are all	πάντες (pantes)	3956: all, every	a prim. word
sons	υἱοὶ (uioi)	5207: a son	a prim. word
of light	φωτός (phōtos)	5457: light	cont. of phaos (light, daylight); from the same as phainó
and sons	υἱοὶ (uioi)	5207: a son	a prim. word
of day.	ἡμέρας (ēmeras)	2250: day	a prim. word
We are not of night	νυκτός (nuktos)	3571: night, by night	a prim. word
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
of darkness;	σκότους (skotous)	4655: darkness	a prim. word

KJV Lexicon

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

υιοι **noun - nominative plural masculine**
huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

φωτος **noun - genitive singular neuter**
phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

εστε **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υιοι **noun - nominative plural masculine**
huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ημερας **noun - genitive singular feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ουκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εσμεν **verb - present indicative - first person**
esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

νυκτος **noun - genitive singular feminine**
nux **noox**: night -- (mid-)night.

ουδε **adverb**
oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

σκοτους **noun - genitive singular neuter**
skotos **skot'-os**: shadiness, i.e. obscurity -- darkness.

1 Thessalonians 5:6 .

■			
.	Greek	Strong's	Origin

so then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
let us not sleep	καθεύδωμεν (katheudōmen)	2518: to sleep	from kata and heudó (to sleep)
as others	λοιποί (loipoi)	3062: the rest, the remaining	from leipó
do, but let us be alert	γρηγορῶμεν (grēgorōmen)	1127: to be awake, to watch	formed from perf. of egeiró
and sober.	νήφωμεν (nēphōmen)	3525: to be sober, to abstain from wine	a prim. word

KJV Lexicon

απα **particle**

ara ar'-ah: a particle denoting an inference more or less decisive (as follows)

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

καθευδωμεν **verb - present active subjunctive - first person**

katheudo kath-yoo'-do: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

ως **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λοιποὶ adjective - nominative plural masculine loipoy loy-poy' : remaining ones -- other, which remain, remnant, residue, rest.
ἀλλὰ conjunction alla al-lah' : other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.
γρηγορῶμεν verb - present active subjunctive - first person gregoreuo gray-gor-yoo'-o : to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).
καὶ conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
νηφῶμεν verb - present active subjunctive - first person nepho nay'-fo : to abstain from wine (keep sober), i.e. (figuratively) be discreet -- be sober, watch.

1 Thessalonians 5:7 .

.	Greek	Strong's	Origin
For those	οἱ (oi)	3588: the	the def. art.
who sleep	καθεύδοντες (katheudontes)	2518: to sleep	from kata and heudó (to sleep)
do their sleeping	καθεύδουσιν (katheudousin)	2518: to sleep	from kata and heudó (to sleep)
at night,	νυκτὸς (nuktos)	3571: night, by night	a prim. word
and those	οἱ (oi)	3588: the	the def. art.
who get drunk	μεθυσκόμενοι (methuskomenoi)	3182: to make drunk	caus. form of methuó
get drunk	μεθύουσιν (methuousin)	3184: to be drunken	from methu (wine)
at night.	νυκτὸς (nuktos)	3571: night, by night	a prim. word

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

καθευδοντες **verb - present active participle - nominative plural masculine**

katheudo **kath-yoo'-do**: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

νυκτος **noun - genitive singular feminine**

nux **noox**: night -- (mid-)night.

καθευδουσιν **verb - present active indicative - third person**

katheudo **kath-yoo'-do**: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεθυσκομενοι **verb - present passive participle - nominative plural masculine**

methusko **meth-oos'-ko**: to intoxicate -- be drunk(-en).

νυκτος **noun - genitive singular feminine**

nux **noox**: night -- (mid-)night.

μεθουσιν **verb - present active indicative - third person**

methuo **meth-oo'-o**: to drink to intoxication, i.e. get drunk -- drink well, make (be) drunk(-en).

