

# Chapter 31: And So Were the Churches Established in the Faith

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## **1. The Book of Acts Continued**

As we continue our study of the book of Acts written by Luke, our major focus will be upon Paul's Second Missionary Journey. Paul and Barnabas are no longer companions and Silas now joins Paul, followed later by Timothy and Luke. This mission is twice as long as Paul's First Mission and will cover approximately twice the distance. During their travels, they will visit eight cities, traveling to Macedonia [modern Bulgaria] and Greece. They during this mission, as with the first, will experience success and persecution, in addition to imprisonment. In Athens, Paul will teach a powerful discourse on Mar's Hill regarding the "Unknown God" to the interested Greeks.

During his Second mission, Paul writes two letters to the members in Thessalonica that are part of our New Testament. In turn, we will examine the highlights of each of these letters.

Having outlined our focus, let us proceed with the details and the lessons that we can learn as we continue our travels with Paul.

## **2. Paul and Barnabas Disagree**

As we concluded our last lesson [Chapter 30], Paul and Barnabas were considering visiting the cities and people they had met during their first mission.

Acts 15:36

**36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.**

It appears that Barnabas is also desirous of returning to the area where they had first served, and he wants to take John Mark with them. John Mark is a cousin or nephew of Barnabas and will later write the Gospel of Mark in the New Testament. You will recall John Mark had accompanied Paul and Barnabas on their first mission, but had departed from them in Perga to return to Jerusalem (see Acts 12:13). The reason for his departure is not known. A year later, Barnabas believes he is ready to serve again.

Acts 15:37-39

**37 And Barnabas determined to take with them John, whose surname was Mark.**

**38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.**

**39 And the contention was so sharp between them, that they departed asunder one from the other:...**

One can only imagine the differences between Paul and Barnabas regarding John Mark were irreconcilable. Their decision was to go their separate ways despite all they had experienced together.

Acts 15:39-40

**39 ...and so Barnabas took Mark [John], and sailed unto Cyprus;**

**40 And Paul chose Silas, and departed,...**

It is of interest to note that Barnabas and John Mark returned to the island of Cypress to serve together. They did not take the extended journey that Paul and Silas will travel as they visited not only the former cities of Paul's first mission, but go yet further for an extended period of time. It is true that in this world there are both sprinters and marathon runners and each make meaningful contributions.

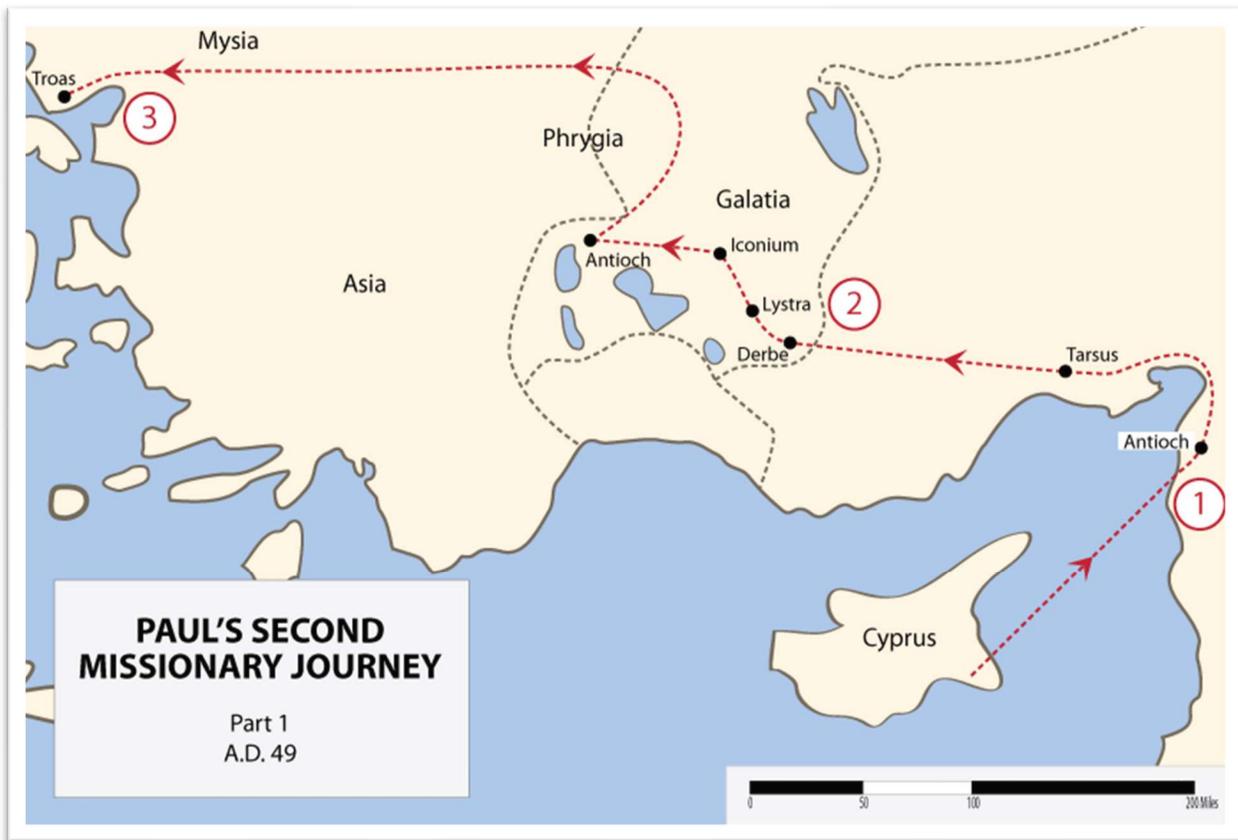
Bruce R. McConkie states,

“Even apostles and prophets, being mortal and subject to like passions as other men, have prejudices which sometimes are reflected in ministerial assignments, and decisions. But the marvel is not the isolated disagreements on details, but the near universal unity on basic principles; not the occasional personality conflicts, but the common acceptance, for the good of the work, of the faults of others. It is not the conflict between Paul and Barnabas which concerns us, but the fact that they (being even as we are) rose thereafter to spiritual heights where they saw visions, received revelations and make their callings and elections sure—the fact of their disagreement thus bearing witness that we in our weaknesses can also press forward to the unity and perfection which shall assure us of salvation.”<sup>1</sup>

It is important to note when Paul is in Rome, he recommends “Marcus [John Mark], sister's son to Barnabas” (Colossians 4:10), to a fellow prisoner. In 2 Timothy, Paul requests that Mark [John Mark] be brought to him “for he is profitable to me for the ministry” (2 Timothy 4:11). These two references confirm that there had been reconciliation between the two of them.

