

MORE & MORE: A STUDY OF 1 THESSALONIANS
LESSON 1 - ACTS 17:1-10

Paul & Silas had just been beaten and imprisoned in Philippi (Acts 16:19-40)

F _____ (1-3)

-Reasoned from the scriptures *Acts 13:14-41

-Explaining & Proving that it was necessary for the Christ to suffer...

*Isa 53:10-12

-Proclaiming Jesus as Christ (Acts 2:22; 3:13; 8:5; 13:23,38-39)

F _____ (4)

"some" vs "many" - Paul reached "many more" Gentiles by starting with the Jews (Rom 1:16).

F _____ (5-9)

ANGRY JEWS

-The Jews who did not believe the gospel were incensed at the Gentiles' response to and Paul's direct approach to them.

-So, they stirred up a riot...just like in:

*Antioch (13:45)

*Iconium (14:2)

*Lystra (14:19)

-The true motivation for stirring up the mob is that they were "jealous"

AMPHIPOLIS (17:1)

*Capital of the northern district of Macedonia between 167-146 B.C.

*Straddled the Via Egnatia and was located on the east bank of the Strymon River

*Larger and more important politically than Philippi, but Paul "passed through" it.

PLEASANT VIEW CHURCH OF CHRIST
WINTER/SPRING 2026

SYNAGOGUE OF THE JEWS

-It was Paul's "custom" to visit the Synagogue in a new city:

*Salamis (13:5)

*Antioch (13:14)

*Iconium (14:1)

*Thessalonica (17:1)

*Berea (17:10)

*Athens (17:16-17)

*Ephesus (19:1,8)

-**Why?** As a Jewish male Paul would be given the opportunity to speak.

-His audience would already be familiar with the OT scriptures.

-Thessalonica must have had a larger Jewish population than Philippi (Acts 16:13).

This visit to Thessalonica occurs during Paul's second missionary journey (Acts 15:36 → 18:22)

"WE" PASSAGES PAUSE UNTIL ACTS 20:5 (PHILIPPI)

[▼] **1**Now when **they** had passed through **Amphipolis** and **Apollonia**, they came to **Thessalonica**, where there was a **synagogue of the Jews**. ^{◀-----}

2And **Paul** went in, as was his custom, and on three Sabbath days he **reasoned** with them from the Scriptures, <- Paul supported himself via manual labor: *1Th 2:9 *2Th 3:7-10

3**explaining** and **proving** that it was necessary for the Christ to suffer and to rise from the dead, and saying, "This Jesus, whom I **proclaim** to you, is the Christ." Description previously applied to Cornelius (Acts 10:2)

4And **some of them** were persuaded and joined **Paul and Silas**, as did a **great many** of the **devout Greeks** and not a few of the **leading women**.



Apparently, Paul and Silas were staying with "Jason"

5But the **Jews were jealous**, and taking some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of **Jason**, seeking to bring them out to the crowd.

6And when they could not find them, they dragged **Jason** and some of the brothers before the **city authorities**, shouting, "These men who have turned the world upside down have come here also,

7and **Jason has received them, and they are all acting against the decrees of Caesar**, saying that **there is another king, Jesus.**"

8And the people and the city authorities were disturbed when they heard these things.

9And when they had **taken money** as security from **Jason** and the rest, they let them go.

1Th 2:17 Where is Timothy? (1Th 3:1-10)

10The brothers **immediately** sent **Paul and Silas** away by night to **Berea**, and when they arrived they went into the Jewish synagogue.

TAKEN MONEY - Probably making them deposit a money pledge that the preachers should not again endanger the public peace.

Scripture quotations are from The Holy Bible, English Standard Version Copyright © 2001 by Crossway Bibles, a division of Good News Publishers Used by permission. All rights reserved.

CITY AUTHORITIES

Literally, "the *politarchs*"; the very name given to the magistrates of Thessalonica in an inscription on a still remaining arch of the city

PAX ROMANA

Paul and Silas are accused of violating the *Pax Romana* (Roman Peace) by advocating another king in opposition to Caesar (Lk 23:2-3)

CLEVER ACCUSATION, BUT NOT THEIR PRIMARY CONCERN (5)

THESSALONICA

*Located on the Thermaic Gulf, ~100 miles from Philippi on the Via Egnatia.

*Became the **capital** city of the **unified** Roman province of **Macedonia** in 142 B.C.