1 Thessalonians 5:8 .

■			
.	Greek	Strong's	Origin

But since we are of [the] day,	ἡμέρας (ēmeras)	2250: day	a prim. word
let us be sober,	νήφωμεν (nēphōmen)	3525: to be sober, to abstain from wine	a prim. word
having put	ἐνδυσάμενοι (endusamenoī)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
on the breastplate	θώρακα (thōraka)	2382: a breastplate	of uncertain origin
of faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
and love,	ἀγάπης (agapēs)	26: love, goodwill	from agapaó
and as a helmet,	περικεφαλαίαν (perikephalaian)	4030: a helmet	from peri and kephalé
the hope	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizó
of salvation.	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sótér

KJV Lexicon

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἡμέρας **noun - genitive singular feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

οντες **verb - present participle - nominative plural masculine**

on oan: being -- be, come, have.

νηφωμεν verb - present active subjunctive - first person
nepho nay'-fo: to abstain from wine (keep sober), i.e. (figuratively) be discreet -- be sober, watch.

ενδυσασμενοι verb - aorist middle passive - nominative plural masculine
enduo en-doo'-o: to invest with clothing -- array, clothe (with), endue, have (put) on.

θωρακα noun - accusative singular masculine
thorax tho'-rax: the chest (thorax), i.e. (by implication) a corslet -- breast-plate.

πιστεως noun - genitive singular feminine
pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αγαπης noun - genitive singular feminine
agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περικεφαλαιαν noun - accusative singular feminine
perikephalaia per-ee-kef-al-ah'-yah: encirclement of the head, i.e. a helmet -- helmet.

ελπιδα noun - accusative singular feminine
elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

σωτηριας noun - genitive singular feminine
soteria so-tay-ree'-ah: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

1 Thessalonians 5:9 .

.	Greek	Strong's	Origin
For God	θεὸς (theos)	2316: God, a god	of uncertain origin
has not destined	ἔθετο (etheto)	5087: to place, lay, set	from a prim. root the-
us for wrath,	ὀργὴν (orgēn)	3709: impulse, wrath	a prim. word

but for obtaining	περιποίησιν (peripoiēsín)	4047: preservation, acquisition	from peripoieó
salvation	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
through	διὰ (día)	1223: through, on account of, because of	a prim. preposition
our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειπετο verb - second aorist middle indicative - third person singular

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

οργην noun - accusative singular feminine

orge or-gay': desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

περιποίησιν noun - accusative singular feminine

peripoiesis per-ee-poy'-ay-sis: acquisition (the act or the thing); by extension, preservation - obtain(-ing), peculiar, purchased, possession, saving.

σωτηρίας noun - genitive singular feminine

soteria so-tay-ree'-ah: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

1 Thessalonians 5:10 .

.	Greek	Strong's	Origin
who died	ἀποθανόντος (apothanontos)	599: to die	from apo and thnésκό
for us, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
we are awake	γρηγορῶμεν (grēgorōmen)	1127: to be awake, to watch	formed from perf. of egeiró
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
asleep,	καθεύδωμεν (katheudōmen)	2518: to sleep	from kata and heudó (to sleep)
we will live	ζήσωμεν (zēsōmen)	2198: to live	from prim. roots zé- and zó-
together	ἅμα (ama)	260: at once	a prim. word
with Him.			

KJV Lexicon

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποθανοντος **verb - second aorist active participle - genitive singular masculine**

apothnesko **ap-oth-nace'-ko:** to die off -- be dead, death, die, lie a-dying, be slain (with).

υπερ **preposition**

hyper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part

of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ειτε **conjunction**

eite **i'-teh**: if too -- if, or, whether.

γρηγορωμεν **verb - present active subjunctive - first person**

gregoreuo **gray-gor-yoo'-o**: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

ειτε **conjunction**

eite **i'-teh**: if too -- if, or, whether.

καθευδωμεν **verb - present active subjunctive - first person**

katheudo **kath-yoo'-do**: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

αμα **adverb**

hama **ham'-ah**: at the same time, but freely used as a preposition or adverb denoting close association -- also, and, together, with(-al).

