

Letter to the Thessalonians - Part 2

by Stephen Kaung

The sermon emphasizes the importance of living in anticipation of Christ's return and the transformative power of hope in the life of believers facing trials.

Duration: 1:11:08

Scripture: Psalm 46:4, 1 Thessalonians 5:9, 1 Thessalonians 5:23

Topics: "Gods Judgment", "Salvation Through Faith"

Description

In this sermon, the preacher emphasizes the coming judgment of God upon the earth. He describes how one day, seven angels will pour out the fury of God upon the earth, bringing about the wrath of God. However, the preacher also highlights the hope and deliverance found in Jesus Christ. He explains that Jesus took upon himself the wrath of God when he was crucified on the cross, becoming our substitute. Through faith in Jesus, believers are delivered from the coming judgment and enter into the full salvation of God. The preacher concludes by emphasizing the great family reunion that will occur when the Lord returns, where believers will be received by the Lord and be together with him forever.

Transcript

This is Monday evening, May the 7th, 1973, in Richmond, Virginia. Ministry is being given through Brother Stephen Palm. Lord, how we praise and thank Thee, that under the precious blood Thou dost see no iniquity in us, but Thou dost give the commandment to bless.

And who can reverse it? So we just come to Thee with confidence in Thyself, trusting Thy Holy Spirit to bless us with Thy word, to touch our hearts, and to prepare us as a people for Thyself. We ask in the precious name of our Lord Jesus. Amen.

This morning we fellowship together something in the two letters of Paul to the Thessalonians. We mention that these two letters to the Thessalonians were the first two letters written by Paul to any church. The church in Thessalonica was raised up by God through the Apostle Paul just probably for a few months.

And Paul wrote these two letters to that church. When you read these two letters, without going into the details, but if you try to read these two letters in one sitting, and you try to read them with your spirit open to the Lord, what impression will these two letters impress upon you most? I think this is a good way to read the Bible. You know, sometimes when we read the Bible we are bogged down with details, with a

word, with a phrase, with a sentence.

And when you are involved with such things, it gradually becomes technical. You may be able to get some understanding, and yet you miss the essence of the word of God. So I think sometimes it is very blessed if you try to read the word of God in one sitting.

Don't divide it, but read the two letters in one sitting, and with your heart wide open to the Lord, and you get a kind of impression from the Lord as to these two letters. I believe if you read it that way, the first thing that will impress upon you will be you somehow sense the freshness of life there. This is a young girl.

She was not noted for her maturity, and yet there was a freshness of life. The freshness of the life of Christ in the church. Yes, they had problems.

Problems not only with theology. They had problems in practical life. And yet you sense a freshness of the life of Christ in their midst.

I do not know how to describe it. The verse that came to me was in Psalm. You know in Psalm 46 it says there is a river, the stream whereof flows through the city of God, and make glad the city of God.

The Lord is in the midst, and they shall not be moved, and the Lord shall help them at the dawn of the morning. Now that is the city of God. The church in Thessalonica is the city of God.

The habitation of the Most High. The sanctuary, the habitation of the Most High. And the Lord is in their midst.

The spirit of life flows through the city and makes them glad. They shall not be moved. They are living in the dawn.

Now that's the situation you'll find with the church in Thessalonica. Brothers and sisters, there is nothing more important than life. The life of Christ as manifested consciously.

And Paul wrote these two letters. On the one hand to thank God for the life that was manifested in their midst. On the other hand, to encourage them.

They may continue to grow in life. Now we mention also this morning, if there is life, there will be evidence. And the evidence is of life in the case where the church in Thessalonica is threefold.

They turn from idols to God. That's the fact. They serve the true and living God.

That's the present. And they wake the Son of God from heaven. That's the future.

Brothers and sisters, if there is life, there will be the experience of the past. We are turned from idols. And there will be this experience.

We are here serving the true and living God. And there will be that expectation looking forward to the coming. And out of that comes the work of faith, the labor of love, and the endurance of hope.

