

# CALVARY LUTHERAN CHURCH

A Congregation of the Church of the Lutheran Confession  
 450 W. Ohio • Marquette, Michigan  
[www.calvary.clclutheran.org](http://www.calvary.clclutheran.org)



**Divine Worship. . . . . 9:30am**  
 Andrew A. Schaller, Pastor  
 Church: (906) 226-9372  
 Parsonage: (906) 228-3566

## SUNDAY AFTER ASCENSION June 2, 2019

### PREPARATION FOR WORSHIP:

**Psalm:** 68 (Pg. 137)  
**Prayers:** 15 (Pg. 103) 18 (Pg. 103).  
**Organist:** Mr. Walter Priebe  
**HYMNS:** 384 20 37 330/310 50

### PRAYER

**OPENING HYMN: 384** - "Oh, How Great Is Thy Compassion"

### THE ORDER OF HOLY COMMUNION (TLH Pg.15ff.)

The Invocation... The Confession of Sins... Absolution, -- "Amen."  
 The Introit... The Gloria Patri (Pg. 16)...The Kyrie (Pg. 17).  
**Gloria in Excelsis (Pg. 17-19)**  
 The Salutation (Pg. 19) The Collect (Prayer for the Day) -- "Amen."

### THE LESSON: ACTS 16:6-10; 17:1-15

<sup>6</sup> Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. <sup>7</sup> After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them. <sup>8</sup> So passing by Mysia, they came down to Troas. <sup>9</sup> And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, "Come over to Macedonia and help us." <sup>10</sup> Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.

**THE BENEDICTION:** Pastor  
**CONGREGATION:** (Sung) "Amen, Amen, Amen."  
**CLOSING HYMN: 50** – "Lord, Dismiss Us with Thy Blessing."

## ANNOUNCEMENTS June 2, 2019

**THIS WEEK**  
**Monday-Tuesday:** Great Lakes Delegate Conference, Middleton, WI  
**Wednesday:** Choir 6pm  
**Sunday:** Worship 9:30am

**CLC CALL NEWS**  
 Bethel Lutheran Church in Morris, MN has called Pastor Michael Wilke who currently serves Gethsemane Lutheran Church in Saginaw, MI. ● Prince of Peace Lutheran in Loveland, CO, has called Pastor Paul Krause, who currently serves Trinity Lutheran in Watertown, SD and Zion Lutheran in Hidewood Township, SD. ● Pastor Caleb Schaller and Mrs. Jennifer Schaller of Messiah, Eau Claire, WI, have been called by the Board of Regents to serve part-time as the new 'Immanuel On-Campus Counselling/Mentoring Program.'

<b>Missions/Cooperative Budget Plan Pledge 2019</b>	
<i>The Cooperative Budget Plan (CBP) is a pledge established by the Voters of Calvary to participate in the work of the Church of the Lutheran Confession. The amount given to 'Missions' on your church envelope goes to this pledge. In the event that our offerings fall short of our pledge, the difference will be taken from the Calvary General Fund. In the event that our offerings exceed our pledge, additional funds will be placed in the General Fund.</i>	
Amount Pledged 2019	Amount Received as of 5/26/19
\$7000.00	\$3085.00 (-3915.00)

<b>CLCI SEMINARY STUDENT SPONSORSHIP - \$40/MO</b>		
AUGUST GOAL	RECEIVED 5/26	AUGUST GOAL
\$40.00	\$25.00	\$15.00

<b>The Offerings of Thankful Hearts – Calvary Offerings 5/26/19</b>				
General Fund	Loose Offerings	Missions (CBP)	CLCI Sem Student	Spokesman
\$960.00	\$27.00	\$200.00	\$25.00	\$20.00
<b>Offerings Total: \$1232.00</b>				

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## DAILY BIBLE READINGS FOR DEVOTIONS; JUNE 3-8, 2019

**Monday - The Book of Hebrews** reveals that Jesus is embedded in Old Testament rituals, events, and persons, for salvation has always been centered on Jesus! **Chapter 7** takes us back to the time of Melchizedek, *king of Salem/Jerusalem, priest of the Most High God, made like the Son of God*. Abraham honored Melchizedek as the prototype of Jesus! And since that is so, Jesus supersedes all other priests, for *He has an eternal priesthood and lives eternally to make intercession for us*. We have God's Word on it (v.28). We thank You, Jesus!

**Tuesday - Chapter 8** *Now, this is the main point: We have such a High Priest who is seated at the right hand of the throne of the Majesty in the heavens!* That beats other priests all-hollow, for Jesus has superior qualifications to deliver a superior covenant established on His superior promise *to be merciful to their unrighteousness, and to remember no more their sins and their lawless deeds*. Jesus opens heaven's door, which our sins had barred against us.