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζησωμεν **verb - aorist active subjunctive - first person**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

1 Thessalonians 5:11 .

.	Greek	Strong's	Origin
Therefore	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
encourage	παρακαλεῖτε (parakaleite)	3870: to call to or for, to exhort, to encourage	from para and kaleó

one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
and build	οικοδομεῖτε (oikodomeite)	3618: to build a house	from oikodomos
up one	εἷς (eis)	1520: one	a primary number
another,	ἕνα (ena)	1520: one	a primary number
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
are doing.	ποιεῖτε (poieite)	4160: to make, do	a prim. word

KJV Lexicon

διο conjunction

διο dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

παρακαλεῖτε verb - present active imperative - second person

parakaleo par-ak-al-eh'-o': to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

ἀλλήλους reciprocal pronoun - accusative plural masculine

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οικοδομεῖτε verb - present active imperative - second person

oikodomeo oy-kod-om-eh'-o': to be a house-builder, i.e. construct or (figuratively) confirm --

(be in) build(-er, -ing, up), edify, embolden.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενα adjective - accusative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

καθως adverb

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΠΟΙΕΙΤΕ verb - present active indicative - second person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

1 Thessalonians 5:12 .

.	Greek	Strong's	Origin
But we request	Ἐρωτῶμεν (erōtōmen)	2065: to ask, question	akin to eromai (to ask)
of you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
that you appreciate		3609a: to have seen or perceived, hence to know	perf. of eidon
those	τοὺς (tous)	3588: the	the def. art.
who diligently labor	κοπιῶντας (kopiōntas)	2872: to grow weary, toil	from kopos
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, and have charge over	προϊσταμένους (proistamenous)	4291b: to put before, to set over, to rule	from pro and histémi

you in the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
and give you instruction,	νουθετοῦντας (nouthetountas)	3560: to admonish, exhort	from nous and tithēmi

KJV Lexicon

ερωτωμεν **verb - present active indicative - first person**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

ειδεναι **verb - perfect active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοπιωντας **verb - present active participle - accusative plural masculine**

kopiao **kop-ee-ah'-o**: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προισταμενους **verb - present middle passive - accusative plural masculine**
proistemi pro-is'-tay-mee: to stand before, i.e. (in rank) to preside, or (by implication) to practise -- maintain, be over, rule.

υμων **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

εν **preposition**
en en: in, at, (up-)on, by, etc.

κυριω **noun - dative singular masculine**
kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νουθετουντας **verb - present active participle - accusative plural masculine**
noutheteo noo-thet-eh'-o: to put in mind, i.e. (by implication) to caution or reprove gently - admonish, warn.

υμας **personal pronoun - second person accusative plural**
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

1 Thessalonians 5:13 .

.	Greek	Strong's	Origin
and that you esteem	ἡγεῖσθαι (ēgeisthai)	2233: to lead, suppose	from agó
them very highly		5239a: beyond measure, exceedingly	from huper, ek and perissós
in love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of their work.	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
Live in peace	εἰρηνεύετε (eirēneuete)	1514: to bring to peace, to be at peace	from eiréné

with one another.	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
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KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηγεισθαι verb - present middle or passive deponent infinitive

hegeomai hayg-eh'-om-ahēe: to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

εκπερισσου adverb

perissos per-is-soce': superabundantly -- exceedingly, out of measure, the more.

εν preposition

en en: in, at, (up-)on, by, etc.

αγαπη noun - dative singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

εργον noun - accusative singular neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειρηνευετε verb - present active imperative - second person

eireneuo i-rane-yoo'-o: to be (act) peaceful -- be at (have, live in) peace, live peaceably.

εν preposition

en en: in, at, (up-)on, by, etc.

εαυτοις reflexive pronoun - third person dative plural masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

1 Thessalonians 5:14 .

.	Greek	Strong's	Origin
We urge	παρακαλοῦμεν (parakaloumen)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
admonish	νουθετεῖτε (noutheteite)	3560: to admonish, exhort	from nous and tithémi
the unruly,	ἀτάκτους (ataktous)	813: out of order, out of place	from alpha (as a neg. prefix) and taktos
encourage	παραμυθεῖσθε (paramutheisthe)	3888: to encourage, comfort	from para and mutheomai (to speak)
the fainthearted,	ὀλιγοψύχους (oligopsuchous)	3642: fainthearted	from oligos and psuché
help	ἀντέχασθε (antechesthe)	472: to hold against, i.e. to hold firmly to	from anti and echó
the weak,	ἀσθενῶν (asthenōn)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)

be patient	μακροθυμεῖτε (makrothumeite)	3114: to persevere, to be patient	from makros and thumos
with everyone.	πάντας (pantas)	3956: all, every	a prim. word

KJV Lexicon

παρακαλουμεν **verb - present active indicative - first person**

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αδελφοι **noun - vocative plural masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

νουθετετε **verb - present active imperative - second person**

noutheteo noo-thet-eh'-o: to put in mind, i.e. (by implication) to caution or reprove gently - admonish, warn.