### 3. Paul with Silas, Timothy, and Luke, Serve Second Mission

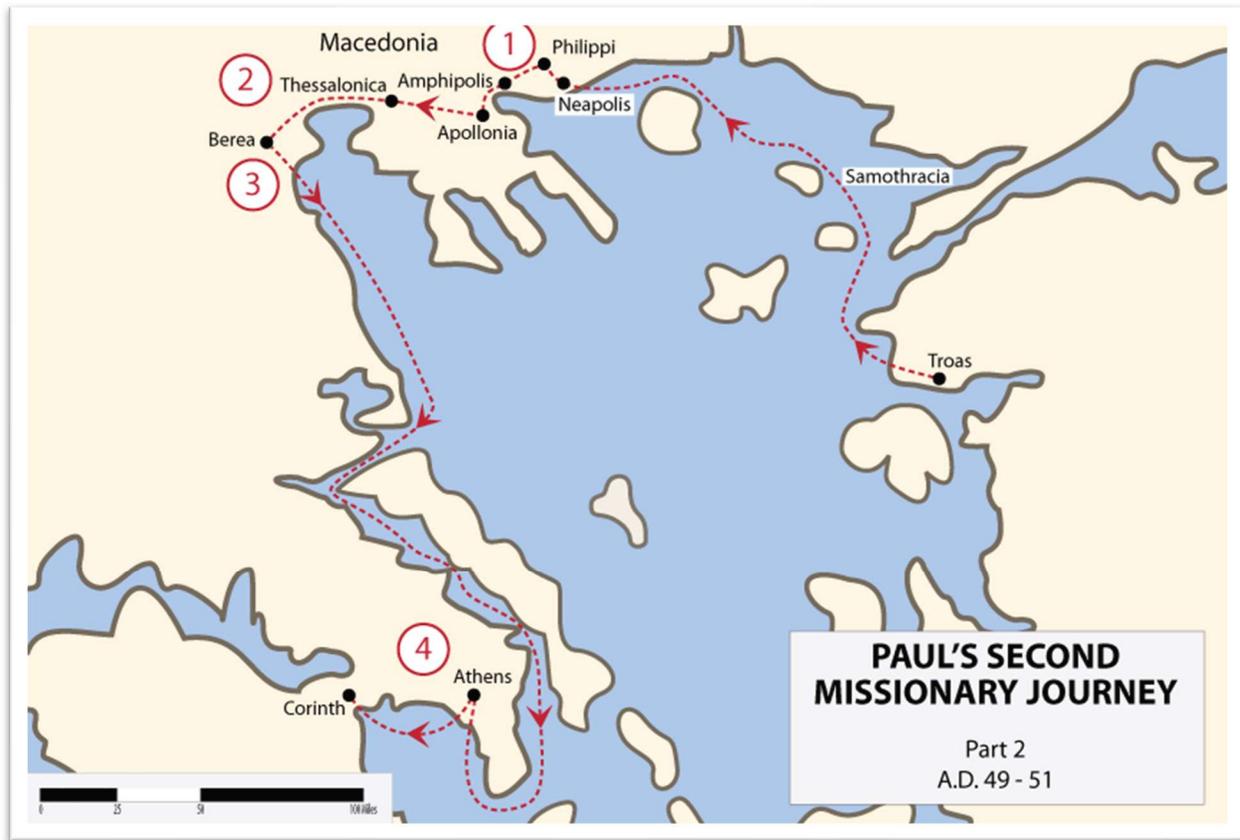
Map#1 Paul's Second Missionary Journey, Part I



#### Summary of events during Paul's Second Missionary Journey (Part 1):

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| <ol style="list-style-type: none"><li>1. Antioch (in Syria)<ol style="list-style-type: none"><li>A. Contention over Mark.</li><li>B. Barnabas and Mark go to Cyprus.</li><li>C. Paul and Silas traveled through Syria and Cilicia confirming the churches.</li></ol></li><li>2. Lystra<ol style="list-style-type: none"><li>A. Timothy was called.</li></ol></li></ol> | <ol style="list-style-type: none"><li>3. Troas<ol style="list-style-type: none"><li>A. Vision calling Paul to Macedonia.</li><li>B. Paul was joined by Luke.</li></ol></li></ol> |
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Map #2 Paul's Second Missionary Journey, Part II



Summary of events during Paul's Second Missionary Journey (Part 2):

<p>1. Philippi</p> <ul style="list-style-type: none"> <li>A. Conversion of Lydia.</li> <li>B. Paul exorcised a sorceress.</li> <li>C. Paul and Silas were imprisoned; earthquake; conversion of jailer; prisoners were released.</li> </ul> <p>2. Thessalonica</p> <ul style="list-style-type: none"> <li>A. Paul preached in the synagogue.</li> <li>B. The Jews assaulted Jason, Paul's host.</li> <li>C. Paul was sent to Berea by night.</li> </ul>	<p>3. Berea</p> <ul style="list-style-type: none"> <li>A. Many in the synagogue believed.</li> <li>B. People in Berea were stirred up by Thessalonica Jews.</li> </ul> <p>4. Athens</p> <ul style="list-style-type: none"> <li>A. Paul's discourse on Mar's hill.</li> <li>B. Timothy and Silas joined Paul. Timothy was sent to Thessalonica. Silas went to Philippi.</li> </ul>
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Reference for maps 1 and 2<sup>2</sup>

Acts 15:40-41

**40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.**

**41 And he [they] went through Syria and Cilicia, confirming the churches.**

Just as Paul and Barnabas had the support and recognition from the authorities of the early Church for their first mission, likewise so did Paul and Silas. They were called as representatives of the Church of Jesus Christ and were to conduct themselves accordingly.

Duane S. Crowther states,

“Cilicia—This Roman province stretched from the Cilician Gates to the Mediterranean Sea, and from just east of Corycus to Mr. Amanus. In their administration, the Romans combined it with Syria and Phoenicia. Tarsus was the capital of the province.”<sup>3</sup>

It would be understandable Paul would visit Tarsus on his way to other cities. He had been born in Tarsus and had served there during the early years of his conversion. Silas becomes Paul’s companion and they depart by land to Tarsus and then on to Derbe and Lystra.

Regarding Silas, the Life and Teachings of Jesus and his Apostles (Institute) Student Manual states,

“The Silas spoken of in Acts is thought to be the same person as Silvanus of the Pauline letters (2 Corinthians 1:19; 1 Thessalonians 1:1; 2 Thessalonians 1:1). He was prominent among the leaders of the church in Jerusalem. In his own right he was a prophet who preached the gospel (Acts 15:32). With Paul, he delivered to Antioch the decision of the Jerusalem council concerning the requirement for church membership (Acts 15:1-35)...If, in fact, Silas was the same person as Silvanus, he was the scribe for the book of 1 Peter, and he carried that same letter of Peter’s to Asia Minor (1 Peter 5:12). He may have been a Roman citizen (Acts 16:37).”<sup>4</sup>

Acts 16:1-3

**1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek.**

**2 Which was well reported of by the brethren that were at Lystra and Iconium.**

**3 Him would Paul have to go forth with him;...**

It is in Lystra that Timothy is called to join with Paul and Silas as their companion on their mission.

