

<p>A</p>	<p><u>Overview</u></p> <ul style="list-style-type: none"> This lesson is contained in merely six verses. Too brief? Take a seat, make yourself comfortable and set aside sufficient among of time to listen to what we have to share! This section offers some of the most well known verses and profound teachings among 1 and 2 Thessalonians! Most people hope to “go to Heaven” after death; however, according to Paul’s teachings, he never pins his hopes on “going to heaven”, instead he teaches his churches to look forward to the resurrection of the dead and the return of the Lord. What do resurrection and the return of the Lord look like? Why is that the foundation of Paul’s (and that of all Christians) hope? Let’s dig deeper to uncover the truth in this section. Once you understand the true meaning of resurrection, you will have no choice but to proclaim as Paul did, “What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him”. Why did Paul discuss resurrection? The worries of the Thessalonian Church. 	<p>4:13-18</p> <p>CCSS 105 1Cor 15:13-14 Rev 22:20</p> <p>1Cor 2:9</p> <p>CCSS 99, CSB 4:13-14</p>
<p>B</p>	<p><u>The Fate of Those Who Have Died – Particular Judgment</u></p> <ul style="list-style-type: none"> “Those who have fallen asleep” (NABRE) – After death, does one simply sleep until resurrection and see God face to face? 	<p>4:13</p> <p>4:13 CCSS; CSB SN1-3; 2Cor 5:8, Ph1:23, Heb 12:23, Lk 16:22, 23:43 1Cor 3:10-15, Mt 12:31, 2Mac 12:46</p>
<p>C</p>	<p><u>Resurrection and the Return of Lord Jesus</u></p> <ul style="list-style-type: none"> For Paul, Christ is the only ground for hope in the face of death; Christ is the guarantor of our resurrection. Paul offers comfort to the Thessalonians by saying, “... so too will God, through Jesus, bring with him those who have fallen asleep”, and those who are still alive “will surely not precede those who have fallen asleep”. “... that we who are alive, who are left until the coming of the Lord” – “coming of the Lord” = “PAROUSIA”, meaning “the day when the Lord returns”; it is the time when God delivers His judgment: those who sinned will be punished and those who suffered will be rewarded. This turn of phrase connotes Paul’s 	<p>4:14-18</p> <p>4:14-15, CCSS, CSB 1Cor 15:20-22</p> <p>2Th 1:5-2:2</p> <p>2Tim 4:6, Ph 1:20-24</p>

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	<p>belief that he will still be alive when the Lord returns; however, in 5:2, he also expresses that this date is, in fact, unpredictable. Paul has also written about reuniting with the Lord after his death.</p> <ul style="list-style-type: none"> • What does the return of Lord Jesus look like? This is a mystery that cannot be understood through the human intellect without God’s revelation. Therefore, Paul “tell[s] you this on the word of the Lord”. What’s being told is not recorded in the Gospel; however, its origin may lie in the teachings of the Christian traditions of the time. In other words, cannot be “sola scriptura”. The apocalyptic images also follow the OT traditions, “ the voice of an archangel” – teachings about angels in Judaism were important during Jesus’ time; “the trumpet of God” represents the revelation / coming of God. • “caught up together with them in the clouds” – “caught up” = HARPAZO in the Latin Vulgate, translated into RAPIO => RAPTURE in English: implies a powerful and sudden shift. Just as the emperors and leaders of the ancient world are welcomed and honoured by everyone in the city upon their victorious return, all Christians will rush out to welcome the victorious Christ the King. Paul does not explain what happens after the welcome, but he only says, “we shall always be with the Lord”. In the last two hundred years, many Evangelical Christians (especially in the United States) have become obsessed with this end-time imagery and thus misinterpreting the description, ignoring the holistic teaching in Scripture. The focal point of Scripture is Jesus who “will come again in glory, to judge the living and the dead”, instead of the total number of Christians who will be raised. 	<p>4:16-17 CCSS 1Tm 3:8, Acts 20:35, 1Cor 10:4</p> <p>Ex 19:19, Ps 47:6, Joel 2:1</p> <p>CCSS 110-111</p>
<p>D</p>	<p><u>Final Words about Resurrection</u></p> <ul style="list-style-type: none"> • Resurrection lies at the very core of the revelation of Scripture; from OT to NT, a unique and rich teaching. • Everyone has experienced the pain of the struggles between the flesh and the spirit. Paul’s personal experience. • Sin corrupts the human body/flesh and brings about death. Only through resurrection that the harmony between flesh and spirit can be restored. The body after resurrection is a “spiritual body”. This is the “redemption of our bodies”. 	<p>Dan 12:1-3, Joe2:1 ff, Is 26:19; Rm8:11, 1Cor15:51- 53 ; Mt22:29, Jn6 ; Lk 24, Acts 1:11 Rm7:18-19, 23-24</p> <p>SN4, 1 Cor 15:42-44, Ph 3:21, Rm 8:22-23</p>

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	<ul style="list-style-type: none">• “What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him”!	1Cor 2:9
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Special Notes:

1. To rise with Christ, we must die with Christ: we must “be away from the body and at home with the Lord.” In that “departure” which is death the soul is separated from the body. It will be reunited with the body on the day of resurrection of the dead. (CCC 1005).
2. Death puts an end to human life as the time open to either accepting or rejecting the divine grace manifested in Christ. The New Testament speaks of judgment primarily in its aspect of the final encounter with Christ in his second coming, but also repeatedly affirms that each will be rewarded immediately after death in accordance with his works and faith. The parable of the poor man Lazarus and the words of Christ on the cross to the good thief, as well as other New Testament texts speak of a final destiny of the soul -- a destiny which can be different for some and for others.
3. Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven-through a purification or immediately, - or immediate and everlasting damnation.
4. How can we be resurrected? In the same way, in Him, “It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body” (1Cor 15:44): however some may ask: “How are the dead raised? With what kind of body do they come?’ Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain ... so it is with the the resurrection of the dead. What is sown is perishable, what is raised is imperishable. For this perishable body must put on imperishability, and this mortal body must put on immortality” (1Cor 15:35-37, 42, 52-53). (CCC 999)