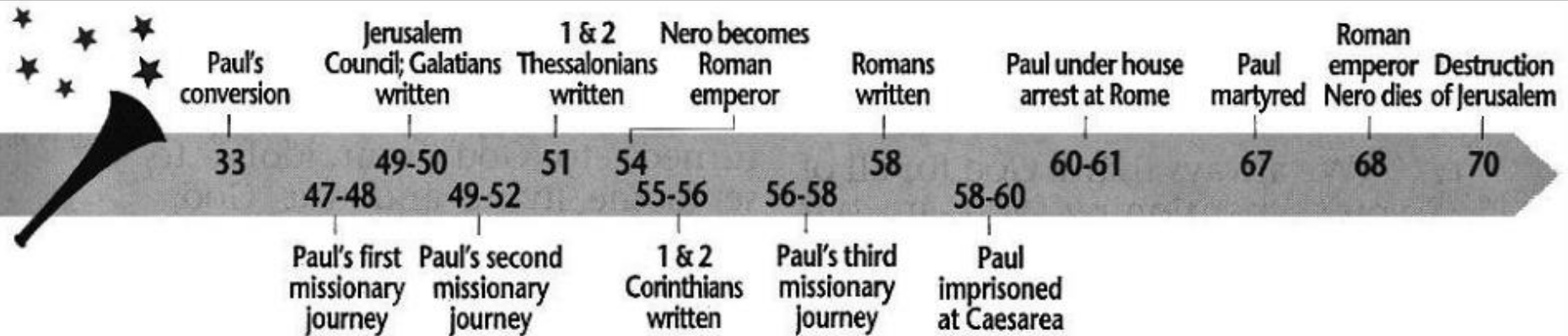


BACKGROUND & OUTLINE OF 1 THESSALONIANS

OUTLINE FROM GNTC

DR. ROBERT N. WILKIN

TIMELINE OF 1 THESSALONIANS



Amphipolis

Amphipolis was about 32 miles west of Philippi and 3 miles from the Aegean Sea on the Via Egnatia. Its name, meaning "around the city" (from *amphi*, "around," and *polis*, "city"), is derived from the fact that Strymon (Strimón) River curved around the site on which it was built.

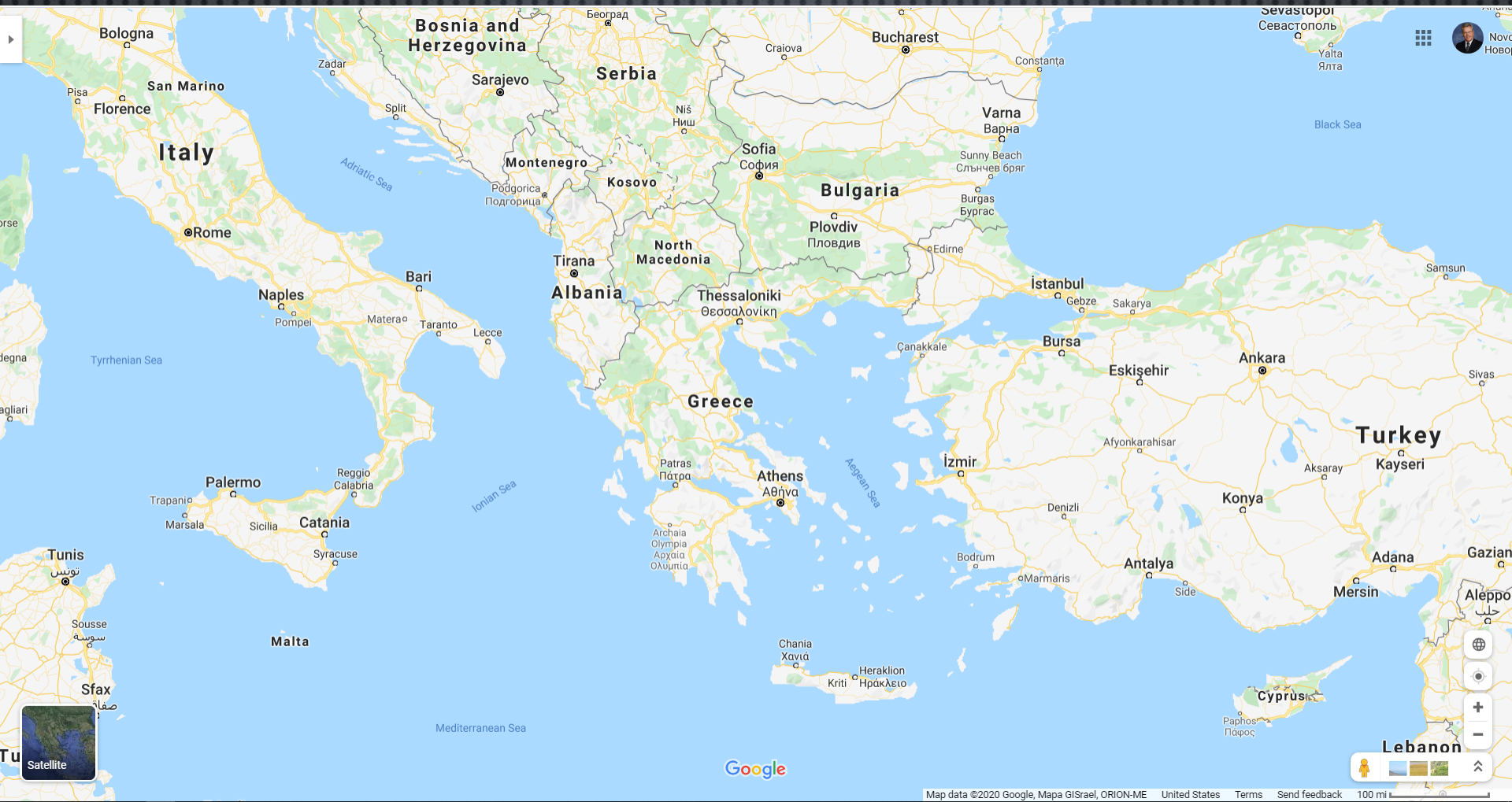
(http://www.welcometohosanna.com/PAULS_MISSIONARY_JOURNEYS/2mission_4.html)