Richard Lloyd Anderson states regarding Timothy,

“Timothy may have been about eighteen when Paul...added him to the missionary group on its way west to Greek lands. Perhaps Paul earlier converted his family on the first mission as he visited Lystra, Timothy’s home (Acts 16:1) ...Whenever he was baptized, Timothy was well respected by the priesthood leaders in the area when Paul added him to the second mission (Acts 1:2). Nothing is known of Timothy’s father beyond his being Greek. But Paul remembered Timothy’s first ‘sincere faith (2 Tim. 1:5 RSV), which he received from his grandmother Lois and his mother Eunice (2 Tim.1:5). His mother was Jewish and an early convert (Acts 16:1). Thus, Paul protected him against Jewish hostility by having him circumcised (Acts 16:3) ...Paul could not do his work with delegation and assignment. And no one was more constantly used and trusted than Timothy, whom he called his ‘true child in the faith’ (1 Tim.1:2, RSV) or his beloved child (2 Tim.1:2, RSV) ...Timothy’s history is virtually the history of Paul’s missions. Paul added Timothy’s name to the opening of seven letters and mentioned his trustworthiness in two others. Paul had many powerful companions, but no one continued to be close to him.”<sup>5</sup>

Acts 16:3

**3 ...and took and circumcised him [Timothy] because of the Jews which were in those quarters: for they knew all that his father was a Greek.**

Why, we might ask, would Paul who had defended the right for the Gentile converts not to be required to be circumcised at the Jerusalem Council, now have Timothy undertake this unnecessary Jewish ritual?

Robert J. Matthews states,

“Although Paul was opposed to circumcision as essential for salvation and he emphatically declared that it was not needful for Titus to be circumcised (Gal.2:1-3), soon after the Jerusalem council Paul circumcised the young Timothy before taking him as a companion on the second mission (Acts 16:1-3). The action provides insight into Paul’s thinking. He saw a difference between the necessity and convenience. With Titus, the question was whether or not circumcision was essential for salvation; thus, Paul opposed it. With Timothy it was a matter of rendering him acceptable to the non-Christian Jews where he would do missionary work. Paul was willing to allow circumcision as a concession; but not as a requirement, so that the Jews would be willing to listen to Timothy teach the gospel. This distinction reveals something of Paul’s mind and method.”<sup>6</sup>

Acts 16:4-5

**4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elder which were at Jerusalem.**

**5 And so were the churches established in the faith, and increased in number daily.**

It is assumed “the cities” are referring to those cities that Paul and Barnabas had visited during Paul’s first mission. They would have included: Tarsus, Derbe, Lystra, Iconium, and Antioch where Paul and Barnabas had organized churches and called and sustained leaders. As they visited each of these churches, they shared with them the directives from the Apostles and elders in Jerusalem or Church Headquarters. Certainly, they would have shared the decision of the Jerusalem Council indicating it was not necessary for Gentile converts to undergo circumcision for personal salvation.

As they continued their travels, it is of interest to note that they “were forbidden of the Holy Ghost to preach the word in Asia...[or] Bithynia” (Acts 16:6-7). Why were they forbidden of the spirit to go to these locations?

Bruce R. McConkie states,

“Here the Lord commands his missionaries not to preach the gospel in Asia or Bithynia, but instead to go to Macedonia. Why? It is a simple matter of sending missionaries where there are receptive people. Of course, those in Asia and elsewhere were entitled to hear the truth; all men are, but every man in his day and time and season. The Lord establishes his own system of priorities and since the laborers are few and cannot be everywhere, they are sent, by revelation, to those people who in God’s wisdom deserve to hear the truth first.”<sup>7</sup>

## **4. Paul Teaches the Gospel in Six New Cities**

The cities Paul and his companions will visit during his second mission include: Philippi, Thessalonica, Beroea, Athens, Corinth and Ephesus. Each of these cities will become known to us as we address the events as Paul and his companions visit them.

### **4.1. Philippi**

Acts 16:12-13

**12 And from thence to Philippi which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.**

**13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.**

Alfred Edersheim states,

“Where there was no Synagogue there was at least a *Proseuche* (Acts 16:13), or meeting-place under the open sky, after the form of a theatre, generally outside the town, near a river or the sea, for the sake of lustrations. These, as we know from classical writers, were well known to the heathen, and even frequented by them.”<sup>8</sup>

Acts 16:14-15

**14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.**

**15 And when she was baptized, and her household, ...**

What was spoken of Paul includes the teachings of Jesus Christ as the Son of God, His death and resurrection, followed by repentance, baptism and the laying on of hands for the gift of the Holy Ghost. Lydia and her entire family heard Paul teach the principles of salvation and forgiveness of sin and enter into the waters of baptism. She then invites Paul and his companions to come and stay at their home during his visit.

While Paul and his companions were teaching the principles of the gospel to those who would listen to their message, a young damsel joins the group to listen. She was “possessed with a spirit of divination” (Acts 16:16), meaning that she was possessed of an evil spirit that had taken over her mind. Evil men, recognizing that she had a powerful effect upon many who were susceptible to her observations, exploited her condition for the purpose of getting gain.

As Paul and his companions moved about the city teaching the gospel, she began following them. As she did so, she would declare to those assembled, “These men are the servants of the most high God, which shew unto us the way of salvation” (Acts 16:17). Paul’s response was contrary to what some might expect.

Acts 16:18

**18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.**

Why did Paul command the spirit to come out of the damsel? While her witness was valid regarding their mission, he discerned that she was possessed of an evil spirit. Just as Jesus had cast evil spirits out of individuals during his earthly ministry, (Matthew 8:16; Mark 5:8; Luke 6:17-18), likewise did His disciples. When an evil spirit takes control of the faculties of an individual, the individual comes under the control of Satan. Initially the individual may appear to be a messenger of spiritual truth, but the ultimate purpose of Satan and his followers since his initial rebellion in the Spirit World against the plan of the Father, is to deceive those who seek to know the truth.

Joseph Fielding McConkie states,

“Why, we ask, would a woman possessed with an evil spirit bear a positive testimony of the gospel message and the servants commissioned to bear it? Because that testimony would eventually give her credibility among believers, thus placing her in a position to do much harm. Her testimony was not rooted in the revelations of heaven, and no other source for the testimony of Christ is acceptable.”<sup>9</sup>

Acts 16:19-20

**19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,**

**20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city.**

As a result of the false accusations by the damsel's handlers, the magistrates of the city ordered Paul and Silas to be whipped and then to be placed in prison. (see Acts 16:21-23).

Paul and Silas are securely placed in the inner quarters and their feet are placed in stocks in order to further prevent their escape. At midnight an unusual event occurs.

Acts 16:25-26

**25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.**

**26 And suddenly there was a great earthquake, so that the foundation of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.**

The keeper of the prison upon learning that prison doors are open and the bands loose, is ready to kill himself knowing that he will be held responsible for the escape of his prisoners. Paul and Silas, rather than fleeing from the prison, cry out to the keeper, "Do thyself no harm; for we are all here" (Acts 16:28).