If you read these two letters again for the second time, in the same way, probably you'll begin to get a second impression. And the second impression as you read these two letters is, here was a church, young as you are. Yes, you are.

Literally living on tiptoe with anxious expectation of the return. Now that's the impression you will get. In the two letters to the Thessalonians, you'll find it is just filled with the desire, the thought of the coming, the second coming of the Lord.

This church was expecting the return of the Lord. There was such an earnest and anxious expectation in there. Oh, that the Lord will come back to them.

And they really expected the Lord to come back in their lifetime. You know, brothers and sisters, sometimes it is an argument in theology. Some people say, well, probably Paul was mistaken.

Because in the writing of Paul, it seems as if he was expecting the Lord to return in his lifetime. But he waited and waited and the Lord did not return. And he passed away.

He was mistaken. As a matter of fact, the early Christians in the first century, they were all expecting the Lord to return in their lifetime. And yet the Lord did not return.

Were they mistaken? No, they were not. Not at all. In every century, you'll find those who love the Lord are waiting for the Lord to return in their lifetime.

Every century. Of all the Christians throughout the centuries mistaken, there is love in our hearts. If anyone really loved the Lord, if there is the first love, he is bound to wait for the Lord to come back in his lifetime.

What else can he look forward to? It is a matter of love. Wherever there is the first love, there is that expectation for the Lord to return. Because his heart is no longer on earth.

His heart is on earth. That is the most healthy thing you can ever have. It is only when our heart grows cold when we say the Lord delayed his return.

The Lord will not come in our lifetime. It is the weakest servant who says the Lord is delayed. Therefore he begins to beat his fellow servants.

He becomes careless. And unexpectedly, the Lord came back. It is the foolish virgin.

The things that the Lord would delay will not come. And they will be shut out from their marriage. But wherever there is first love, wherever there is a revival, an awakening among God's people, inevitably you will find the issue of the second coming becomes very living.

It is only when the church is in sleep then the issue of the second coming becomes a forgotten issue. Every time there is a revival in history, every time there is an awakening, you will find the second coming immediately becomes a living issue. In other words, people begin to look forward to the coming of the Lord.

That's all. God's timetable is flexible. God does not have a fixed timetable.

Say, Christ will not return until the end of year 2000 AD. God does not have a fixed timetable. God's timetable is flexible.

Whenever the condition is fulfilled, then the time is coming. Our Lord Jesus, He says He is coming back. And so far as the heart of our Lord Jesus is concerned, how He longs to come back immediately.

Think of the bridegroom and the bride. How anxious must be the heart of the bridegroom to come to meet His bride. Our Lord is the bridegroom.

How anxious He must be in coming back to receive His bride. But why does He delay and delay so long? The bride is not ready. That's it.

The bride is not ready. When the bride is ready, He will not wait a minute. He will come back to receive His bride.

So brothers and sisters, spiritually speaking, even in the first century, the Lord could return. And now we are in the centennial century. How much nearer it must be of the coming with this church.

In Thessalonica, in her first love, no wonder you find they were anxiously expecting the Lord to come. That's their blessed hope. They lived by that blessed hope.

And because of that hope in them, they were purified. They were purified. Especially this young church suffered persecution.

When Paul preached the gospel to the Thessalonians, he was persecuted. He had to be sent away because of the attack, of the accusation, of the riot. And after Paul left, this young church went through great persecution.

Not from the Jews, but from their own country. And what kept them faithful to the Lord that they just found? It was the blessed hope. When the going was hard, they looked up and said, the Lord, that was their strength.

And that gave them endurance. That was how they went through the persecution they were able to go through. Brothers and sisters, every time the people of God entered into persecution, you'll find the blessed hope maintains them through all their trials.

I'd like to read to you a hymn. It is a translation. This hymn was written after the Communists occupied China.

We do not know who wrote it. To me, there are only three people who could write such a hymn. But I do not know which one.

Just as the children of God enter into persecution, you notice how they expect the Lord to return. In other words, the longing to see the Lord is increased in persecution. Very often I feel we live so peacefully, we go to sleep.