Apollonia

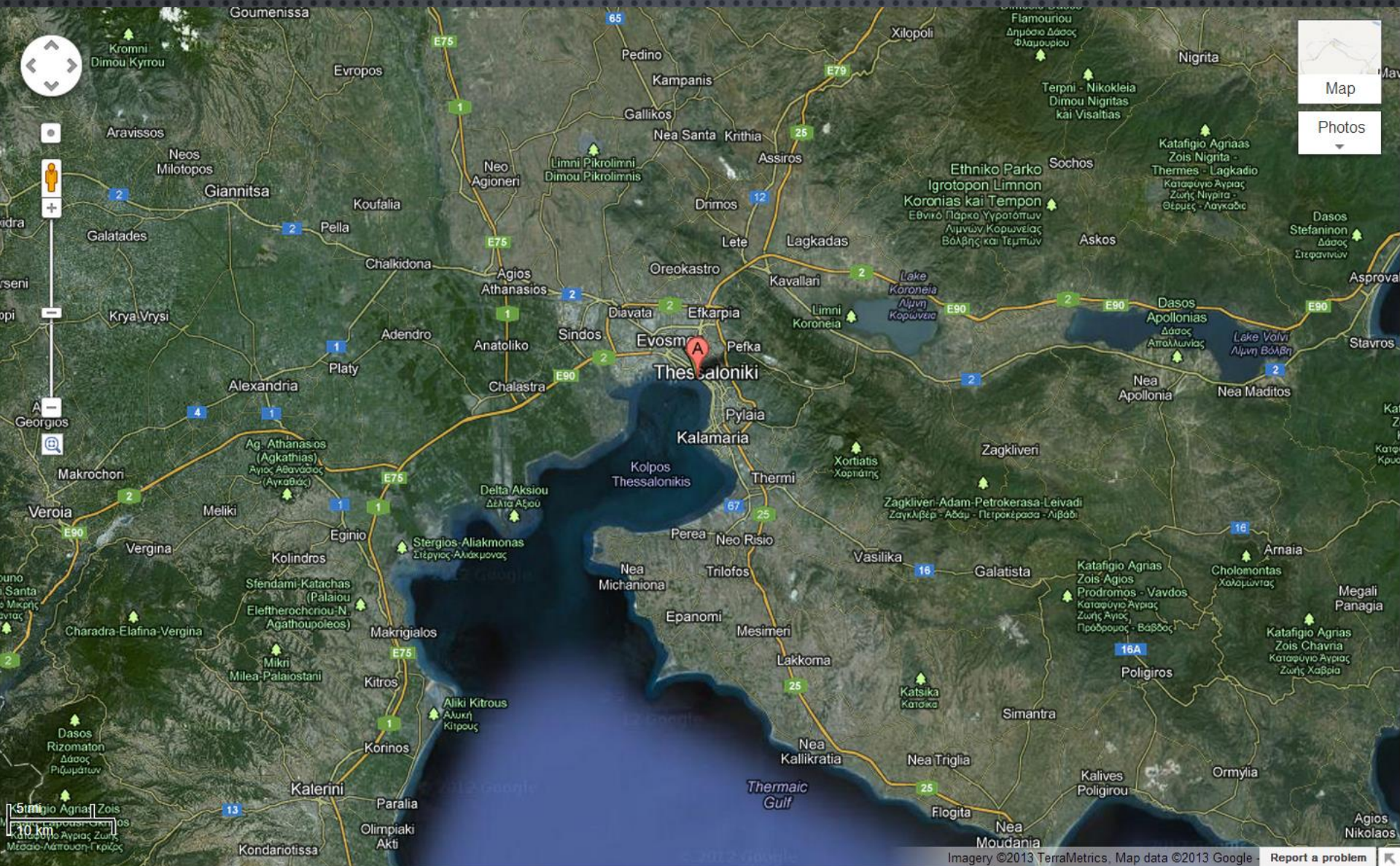
A maritime city of Macedonia located 38 miles east of Thessaloniki on the Via Egnatia; its name means "belonging to Apollo." Apparently Paul did not preach here or in Amphipolis because neither had a significant Jewish population.