The keeper of the prison gets a light and upon confirming that all prisoners are accounted for and none have left, comes to the cell of Paul and Silas. He asks them an important question.

Acts 16:30-31

**30 And brought them out, and said, Sirs, what must I do to be saved?**

**31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.**

It would appear from the narrative of the scriptures, the confinement of Paul and Silas in prison had an important purpose. The Lord had previously prepared the jailer and his family to hear the principles of the gospel and their imprisonment made their meeting possible. Otherwise, the result of the earthquake that freed them from their bonds and opened the doors of the prison would have provided their release from the prison.

It is important to understand that while the jailer and his family may have been prepared to receive the teachings of the gospel, they needed to be taught the principles of the gospel beginning with faith in Jesus Christ, not concluding with this principle. As they were further taught by Paul and his companion, the principles of repentance, the gift of the Holy Ghost, and the importance of priesthood authority, the seed of faith grew within them. They were ready to enter through the gate of baptism that would begin their journey back to their Heavenly Father.

Acts 16:32-34

**32 And they spake unto him the word of the Lord, and to all that were in his house.**

**33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.**

**34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.**

The next morning, the magistrate sent word by his servants, Paul and Silas were to be released from prison. Paul, surprisingly, was not pleased with his decision.

Acts 16:37

**37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.**

Paul is aware as a Roman citizen, he is entitled to protection by the law, including not being put into prison without having a trial. His announcement to the servants of the magistrate, he was a Roman citizen causes them concern. Upon receiving their report, the magistrate comes in person to speak with him. Paul recognized that as a Roman citizen, he was entitled to certain rights others do not have. His actions may also be based upon the possibility of his returning to the city and wanting to ensure that he would be treated with respect by the rulers, not as a common criminal who was being ordered out of town.

Acts 16:40

**40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.**

## 4.2. Thessalonica

Duane S. Crowther states,

“Thessalonica—this city now known as Salonika, was the capital of the Roman province of Macedonia. Built on the side of a hill, the city was a large and important commercial center and a major stopping point on the Via Egnatia.”<sup>10</sup>

Duane S. Crowther notes,

“The length of time that Paul and his companions spent in Thessalonica varies from ‘three weeks as implied by three sabbath days’ (Acts 17:2) to three or four months...Many believe that Paul spent three weeks attempting to convert the Jews of the city, then spent the next three or four months laboring among the gentiles in the city.”<sup>11</sup>

Duane S. Crowther continues,

“At this point the first-person “we” ceased to be used. It is believed that Luke remained behind in Philippi for several years until he rejoined Paul at Troas during his third missionary journey (Acts 20:5). Paul, Silas and Timothy continue into Thessalonica.”<sup>12</sup>

Acts 17:1-4

**1 ...they came to Thessalonica, where was a synagogue of the Jews:  
2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,  
3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.  
4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.**

As Paul and his companions enter the city, they attend the local synagogue of the Jews. They teach from the scriptures the words of the prophets prophesying the coming of the Messiah who is the Son of God. One can assume that Paul’s message was similar to that which he taught to the Jews in Pisidia Antioch during his first

missionary journey. (See Acts 13:16-41). Unfortunately, the response of the Jews to his message in Thessalonica was similar to their response in Pisidia Antioch. (Compare Acts 13:45 with Acts 17:5).

Acts 17:5

**5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them [Paul and his companions] out to the people.**

Once again, we observe the actions of those who find the message of Paul and his companions upsetting to their beliefs. Rather than prayerfully considering the message and imploring heaven for divine direction, they seek to silence the messenger by false accusations or physical harm. Finding Paul and his companions not at their lodging, they seek to harm those who have provided boarding for them.

Acts 17:6-8

**6 ...These that have turned the world upside down are come hither also;  
7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.  
8 And they troubled the people and the rulers of the city, when they heard these things.**

Fortunately for Jason and his family, he and his family were protected by the rulers and then released. The members now prevail upon Paul and Silas to leave the city believing that their lives were in great danger.

Acts 17:10

**10 And the brethren immediately sent away Paul and Silas by night unto Berea:**

### **4.3. Berea**

Duane S. Crowther states,

“Berea—This Macedonia town was located about 50 miles southwest of Thessalonica. It had a large population in Paul’s day. The Greek name of the town today is Verria.”<sup>13</sup>

In Berea, there is a Jewish synagogue and as usual, Paul and his companions go there in order to deliver their message, beginning with Jesus Christ, commencing with His death and resurrection, and then continuing with the basic principles of the gospel.

Acts 17:11-12

**11 These [people in Berea] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.  
12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.**

The example of those who were gathered at the synagogue in Berea provides an important lesson to each of us. Unlike those in Thessalonica who took opposition to the message Paul taught because it conflicted with their previous beliefs, they sought to know for themselves the truthfulness of his message. They began with an open mind and a sincere desire to know the truth; next, upon hearing his message, they searched the scriptures to confirm the words of the prophets regarding the coming of Jesus Christ. Now, in humility, they sought divine conformation that they might know for themselves the truthfulness of Paul’s words.

Upon receipt of the spirit confirming the truth, they followed Paul's admonition to exercise their faith and follow the steps that would bring them forgiveness from their sins. In humility and obedience, they were prepared to enter into the waters of baptism. Baptism, as they had been taught, represents the gate through which each of us must pass prior to our receiving the laying on of hands for the gift of the Holy Ghost. They were now on the path that would lead them back to their Heavenly Father. They understood that there was yet more to learn, but they had entered through the gate and were now on the path that would lead them to eternal life.

Acts 17:13

**13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.**

Those who do Satan's bidding are willing to travel 50 miles or 50,000 miles, if necessary, in order to silence the Lord's messengers. Having themselves rejected the truth; they must now do all in their power to confirm to others they made the right decision. Satan and his followers, who took a position contrary to the Father, today continue their efforts to insure that as many as possible join them in their opposition to the Father and His plan as enacted by His Son, Jesus Christ. Satan believed when Jesus Christ was put to death that would thwart the Father's plan and would end His message. Jesus' death and then His resurrection, however, only served to confirm His divine Sonship. With the continuation of His Church through His Apostles, the battle was once again renewed between the forces of Satan and the followers of Jesus Christ. In reality, it was only a continuation of the battle and rebellion that had begun millennial before. This battle raged in Berea and continues to rage even today.

