

<p>A</p>	<p><u>An Overview of 1Thessalonians</u></p> <ul style="list-style-type: none"> • Possibly the earliest letter written by Paul and earliest writing in the NT. • Thessalonica is a port city, capital of Macedonia. Residents worshipped gods of the Romans, as well as gods of the Greeks and Egyptians, in order to maintain a amiable and stable political relationship with Rome. • Not long after Paul’s second mission to Thessalonica with Silvanus and Timothy, they were forced to escape the city due to jealousy of the local Jewish population. Paul worried that the foundation of the church community in Thessalonica was still unstable, therefore, he later sent Timothy from Athens to communicate with and investigate the church. He soon discovered that the community had remained faithful to God, therefore, Paul wrote this letter with joy. • Purpose of the letter: 1. To express his love for the people; 2. To show concerns about the growth of their faith and love; 3. To teach about “parousia” (Coming of the Lord) and the resurrection of the dead; and 4. To prepare them for upcoming trials and suffering. • Characteristics: Eschatological. Each chapter revolves around the teaching of the Second Coming (parousia) because the members of the Thessalonian church are concerned about the future of their deceased beloved (4:13). Paul tells them, “ For the Lord himself, with a cry of command, with the archangel’s call and with the sound of God’s trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever”. 	<p>CCSS16, Note 1</p> <p>CCSS 17-8, CSB 371 Acts 17:1-9</p> <p>CCSS 18-19</p> <p>CSB 371</p> <p>4:16-17</p>
<p>B</p>	<p><u>Salutation</u></p> <ul style="list-style-type: none"> • “Paul, Silvanus, and Timothy, to the church of the Thessalonians ...” – This greeting reflects the work of a team, and that the content of the letter comes from all three and not Paul alone. This also implies the intimate relationship between Paul and Timothy. . Silvanus, also 	<p>1:1</p> <p>CCSS, Ph 2:22, 1Cor 4:17, 1Tim 1:2, Acts 15:22, 17:1-10</p>

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	<p>known as Silas, was one of the leaders of the Church of Jerusalem, ministering to the Church of Thessalonica with Paul.</p> <ul style="list-style-type: none"> • “The Church of the Thessalonians” – According to Paul’s understanding, “Church” is regional as well as universal, being one in Christ. As early as the OT times (LXX), God’s chosen people have been called the “church”. • Paul often begins his letter according to this typical formula, with mention of the writer(s), the recipient(s), and a greeting. Paul’s greeting becomes “Grace to you and peace”. This indicates that Paul’s relationship with Thessalonica is built on God’s grace and peace. 	<p>NJBC 82:133-7, 2:14, 1Cor 12:13, Dt 23:2, Judges 20:2</p> <p>CCSS</p>
<p>C</p>	<p><u>Thanksgiving and Exhortation</u></p> <ul style="list-style-type: none"> • Paul “always” gives thanks to God and pray for the Thessalonian faithful. Paul believes that prayer and thanksgiving should not be restricted to certain time and place; what’s important is that with a heart of prayer and thanksgiving, we must offer every moment of our life to God and humbly ask Him to receive our offerings. • “Remembering before our God and Father your work of faith.” What is “work of faith”? Didn’t Paul teach that righteousness was by faith and not by works? 	<p>1:2-4</p> <p>1:2 CCSS, 5:16-18, Col 3:17 Note 2</p> <p>1:3 CCSS Rm 3:28, Songs 2:17-18</p>
<p>D</p>	<p><u>Finding Joy in Tribulations</u></p> <ul style="list-style-type: none"> • “Blessed is the man who perseveres in temptation”, for he will “receive the crown of life that he promised”. His perseverance comes from his love for God, since love “rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things” (1Cor 13:6-7). • “God is the subject to temptation to evil, and he himself tempts no one”. Temptation arises from our own desire; desire leads to sin; and sin “reaches maturity ... gives birth to death”. God wants us to get closer to Him, not away from Him, during these trials. • Temptation comes from our own desire, therefore, we need to be vigilant, “do not be deceived”, be honest with ourselves. The solution is from above, “coming down from the Father of light”, “all 	

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	<p>good giving and every perfect gift”, including the aforementioned “the crown of life” (v12), wisdom (v 5), “word of truth” and “be a kind of first fruits of his creatures” (v18).</p> <ul style="list-style-type: none"> • “Be doers of the word and not hearers only”, blessed is “the one who peers into the perfect law of freedom and perseverance”. The Gospel is “word of truth” (v18); it is binding just like the law; however, the truth binds us to true freedom. The law of the Gospel is perfect because Jesus has fulfilled all OT law. • One who is truly religious and devoted should not only obey the law and participate in liturgies, but “bridle his tongue”, serves others, “to care for orphans and widows in their affliction and to keep oneself unstained by the world”. 	
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Special Notes:

1. Dates of Paul's Letters:

Letter	Date
1Thessalonians	51
1Thessalonians	51/90s
Galatians	54-57
Philippians	56-57
1Corinthians	57
2Corinthians	57
Romans	58
Philemon	56-57/61-63
Colossians	61-63/70-80
Ephesians	61-63/90-100
Titus	65/95-100
1Timothy	65/95-100
2Timothy	66-67/95-100

Source : New Jerome Biblical Commentary 66:56

2. Training For Prayer

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Prayer is the life of the new heart. It ought to animate us at every moment. But we tend to forget him who is our life and our all ... if we do not pray at specific times, consciously willing it These are the special times of Christian prayer, both in intensity and duration.

The Tradition of the Church proposes to the faithful certain rhythms of praying intended to nourish continual prayer. Some are daily, such as morning and evening prayer, grace before and after meals, the Liturgy of the Hours. Sundays, centered on the Eucharist, are kept holy primarily by prayer. The cycle of the liturgical year and its great feasts are also basic rhythms of the Christian's life of prayer.

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