

Our Daily Homily - 1 Thessalonians

by F.B. Meyer

The sermon emphasizes the importance of waiting for Christ's return, cherishing the hope of reunion, and understanding the value of tribulation in growing in Christian living.

Scripture: John 14:1-3, Romans 8:18, 2 Corinthians 4:17, Philippians 3:20-21, 1 Thessalonians 1:10, 1 Thessalonians 2:19, 1 Thessalonians 3:3, 1 Thessalonians 4:13, 1 Thessalonians 5:23-24, Hebrews 10:23

Topics: "Hope in Christ", "Sanctification"

Description

F.B. Meyer emphasizes the blessed hope of Christ's return as a source of strength and motivation for believers, urging them to maintain a spirit of eager anticipation that connects their present lives with the future glory. He highlights the importance of this hope in comforting believers through trials and bereavement, as well as in inspiring them to live a life of purity and service. Meyer also reflects on the apostle Paul's deep affection for the Thessalonian church, viewing their salvation as both his joy and crown, and encourages believers to find solace in the promise of reunion with loved ones in Christ. He reassures that while suffering is part of the Christian journey, it serves a purpose in spiritual growth and sanctification, ultimately leading to a glorious reunion with the Lord. The sermon concludes with the assurance that God is actively working in believers' lives to sanctify them, preparing them for His presence.

Transcript

To wait for his Son from heaven - 1 Thessalonians 1:10

Oh blessed hope! Is it not wonderful that each of the chapters of this Epistle brims over with the glad anticipation of the Master's quick return!

We should never lose this spirit of eager longing and waiting. It hath the promise of the life that now is, as of that which is to come. It lifts above the darkness of the present age; links the present with the great future; comforts us amid bereavement with the hope of speedy reunion; quickens us to watchfulness and consecration by the thought of the shortening of our opportunities; leads us to purify ourselves as He is pure, to gird our loins and trim our lamps.

Notice how closely the apostle combines the service of the living and true God, herein distinguishing Him from the dumb, dead stones of heathen idolatries, with this waiting for His Son from heaven. It has been alleged that the hope of the Second Advent is a dreamy, mystical sentiment, which disqualifies one for the

active fulfillment of the duties of life. Nothing could be further from the truth. Those who cherish that anticipation, who awake in the morning, saying, "Perhaps it will be to-day"; who go to their sleep whispering to their hearts, "Perchance I shall be changed into His likeness in a moment as I sleep, and wake in my resurrection body" these are among the most devoted, strenuous, and successful workers of the Church. They are not recognized in the daily or religious Press; but God knows and honors them.

"Oh, blessed Hope! With this elate,

Let not our hearts be desolate;

But strong in faith and patience, wait

Until He come."

What is our hope, or joy, or crown of glorying? Are not even ye? - 1 Thessalonians 2:19

The tender heart of the apostle suffered keenly in his enforced absence from these beloved converts. He had cherished them as a nurse her children; he would have gladly imparted to them his own soul. Not once nor twice he had sought to see them again, but had been hindered by malign spiritual forces that were very real to him. He found comfort, however, in the thought that, at the Lord's coming, they and he would be reunited, and that they would be his joy, as now they were his hope. Now they lit his hope to an intenser passion; then they would intensify his joy to a more exquisite fullness.

But there is a further thought. The souls whom he had won for Jesus were to constitute his crown. It was as though they would be woven into a wreath like that given to the ancient athlete, and placed on his brow as he emerged from the terrific conflict of his life - not to be worn there, but cast forthwith at the feet of his Lord. What an incentive was this! Each soul plucked from the enemy would be another jewel for the Master's crown, and herein a fresh source of heavenly blessedness to himself.

I remember Mr. Spurgeon telling of an old Christian woman in his almshouses, who persisted in saying loving thoughts about her beloved pastor to his face, at which he greatly demurred. He feared that she was making more of him than of Christ. But she said sweetly, "It is written in the Song, 'Thou, O Solomon, must have a thousand, and those that keep the fruit two hundred'; so, dear pastor, you must have your two hundred." Yes, it will be so; we shall partake with Jesus of the fish that we have caught; we shall have fellowship in His exceeding joy over the saved.

