

# Nyaraka II

Wathesalonike 1 & 2, Timotheo 1 & 2, Tito & Philimon

- Utangulizi
  - Utangulizi kwa Nyaraka
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# Utangulizi

Nyaraka 2 ni uchunguzi wa Wathesalonike 1 & 2, Timotheo 1 & 2, Tito & Philimon.

# Utangulizi kwa Nyaraka

Nyaraka 2 ni uchunguzi wa Wathesalonike 1 & 2, Timotheo 1 & 2, Tito & Philimon.

- Wathesalonike 1&11 ni vya KIMAFUNDISHO na hasahasa vyahusika na kurudi kwa Yesu mara ya pili
- Timotheo 1 & 11 na Tito ni za KICHUNGAJI na zenye mashauri ya kimatendo kwa ajili ya wachungaji vijana.
- Philimon ni ya KIBINAFSI na maombi kwa ajili ya msamaha na huruma juu ya mtumwa mkimbizi.
- Tarehe hata hivyo ni ngumu kufunga pointi wakati wa kujifunza vitu vya zamani,lakini ufuatao ni msitari wa wakati kuhusu Paulo na nyaraka zake.

Paulo alizaliwa mwaka wa 6 B C

Kuongoka kwa Paulo ni 33 A.D

Wagalatia kimeandikwa mwaka 48 A.D

1 Wathesalonike & 11 vimeandikwa mwaka 51 A.D

1 Wakor kimeandikwa mwaka 54-55 A.D

Warumi na Wakorinto wa pili vimeandikwa mwaka 55-57 A.D

Waefeso,Wakolosai,&Filimoni 61 A.D

Filimoni na 1Timoteo A.D. 62

Tito 63 A.D

2 TimotheoA 64-67 A.D 2 Kifo cha Paulo,Kifo cha Petro (67 AD)

kifo cha Nero A.D 68

Kati ya A.D. 51-64 ni miaka kuhusu somo letu la nyaraka 11 . Roma ilikuwa mtawala mkuu wa dunia hata inchi ya Wayahudi ilikuwa chini ya utawala wa kirumi.

Mnamo A.D. 51, Paulo alianza safari yake ya pili ya kimeshenari.

Mnamo A.D. 52, Tomaso kwakusaidia anatua Kodungallur, India kuhubiri injli. Paulo anahubiri kuhusu MUNGU ASIYE JULIKANA kwenye kilima cha Athene.

Mnamo A.D. 53, Paulo anaanza safari yake ya pili ya umishenari.Kilaudio mtawala amukubali Nero kuwa mrithi wake.

Mnamo A.D. 54, Mtawala Kilaudio alinyweshwa sumu ya uyoga na akarithiwa na Nero akiwa na umri wa miaka 16. Nero alikuwa mjukuu mkubwa wa Kaisari Augusto na alishirikisha ushawishi mnamo A.D. 68. Apolo aligeuka kuwa mkristo huko Efeso.

Mnamo A.D. 56, vita ikagawanya kati ya Roma na Parthia.

Mnamo A.D. 58, Ming-Ti, mtawala mpya wa China, anatambulisha Ubudha katika China na kutoa sadaka kwa wanafalisafa walioagizwa katika shule zote za serikali.

Mnamo A.D. 60, Paulo alihusishwa na kazi ya baharia huko Malta. Warumi walijenga "daraja la kwanza huko London ."

Mnamo A.D. 61, Marko alifungwa kisheria baada ya kuwa amehubiri huko Misri. Kijana msingi wa nguzo, Mwandishi wa kirumi na mtawala mwadilifu, akazaliwa.

Mnamo A.D. 62, Nero anaonekana kwa hatua kali anageuka kwenye wazimu na utawala wake ukawa na uchafu wa kiwango cha juu toka ndani hadi inge. Tetemeko kubwa la nchi lika haribu miji katika Campania (Pompe2).

Mnamo A.D. 64, July 18 moto mkubwa wa Waroma uliteketeza kwa siku 4 ?«na wakristo walilaumiwa. Mateso ya wakristo wakwanza yakaanza chini ya Nero. Petro alikuwa miongoni mwa waliofungwa, lakini yawezekana haikuwa mpaka AD 67. I Petro kiliandikwa mnamo A.D. 64.