Acts 17:14-15

**14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.**

**15 And they that conducted Paul brought him unto Athens:...**

#### **4.4. Athens**

Duane S. Crowther states,

"Athens—From the fifth century B.C., when it was the most important of the Greek democracies, Athens still held its preeminence as a city of artistic, literary, cultural and commercial supremacy. Socrates, Plato, and Aristotle all lived and taught here. After Rome conquered the Greeks, it became a part of the Roman province of Achaia. In Paul's day, the city was considered the intellectual center of the world. The city is about three miles inland from the seacoast and lies on a plain. The Acropolis (the citadel on the hill that overlooks the city) and the nearby Parthenon were dedicated to Athena, the Greek goddess of wisdom and women's crafts."<sup>14</sup>

Acts 17:16-17

**16 Now while Paul waited for them [Silas and Timotheus] at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry [full of idols].**

**17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.**

Dallin H. Oaks notes,

“In light of his own teachings on contention...accounts [Acts 17:17; 19:8] surely describe reasoned discussions, not angry confrontations...He instructed Timothy, ‘Foolish and unlearned questions avoid,’ because they do gender strife’...And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves” (2 Tim. 2:24-25.).”<sup>15</sup>

Acts 17:18

**18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.**

The Life and Teachings of Jesus and his Apostles (Institute) Student Manual states,

“Epicureanism was named for Epicurus, who lived just before and after 300 B.C. According to his philosophy, the world came into existence by chance and was without either purpose or design. The highest good to which man could attain was that which brought him the greatest pleasure or the greatest absence of sorrow and pain. Contrary to popular notions then and now, Epicureanism did not advocate wholesale licentiousness as an objective in life, but rather those enjoyments which gave to man the longest and fullest personal satisfactions.

“Stoicism, on the other hand, recognized a supreme governing power in the universe. According to this philosophy, all things have been ordered and set in motion by Divine Mind, and the wise man, the true Stoic, is he who accepts conditions as he finds them rather than changes them to be as he wishes them to be. Such acceptance requires great courage and self-control, for man is locked into a never-ending battle with nature. The body is not a vessel to be punished or catered to; it is to be ignored.”<sup>16</sup>

Paul is invited to accompany the members of the group to Mars Hill and there to share his beliefs with them.

Acts 17:19-21

**19 And they took him, and brought him unto Areopagus [Hill of Ares (Mars); probably meaning the civil council which met there], saying, May we know what this new doctrine, whereof thou speakest, is?**

**20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.**

**21 (For all the Athenians, and strangers, which were there spent their time in nothing else, but either to tell, or to hear some new thing.)**

We will address Paul’s message to those gathered on Mars Hill in the next section.

Acts 17:33-34

**33 So Paul departed from among them.**

**34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.**

## 4.5. Corinth

Acts 18:1

**1 After these things Paul departed from Athens, and came to Corinth;**

Duane S. Crowther states,

“Corinth—This city was the capital of the Roman province of Achaia. It stood on a four-mile-wide neck of land which connected mainland Greece with the Peloponnese, as southern peninsula. It had two adjoining ports: Cenchreae, on the Aegean Sea, and Lechaem on the Gulf of Lepanto. In Paul’s day small ships were hauled across the isthmus on a track, which saved several hundred miles of sailing. Corinth was the second-most-important city of Achaia, surpassed only by Athens. It was a major stopover on the sea routes of the day, with the next stop to the east being Ephesus. The city had a citadel on a hill 1800 feet high, and it was also defended by a high wall which reached all the way to the Lechaem harbor. The maritime city was always filled with traders and travelers, and most of the traffic between Italy and Asia passed through the city. The people of the city worshiped Venus, the Roman goddess of love and beauty (Greek: Aphrodite), and the ritual fornication involved in this worship had made the city a place of moral degradation.”<sup>17</sup>

One might assume that due to the moral degradation of the city that Corinth would not have many individuals who would be receptive to the message of the gospel.

One of the initial tasks presented to Paul is his need for lodging. He comes in contact with Aquila and his wife, Priscilla, whom it is assumed had previously become members of the Church.

Acts 18:2-3

**2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.**

**3 And because he was of the same craft, he abode with them, and wrought [worked]: for by their occupation they were tentmakers.**

Duane S. Crowther states,

“Aquila and Priscilla—They probably were already Christians before Paul encountered them, though how they were converted is not known. Paul stayed in their home, and as his second missionary journey drew to an end, they travelled with him to Ephesus, where they were instrumental in converting Apollos (Acts 18:18, 26).

“Claudius Caesar—Claudius, the fourth Roman Caesar ruled from A.D. 41-54. He gave the Jews the right to religious freedom, but he banished them from Rome in A.D. 49...His rule was generally considered a period of unrest and distress across the entire Mediterranean world.”<sup>18</sup>

It appears that Paul preached, but he also worked at his trade in order to support himself.

Paul continues his missionary work by going to the local Jewish Synagogue and preaches the message of the gospel to those who are gathered.

Acts 18:4, 6-7

**4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.**

**6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.**

**7 And he departed thence, ...**

Paul's final adieu, combined with his dramatic words toward those at the synagogue, would infer that their rejection of his message had become increasingly more rancorous. It had finally reached the point where the spirit was no longer present and he could no longer teach them. When the spirit of contention is present, the Holy Ghost departs. Not all who were present in the synagogue were contentious as we learn that following Paul's departure, others came to him seeking the truth.

Acts 18:7-8

**7 And he departed thence, and entered into a certain man's house named Justus, one that worshipped God, whose house joined hard [next to?] to the synagogue.**

**8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.**

It would appear that in spite of the success just noted, the rejection from others had reached a turning point that Paul, no stranger to violence, was beginning to be concerned regarding his own safety. It is on this occasion that the Lord gives him a vision of strength and reassurance.

Acts 18:9-10

**9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:**

**10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.**

The words of the Lord to Paul were most assuring to him and appear to have energized him.

Acts 18:11

**11 And he [Paul] continued there [Corinth] a year and six months, teaching the word of God among them.**

Paul's concerns had been well founded for we learn that... "the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, Saying, This *fellow* persuadeth men to worship God contrary to the law." (Acts 18:12-13).

False charges being brought against Paul by those who serve Satan were not new. In the past their accusations had resulted in expulsion (Acts 13:50), being beaten and put in prison (Acts 16:22-23), and on one occasion being stoned and left for dead (Acts 14:19). The Jews bring Paul before "Gallio...the deputy of Achaia" (Acts 18:12). Paul is ready to speak on his own behalf, when Gallio interrupts him.

Acts 18:14-16

**14 ...Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:**

**15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.**

**16 And he drave them from the judgment seat.**

Gallio's decision was to take no action against Paul. The charges pertained only to a disagreement regarding words and issues relating to religious law, and not to acts pertaining directly to the law including gross immorality. The actions against Paul were dismissed.

Acts 18:18

**18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.**

Paul leaves Corinth and travels with Priscilla and Aquila to Cenchrea. While there he shaves his head.

Bruce R. McConkie states,

“What Paul’s vow was is not clear. From the fact that he shaved his head it is assumed he may have been following the Jewish custom where Nazarites are concerned (Num.6). If so he was performing an unnecessary and improper rite, for the apparent purpose of humoring either the Jewish segment of the Church or perspective Jewish converts or both (Compare Acts 21:17-26).”<sup>19</sup>

Paul, and those with him, now sail across the Aegean Sea to the city of Ephesus.

