

The Desire of Eternal Life; the Great Rewards Promised to Those Who Struggle

by Thomas a Kempis

The sermon emphasizes the importance of having a pure desire for eternal life, putting on the new man, and being humble, as these qualities will be greatly rewarded in heaven.

Scripture: Matthew 26:39, Romans 8:17, Philippians 2:5, James 4:7, 1 Peter 5:6

Topics: "Eternal Life", "Self Denial"

Description

Thomas a Kempis preaches about the importance of humbly submitting to God's will, even when faced with trials, temptations, and desires that are not aligned with His perfect plan. He emphasizes the need to seek what is acceptable to God, rather than what is convenient for oneself, and to patiently endure the challenges of life while striving to serve God with a fervent will. Kempis encourages believers to die to self, embrace suffering, and find consolation in the promise of eternal rewards and glory in heaven where our will shall be forever united with God's will.

Transcript

THE VOICE OF CHRIST

MY CHILD, when you feel the desire for everlasting happiness poured out upon you from above, and when you long to depart out of the tabernacle of the body that you may contemplate My glory without threat of change, open wide your heart and receive this holy inspiration with all eagerness. Give deepest thanks to the heavenly Goodness which deals with you so understandingly, visits you so mercifully, stirs you so fervently, and sustains you so powerfully lest under your own weight you sink down to earthly things. For you obtain this not by your own thought or effort, but simply by the condescension of heavenly grace and divine regard. And the purpose of it is that you may advance in virtue and in greater humility, that you may prepare yourself for future trials, that you may strive to cling to Me with all the affection of your heart, and may serve Me with a fervent will.

My child, often, when the fire is burning the flame does not ascend without smoke. Likewise, the desires of some burn toward heavenly things, and yet they are not free from temptations of carnal affection. Therefore, it is not altogether for the pure honor of God that they act when they petition Him so earnestly. Such, too, is often your desire which you profess to be so strong. For that which is alloyed with self-interest is not pure and perfect.

Ask, therefore, not for what is pleasing and convenient to yourself, but for what is acceptable to Me and is for My honor, because if you judge rightly, you ought to prefer and follow My will, not your own desire or whatever things you wish.

I know your longings and I have heard your frequent sighs. Already you wish to be in the liberty of the glory of the sons of God. Already you desire the delights of the eternal home, the heavenly land that is full of joy. But that hour is not yet come. There remains yet another hour, a time of war, of labor, and of trial. You long to be filled with the highest good, but you cannot attain it now. I am that sovereign Good. Await Me, until the kingdom of God shall come.

You must still be tried on earth, and exercised in many things. Consolation will sometimes be given you, but the complete fullness of it is not granted. Take courage, therefore, and be strong both to do and to suffer what is contrary to nature.

You must put on the new man. You must be changed into another man. You must often do the things you do not wish to do and forego those you do wish. What pleases others will succeed; what pleases you will not. The words of others will be heard; what you say will be accounted as nothing. Others will ask and receive; you will ask and not receive. Others will gain great fame among men; about you nothing will be said. To others the doing of this or that will be entrusted; you will be judged useless. At all this nature will sometimes be sad, and it will be a great thing if you bear this sadness in silence. For in these and many similar ways the faithful servant of the Lord is wont to be tried, to see how far he can deny himself and break himself in all things.

There is scarcely anything in which you so need to die to self as in seeing and suffering things that are against your will, especially when things that are commanded seem inconvenient or useless. Then, because you are under authority, and dare not resist the higher power, it seems hard to submit to the will of another and give up your own opinion entirely.

But consider, my child, the fruit of these labors, how soon they will end and how greatly they will be rewarded, and you will not be saddened by them, but your patience will receive the strongest consolation. For instead of the little will that you now readily give up, you shall always have your will in heaven. There, indeed, you shall find all that you could desire. There you shall have possession of every good without fear of losing it. There shall your will be forever one with Mine. It shall desire nothing outside of Me and nothing for itself. There no one shall oppose you, no one shall complain of you, no one hinder you, and nothing stand in your way. All that you desire will be present there, replenishing your affection and satisfying it to the full. There I shall render you glory for the reproach you have suffered here; for your sorrow I shall give you a garment of praise, and for the lowest place a seat of power forever. There the fruit of glory will appear, the labor of penance rejoice, and humble subjection be gloriously crowned.

Bow humbly, therefore, under the will of all, and do not heed who said this or commanded that. But let it be your special care when something is commanded, or even hinted at, whether by a superior or an inferior or an equal, that you take it in good part and try honestly to perform it. Let one person seek one thing and another something else. Let one glory in this, another in that, and both be praised a thousand times over. But as for you, rejoice neither in one or the other, but only in contempt of yourself and in My pleasure and honor. Let this be your wish: That whether in life or in death God may be glorified in you.

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