And if we live prosperously, we hope the Lord will delay His coming. Why? Because we have such a good time here. But when God's people really enter into turbulence time, you'll find the hope, the desire, the longing for the Lord to return.

I'll read them, and you'll notice the desire there. Things long ago at destiny we parted. Within my heart there is a ceaseless.

How can I take my heart down from the willow? How can my song without thee be enjoyed? And when at night I'm keeping lonely vigil, grown dumb, alight to sorrow and to tear, then I recall the promise of thy coming. But sigh, O Lord, why? Why thou does not yet? Thy manger wakes the thought, I too am

homeless. Thy cross strips earthly pleasures from my soul.

Thy coming bids me seek a better country, for thou thyself art now my final goal. Since thou art gone, my joy has lost its flavor. My song of sweetness I will sing conveyed.

Since thou art gone, the sense of void overwhelms me. Oh, how I long that thou wilt come and not leave me. Though even now I know thy loving presence, yet in my heart there is still a sense of loss.

Enlightening and tenderest of things can no more satisfy. I want thee back. Despite thy peace within, I still feel lonely.

Despite thy joy, there still remains a sigh. When I feel most content, the silent yearning to see thee face to face becomes an utter cry. What exile, exile, cannot the desire to torment and longest people once again to greet? What soul on alien soil forgets its kingdom? What parted lovers never yearn to meet? O Lord, how can these earthly love and pleasure with all the joy of thy return compare? Then if I cannot hear, behold thy company.

What can I do but sigh till thou my Lord? Couldst thou, O Lord, forget thy word of promise? Soon to return and take me unto thee, yet day by day and year by year I've waited, and still I wait, and no return. Remember, Lord, the years I have been waiting while thy dear footsteps linger far away. How long, how long? O, must I wait still longer till thou shalt come again in glorious array? From generation unto generation, thy saints have come and gone, but have not seen thy glorious promise pass into fulfillment.

How long, how very long the time has lead? Why cannot we, dear Lord, discern thy footsteps? Why are the heavens still so closely sealed? O, must our waiting be prolonged still further before thou, in thy matchless grace, art revealed? Lord, I recall the many years I've waited for thy return, yet, Lord, not I alone. For thy dear saints through many generations beseeching thee to come back for thine own, to countless tears and countless fervent pleadings by thine appearing haste to make reply. O, may thou come, the echo of the ages.

Come, come, and answer now this mighty call. You can sense the feeling there, especially when God's people are under tribulation. They long to see the Lord.

That's their only hope. That's their only goal. Brothers and sisters, the church in Thessalonica was a church waiting for the Lord to come back.

And because they waited the Lord to come back, a fire of love was burned. Are we waiting for the Lord to return? The coming of the Lord is not for mental curiosity. The coming of the Lord ought to be a spiritual occupation.

In other words, people today are curious about the coming of the Lord. They want to know all the events, all the prophecies, and how they will be fulfilled for them. But, brothers and sisters, to those who really love the Lord, it is not a matter of curiosity.

It is not just to satisfy our mind. It is our occupation. It shall occupy our heart.

It is something that is burning with our heart. Lord, come quickly. Lord Jesus, you are ours.

As you read these two letters to the Thessalonians, I believe that will be the impression. They do not know too much about the second coming of the Lord. They still have theological questions.

And yet you'll find they were waiting for the Lord to return. Now that is, brothers and sisters, if you compare their knowledge of the second coming of the Lord with the knowledge we have today, we are far more advanced than they are. We know much more than they do.

It is not how much you know. It is how are you waiting. That's the point.

Very often we know too much, but we are not waiting. What's the use of knowing if you are not waiting for his return? When he shall come back, he will take you by surprise. You are not ready for him.

And probably you will ask him to delay his return because you know you are not ready. You cannot be ready. How much better, dear brothers and sisters, if even if we know little, and yet that little we know makes us waiting, looking forward to the return.

Why do we want him to return? Because we love him. We want to see him. And we shall be like him when we meet him.