**Wednesday - Chapter 9** The first covenant had some splendor and impressive ceremonies, but it was limited by its earthly components of time and space; it wasn't meant to be permanent. In contrast, Jesus has permanently settled the sin problem *now, once-and-for-all, appearing on Earth to put away sin by the sacrifice of Himself, offered once to bear the sins of the world*. That's final!

**Thursday - Chapter 10** Just think it through: Sacrifices that are repetitious can't be as good as a single sacrifice that all-by-itself caps off the whole system. That's the way Jesus did it, for He got us out of the grave **with Him** and got us to heaven **with Him**. Once there IS remission of sins, that's the end of the problem! So hang onto Jesus, and don't let anything or anyone separate you from Him; in a little while you will see Him in person, up-close.

**Friday - Chapter 11** Take God's Word on it as your forefathers did; they understood that God was trustworthy; they depended on God to handle all obstacles that lay ahead; they packed up and followed where God led, and He never forsook them; He blessed them every-which way, and they prevailed.

**Saturday - Chapter 12** Therefore *let's run with endurance the race that is laid out before us, keeping our minds and hearts focused on Jesus, the Author and Finisher of our faith*. God is chastening us because He loves us and is prepping us for heaven. **Chapter 13:** In the interim, share your blessings, live faithfully, honor God's spokespersons, accept social ostracism as a benefit, and lean on His loving devotion to you. *Now, may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, make you complete in every good work to do His will, working in you what is pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.*



**W**e always give thanks  
to God for all of you and  
mention you in our prayers...  
**1 Thessalonians 1:2**

**CALVARY LUTHERAN CHURCH**

Sunday after Ascension.....June 2, 2019

<sup>16</sup> May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope, <sup>17</sup> encourage your hearts and strengthen you in every good deed and word.

## **WE SHOULD THANK GOD...ON YOUR BEHALF**

### **THE OFFERINGS OF THANKFUL HEARTS**

#### **THE OFFERING HYMN:**

(TLH 442:1-2)

**Lord of Glory, who hast bought us With Thy life-blood as the price,  
Never grudging for the lost ones That tremendous sacrifice;  
And with that hast freely given Blessings countless as the sand  
To the unthankful and the evil With Thine own unsparing hand;  
Grant us hearts, dear Lord, to yield Thee Gladly, freely, of Thine own;  
With the sunshine of Thy goodness Melt our thankless hearts of stone  
Till our cold and selfish natures, Warmed by Thee, at length believe  
That more happy and more blessed 'Tis to give than to receive.**

#### **PRAYER(S)**

**HYMN: 37** - *“Lord, Tis Not that I did Choose Thee”*

#### **THE LITURGY:** (Pg. 24ff)

The Preface, The Sanctus (Pg. 26), The Lord’s Prayer, The Words of Institution, The Pax Domini, The Agnus Dei (Pg. 28).

#### **THE DISTRIBUTION OF THE SACRAMENT:**



The Lord's Supper is described in 1 Corinthians 11:23-32 as a most precious medicine for the soul. Like all medicines, of course, it must be used at the right time for the right purpose by the right person, lest it do more harm than good.

**We ask all communicants to speak to the pastor before coming forward for the sacrament, especially if you have not communed here before. The Lord's**

**Supper will be received standing or kneeling before the communion railing. Communicants are asked to come forward together. Those who would like the common cup please indicate it to the pastor. Those who would like the individual cups please take one and then dispose of it in one of the small disposals near the front.**

**DISTRIBUTION HYMNS: 330** – *“I Come to Thee, O Blessed Lord; 310* – *“Thy Table I Approach”*

#### **THE LITURGY:** (Pg. 29ff)

The Nunc Dimittis, The Thanksgiving; Prayer, “Amen.” The Salutation; The Benedicamus.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. <sup>2</sup>Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures, <sup>3</sup>explaining and demonstrating that the Christ had to suffer and rise again from the dead, and *saying*, “This Jesus whom I preach to you is the Christ.” <sup>4</sup>And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas.

<sup>5</sup>But the Jews who were not persuaded, becoming envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason, and sought to bring them out to the people. <sup>6</sup>But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, “These who have turned the world upside down have come here too. <sup>7</sup>Jason has harbored them, and these are all acting contrary to the decrees of Caesar, saying there is another king—Jesus.” <sup>8</sup>And they troubled the crowd and the rulers of the city when they heard these things. <sup>9</sup>So when they had taken security from Jason and the rest, they let them go.