# 1 Wathesalonike

# Mahusiano binafisi kwa Wathesalonike

## Personal Relations to the Thessalonians (1:1-3:13) Mahusiano binafisi kwa Wathesalonike (1:1-3:13)

Grace and Peace from God to them (1:1) Neema  
na amani toka kwa Mungu ziwe kwao (1:1)

Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ Neema iwe nanyi, na amani itokayo  
kwa Mungu Baba yetu, na Bwana Yesu Kristo

Paul was writing by Divine inspiration. He received more wisdom and revelation because he was obedient to God to give what he had already received. Paulo alikuwa akiandika kwa uvuvio wa Mungu. Alipokea hekima zaidi na ufunuo kwa sababu alikuwa mtiifu kwa Mungu kutoa kile ambacho tayari alikipokea.

We see from Acts 17:1-3 that when Paul first visited Thessalonica that he "reasoned with them out of the scriptures, opening and alleging" that Jesus was the Christ. Tunaona kutoka Mndo 17:1-3 kwamba wakati Paulo alipotembelea Thesalonike mara kwanza alihojiana nao kutoka kwenye maandiko, kufungua na kudai kwamba Yesu alikuwa ni Kristo.

Paul pioneered this church through much opposition and persecution and now he could write to them. Paulo alianzisha hili kanisa kwa njia ya upinzani mwingi na mateso na sasa akalazimika kuwaandikia.

## Thanksgiving for them (1:2-10) Shukurani kwa ajili yao (1:2-10)

Paul was thankful because of their Christian virtues Paulo alikuwa na shukurani kwa sababu ya maadili yao ya kikristo

They had a work of faith (1:3). Faith is demonstrated by judging, preaching and living the (Gospel) truth itself and by assurance, belief, and fidelity shown in their everyday lives. To have a work of faith we need to Judge righteously with the Scripture, preach that Jesus Christ is Lord and Savior, and live Holy according to the Scripture. Walikuwa kazi ya imani (1:3). Imani ilionyeswa kwa kuhukumiwa, kuhubiri na kuiishia (Injili) kweli yenyewe na kwa matumaini, imani, na uaminifu vilionyeshwa katika maisha yao ya kila siku. Kuwa na kazi ya imani

unahitaji kuhukumu kwa haki na kwa maandiko, hubiri kwamba Yesu kristo ni Bwana na Mwokozi, ishi kitakatifu kulingana na maandiko.

They had a labor of love (1:3). Love is manifested from God to them, and then to others. Walikuwa na kazi ya upendo (1:3). Upendo ulidhihirishwa kwao toka Mungu, na kisha kwa wengine.

They had patience of hope (1:3). Hope is proved by remaining anchored in God the Father and in Lord Jesus Christ through every storm. Walikuwa na uvumilivu wa matumaini (1:3). Tumaini liliandaliwa kwa kubakia ukijitenga na ulimwengu katika Mungu Baba na katika Bwana Kristo kwa kupitia kila dhoruba.

## Paul was thankful because of their divine election (1:4-7) Paulo alikuwa na shukurani kwa sababu ya uchanguzi wao wa kiungu (1:4-7)

The assurance of their election (1:4,5) Tumaini la uchaguzi wao (1:4,5)

The proof of assurance (1:5) Ushahidi wa tumaini (1:5)

The proof of assurance is the power of the Holy Ghost. Ushahidi wa tumaini ni nguvu za Roho Mtakatifu.

The reason of assurance (1:6) Sababu ya tumaini (1:6)

This was because they received the Word (1:6; 2:13) and they received the Holy Ghost (1:6). Hii ilikuwa kwa sababu walipokea Neno (1:6; 2:13) na walipokea Roho Mtakatifu (1:6).

The results of the assurance 1:7-9 matokeo ya tumaini 1:7-9

Because of this assurance, they became examples (1:7) and they turned from idols to serve the living and the true God (1:9). Kwasababu ya tumaini hili, walipata kuwa mifano (1:7) na waligeuka toka sanamu kwenda kumtumikia aliye hai na Mungu wa kweli (1:9).

## The revelation of Jesus (1:10) Ufunuo wa Yesu (1:10)

We must wait for Him to reveal Himself. We must have a revelation that Jesus is the Father's Son from Heaven, we must have a revelation of His resurrection, and we must have a revelation that He is our Deliverer from the wrath to come. Nilazima tumsabiri yeye mwenyewe ajifunue. Lazima tuwe na ufunuo kwamba Yesu ni mwana wa Baba atokaye mbinguni, lazima tuwe na ufunuo wa ufufuo wake, na lazima tuwe na ufunuo kwamba yeye ni mkombozi wetu kutoka ghadhabu ijayo.