So this will be the impression you'll get when you read the two letters to the Second Amendment. I hope you will read it in that way and see if you get that right impression. So this evening I would like to share with you what the coming of the Lord means to us as you'll find in these two letters to the Second Amendment.

Now, of course, the coming of the Lord means a great deal to us. It means much to us. But we have to limit ourselves to the two letters to the Thessalonians.

We'll see according to the two letters to the Thessalonians what does the coming of the Lord mean to us. Let us turn to 1 Thessalonians 1. Verses 9 and 10. For they themselves relate concerning us what entering in we have to do and how ye turn to God from idols to serve a living and true God and to awaken his Son from the heavens whom he raised from among the dead Jesus our Deliverer from the coming wrath.

First, the coming of the Lord means to us the deliverance from the coming wrath. This world has already been judged. Thus the judgment is temporarily suspended.

Now that is the situation of the world today. Do you not think that the world we live in is not judged? God has already judged this world. When Christ was crucified, the prince of the world was judged.

And with the prince of this world judged, that is, Satan judged, the whole world was judged so far as God's judgment is concerned. But the execution of God's judgment has been temporarily suspended. Why? Peter says it is because of the long suffering.

He wants everyone to be saved and to repent. In other words, God suffers long. So far as the world is concerned, it is already judged.

There is no change. There will be no change. It is already judged.

But God suspends the execution of his judgment in order that during this period many, some, may yet repent and be saved. Now that is the reason why. For the day is coming when God will execute his judgment upon this world.

The wrath of God is coming. And he will come. He will be executing his judgment.

So when you come to Revelation chapter 6, you find at the seventh, at the sixth seal, it is said, verse 15, chapter 6, verse 15, And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and the rocks of the mountains. And they say to the mountains and to the rocks, Fall on us, and have us hidden from the face of him that sits upon the throats, and from the wrath of the land. For the great day of his wrath is come.

And who is able to say? One day there will be the wrath of the land. You know the land is the meekest animal. You can do anything to a lamb.

A lamb under the shearer utters no sound. When I was in New Zealand, I went to see they shear the lamb. And it was a competition.

Those shearers, they came together. And they compete. Six lambs.

And they all start at once and see who finishes first. You know. And who did the best job.

And they use electric shearers. You know. And one lamb would come and they would grab it.

And they just started it. And it's so fast. And because they want to get fast, sometimes you'll find that it took up half of the year.

But you do not hear a sound. It struggles a little bit. But no sound.

The lamb is the meekest of all animals. And yet. When the meekest should get angry.

Now that angry is something. Right? Reason. Suppose a person is a very gentle person.

Or a very patient person. You can do anything to him and he will not react. But one day when he does react.

He blows the seed. The lamb. Our Lord Jesus is the lamb.

Behold the lamb of God. Who takes away the seed of this world. You can do anything to him today.

But one day. The wrath of the lamb will come. It is the great day.

Of the wrath of God. And he shall die. People will hide in the cave.

And ask the stones, the mountains to fall upon them. Because they cannot see the cave. The cunning lamb.

Chapter 16. Verse 1. And I heard a great voice out of the temple saying to the seven angels. I will go and pour out the seven bowls of the fury of God upon thee.

One day seven angels. Carrying seven bowls. Full of the fury of God.

And they will pour the fury of God upon thee. One day. God will judge.

And the wrath of God will continue on. Of course. To the judgment of the grave.

He said. Deliver us. Our Lord Jesus.

When he was crucified on the cross. The wrath of God came upon him. And he cried out.

My God. My God. Why? The sun hid his face.

Darkness prevailed. The wrath of God. Poured upon the ceiling.

And because of this. The Lord said. Verily.

Verily. I say unto you. If anyone should hear my voice.

And believe in him who has thanked me. He has passed. Of death.

Brothers and sisters. Our Lord Jesus. Is our deliverer.

His return means the coming of the wrath of God. Upon this earth. But we do not know.

As in Luke it says. When you see all these things are coming. Lift up your head.

For your redemption. Brothers and sisters. His second coming means.

We. Have been delivered. From the coming wrath.

Of God. But. It means more than that.