<sup>10</sup>Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews. <sup>11</sup>These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to *find out* whether these things were so. <sup>12</sup>Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men. <sup>13</sup>But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds. <sup>14</sup>Then immediately the brethren sent Paul away, to go to the sea; but both Silas and Timothy remained there. <sup>15</sup>So those who conducted Paul brought him to Athens; and receiving a command for Silas and Timothy to come to him with all speed, they departed. \*

#### **EPISTLE LESSON:**

#### **1 THESSALONIANS 1:1-2:12**

Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>2</sup>We give thanks to God always for you all, making mention of you in our prayers, <sup>3</sup>remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father, <sup>4</sup>knowing, beloved brethren, your election by God.

<sup>5</sup> For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.

<sup>6</sup> And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, <sup>7</sup> so that you became examples to all in Macedonia and Achaia who believe. <sup>8</sup> For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith toward God has gone out, so that we do not need to say anything. <sup>9</sup> For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God, <sup>10</sup> and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come.

For you yourselves know, brethren, that our coming to you was not in vain. <sup>2</sup> But even after we had suffered before and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of God in much conflict. <sup>3</sup> For our exhortation *did* not *come* from error or uncleanness, nor *was it* in deceit.

<sup>4</sup> But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts. <sup>5</sup> For neither at any time did we use flattering words, as you know, nor a cloak for covetousness—God *is* witness. <sup>6</sup> Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ. <sup>7</sup> But we were gentle among you, just as a nursing *mother* cherishes her own children. <sup>8</sup> So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us. <sup>9</sup> For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God.

<sup>10</sup> You *are* witnesses, and God *also*, how devoutly and justly and blamelessly we behaved ourselves among you who believe; <sup>11</sup> as you know how we exhorted, and comforted, and charged every one of you, as a father *does* his own children, <sup>12</sup> that you would walk worthy of God who calls you into His own kingdom and glory. \*

## **THE GRADUAL** -- (A Prayer for the Sunday read responsively)

**Pastor:** Jesus said, "In my Father's house are many rooms;

**Congregation:** I go to prepare a place for you.

**P:** I will come again and receive you to Myself;

**C:** that where I am there you may be also. Hallelujah! Hallelujah!

**P:** I will not leave you as orphans;

**C:** I will come again to you and your heart shall rejoice! Hallelujah!

**(Sung)** Hallelujah! Hallelujah! Hallelujah!

**"Glory be to Thee, O Lord!"**

## **GOSPEL LESSON:**

**JOHN 17:20-26**

<sup>20</sup> "I do not pray for these alone, but also for those who will believe in Me through their word; <sup>21</sup> that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. <sup>22</sup> And the glory which You gave Me I have given them, that they may be one just as We are one: <sup>23</sup> I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

<sup>24</sup> "Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. <sup>25</sup> O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. <sup>26</sup> And I have declared to them Your name, and will declare *it*, that the love with which You loved Me may be in them, and I in them." \*

**"Praise be to Thee, O Christ!"**

## **CONFESSION OF FAITH:**

**THE NICENE CREED (TLH PG. 22)**

**HYMN:** 20 - "God of Mercy, God of Grace"

## **SERMON:**

**2 THESSALONIANS 2:13-17\*\***

<sup>13</sup> But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. <sup>14</sup> He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ.

<sup>15</sup> So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter.

Their fervent hope in the promised return of Jesus may have led some of them to become idle awaiting His Second Coming. Since Paul had spent only a short time with them, some were also concerned about those who died among them before Christ's return – would they be left behind? Some were perhaps even attempting to calculate the date of Christ's return. The Holy Spirit led Paul to address these disconcerting questions to the comfort of the Thessalonians and us.

### **OUTLINE:**

- I. Thanksgiving for the Word of God in Thessalonica**
- II. Specific Exhortations regarding the Christian Life**
- III. Two Exhortations concerning the Last Times and Jesus' Return**
- IV. Exhortations regarding congregational life**
- V. Conclusion**

**LUTHER:** "...the Thessalonians understood that the Last Day was already at hand. Thereupon Paul writes this epistle and explains himself...he teaches that before the Last Day, the Roman Empire must first pass away, and Antichrist set himself up as God in Christendom and seduce the unbelieving world with false doctrines and signs – until Christ shall come and destroy him by his glorious first coming, first slaying him with spiritual preaching...he gives some admonitions, especially that they rebuke the idlers who are not supporting themselves by their own labor. If the idlers will not reform, then the faithful shall avoid them." (LW 35:387ff)

## **1 THESSALONIANS**

### **GENERAL:**

In the years before the rise of Alexander the Great, the city of Therma lay like a huge amphitheater built on the mountain slope around the bay called Thermaikos (or the Thermatic Gulf). The city was under the rule of King Phillip of Macedon (382-336 BC), the father of Alexander the Great (336-323 BC).