## 4.6. Ephesus

Acts 18:19

**19 And he came to Ephesus, and left them [Priscilla and Aquila] there: but he himself entered into the synagogue, and reasoned with the Jews.**

The LDS Bible Dictionary states,

“**Ephesus.** Capital of the Roman province of Asia and a great commercial center. Ephesus was three miles from the sea, on the banks of the navigable river Cayster. It was an important business center, much of the commerce between east and west passing along the great highway which connected Ephesus with the Euphrates. It thus became a natural center for the Christian Church in Asia Minor. The city was celebrated as the guardian of the image of Artemis or Diana (Acts 19:35), and there was a large manufacture of silver shrines of the goddess. The magnificence of her temple was proverbial. Ephesus was visited by Paul at the close of his second missionary journey (Acts 18:19); he stayed there for two years on his third journey (Acts 19), and left in consequence of a disturbance caused by silversmiths whose trade in shrines of the goddess had suffered in consequence of the growth of the Christian faith.”<sup>20</sup>

Upon his arrival in Ephesus, Paul went to the synagogue and introduced the principles of the Gospel to those who were willing to listen.

Acts 18:20

**20 When they desired him to tarry longer time with them, he consented not;**

The reception he found while teaching the gospel in Ephesus must have been favorable. This is indicated by their desire that he remain with them. It was his decision to leave.

Acts 18:21

**21 But [Paul] bade them farewell, saying, I must by all means keep this feast [Passover or Pentecost, Spring] that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.**

Paul will sail to Casarea, go to Jerusalem to attend the feast and then go to Antioch. This will conclude Paul's Second Missionary Journey.



Summary of events during Paul's Second Missionary Journey (Part 3):

- |  |  |
|--|--|
| <p>1. Corinth</p> <ul style="list-style-type: none"> <li>A. Paul abode with Aquila and Priscilla.</li> <li>B. Silas and Timothy brought funds from Macedonia.</li> <li>C. Paul rebuked the Jews and turned to the Gentiles.</li> <li>D. Crispus was converted.</li> <li>E. Paul's vision.</li> <li>F. Paul wrote 1 Thessalonians.</li> <li>G. Paul wrote 2 Thessalonians.</li> <li>H. Jews' vain appeal to Gallio.</li> <li>I. Paul sailed for Syria.</li> </ul> | <p>2. Cenchrea</p> <ul style="list-style-type: none"> <li>A. Paul shaved his head for a vow.</li> </ul> <p>3. Ephesus</p> <ul style="list-style-type: none"> <li>A. Paul reasoned with the Jews in the synagogue.</li> <li>B. Paul left Aquila and Priscilla to preach.</li> </ul> <p>4. Jerusalem</p> <ul style="list-style-type: none"> <li>A. Paul saluted the Church.</li> </ul> |
|--|--|

Reference<sup>21</sup>

Robert J. Matthews states,

“*Second missionary journey*. Acts 15:36 to 18:22. Began and concluded at Antioch of Syria. Approximately 3,000 miles. Occupied at least two years, probably in A.D. 50-52. Two known epistles: 1 and 2 Thessalonians.”<sup>22</sup>

## 5. Paul’s Discourse on Mar’s Hill

We return to Athens and go with Paul to Areopagus [Greek for Mar’s Hill] where he will deliver a discourse to the Greek Philosophers who have gathered with him. Their question to him is, “May we know what this new doctrine, whereof thou speakest, is?” (Acts 17:19).

He chooses for his discourse the title found on “an alter with this inscription, TO THE UNKNOWN GOD.” He states that it is regarding this God, “Whom...ye ignorantly worship” (Acts 17:23).

Paul begins by stating the attributes of the God who is unknown to them. His attributes are: Creator— “God made the world and all things therein...he is Lord of heaven and earth, [and] dwelleth not in temples made with hands...Neither is [He] worshipped with men’s hands...he giveth to all life, and breath, and all things. (Acts 17:24-25). He is the creator of all individuals that live upon the earth and he has determined the length of their lives. He is desirous that we “feel [seek] after him, and find him, though he be not far from every one of us” (Acts 17:27).

Because He has created us, we are also His children. Therefore, we should not think the Godhead “is like unto gold, or silver, or stone, graven by art and man’s device. In the past, God has been patient with man’s foolish ideas, but now he “commandeth all men every where to repent” (Acts 17:28-30).

There is a time appointed when all mankind will be judged by that man [Jesus Christ] whom He hath ordained. By raising Him from the dead, God has witnessed to all mankind that He is His representative. (See Acts 17:31).

Acts 17:32-33

**32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.**

**33 So Paul departed from among them.**

Paul had taught those gathered important eternal truths concerning the nature of God as creator of the earth and we are His spirit children. God is not pleased when man creates images of Him which in turn they worship. These images have no ability to hear or respond to the sincere desires of His children for they are only man’s creations of stone or metal. God the Father is real and He personally cares about His children. The doctrine that brought their opposition was that one who had lived upon the earth could be resurrected after their death, never to die again. The man-made philosophies to which they subscribed did not allow for this doctrine. Like the Sadducees of Jesus time, they did not believe in a resurrection and for now were not open to a consideration of its possibility.

## 6. An Introduction to Paul’s Letters

Robert J. Matthews states,

“Our present New Testament contains fourteen epistles ascribed to Paul’s authorship, although it is certain that he wrote others we do not have. We know, for example, of an earlier epistle to Corinth (1 Corinthians 5:9) and

also one to Laodicea (Colossians 4:16). In almost every instance Paul’s epistles were written to branches of the Church where he had already visited (the one exception is Romans), or to individuals whom he already knew. Hence these letters were not so much conversion-oriented and evangelistic as they were regulatory. Since he wrote to people who were already members of the Church, he said relatively little about baptism or about preparing themselves to become Church members. His letters were not introductory messages about the gospel of Jesus Christ but were penned to address specific problems and regulate matters among those already in the Church...

“Paul’s letters are not arranged in chronological order in our present New Testament, but have been placed according to length, with the longest (Romans) first, in descending order to the shortest (Philemon). The book of Hebrews is longer than some of the epistles but was placed after the others because some scholars have questioned Paul’s authorship...

“The epistles reflect the problems that were current in the Church at the time they were written, and which were different at various times and places. The earlier epistles deal somewhat with problems related to the Jews, the law of Moses, and Paul’s defense of his calling after his Judaizing critics. The later epistles reflect more the problems occasioned by the influx of Greek philosophy into the Church.”<sup>23</sup>

With this introduction, we turn our attention to the two epistles written to the Thessalonians.