## Paul's ministry among them (2:1-20) Huduma ya Paulo miongoni mwao (2:1-20)

The circumstances of the ministry (2:1, 2) Hali za huduma  
(2:1, 2)

# The manner of the ministry (2:3-12)Kiwango cha huduma (2:3-12)

Here we have a detailed description of Paul's ministry among the Thessalonians. It was "not of deceit, nor of uncleanness, nor in guile" (2:3). He spoke the Gospel, believing that God would try their hearts (2:4). God is a witness that he neither used flattering words nor wore a cloak of covetousness (2:5). He was not boastful and did not seek glory (2:6). As an apostle, he could have used his authority to burden them, but he did not (2:6-12). Hapa tuna maandishi ya habari za huduma ya Paulo miongoni mwa wathesalonike. Ilikuwa "sio ulaghai, wala unajisi, wala sio katika hila" (2:3). Yeye aliitangaza Injili, kuamini kwamba Mungu angejaribu mioyo yao (2:4). Mungu ni shahidi kwamba hata hakutumia maneno ya kujipendekeza wala hakuva kifuniko cha tamaa (2:5). Yeye hakujisifu wala kutafuta utukufu (2:6). Kama mtume, angetumia mamlaka yake kuwalemea, lakini hakufanya hivyo (2:6-12).

## The memory of the ministry (2:13-17)Kumbukumbu ya huduma (2:13-17)

The workers conduct (2:13)Watenda kazi wanaongoza (2:13)

The converts received the word of God (2:13-17)Waongofu walipokea neno la Mungu (2:13-17)

## The workers' relationship to the converts

### Uhusiano wa watenda kazi na waongofu

As a nurse (2:7)Kama mlezi (2:7)

As a father (2:11)Kama Baba (2:11)

As the Apostle of Christ (2:6)Kama mtume wa Kristo (2:6)

## The converts following and fellowship in

suffering (2:14)Ufuasi wa waongofu na ushirika kwenye mateso (2:14)

## The persecutors (2:14-16)Watesaji (2:14-16)



The relation since the separation (2:17-20)

Uhusiano tangu mafarakano (2:17-20)

Timothy sent to minister to them (3:1-13)

Timotheo alitumwa kuwahudumia (3:1-13)

Paul was planning to send Timothy to them to establish and comfort them concerning their faith (3:2). They would need to be established because there would be many afflictions (3:3), tribulations (3:4), and temptations (3:5) that would come upon them. Paulo alikuwa anapanga kumtuma Timotheo kwao ili kuwaimarisha na kuwafariji kuhusu imani yao (3:2). Wangehitaji kuimarishwa kwasababu kulikuwa na mateso mengi (3:3), dhiki (3:4), na majaribu (3:5) ambayo yange wajia.

Paul's motive (3:5)nia ya Paulo (3:5)

To win souls for Christ for eternity, not just for a while Lest his labor be in vainKushinda nafsi kwa ajili ya Kristo kwa muda mrefu, ili kazi yake isijekuwa bure

Timothy's report (3:6)Taarifa ya Timotheo (3:6)

Paul's reaction to the reportjibu la Paulo kwenye hiyo taarifa

It brought comfort (3:7)Lilileta faraja (3:7)

It evoked thanksgiving (3:9)Liliamsha shukurani (3:9)

It increased prayer (3:10)Liliongoza maombi (3:10)

The contents of prayerMambo yaliyomo katika maombi

Thanks (3:9)shukuruni (3:9)

That God would make a way to see them (3:10, 11)Kwamba Mungu angefanya njia ilikuwaona (3:10, 11)

Perfect that which is lacking in their faith (3:10)Ukamilifu ambao ulikuwa umepungua katika imani yao (3:10)

That they may grow in love (3:12)Kwamba waweze kukua katika upendo (3:12)

Their hearts would be established (3:13)Mioyo yao ingeweza kuthibitishwa (3:13)

Unblameable in holiness (3:13)Pasipo lawama katika utakatifu (3:13)