In 315 BC, Cassander, the brother-in-law of Alexander the Great rebuilt and enlarged the city of Therma by forcing those living in the surrounding area to live in the city. He also renamed the city after his wife, Thessalonika. Thessalonika was Alexander's sister, Phillip's daughter, so named because she was born on the day that Phillip defeated the Thessalians.

In the year 168 BC, the city came under Roman rule and was declared the capital of a district in the province of Macedonia.

The city of Thessalonica had always been a busy seaport on the Aegean Sea. In fact, it was one of the largest shipping ports in the ancient world. But in 146 BC, the Romans extended the Ignatian Way (a famous Roman Road some 500 miles long) through the city. The Ignatian Way was a vital trade road connecting the east and the west. So the city of Thessalonica became doubly wealthy.

In AD 44, the four districts of Macedonia were merged into a single province, and Thessalonica came to be the capital of Macedonia. While a proconsul who lived in Thessalonica ruled the province, magistrates called Politarchs ruled the city itself.

Since Paul's day, the city of Thessalonica has seen some rather bloody days. In the 3<sup>rd</sup> Century, Theodosius the Great (Roman Emperor 346-395ad) massacred 7000 Thessalonians because they murdered one of his generals. The city was continually destroyed and rebuilt throughout the Middle Ages, but in 1430 AD the city was leveled by the Turks (Moslems) and lay in ruin until modern times. During World War I, the Allies occupied the city. It is reported that during this time the Nazis extracted some 60,000 Jews from the city and executed them.

Today the city of Thessaloniki (or Salonika) is the second largest city in modern Greece with a population of 406,413. Thessaloniki has again become a major seaport on the Aegean Sea. What remains of the Ignatian Way is still used as a street in modern Thessaloniki.

## **AUTHOR**

While this epistle or letter was written by the Apostle Paul, the true Author of this book is God.

## **WRITER:**

It is clear that the Spirit of God used the Apostle Paul to write this letter to the Thessalonians from the very first verse and from others (1 Thessalonians 1:1).

## **BACKGROUND:**

When St. Paul first came to the city of Thessalonica on his 2<sup>nd</sup> Missionary Journey, it was a wealthy, central city made up of Macedonians, Roman colonists and Jews. There must have been a significant number of Jews, because there was a synagogue in Thessalonica (Philippi only had a place of prayer by the river, cf. Acts 16:13).

**What brought Paul to Thessalonica?** We would have to say that the Holy Spirit directed Paul to Macedonia by means of a vision (Acts 16:6-12) and to Thessalonica by means of the persecution in Philippi. It was about 100 miles from Philippi to Thessalonica on the Ignatian Way.

**Why didn't Paul stop in Amphipolis and Apollonia?** It could be that these cities simply had no synagogue in which to bring. But it seems more likely that Paul first sought out the central city in the province, Thessalonica, so that the Word of the Lord might be spread outward from the capital. Paul's first visit to Thessalonica is recorded in the 17<sup>th</sup> Chapter of Acts.

### **Acts 17:1-4**

Paul's message to the Thessalonians was twofold: 1) Paul revealed from the Old Testament that the Christ had to suffer and rise from the dead; 2) Paul proclaimed that Jesus is the Christ. This explanation of Paul's preaching is little more than a skeleton, but it shows that Paul proclaimed both the Law and the Gospel. The Holy Spirit blessed the Gospel of Christ in Thessalonica, so that a large number of Greeks, both men and leading women came to believe. Thus, the second Christian congregation on European soil was established. It seems clear that Paul and Silas hoped to remain in Thessalonica for some time, because they had begun to labor as tentmakers in the city (1 Thessalonians 2:9). But as was the case in Philippi, the unbelieving Jews caused trouble for Paul so that he had to leave Thessalonica. These events are also recorded in the 17<sup>th</sup> Chapter of Acts.

### **Acts 17:5-10**

The unbelieving Jews in Thessalonica gathered a mob and with the help of unsavory types went looking for Paul and Silas. When they could not find them, they dragged Paul's host, Jason, before the rulers (Politarchs) of the city. They accused Jason of harboring criminals who were encouraging rebellion under another king, Jesus.