## 7. Paul Writes Two Letters to Saints in Thessalonica

Edward J. Brandt provides the following introduction to 1 and 2 Thessalonians:

Written to:	Members of the church at Thessalonica, in Macedonia (Greece).
Written where:	Both epistles were written either from Athens or Corinth, in Greece.
Written when:	First Thessalonians was possibly written about midyear in A. D. 52; 2 Thessalonians probably a few months afterward.
Purpose of the letter:	During the second missionary journey, Paul labored at Thessalonica among the Jewish people. But some of them rejected the message. (See Acts 17:1-9.) The gospel was well established, however, among the gentiles of this city. (1 Thess. 1:9, 2:14, 4:1-5.) These gentile converts experienced much persecution from their own countrymen as well as from the Jews, as Paul did during his initial stay. Silvanus and Timothy had been sent by Paul as official church representatives to “know your faith” (1 Thess. 3:2, 5) and to learn of the saints’ progress in living the gospel. The report they gave to Paul brought to light problems, both doctrinal and practical, among the members. It appears a misunderstanding had developed concerning deceased members and their relationship to events after the second coming of Christ. Paul attempted to clarify the issue by briefly reviewing some of the principles of the second coming in the first epistle. The question persisted and consequently drew further commentary in his second letter. In addition, he counseled the saints concerning the persecution that they had experienced. (1 Thess. 2:14) and also concerning their daily living of the gospel (1 Thess. 5:14-22. He also gave direction pertaining to their difficulty with slothful and disobedient members (2 Thess. 3:6-15). During the second missionary journey, Paul labored at Thessalonica among the Jewish people. But some of them rejected the message. (See Acts 17:1-9.) The gospel was well established, however, among

	<p>the gentiles of this city. (1 Thess. 1:9, 2:14, 4:1-5.) These gentile converts experienced much persecution from their own countrymen as well as from the Jews, as Paul did during his initial stay. Silvanus and Timothy had been sent by Paul as official church representatives to “know your faith” (1 Thess. 3:2, 5) and to learn of the saints’ progress in living the gospel. The report they gave to Paul brought to light problems, both doctrinal and practical, among the members. It appears a misunderstanding had developed concerning deceased members and their relationship to events after the second coming of Christ. Paul attempted to clarify the issue by briefly reviewing some of the principles of the second coming in the first epistle. The question persisted and consequently drew further commentary in his second letter. In addition, he counseled the saints concerning the persecution that they had experienced. (1 Thess. 2:14) and also concerning their daily living of the gospel (1 Thess. 5:14-22). He also gave direction pertaining to their difficulty with slothful and disobedient members (2 Thess. 3:6-15).</p>
Major Themes	<p>The Second Coming of Christ---Paul instructs the saints concerning the prophetically significant future Messianic event. (1 Thess. 1:10, 2:19, 3:13, 5:1-9; 2 Thess. 1:8). ...His second epistle also prophetically instructs them concerning the approaching apostasy and the ensuing events in the course of time before the second coming of the Lord would occur. (2 Thess. 2:1-10.)”</p>

Reference<sup>24</sup>

It is important to remember during Paul and Silas’ initial visit to Thessalonica, the Jews had “set all the city in an uproar...” (Acts 17:5) against them. They had then been so angered that after Paul and Silas had departed to Berea, they travelled the fifty-mile distance to Berea for the express purpose of riling up the citizens against them. (See Acts 17:13).

One can imagine that being a member of the Church in Thessalonica meant that they would be exposed to ridicule and opposition from others regarding their beliefs. It is never easy to be in the minority when the majority is agnostic toward your beliefs. It is especially important during these occasions to remember why you made the decision to become a member of the Church. Truth is not established by popular opinion but by personal inquiry through the spirit. It is under such circumstances that one must stand firm in what he/she believes, while at the same time respecting the beliefs of others.

For our purpose, we will note some of the truths that Paul wrote in his two letters.

### 7.1. First Thessalonians

Paul gives the members words of admonition:

1 Thessalonians 1:5

**5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.**

Always remember the source of your testimony.

1 Thessalonians 1:9

**9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;**

You turned from the worship of idols to the worship of the living and true God.

1 Thessalonians 2:8

**8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.**

Not only did we teach you the gospel of God, we also care about you.

1 Thessalonians 2:14

**14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:**

You have suffered due to your beliefs, just as have others in Judaea, who have become members of the Church.

1 Thessalonians 3:5-7

**5 ...I sent to know your faith...**

**6 But now when Timotheus came from you unto us, and brought us good tidings of your faith, and charity...**

**7 Therefore, brethren, we were comforted over you...**

We rejoice in your faithfulness to the teachings we taught you.

1 Thessalonians 4:3, 5, 7

**3 For this is the will of God, even your sanctification, that ye should abstain from fornication:**

**5 Not in the lust of concupiscence, even as the Gentiles which know not God.**

**7 For God hath not called us unto uncleanness, but unto holiness.**

Living the law of Chastity sets you apart from others who have not yet received the word of God.

1 Thessalonians 4: 11

**11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;**

We admonish you to be dependable and to attend to your business, and to be industrious in your labors.

1 Thessalonians 4:16-17

**16 For the Lord himself shall descend from heaven...and the dead in Christ shall rise first:  
17 Then we which are alive and remain shall be caught up together with them in the clouds...and so shall we ever be with the Lord.**

When the Lord returns to earth, those who have been faithful in Christ will be resurrected first. Those who are on the earth at this time will be raised up to meet Him upon His return and be numbered among His children.

1 Thessalonians 5:2, 4

**2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.**

**4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.**

Those who are members of the Lord's Church shall know the season when He shall return.

1 Thessalonians 5:11

**11 Wherefore comfort yourselves together, and edify one another, even as also you do.**

Be of comfort yourselves and seek to support and encourage each other.

1 Thessalonians 5:21-22

**21 Prove all things; hold fast that which is good.**

**22 Abstain from all appearance of evil.**

As you seek to know the truth, do not be misled by the disguises of evil.

## **7.2. Second Thessalonians**

2 Thessalonians 1:3-4

**3 We are bound to thank God always for you,...because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.**

**4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:**

We rejoice in your faith and kindness to others as well as your patience in response to the persecutions and tribulations you have experienced.

2 Thessalonians 1:6

**6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;**

Remember that God will give to those who do evil to his servants like judgments.

2 Thessalonians 2:3

**3 Let no man deceive you by any means: for that day [of Christ's return] shall not come, except there come a falling away first,...**

There will be an apostasy of Christ's Church and teachings before His return.

2 Thessalonians 2:12

**12 That they all might be damned [progress stopped] who believed not the truth, but had pleasure in unrighteousness.**

Those who did not accept the truth and sought pleasure in unrighteousness, will have their eternal progress curtailed if they do not repent.

2 Thessalonians 3:6, 13

**6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition [teachings] which he received of us.**

Those who did not live the gospel in their daily lives will lose their fellowship in Christ's Church.

2 Thessalonians 3:13

**13 But ye, brethren, be not weary in well doing.**

Hold firm to your faith and testimony, especially when times are difficult.