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ατακτους **adjective - accusative plural masculine**

ataktos at'-ak-tos: unarranged, i.e. (by implication) insubordinate (religiously) -- unruly.

παραμυθεισθε **verb - present middle or passive deponent imperative - second person**

paramutheomai par-am-oo-theh'-om-ahee: to relate near, i.e. (by implication) encourage, console -- comfort.

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ολιγοψυχους **adjective - accusative plural masculine**
oligopsuchos **ol-ig-op'-soo-khos**: little-spirited, i.e. faint-hearted -- feebleminded.

αντεχεσθε **verb - present middle or passive deponent imperative - second person**
antechomai **an-tekh'-om-ahee**: to hold oneself opposite to, i.e. (by implication) adhere to; by extension to care for -- hold fast, hold to, support.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασθενων **adjective - genitive plural masculine**
asthenes **as-then-ace'**: strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

μακροθυμειτε **verb - present active imperative - second person**
makrothumeo **mak-roth-oo-meh'-o**: to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient -- bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

παντας **adjective - accusative plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

1 Thessalonians 5:15 .

.	Greek	Strong's	Origin
See	ὀρα̃τε (orate)	3708: to see, perceive, attend to	a prim. verb
that no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
repays	ἀποδο̃ν (apodō)	591: to give up, give back, return, restore	from apo and didōmi
another	τινι (tini)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
with evil	κακὸν (kakon)	2556: bad, evil	a prim. word

for evil,	κακοῦ (kakou)	2556: bad, evil	a prim. word
but always	πάντοτε (pantote)	3842: at all times	from pas and tote
seek after	διώκετε (diōkete)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
that which is good	ἀγαθόν (agathon)	18: good	of uncertain origin
for one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
and for all people.	πάντας (pantas)	3956: all, every	a prim. word

KJV Lexicon

ορατε **verb - present active imperative - second person**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

κακον **adjective - accusative singular neuter**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

αντι **preposition**

anti **an-tee'**: opposite, i.e. instead or because of (rarely in addition to) -- for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

κακου **adjective - genitive singular neuter**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively)

injurious -- bad, evil, harm, ill, noisome, wicked.

ΤΙΝΙ **indefinite pronoun - dative singular masculine**

tis **tis**: some or any person or object

αποδω **verb - second aorist active subjunctive - third person singular**

apodidomi **ap-od-eeed'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ΠΑΝΤΟΤΕ **adverb**

pantote **pan'-tot-eh**: every when, i.e. at all times -- alway(-s), ever(-more).

ΤΟ **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαθον **adjective - accusative singular neuter**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

ΔΙΩΚΕΤΕ **verb - present active imperative - second person**

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΣ **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΣ **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΠΑΝΤΑΣ **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

1 Thessalonians 5:16 .

.	Greek	Strong's	Origin
Rejoice	χαίρετε (chairete)	5463: to rejoice, be glad	a prim. verb
always;	Πάντοτε (pantote)	3842: at all times	from pas and tote

KJV Lexicon

ΠΑΝΤΟΤΕ **adverb**

pantote **pan'-tot-eh**: every when, i.e. at all times -- alway(-s), ever(-more).

ΧΑΙΡΕΤΕ **verb - present active imperative - second person**

chairo **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

1 Thessalonians 5:17 .

.	Greek	Strong's	Origin
pray	προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
without ceasing;	ἀδιαλείπτως (adialeiptōs)	89: incessantly	adverb from adialeiptos

KJV Lexicon

ΑΔΙΑΛΕΙΠΤΩΣ **adverb**

adialeiptos **ad-ee-al-ipe'-toce**: uninterruptedly, i.e. without omission (on an appropriate

occasion) -- without ceasing.

προσευχεσθε **verb - present middle or passive deponent imperative - second person**
proseuchomai pros-yoo'-khom-ahēe: to pray to God, i.e. supplicate, worship -- pray
(earnestly, for), make prayer.

