

**Chinese Martyrs Catholic Church
Bible Sharing Program 2022-23 (1Thessalonians 5:1-28)
Session #7: Importance of Staying Vigilant for The Day of
The Lord Will Come Without Warning**

CSB – Ignatius Catholic Study Bible
CCSS – Cath Commentary on Sacred Scriptures
SN = Special Notes
NAB = New American Bible
SK = Chinese Bible
CCC = Catholic Catechism

<p>A</p>	<p><u>Overview</u></p> <ul style="list-style-type: none"> After reassuring the Thessalonians that they need not worry about the dead, Paul addresses the question of how the living should prepare themselves for the Day of the Lord. First and foremost, they must remain vigilant, be “children of the light”, and put on the “breastplate” of faith, hope, and love (5:8). Respect the elders, never “repay evil with evil”, “seek to do good to one another and all”, “rejoice always, pray without ceasing, give thanks in all circumstances”, “do not despise the words of prophets”, pray that their “spirit and soul and body be kept sound and blameless at the coming of the Lord Jesus Christ” (5:18-20,23). 	<p>5:1-28</p>
<p>B</p>	<p><u>The Suddenness of Day of the Lord</u></p> <ul style="list-style-type: none"> “The Day of the Lord” = the coming of the Lord, “<i>Parousia</i>”, as previously discussed; while the preceding section focuses on comfort and reassurance, the latter focuses on judgment: “ ... will come like a thief at night”, since on one knows when it will come, one must be prepared at all times. “Peace and security” will suddenly turn to “disaster”. This concept is rooted in the traditions of early days => the intricacy between Sacred Tradition and scripture. The teaching about Day of the Lord is at the heart of both the NT and OT, culminating in Jesus’ eschatology. The destruction of the Temple is an imagery of the Day of the Lord. 	<p>5:1-3</p> <p>5:2-3 CCSS Lk 12:13-21, Jr 6:13-15, Ezk 13:10 Mt 24:43-44, 2Pe 3:10 Lk 21:34-36, 12:46</p> <p>Mt 24, esp. 24:34; CSB ‘End of the World’ article on p.50; SK Mt 24, Note 1-2 ; Dan 9:27 SN1</p>
<p>C</p>	<p><u>Preparing for The Day of the Lord</u></p> <ul style="list-style-type: none"> People will experience the Day of the Lord differently depending on their own preparation for it. Those who live in darkness, “the day [will] overtake [them] like a thief”. However, the Thessalonians are “children of the light and children of the day” who do not indulge in sleeping but remain alert and sober; putting on the breastplate of faith, hope, and love; Christ is their day and sun in darkness. Even as we prepare ourselves for the Day of the Lord, we do so not to avoid God’s wrath on our day of judgment but to receive 	<p>5:4-11</p> <p>5:4-8 Ezk 9:6</p> <p>CCSS p 122</p> <p>5:9-11 CCSS</p>

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	<p>salvation through our Lord Jesus Christ. Salvation does not only bring the forgiveness of sins but also resurrection and the harmony between flesh and spirit, perfectly holy and blameless, in communion with God and live with Him in eternity.</p> <ul style="list-style-type: none"> Those who hold fast the moral teachings of the Church are often ostracized by secular society while subjective moral standards are protected by law. How do we live as children of the day? Is self-preservation sufficient? 	<p>5:23</p> <p>See Group Discussion Part B; ref. Bishop Barron, <i>Redeeming the Time</i>, p 258-260</p>
D	<p><u>Final Admonitions</u></p> <ul style="list-style-type: none"> Respect for clergies and leaders of the church. “Laboring among you and who are over you in the Lord and who admonish you” are the responsibilities of clergies and leaders of the Church. The Church’s hierarchy had yet to be formalized during Paul’s time, thus, the roles of bishops (Episkopoi), priests/elders (Presbyteroi), deacons (diakonoi) were not defined. Similar titles only appear in the latter NT Epistles, but without the distinction between local bishops and elders. The definitions of the three roles had only been defined in the 2nd Century, in the letter of St. Ignatius of Antioch. The series of exhortations teach one to respect the leaders of the church, “admonish the idle, cheer the fainthearted, support the weak, be patient with all”, do not “return evil for evil; rather, always seek what is good for each other and for all”. Then, the renowned saying, “Rejoice always. Pray without ceasing, in all circumstances give thanks, for this is the will of God for you in Christ Jesus”. “Do not quench the Spirit” – the gifts of the Holy Spirit; for building up, encouragement, and solace of the Church; not everyone will receive gifts. “Test everything; retain what is good. Refrain from every kind of evil”. 	<p>5:12-22</p> <p>5:12-13 CCSS</p> <p>Ref. 2019-20 BSP #3, SN2</p> <p>5:14-18</p> <p>SN2, Ph 1:3-14, 4: 4-6 CCSS</p> <p>5:19-22 CCSS; Acts 2:14-18; Acts 14:3; 12:29; 4:29, 33, Jn 4:1</p>
E	<p><u>Prayer, Final Greetings, and Benediction</u></p> <ul style="list-style-type: none"> The Thessalonians have already been sanctified by the Holy Spirit, since it is God’s will for them to be holy (4:3,8). In spite of this, they 	