## **8. Conclusions**

Our focus has been upon Paul's Second Missionary Journey. He added six new cities to his missionary itinerary during this journey. He replaced Barnabas with Silas, Timothy, and Luke. His boldness and determination to spread the message of the gospel of Jesus Christ again brought him in conflict with those Jews who could not relinquish the law of Moses and accept without condition the Gentile converts. For some, again it was not enough to reject the message, they also wanted to silence the messenger. Some in Thessalonica were even willing to travel to Berea in order to continue their assault upon Paul and his companions.

It is noteworthy that like Peter, Paul was also arrested and put in prison. In this incidence, Paul was not instructed to leave the prison, even though he was freed from his bonds. He remained and taught and converted the jailer, and then his family.

On this mission, Paul traveled as far as Athens, Greece and preached to some philosophers on Mars Hill. Unfortunately for them, their interest ended with Paul's declaration of Jesus' death and resurrection. There were those in Athens who were converted, but not those whose intellectual understanding prevented them from feeling the spirit. One's receptivity to the spirit can be stifled by intellectual stiffness.

### **8.1. First Thessalonians**

1 Thessalonians Chapter 1: Paul begins by expressing his devotion to the members of the church in Thessalonica, and remembering them in his prayers. They have been subjected to affliction since becoming members of the Church, however their faithfulness had become an example to others. While initially they had worshiped idols, they had turned "to serve the living and true God" (1 Thessalonians 1:9).

1 Thessalonians Chapter 2: Paul and his companion, had not used flattering words or sought glory, but had taught them the gospel of Jesus Christ. They had embraced the gospel when they were taught, and had been faithful, despite the persecution they had experienced.

1 Thessalonians Chapter 3: Paul was concerned that their faith may have been weakened, but Timotheus confirmed their continued faithfulness. He exhorted them to continue to be firm in their faith and to increase their "love one toward another, and toward all men" (1 Thessalonians 3:12),

1 Thessalonians Chapter 4: Paul instructs them to “abstain from fornication...not to defraud their brother in any matter...to love one another... [and to care for those] that are without” (1 Thessalonians 4:3,6, 9, 12). Paul assures the saints that those who are “asleep [dead] at the time of Christ’s coming, “God will bring with him” (1 Thessalonians 4:14) Those who are alive at the time of Christ’s coming will “be caught up in the clouds, to meet the Lord...and so shall we ever be with the Lord” (1 Thessalonians 4:17).

1 Thessalonians Chapter 5: While no one knows the exact time of Christ’s coming, by watching the signs, we may know of His coming. He informs them that “whether we wake or sleep, we should live together with him” (1 Thessalonians 5:10). Paul then gives them important counsel which may also benefit us. (see 1 Thessalonians 5:12-22).

## **8.2. Second Thessalonians**

2 Thessalonians Chapter 1: Paul is pleased with the patience and faith of the members despite their continued persecutions and tribulations. They have benefited as their faith and charity toward others increased. When the Lord comes, the members will be glorified for their perseverance in the faith.

2 Thessalonians Chapter 2: Paul reminds the saints that prior to the Savior’s return, there will first be a falling away (apostasy) and Satan will be revealed. (see 2 Thessalonians 2-3). Those who are unrepentant, will be “destroy[ed] with the brightness of his coming” (2 Thessalonians 2:8). He reminds them to be faithful to the teachings they have received that they may receive increased glory.

2 Thessalonians Chapter 3: Paul admonishes the members to continue to “both do and will do the things which we command you” (2 Thessalonians 3:4). The members are to withdraw themselves from those who are disorderly and do not follow the teachings of the gospel. Those who chose not to work, should not eat. Those who do not work or are busybodies [gossip] should be admonished not as an enemy, but as a brother. The members are to continue in good works and be “not weary in well doing” (2 Thessalonians 3:13),.

In spite of the persecution and adversity, there were those who received the teachings of Paul and felt for themselves the witness of the spirit, and joined the early Church of Christ. They grew in testimony and knowledge and remained true to the teachings they had embraced. Today, we have much to learn from their example as we also strive to be faithful and endure to the end.

The next chapter will focus on Paul’s Third and Final Missionary Journey

## Footnotes

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- <sup>1</sup> *Doctrinal New Testament Commentary*, Vol. 2. Salt Lake City: Bookcraft, 1971, [9<sup>th</sup> Printing, 1976], 145.
- <sup>2</sup> Maps #1 and #2. Duane S. Crowther, *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 92, 94). Maps recreated by Jeff Dangl.
- <sup>3</sup> *The Gospel Rolls Forth*. Bountiful, Utah: Horizon Publishers, 1999, 91.
- <sup>4</sup> *Life and Teaching of Jesus and His Apostles (Institute) Student Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978, [Second Edition, Revised, 1979], 264.
- <sup>5</sup> *Understanding Paul*. Salt Lake City: Deseret Book, 1983, [Second Printing, 1983], 314-315.
- <sup>6</sup> “Unto All Nations” in *Studies in Scripture*, Vol. 6. Edited by Robert L. Millet. Salt Lake City: Deseret Book Co., 1987, 41.
- <sup>7</sup> *Doctrinal New Testament Commentary*, Vol. 2. Salt Lake City: Bookcraft, 1971, [9<sup>th</sup> Printing, 1976], 147.
- <sup>8</sup> *The Life and Times of Jesus The Messiah*. Complete and Unbridged in One Volume. Hendrickson Publishers, Inc., 1993, [Sixth Printing—November 2000], 52.
- <sup>9</sup> “False Christs” in *Watch and Be Ready: Preparing for the Second Coming of the Lord*. Salt Lake City: Deseret Book Co., 1994, 60-61.
- <sup>10</sup> *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 97.
- <sup>11</sup> *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 98.
- <sup>12</sup> *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 97.
- <sup>13</sup> *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 98.
- <sup>14</sup> *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 98-99.
- <sup>15</sup> *The Lord’s Way*. Salt Lake City: Deseret Book Co., 1991, 146.
- <sup>16</sup> *The Life and Teachings of Jesus & his Apostles (Institute) Student Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978, [Second Edition, Revised, 1979], 265.
- <sup>17</sup> *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 102-103.
- <sup>18</sup> *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 103.
- <sup>19</sup> *Doctrinal New Testament Commentary*, Vol. 2. Salt Lake City: Deseret Book Co., 1971, [9<sup>th</sup> Printing, 1976], 165.
- <sup>20</sup> LDS Bible Dictionary in *Holy Bible*. Salt Lake City: The Church of Jesus Christ of Latter-Day Saints, 1979, 665-666.
- <sup>21</sup> Duane S. Crowther. *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 105. Map recreated by Jeff Dangl,
- <sup>22</sup> *Behold The Messiah: New Testament Insights from Latter-day Revelation*. Salt Lake City: Bookcraft, 1994, 323.
- <sup>23</sup> *Behold The Messiah: New Testament Insights from Latter-day Revelation*. Salt Lake City: Bookcraft, 1994, 324-326.
- <sup>24</sup> “New Testament Backgrounds: Thessalonians through Hebrews.” *Ensign* April 1976, 56.