No man should be moved by these afflictions; for . . . We are appointed thereunto - 1 Thessalonians 3:3

We all love the sunshine, but the Arabs have a proverb that "all sunshine makes the desert"; and it is a matter for common observation that the graces of Christian living are more often apparent in the case of those who have passed through great tribulation. God desires to get as rich crops as possible from the soil of our natures. There are certain plants of the Christian life, such as meekness, gentleness, kindness, humility, which cannot come to perfection if the sun of prosperity always shines.

We often shrank from the lessons set us at school, and looked out of the windows, longing for the hour of release. But now how thankful we are for the tutors and governors, appointed by our parents, who kept us steadily at our tasks. We feel almost kindly to the schoolmaster or mistress that we dreaded. And, similarly, one day we shall be glad for those hard lessons acquired from the horn-book of pain. "We have had fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in

subjection unto the Father of spirits, who chastens for our profit, and live?"

The tears of those who suffer according to the will of God are spiritual lenses and windows of agate. As the weights of the clock or the ballast in the vessel are necessary for their right ordering, so is trouble in the soul-life. The sweetest scents are only obtained by tremendous pressure; the fairest flowers grow amid Alpine snow-solitudes; the rarest gems have suffered longest from the lapidary's wheel; the noblest statues have borne most blows of the chisel. All, however, is under law. Nothing happens that has not been appointed with consummate care and foresight.

Sorrow not, even as others which have no hope - 1 Thessalonians 4:13

Nature will have her due. Tears will fall, and hearts seem near to breaking. Nowhere does God chide the tears of natural affection; how could He, since it is written that "Jesus wept"? But He sets Himself to extract their bitterness. Sorrow you may, and must; but not as without hope.

Those who die in Christ are with Him. - They are said to sleep, not because they are unconscious, but because their decease was as devoid of terror as an infant's slumbers. Believers have all died once in Christ, and it was necessary to find a word which, whilst significant of death, was not death, in order to describe the moment of our farewell to this world and birth into the next. This word was furnished by Death's twin sister Sleep. The catacombs are covered with the brief significant sentence, Obdormivit in Christo (He slept in Christ). But just as in sleep the spirit is conscious, of which dreams bear witness, so in the last sleep. Absent from the body, we shall be present with the Lord.

Those who die in Christ will come with Him. - They are now waiting around Him till He give the final order for the whole heavenly cortege, which has been collecting for ages, to move. The holy angels will accompany; but the beloved saints shall ride in the chariots of God as the bride beside the bridegroom.

Those who die in Christ shall be forever reunited with us who wait for Him and them. - They shall come with Him. "God will bring them." We, on the other hand, if we are living at that supreme moment, shall be changed and caught up to meet Him and them; and then, all one in Christ, we shall be forever with Him, to go no more out.

And the very God of peace sanctify you wholly - 1 Thessalonians 5:23,24

Our God has set Himself the work of our sanctification. As the Greek indicates, He looks upon us as His inheritance, and He will not rest until He has brought every acre of territory under cultivation. It is not enough that briars and thistles should be exterminated; they must be replaced by the rare growth of Christian virtue, which is Christ.

The work of sanctification is quiet and silent. - It is wrought by the God of Peace. The mightiest forces of nature are stilled; and when God comes with power into the human spirit there is often no hurricane, tempest, fire, or earthquake, but the thrilling whisper of the still, small voice. Do not be afraid, as though God would treat you roughly. So long as peaceful, gentle methods will effect His purpose, He will gladly employ them.

The work is also gradual. We are not made faultless, but preserved blameless; i. e., we are kept from known sin, preserved from incurring perpetual self-reproach. "There is no condemnation." I saw the other day the love-letter of a little boy to his father. It was anything but faultless; but the father, at least, did not count it worthy of blame, since he carried it next his heart. So we are not to be faultless, as judged by

God's perfect standard, till we are presented before the presence of His glory; but we may be blameless up to our acquaintance with the Divine will.

The work is from within outward. - Notice the order - spirit, soul, body. The Shechinah of His presence shines in the holy of holies, and thence pours over into the holy place, and so into the outer court, until the very curtains of the body are irradiated with its light. He will do it.

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