If you turn to Romans chapter 5. Verses 9 and 10. Romans chapter 5 verses 9 and 10. Much rather therefore.

Having been now justified. In the power of his blood. We shall be saved by him.

From wrath. For if being enemies. We have been reconciled to God.

Through the death of his son. Much rather. Having been reconciled.

We shall be saved. In the power of his life. You know because.

Christ has died for us. We are justified. In his blood.

There is something already done. We are justified in his blood. We shall be saved by him.

From wrath. We shall be. Saved.

By him. From wrath. Now what does that mean? It simply means.

Because having been justified by his blood. By his death. We have now his life in us.

And in the power of his life. We shall be saved. From wrath.

That is to say. Daily as we live on earth. By the power of his life.

We are saved from. In other words. He is pleased with us.

Not only something that is coming. But even today. We can live daily.

And nourish his pleasure. Just as our Lord Jesus. When he was on earth.

The heavens opened and said. This is my beloved son. In whom I have my delight.

There is no wrath. Upon him. Because he had done something.

Displeasing the Father. But there is a delight. Brothers and sisters.

This life. Is now in you. And by this life.

We are saved. Daily. From wrath.

God is pleased with us. Not because we are able to please him. But because his life.

Oh if we only live by the life of Christ in us. We can look up. And the light of his countenance.

Shines. That is being saved by his life. Saved from wrath by his life.

And when the Lord shall return. There will be no wrath. Well done.

Well done. This is the meaning of the coming of the Lord to us. We are saved.

Delivered. From the coming wrath. Then second.

Second chapter. Verses 19 and 20. First Thessalonians chapter 2 verses 19 and 20.

For what is our hope. Our joy. Our crown.

Our boasting. Are not ye also before our Lord Jesus at his coming. For ye are our glory and joy.

What is the second coming of the Lord means to us. The second coming of the Lord means to us. The day of reward.

Revelation chapter 11. At the sounding of the seventh trumpet. This is what you find here.

Revelation chapter 11 verses 15 through 18. And the seventh angel sounding his trumpet. And there were great voices in the heavens saying.

The kingdom of the world of our Lord and of his Christ is come. And he shall reign to the ages of ages. And the 24 elders who stood upon their throne before God.

Fell upon their faces and worshiped God saying. We give thee thanks Lord God almighty. He who is and who was.

That thou has taken thy great power and has reigned. And the nations have been full of wrath. And thy wrath is come.

And the time of the dead to be judged. And to give the recompense to thy servants the prophets. And to the saints and to those who fear thy name.

Small and great. And to destroy those that destroy the earth. So far as the Lord's people are concerned.

The coming of the Lord is the day of recompense. The day of reward. What is our reward? Of course if you read the Bible.

You will find the reward. Is given in many different ways. Sometimes it speaks of the throne.

Sometimes it speaks of the crown. Sometimes it speaks of the dominion over 5 cities or 10 cities. Sometimes it speaks of the joy of the Lord in the marriage feast.

And you will find it is described in many many different ways. And thank God. When the Lord shall return.

This is the time. Not only we shall be delivered from the coming wrath. But positively this will be the day that we shall be rewarded.

Now brothers and sisters. There is a great difference between gift and reward. Gift is something that is given undeservedly.

Not because you have done anything. If you have done anything it will not be a gift. The Bible says it will be a gift.

Eternal life is a gift of God. Not because we deserve it. Not because we have done something worthy of Him.

But it is so great. We are saved by grace. No faith.

Not of ourselves. But of God. But the Bible tells us.

Aside from the gift of God. There will be the reward. Reward.

Reward. The thought of reward is in the system. But reward is only for those who are the Lord.

Eternal life is offered as a gift to all who believe. The reward is promised to those who are the Lord. If they cooperate with the Holy Spirit.

And let the Holy Spirit perfect His work in us. They shall be rewarded. So you find in 1 Corinthians chapter 3. Paul says.

The foundation is already laid. It is not of Christ. But we are building upon that foundation.

Notice how you build. If you build with gold, silver and precious stones. Or you build with wood, stubble and straw.