*The population was possibly as large as **200,000** at its peak

Thessalonica

Thirty-three miles southwest of Philippi was Amphipolis, the capital of the northern district of Macedonia between 167–146 B.C. Situated on the east bank of the Strymon River, it straddled the Via Egnatia. But though it was larger and more important than Philippi, Paul and his companions “passed through” it. As they continued west-southwest on the Via Egnatia, they also passed through Apollonia some twenty-seven miles beyond Amphipolis. Their desire was to reach Thessalonica, the capital of the province of Macedonia and the largest and most prosperous city of all in Macedonia, which lay another forty miles southwest of Apollonia.

Thessalonica (modern Salonika) was strategically located on the Thermaic Gulf. It too straddled the Via Egnatia. It linked the rich agricultural plains of the Macedonian interior with the land and sea routes to the east. Cicero described it as “situated in the bosom of our domain” (*Pro Plancio* 41). It was probably founded by Cassander in 315 B.C. and named for his wife, the daughter of Philip II (cf. Strabo *Geography* 7.21), though other traditions trace its foundation to Philip himself and say it was named either for his daughter or in honor of his victory over the Thessalonians. When Rome conquered Macedonia in 167 B.C., Thessalonica became the capital of the second of the four administrative districts of the province. Then with the reorganization of Macedonia into one province in 142 B.C., Thessalonica became its capital. In the second civil war it sided with Mark Antony and Octavian (later Augustus) against Cassius and Brutus, and because of its loyalty it was declared a free city in 42 B.C. (cf. Plutarch *Brutus* 46).

As a large city of perhaps two hundred thousand, and one that dominated Macedonian government and commerce, Thessalonica naturally attracted diverse groups of people including a substantial Jewish contingent (1 Thess 2:14–16). Paul seems to have looked on it as the strategic center for the spread of the gospel throughout the Balkan peninsula (1 Thess 1:7–8). Therefore Paul and Silas—though doubtless in some pain from their recent beating and time in the stocks—pushed on resolutely the hundred miles from Philippi to Thessalonica.¹

Paul’s Visit to Synagogues

Acts 13:5 (ESV)

⁵ When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John to assist them.

Acts 13:14 (ESV)

¹⁴ but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down.

¹ Longenecker, R. N. (1981). The Acts of the Apostles. In F. E. Gaebelein (Ed.), *The Expositor’s Bible Commentary: John and Acts* (Vol. 9, p. 468). Grand Rapids, MI: Zondervan Publishing House.

Acts 14:1 (ESV)

¹ Now at Iconium they entered together into the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks believed.

Acts 17:1 (ESV)

¹ Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

Acts 17:10 (ESV)

¹⁰ The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue.

Acts 17:16-17 (ESV)

¹⁶ Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. ¹⁷ So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there.

Acts 19:1-10 (ESV)

¹ And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. ² And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit." ³ And he said, "Into what then were you baptized?" They said, "Into John's baptism." ⁴ And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." ⁵ On hearing this, they were baptized in the name of the Lord Jesus. ⁶ And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. ⁷ There were about twelve men in all. ⁸ And he entered the synagogue and for three months spoke boldly, reasoning and persuading them about the kingdom of God. ⁹ But when some became stubborn and continued in unbelief, speaking evil of the Way before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus. ¹⁰ This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks.

Paul's Manual Labor

1 Thessalonians 2:9 (ESV)

⁹ For you remember, brothers, our labor and toil: we worked night and day, that we might not be a burden to any of you, while we proclaimed to you the gospel of God.

2 Thessalonians 3:7-10 (ESV)

⁷ For you yourselves know how you ought to imitate us, because we were not idle when we were with you, ⁸ nor did we eat anyone's bread without paying for it, but with toil

and labor we worked night and day, that we might not be a burden to any of you.⁹ It was not because we do not have that right, but to give you in ourselves an example to imitate.¹⁰ For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat.

Angry Jews

Acts 13:45 (ESV)

⁴⁵ But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him.

Acts 14:2 (ESV)

² But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brothers.

Acts 14:19 (ESV)

¹⁹ But Jews came from Antioch and Iconium, and having persuaded the crowds, they stoned Paul and dragged him out of the city, supposing that he was dead.

Sent Away from Thessalonica

1 Thessalonians 2:17 (ESV)

¹⁷ But since we were torn away from you, brothers, for a short time, in person not in heart, we endeavored the more eagerly and with great desire to see you face to face,