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	<p>still need to work hard to be completely holy, so that “they may be blameless before our God” (3:13). Thus, Paul prayed that God may make them “perfectly holy” and being “entirely, spirit, soul, and body be preserved blameless for the coming of our Lord Jesus Christ”. We, too, must commit to the same effort of becoming “perfectly holy” and “be preserved” by God. Paul believes that sanctification is God’s gift but this gift can only flourish under human effort. Note, “blameless” does not imply perfection and without sin, see examples in Lk 1:6, 18-20.</p> <ul style="list-style-type: none"> • Final greetings and benediction. 	<p>Ph 2:12-13</p> <p>5:25-28</p>
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Special Notes:

The Interpretation of Seventy Weeks According to the “Messianic View”, “Maccabean View”, and “Eschatological View”

Prophecies of Seventy Weeks	Messianic View 70 Weeks = 490 Years (CSB 9:25-27)	Maccabean View 70 Weeks = 490 Years (NAB/NJBC)	Eschatological View 69 Weeks = 483 Years + a time period + 7 years of end time (CSB)
“... from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks” (9:25a)	From the decree of Artaxeres I in 457 B.C. to Ezra (Ez 7:11-26) to the anointed king, the Messiah = 69 weeks (7+62) = 483 years, 26 A.D.	“the decree that allowed Jewish captives to return to their homeland” – According to Jeremiah’s prophecy during the Exile, from 605 B.C. to the reign of Cyrus II (Is 45:1, called the anointed one) in 538, approximately 49 years.	69 weeks = 483 years Christ’s first coming.
“Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time” (9:25b)	Calculation included the above 7 weeks. Restore and rebuild, Greco era, religious persecution.	434 years (62 weeks x 7) = the return during the time of the Seleucid Empire; religious persecution by Antiochus IV	

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		Epiphanes (169 – 7 years)	
“And after the sixty-two weeks, an anointed one shall be cut off, and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its’ end shall come with a flood and to the end there shall be war; desolations are decreed” (9:26)	The death of Jesus, 66-70, the destruction of Jerusalem by Vespasian and Titus respectively.	“an anointed one shall be cut off, and shall have nothing” – The High Priest Onias III was killed in 171 B.C. “Leader” = Antiochus IV.	After Christ’s death, the world has to wait a long time for Christ’s second coming.
“And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator” (9:27)	“for one week” indicates approximately 34 A.D. (27 + 7) when the ultimate sacrifice of Jesus on the cross nullifies all the temple rites. 70 A.D. – the sacrilegious destruction of the Temple.	During the reign of terror of Antiochus IV, he established a covenant with the Jewish people (1Macc 1:11); “half a week” means 3.5 years of religious persecution.	During the end times, the anti-Christ will be defeated and destroyed, which will be followed by resurrection and Final Judgment. The Kingdom of Heaven will be fully established.

2. Unceasing prayer per St. Augustine – There is “another inward kind of prayer without ceasing, which is the desire of the heart.” If you long for God, you do not cease to pray, “for the continuance of your longing is the continuance of your prayer.” (CCSS p.132)