Hey. The day shall come. When we shall all appear at the judgment seat.

And a fire will appear. To test our work. If it is wood.

Grass. And hay. It shall be burned.

And you shall be saved. But barely saved. But if it is gold, silver and precious stones.

When they are tested by fire. But it gives more radiance. It shines.

And you shall be rewarded. So brothers and sisters. This is something.

That we need to remember. You know today in Christianity. Neither people believe.

That salvation is to be earned. By good works. Or we go to the other extreme.

Because salvation is free. Therefore. After you receive.
Christ. It does not matter how you live on earth. After all.
You are saved. That is another extreme. But as you read the word of God.
You will find. That eternal life. Is the free gift of God.
It is given to all who believe. Not by faith. It is grace.
Pure grace. But after we are saved. The Lord does expect.
That we will do his will. And if we do his will. We shall be rewarded.
Just like in a family. Every child that is born into the family. Has the right.
The privilege. To be fed. To be clothed.
To live under a roof. In other words. The parents prepare all these things for the children.
For their children. It is gift. Not because you pay.
Not because you have done something. But because you are born to the family. Therefore this is your right.
This is your privilege. It is equal to all the children. In the family.
Among the children. Is there are some. Who listen to the parents.
Who obey the parents. And who do things that are pleasing to the parents. You know what will happen.
Sometimes the parents say. Now if you do this. Or if you don't do that.
If you listen to me. When I come back. You will have a candy.
Now that candy is a reward. And suppose among seven children. And three teach.
And three do not listen. What will happen? All seven get the candy? No. The three that obey get the candy.
But all seven get the supper. So brothers and sisters. You will find.
We are the family of God. All who believe in the Lord Jesus. Will receive eternal life.
But. Only those. Who do the will of God.
Will be rewarded. If after you believe in the Lord. You build.
With wood. Grass. And hay.
In other words. If you live your life. If you do your work.
According to the flesh. Wood. Always represents human nature.

Grass is human work. Because. In Egypt they mix the grass.
To make bread. And hay speaks of the glory of God. If it is.
Just in the level. Of the natural. You are building with wood.
Subtle. They are not very costly. And you can build very.
A big building. That is visible. Everybody can see.
But. The point is. It cannot stand the fire.
And the fire is here. Is none other but the Lord himself. God is like.
In other words. One day we shall all appear. At the judgment seat of Christ.
And there he will test us. With himself. Is it new.
Or is it evil. If it is new. No matter how big it is.
It burns. Gold is. The nature of God.
Silver is the redemption of Christ. Precious stone. Is the work of the Holy Spirit.
And if you build with gold. Silver and precious stone. Then the fire would only.
Increase its life. And you will be rewarded. Now does it mean that.
You will be unsaved. Why? Because the foundation is Christ. It is only the superscripture.
That is burned. But you cannot burn the foundation. Therefore you are saved.
But bear this. You will not. All brothers and sisters.
I am afraid this is something. That many of God's people. That can be.
The second coming of the Lord. Is the time of reward. He shall reward.
His saints. He shall reward his saints. Both great.
If you give a cup of cold water. In the name. Of the disciple.
To anyone. You shall receive the reward. But among all the rewards.
There is one. That Paul mentioned especially. In the letter to the testimony.
He said. What is our hope. Our joy.
Also before our Lord Jesus. For you are. Our glory and joy.
In other words. There is a reward. And the reward is.
One day when you come. To the judgment seat of Christ. One day when Christ shall return.