(http://www.welcometohosanna.com/PAULS_MISSIONARY_JOURNEYS/2mission_4.html)



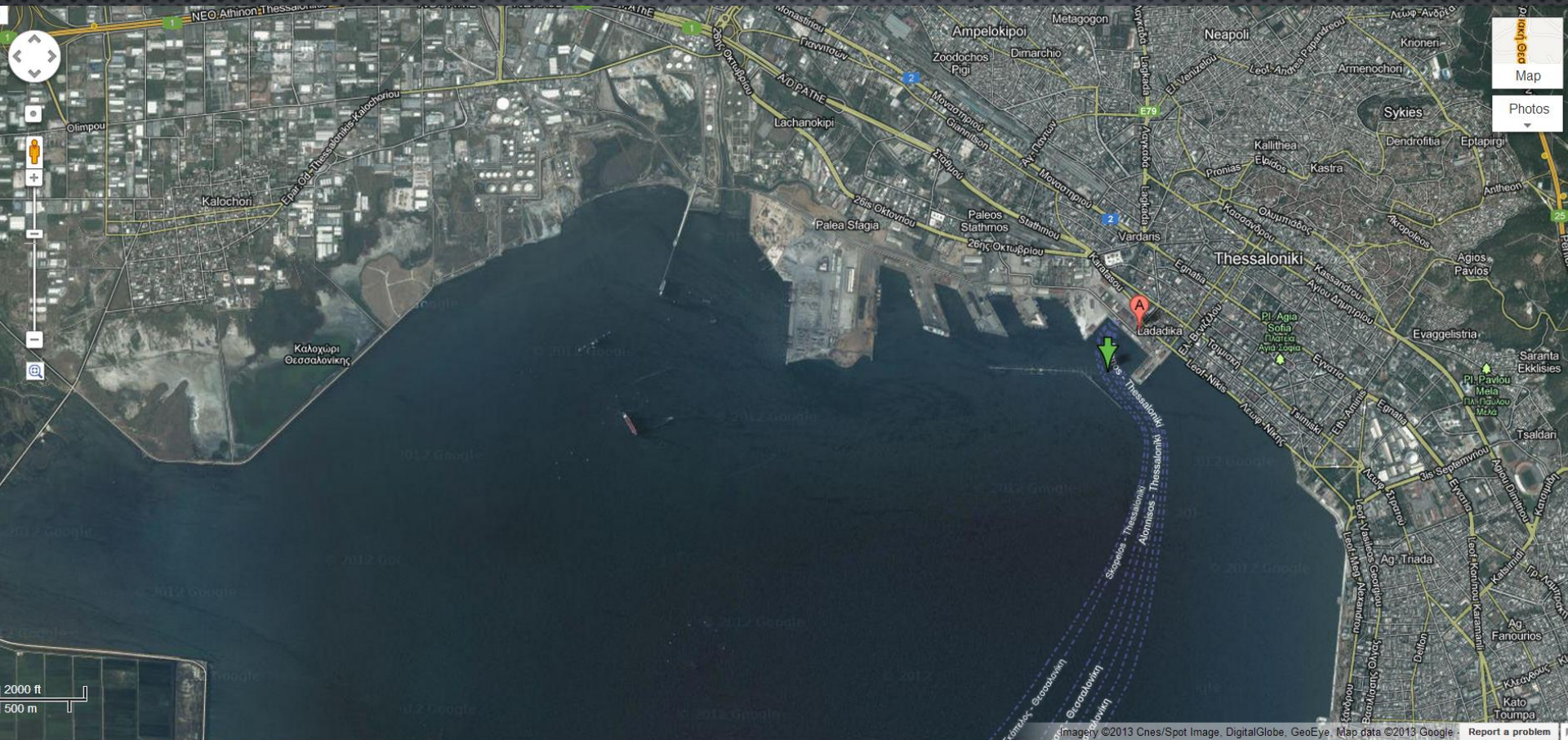


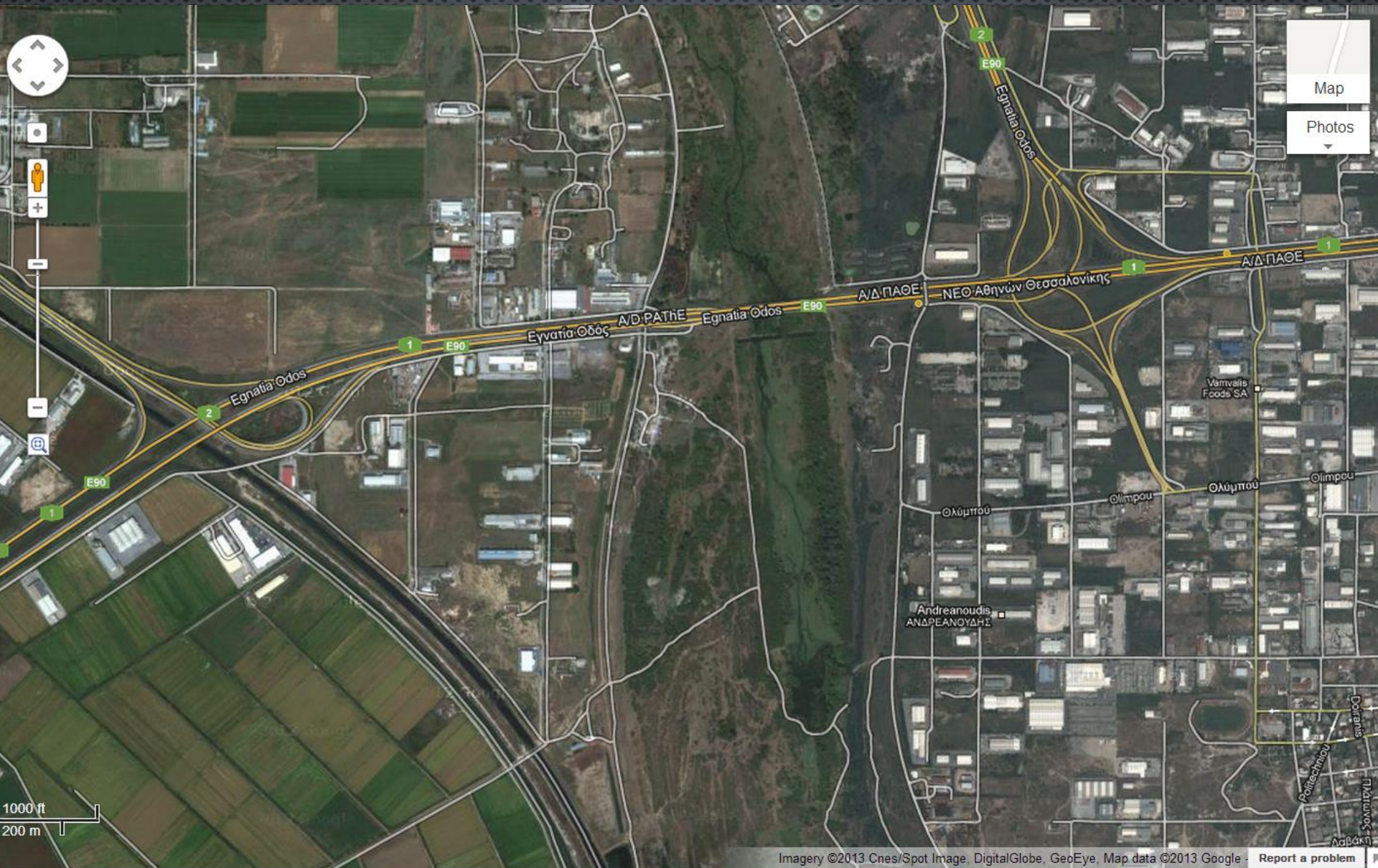




Map

Photos







Agora - Located in the center of town is the agora, about 70 by 110 yards, which dates about 100 to 300 AD. The remains of shops can be seen today, but only about one-fourth has been excavated; the rest is under the surrounding buildings.*

**Greek equivalent of the Roman "forum;" derived from the Greek ageiro, "to gather"*
(http://www.welcometohosanna.com/PAULS_MISSIONARY_JOURNEYS/2mission_4.html)



A third century odeum (small covered theater) is preserved on the east side. It is also possible that a second agora was located close to the harbor, and that the Jews, who came to Thessaloniki possibly less than a decade after the city's foundation, located their synagogue in the vicinity. During the 1st cent. BC, a large Jewish community formed near the port, therefore this may have been the synagogue where Paul taught. As attested by a marble inscription, the city also had a Samaritan synagogue. (http://www.welcometohosanna.com/PAULS_MISSIONARY_JOURNEYS/2mission_4.html)