1 Thessalonians 5:18 .

.	Greek	Strong's	Origin
in everything	παντι (panti)	3956: all, every	a prim. word
give thanks;	ευχαριστειτε (eucharisteite)	2168: to be thankful	from eucharistos
for this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is God's	θεου (theou)	2316: God, a god	of uncertain origin
will	θέλημα (thelēma)	2307: will	from theló
for you in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

εν **preposition**
en en: in, at, (up-)on, by, etc.

παντι **adjective - dative singular neuter**
pas pas: apparently a primary word; all, any, every, the whole

ευχαριστειτε **verb - present active imperative - second person**

eucharistéo **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ΘΕΛΗΜΑ noun - nominative singular neuter

thelema **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

ΘΕΟΥ noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἐν preposition

en **en**: in, at, (up-)on, by, etc.

ΧΡΙΣΤΩ noun - dative singular masculine

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ΙΗΣΟΥ noun - dative singular masculine

Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εἰς preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΥΜΑΣ personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

1 Thessalonians 5:19 .

.	Greek	Strong's	Origin
Do not quench	σβέννυτε (sbennute)	4570: to quench	a prim. verb
the Spirit;	πνεῦμα (pneuma)	4151: wind, spirit	from pneό

KJV Lexicon

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - accusative singular neuter**

pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

σβεννυτε **verb - present active imperative - second person**

sbennumi **sben'-noo-mee**: to extinguish -- go out, quench.

1 Thessalonians 5:20 .

.	Greek	Strong's	Origin
do not despise	ἐξουθενεῖτε (exoutheneite)	1848: to despise, treat with contempt	from exoudeneó
prophetic utterances.	προφητείας (prophēteias)	4394: prophecy	from prophēteuó

KJV Lexicon

προφητείας **noun - accusative plural feminine**

propheteia **prof-ay-ti'-ah**: prediction (scriptural or other) -- prophecy, prophesying.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εξουθενείτε **verb - present active imperative - second person**
exoutheneo **ex-oo-then-eh'-o**: contemptible, despise, least esteemed, set at nought.

1 Thessalonians 5:21 .

.	Greek	Strong's	Origin
But examine	δοκιμάζετε (dokimazete)	1381a: to test, by impl. to approve	from dokimos
everything	πάντα (panta)	3956: all, every	a prim. word
[carefully]; hold fast	κατέχετε (katechete)	2722: to hold fast, hold back	from kata and echó
to that which is good;	καλὸν (kalon)	2570: beautiful, good	a prim. word

KJV Lexicon

παντα **adjective - accusative plural neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δοκιμάζετε **verb - present active imperative - second person**
dokimazo **dok-im-ad'-zo**: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλον **adjective - accusative singular neuter**
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

κατέχετε **verb - present active imperative - second person**
katecho **kat-ekh'-o**: to hold down (fast), in various applications -- have, hold (fast), keep

(in memory), let, make toward, possess, retain, seize on, stay, take, withhold.

1 Thessalonians 5:22 .

.	Greek	Strong's	Origin
abstain		568: to hold back, keep off, to be away, be distant	from apo and echó
from every	πάντος (pantos)	3956: all, every	a prim. word
form	εἶδους (eidous)	1491b: that which is seen, form	from eidó
of evil.	πονηροῦ (ponērou)	4190: toilsome, bad	from poneó (to toil)

KJV Lexicon

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

παντος **adjective - genitive singular neuter**

pas pas: apparently a primary word; all, any, every, the whole

ειδους **noun - genitive singular neuter**

eidōs i'-dos: a view, i.e. form -- appearance, fashion, shape, sight.

πονηρου **adjective - genitive singular neuter**

poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

απεχεσθε **verb - present middle imperative - second person**

apechomai ap-ekh'-om-ahee: to hold oneself off, i.e. refrain -- abstain.

1 Thessalonians 5:23 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
may the God	θεὸς (theos)	2316: God, a god	of uncertain origin
of peace	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
Himself	Αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
sanctify	ἀγιάσαι (agiasai)	37: to make holy, consecrate, sanctify	from hagios
you entirely;	όλοτελεῖς (oloteleis)	3651: complete, perfect	from holos and telos
and may your spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
and soul	ψυχὴ (psuchē)	5590: breath, the soul	of uncertain origin
and body	σῶμα (sōma)	4983: a body	of uncertain origin
be preserved	τηρηθείη (tērētheiē)	5083: to watch over, to guard	from a prim. word téros (a guard)
complete,	όλόκληρον (oloklēron)	3648: complete, entire	from holos and kléros
without blame	ἀμέμπτως (amemptōs)	274: blamelessly	adverb from amemptos
at the coming	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

Christ.