And you shall see him. There will be those. Whom you have.
Helped. In the Lord. And they are there.
At. The judgment seat of Christ. And they are your crown.
And your joy. You know. If God used you.
To bring a soul to Christ. If God used you. To help.
Other people. There is a joy. Within you.
And how much more. When you come. At the presence of the Lord.
And you find all these. Whom God has used you to help. They are all there.
They are your crown. They are your joy. That is your reward.
If nothing else. That is enough. Not to say there are many more.
Many more. But anyway. It is the source.
That the coming of the Lord. Is the day of reward. To God's servants.
And God's friends. And that should encourage. Number three.
Chapter three. Verse thirteen. In order to the confirming of your heart.
Unblameable in holiness. Before our God and Father. At the coming of our Lord Jesus.
With all his saints. The coming of the Lord. Is the day.
When the purpose. Of God. Shall be fulfilled.
Now what is the purpose of God. Concerning us. The purpose of God concerning us.
Individually. You may find. In Ephesians chapter one.
Verse four. According as he has chosen us. In him.
Before the world's foundation. That we should be holy and blameless. Before him in love.
Now what is God's purpose. In choosing us. His purpose.
In choosing us. In Christ is that we may be. Holy and blameless.
Before him in love. In other words. God choosing us.
Is not just we may be saved. We may go to heaven. Yes we will.
But. God choosing us. Has a purpose.
And his purpose is. That we may be holy and blameless. Before him.

Now that is God's purpose. Individually. Consequently you will find in chapter five.
Of Ephesians. And it is the same thing. Same thing.
Verse. Twenty six. That he.
Twenty seven. That he might present the assembly. The church to himself glorious.
Having no spot or wrinkle. Or any of the things. But that it might be holy.
And blameless. Now this is the purpose of God. Concerning us.
In Christ Jesus. That we may be holy. That is to say.
Completely separated from God. That we may be blameless. Before him.
There is nothing that he can blame. Of course it is in love. Because love covers a multitude.
This is God's purpose. And. Corporately.
God's purpose is that the church may be. A glorious place. Without.
Or any of the things. But we may be holy and blameless. Who is doing that kind of work? You know.
The Holy Spirit. The Holy Spirit in us. The Holy Spirit in the church.
Is working towards that. He is here responsible. To bring us there.
Oh if only we know. And if only we call. He is able to do that.
And thank God. At the coming of the Lord. This is.
What will be seen. Confirmed. Our heart is confirmed.
Unblameable in holiness. Before our God and Father. At the coming of our Lord Jesus.
With all his saints. Dear brothers and sisters. How shall we live today? We live today.
With that eternal life. You know once. George Christian.
The great evangelist. He said. I do not live by time.
I live by eternity. And here you will find. Here we have the blessed hope.
Of the Lord Jesus before us. Now what is. What is involved there? That one day we shall stand before
him.
Holy and blameless. Brothers and sisters. We shall live daily.
In that light. If we walk in that light. We have fellowship with him.
And the blood of Jesus Christ. Cleanses us from all harm. Not that we are perfect.
We are not perfect. We need the precious blood. The more you walk in that light.

The more you need the precious blood. But thank God we shall walk. And we will be perfect.
If that is not yet. One day the church will be. Received by the Lord.
Holy and blameless. The coming of the Lord. To us.
Number four. Chapter four. Verses sixteen and seventeen.
For the Lord himself with an assembling shout. With archangel's voice. And with comfort of God.
Shall descend from heaven. And the dead in Christ shall rise first. Then we the living who remain.
Shall be caught up together with them in the clouds. To meet the Lord in the air. And thus we shall be
always with the Lord.
So encourage one another. The coming of the Lord. Means to us.
A great family reunion. At the coming of the Lord. There will be the family reunion.
The dead. Shall be raised from the dead. And those who live.
And remain shall be transformed. And we shall all be together. With the Lord.
And with one another. Oh we shall find Paul there. And Peter there.
We shall find those dear ones. Who have gone before us there. It will be a great reunion.
With the Lord. And with one another. You cannot imagine.
The family. What fearing. That they must be.
Everybody wants to tell. What the Lord means to them or to her. Let's bless the dead.
The reunion. Great family. End number five.
Chapter five. Verse nine. Because God.
Has not set us for rest. But for obtaining salvation. Through our Lord Jesus Christ.
Who has died for us. That whether we may be walking. Or asleep.
We may live together with him. Verse 23. Now the God of peace himself sanctify your holy.
And your whole spirit soul. And body to preserve. Blameless.
At the coming of our Lord Jesus Christ. He is faithful who calls you. Who will also perform it.
In other words. The coming of the Lord means. We enter into.
The full salvation. Not only our spirit. Is reborn.
Our soul. Is transformed. Even this mortal body.
Is changed. Into immortality. The corruptible.