# Utangulizi kwa 1 Wathesalonike

## Introduction to 1 Thessalonians

# Utangulizi kwa 1 Wathesalonike

## The WriterMwandishi

We see from 1 Thessalonians 1:1 and 2:18 that the writer was Paul the Apostle. This epistle was probably written in A.D. 51 from Corinth during Paul's year and half ministry there. We also see from the first verse that Silvanus (Silas) and Timotheus (Timothy) were with Paul when he wrote it. This coincides with the book of Acts because we see that Silas was with Paul on this missionary Journey (Acts 15:22, 40; 16:19, 25, 27; 17:4, 10) as well as was Timothy for a portion of it (Acts 17:14-15; 18:4).Tunaona kutoka I Wathesalonike 1:1 na 2:18 kwamba mwandishi alikuwa Paulo Mtume. Hii barua yamkini iliandikwa mnamo A.D. 51 kutoka Korinto kipindi cha mwaka moja na nusu wa Paulo kuhudumia pale.Tunaona pia kutoka msitari wa kwanza kwamba Silivano(Sila) na (Timotheo) walikuwa pamoja na Paulo wakati wakuandika hii barua . Hii inafanana na kitabu cha Matendo kwa sababu tunaona kwamba Sila alikuwa pamoja na Paulo katika safari ya kimishenari (Matendo 15:22, 40; 16:19, 25, 27; 17:4, 10) kama kawaida Timotheo alikuwa sehemu yake (Matendo 17:14-15; 18:4).

1 Thessalonians is one of the first epistles Paul wrote. Not much has been uncovered archaeology at the location of Thessalonica because of the modern city that sits on top of it. In 1962, an old bus station was demolished and when the area was excavated a 1st or 2nd century A.D. forum was uncovered. Among other things, an inscription (30 B.C. to A.D. 143) was found on the Vardar gate bearing the word "politarches," the word Luke used in reference to the officials of the city before whom Jason was brought by the mob (Acts 17:6). I Wathesalonike ni moja ya nyaraka alizoandika Paulo. Sio mambo yote yaligunduliwa kikiolojia katika eneo la Wathesalonike kwasababu ya mji wa kisasa ambao ulikwa kilele chake.Mnamo 1962, kituo kidogo cha bas kilibolewa na wakati eneo lilikuwa limechimbwa 1st au 2karine ya pili A.D. baraza lilikuwa limewekwa wazi. Miongoni mwa vitu vingine, ni maneno yaliyo andikwa kwenye mnara wa ukumbusho (30 B.C. hadi A.D. 143) ilipatikana kwenye lango la Vardar kutengeneza neno "wana siasa," neno Luka lilitumika katika kurejea maofisaa wa jiji mbele yake yule ambaye Jasoni aliletawa na kundi la watu wenye ghasia (Matendo 17:6).

Paul visited Thessalonica for three weeks after he left Philippi. He preached in the synagogue and reasoned out of the Scriptures that Jesus was the Christ. There was mixed success at Thessalonica for Paul but the opposition eventually made it wise to leave. Paul visited Berea, Athens and then Corinth at which he writes this epistle.Paulo alitembelea Thessalonike kwa wiki tatu baada ya kuondoka Filipi. Alihubiri katika sinagogi na kufunua maandiko ya husuyo kwamba Yesu alikuwa ni Kristo. Kulikuwa na mafanikio mchanganyiko kule Thessalonika kwa ajili ya Paulo lakini upinzani baadaye ulileta hekima ya kuondoka. Paulo alitembelea Berea, Athene na kisha Korinto pale alipo andika hii barua.

## The Purpose of WritingKusudi la kuandika

Paul wrote to Thessalonica to exhort, remind, and encourage them.Paulo aliwaandikia Wathessalonike kuwahasisha,kuwakumbusha, na kuwafariji.

- Exhort—2:3; 4:1; 5:14kuwasihi—2:3; 4:1; 5:14
- Remind—1:3; 2:9Kuwakumbusha—1:3; 2:9
- Encourage—1:2; 3:7; 4:9, 18; 5:2, 11, 27Kufariji—1:2; 3:7; 4:9, 18; 5:2, 11, 27

## The ThemeDhamira

The theme of 1 Thessalonians is second coming of Christ (1:3, 10; 2:19; 3:13; 4:13-18; 5:1-11, 23).Dhamira ya I Wathessalonike ni kuja kwa Kristo mara ya pili (1:3, 10; 2:19; 3:13; 4:13-18; 5:1-11, 23).

# The OutlineDondoo

There are five chapters in the first epistle to the Thessalonians that are divided into two sections:Kuna sura tano katika barua ya kwanza kwa Wathesalonike ambazo zimegawanyika katika sehemu mbili :

**Personal Relations to the Thessalonians (chapters 1-3)**  
Mahusiano binafsi kwa Wathesalonike (sura ya 1-3)

**Practical Instructions in Doctrine and Life (chapters 4-5)**  
Maelekezo ya kivitendo katika mafundisho na maisha (sura 4-5)