Χριστοῦ
(christou)

5547: the Anointed One,
Messiah, Christ

from chrió

KJV Lexicon

αυτος **personal pronoun - nominative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειρηνης **noun - genitive singular feminine**

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

αγιασαι **verb - aorist active participle deponent - third person singular**

hagiazō hag-ee-ad'-zo: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ολοτελεις **adjective - accusative plural masculine**

holoteles hol-ot-el-ace': complete to the end, i.e. absolutely perfect -- wholly.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ολοκληρον **adjective - nominative singular neuter**
holokleros **hol'-ok'-lay-ros**: complete in every part, i.e. perfectly sound (in body) -- entire, whole.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

το **definite article - nominative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχη **noun - nominative singular feminine**
psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα **noun - nominative singular neuter**
soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

αμεμπτως **adverb**
amemptos **am-emp'-toce**: faultlessly -- blameless, unblamably.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρουσια **noun - dative singular feminine**

parousia **par-oo-see'-ah**: a being near, (by implication) physically, aspect -- coming, presence.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

τηρηθει **verb - aorist passive passive deponent - third person singular**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

1 Thessalonians 5:24 .

.	Greek	Strong's	Origin
Faithful	πίστος (pistos)	4103: faithful, reliable	from peithó
is He who calls	καλῶν (kalōn)	2564: to call	a prim. word
you, and He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
will bring it to pass.	ποιήσει (poiēsei)	4160: to make, do	a prim. word

KJV Lexicon

πιστος **adjective - nominative singular masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλων **verb - present active participle - nominative singular masculine**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποιησει **verb - future active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

1 Thessalonians 5:25 .

.	Greek	Strong's	Origin
Brethren,	Ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
pray	προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
for us.			

KJV Lexicon

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

προσευχεσθε **verb - present middle or passive deponent imperative - second person**

proseuchomai **pros-yoo'-khom-ahee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

1 Thessalonians 5:26 .

.	Greek	Strong's	Origin
Greet	Ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
all	πάντας (pantas)	3956: all, every	a prim. word
the brethren	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
with a holy	ἀγίῳ (agiō)	40: sacred, holy	from a prim. root
kiss.	φιλήματι (philēmati)	5370: a kiss	from phileō

KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute,

(figuratively) to welcome -- embrace, greet, salute, take leave.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφους **noun - accusative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

φιληματι **noun - dative singular neuter**

philema **fil'-ay-mah**: a kiss -- kiss.

αγιω **adjective - dative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

1 Thessalonians 5:27 .

.	Greek	Strong's	Origin
I adjure		1775a: to adjure	from en and horkizó
you by the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
to have this	τὸν (ton)	3588: the	the def. art.
letter	ἐπιστολὴν (epistolēn)	1992: an epistle, a letter	from epistelló
read	ἀναγνωσθῆναι (anagnōsthēnai)	314: to know certainly, know again, read	from ana and ginóskó
to all	πᾶσιν (pasin)	3956: all, every	a prim. word
the brethren.	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

ορκίζω **verb - present active indicative - first person singular**

horkizo hor-kid'-zo: to put on oath, i.e. make swear; by analogy, to solemnly enjoin -- adjure, charge.

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον **noun - accusative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αναγνωσθηναι **verb - aorist passive middle or passive deponent**

anaginosko an-ag-in-ocē'-ko: to know again, i.e. (by extension) to read -- read.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιστολην **noun - accusative singular feminine**

epistole ep-is-tol-ay': a written message -- epistle, letter.

πασιν **adjective - dative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιοις **adjective - dative plural masculine**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

αδελφοις **noun - dative plural masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

1 Thessalonians 5:28 .

.	Greek	Strong's	Origin
The grace	χάρις (charis)	5485: grace, kindness	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
be with you.			

KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρις **noun - nominative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ιησου **noun - genitive singular masculine**

Iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

μεθ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.