The rulers of the city were troubled by these events, probably because they feared that an uprising would cause the Romans to take away their relaxed government. So, Jason and the others were let out on bail. The choice for Paul and Silas was simple: either remain quietly in seclusion, or depart to some other place to preach the Gospel. So, during the night, after little more than 3 weeks in Thessalonica, Paul and Silas left for Berea. Since Acts doesn't mention the departure of the rest of Paul's party, it appears that, for a time, Timothy remained in Thessalonica.

It is also interesting to note that there remains to the present a marble arch over the Ignatian Way, dating from the first century. This arch explains that the Thessalonians were ruled by seven Politarchs, who are also listed by name. These are three of those seven names: Sopater of Berea, Gaius the Macedonian and Secundus of Thessalonica. These three men are also mentioned in Scripture as friends and travel companions of the Apostle Paul (cf. Acts 19:28-29; 20:1-5). Truly, the Gospel was successful in the hearts of the leading men and women of Macedonia.

### **Acts 17:10-14**

The people in Berea readily heard the Gospel of Christ and searched the Old Testament Scriptures to see if the things told them were true. As a result, many of them believed; prominent men and women. However, the Thessalonian Jews caught wind of these events and traveling to Berea stirred up the crowds. So, Paul left for Athens, but Silas and Timothy remained in Berea.

### **Acts 17:15; 1 Thessalonians 2:17-18**

When Paul arrived in Athens, he sent for Silas and Timothy to come immediately. Paul was concerned about the faith of the Thessalonians and wondered if they would be able to stand fast in Christ under persecution. So, Paul sent Timothy back to Thessalonica to check on them.

### **1 Thessalonians 3:1-7; Acts 18:1-5**

Paul remained in Athens for a while and then continued on to Corinth. In the meantime, Timothy traveled back to Thessalonica and then returned, meeting up with Paul in Corinth. Timothy returned with a good report. So, at the direction of the Holy Spirit, Paul wrote this letter.

## **TIME:**

It is believed that Paul wrote the letter in perhaps 51 or 52 AD from Corinth, perhaps 3 months after having visited the city of Corinth.

## **PURPOSE:**

Paul's first letter to the Thessalonians is a joyful response, a letter of thanksgiving to God following Timothy's good report. This first letter also addresses some of the questions and difficulties confronted by the Thessalonians. The congregation existed in a society where sexual purity and chastity was a new and novel idea.

## 2 THESSALONIANS

### GENERAL:

Now you will remember that the city of Thessalonica was a wealthy, central city, made up of Macedonians, Roman colonists and Jews. There must have been a number of Jews in the city because it supported a synagogue (some cities, like Philippi for example, didn't have enough Jews to support a synagogue). The Lord Jesus originally directed Paul to Thessalonica by means of a vision (Acts 16:6-12) and persecution in Philippi. The city of Thessalonica was about 100 miles west of Philippi on the Ignatian Way (a famous roman road). It is believed that Paul chose Thessalonica because it was a central city in the province and the Gospel could be spread outward from it.

### AUTHOR

While this epistle or letter was written by the Apostle Paul, the true Author of this book is God.

### WRITER:

It is clear that the Spirit of God used the Apostle Paul to write this letter to the Thessalonians from the very first verse and from others (2 Thessalonians 1:1; 3:17). However, this doesn't stop the unbelieving world from questioning this fact.

### PURPOSE:

Paul's purpose in writing is much the same as the first letter. In 1<sup>st</sup> Thessalonians, Paul writes to encourage persecuted believers (1:4-10), and to exhort the Thessalonians to remain in the faith and work for a living, and to correct some misunderstandings about the Lord's return. It appears that there was a misunderstanding on the part of the Thessalonians concerning the Lord's return, because Paul mentions it numerous times in 1<sup>st</sup> Thessalonians, and also in this letter (1<sup>st</sup> Thessalonians 1:10; 2:19; 3:13; 4:15; 5:2; 5:23; 2 Thessalonians 1:6-10, 2:1,8). Paul assured them that their salvation depends upon God's choosing not their worthiness. The Apostle Paul also hinted that 'the man of lawlessness' must first come before the coming of the Lord.

### TIME:

The second letter to the Thessalonians is very similar to the first. It is for this reason that many believe it must have been written very soon after the first letter – perhaps six months. The situation in the congregation in Thessalonica seems to have been the same. It is believed that Paul wrote the letter in perhaps 51 or 52 AD in Corinth, sometime after Silas and Timothy had returned from delivering the first letter.

### OUTLINE:

- I. Introduction
- II. Instruction
- III. Injunctions

## 2 THESSALONIANS

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