Shall be changed. Into incorruptibility. This body of humiliation.

Will be transformed into. We enter into. The full salvation.

What a day. So the coming of the Lord means. And this is only found.

In 1st Thessalonians. If you read. The New Testament.

If you read the Bible. You will find. It really means much.

But what will happen to the world. So far as the world is concerned. You read 2nd Thessalonians.

Chapter 1. Verse 7. He gave in the middle of the verse. And the revelation of the Lord Jesus from heaven. With the angels of his power.

In flaming fire. Taking vengeance. On those who know not God.

And those who do not obey. The glad tidings of our Lord Jesus Christ. Who shall pay the penalty.

Of everlasting destruction. From the presence of the Lord. And from the glory of his might.

The coming of the Lord means the judgment. The destruction. The everlasting destruction.

From the presence. Of the Lord. And from the glory.

The dear brothers and sisters. You know some. Who study the Bible.

Make a distinction. Between the day of Christ. And the day of the Lord.

Most likely there is such a difference. The day of Christ. Is related to this.

The day of the Lord. Is related to this. The day of Christ is found in 1st Thessalonians.

The day of the Lord. Is found in 2nd Thessalonians. The day of Christ means.

When Christ shall return. We shall all. Appear before him.

That's the day of Christ. The day of the Lord. Is the bearable day of judgment.

Judgment shall come. Upon this day. And it is connected.

So what are we waiting for? We are waiting. For the day of Christ. Now if you read the Bible.

You will find there is such a difference. But that day. Is like the coming of that day.

Nobody knows. The Lord shall come back again. But will he.

Catch us. Unaware. No.

Because we are. Sons of the day. If we are.

Watchful and waiting. No matter what time he comes. We are ready for him.

Even though. He shall come like a thief. Yet if you are.

Watchful. At all times. He cannot take you by surprise.

You are ready for him. We do not know what day. We do not know what time.

What season. We don't know. But to those who are watching.

It makes sense. It makes sense. For the day of the Lord.

Can be. Foreseen. Why? Because in 2 Thessalonians.

They were disturbed by some people. You know. These things were in persecution.

And some people came to them and said. The day of the Lord is already gone. The very persecution.

You are going through. Proves it is the day of the Lord. So they were disturbed.

They thought they missed the opportunity. They thought now they were left. In judgment.

So pause it now. Before the day of the Lord. Shall come.

The man of sin. But now he is not manifested. Because there is he that restrains.

But when that which restrains. Is taken away. Then the sin.

Man of sin shall be manifested. Then the day of the Lord shall come. And the Lord shall appear.

And shall consume him with. So here you find. There will be an apostasy.

A general falling off. And appearing of the son of. Man of sin.

Before the day of the Lord. Is coming. There is a difference.

You know. So dear brothers and sisters. With Paul.

He is always looking forward. To the day of Christ. When he shall appear before the Lord.

Blame that. Please. Not percussion.

And this is. Our blessing. So I do hope that.

In these two letters. To the Thessalonians. It may increase.

Within us. A longing. For the Lord himself.

And also it will purify. That we may be ready. Ready by the Holy Spirit.

For Christ. And if this is what. Is being done.

Then the two letters to the Thessalonians. Are not read in vain. Of course there are other things.

In these two letters. But I think this is the main thing. Number one.

It is life. Number two. It is the coming.

Dear Lord Jesus. The cry of thy people. Through the centuries.

Is come quickly. Lord Jesus come. And we do desire.

To add our cry. Oh Lord. Hear the cry.

The comfort cry. Of thy people. But Lord.

Do not allow us. To utter such cry. And yet.

Not prepare it. Oh we give ourselves. To thee.

May thy Holy Spirit. Work in us. And prepare us.

For that day. When we shall see thee. Say it to me.

In the name of our Lord Jesus. Amen.

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