Below, Circular bathhouse at the agora measuring nearly 25 feet in diameter, at the center of which was a sauna. Adjacent to this room were two pools for hot and cold water and a rectangular hall.
(http://www.welcometohosanna.com/PAULS_MISSIONARY_JOURNEYS/2mission_4.html)

I. Time of Writing: 50 – 55 AD. But most would place it early around 50 – 51 AD.

II. Author: Paul

- “His authorship of this letter was widely accepted by the early church fathers and most Bible scholars throughout church history. In addition the letter itself has all the hallmarks of Paul’s style, theology, and vocabulary” (GNTC).

III. Circumstances & Purpose (Ac. 17:1-9)

- The **purpose** of Paul's first letter to the Thessalonians is to instruct them regarding the return of Christ and to help them prepare for that great event.
- The **message** of 1 Thessalonians is: Prepare for the coming of Christ who will deliver us from the wrath to come.

- Finally, John Claeys says that we are to prepare for His coming by increasing in love and holiness in order that we might be blameless at His appearing. And when He appears, He will deliver us out of this world so that we will not have to endure a period (seven years) of tribulation (the wrath to come) that is to come upon the earth.

- Suffering is a major issue in this letter; (1Th. 1:6; 2:2, 14; 3:3-4, 7).
- References to Christ's return at the rapture of the church point to a major theme of the letter: (1Th. 1:9-10; 3:11-13; 4:13-18; 5:1-11, 23).

I. Salutation (1:1)

II. The Personal Basis for the Appeal to Persevere (1:2–3:13)

III. The Doctrinal Basis for the Appeal to Persevere (4:1–5:24)

IV. Conclusion (5:23–28)

I. Salutation (1:1)

II. The Personal Basis For The Appeal to Persevere (1:2–3:13)

A. Appeal to Continue in Steadfastness (1:2–10)

B. Paul's Remembrance of His Ministry in Thessalonica (2:1-16)

C. Paul's Concern for Their Spiritual Health (2:17–3:13)

III. The Doctrinal Basis for the Appeal to Persevere (4:1–5:24)

A. God Has Commanded Believers to Live Godly Lives (4:1–12)

B. God Has Promised That the Dead in Christ Will Rise First (4:13–18)

C. God Has Promised Eternity with the Lord (5:1–11)

D. Closing Exhortations in Light of Christ's Soon Return (5:12–22)

IV. Conclusion (5:23–28)