

# Faith, Love and Hope

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[ 0 : 0 0 ] We shall read the Word of God as we find it in the first epistle of Paul to the Thessalonians and chapter 1. 1 Thessalonians and chapter 1.

Paul and Silvanus and Timotheus, and to the church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ, grace be unto you and peace from God our Father and the Lord Jesus Christ.

We give thanks to God always for you all, making mention of you in our prayers. Remember without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.

Knowing, brethren, beloved, your election of God, for our gospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance, as ye know what manner of men we were among you for your sake.

Ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost, and so that ye were examples to all that believe in Macedonia and Achaia.

[ 1 : 1 9 ] For far from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God word is spread abroad, so that we need not to speak anything.

For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

May the Lord bless unto us the reading of that portion of his word. We shall now sing from Psalm 93. Psalm 93.

The Lord doth reign and clothe to sea with majesty most bright. His works do show him clothed to be and gird about with might.

The world is also established that it cannot depart. Thy throne is fixed to fold, and thou from everlasting art. The floods, O Lord, have lifted up, they lifted up their voice.

[ 2 : 3 2 ] The floods have lifted up their waves and made a mighty noise. But yet the Lord that is on high is more of might by far, the noise of many watershows or great sea billows are.

Thy testimonies, every one, in faithfulness excel. And holiness for ever, Lord, thine house becometh well. We shall sing the whole Psalm to the Lord's praise.

Psalm 93. The Lord doth reign and clothe to sea with majesty most bright. O Lord doth reign and clothe to sea with majesty most bright.

This world doth reign and clothe to sea with majesty most bright. This world doth show him clothed to sea with majesty most bright. This world doth show him clothed to sea with majesty most bright. And gird about with might.

The world doth show him clothed to sea with majesty most bright. Though the world doth show him clothed to sea with majesty most bright.

[ 3 : 58 ] They run is asked over.  
pot with thetan Thank you.  
Thank you.  
Thank you.  
Thank you. Thank you. Thank you. Amen. Amen. Amen.

[ 6 : 36 ] Amen.  
Amen. Amen. Amen. Amen. Amen. Amen.  
Amen. Amen. Amen. Amen.  
Amen. Amen. Amen. Amen.

Amen. them not. We are not told how they were prevented by the Holy Spirit from preaching the gospel in what we call Asia. All that we know is that God, the Holy Spirit, sovereignly indicated to his servants that they were not to preach the gospel in Asia at that time. And they must have felt quite perplexed and confused, wondering what God's plan and purpose is. Why was God forbidding them to preach the gospel in Asia? After all, they were following the commission of Jesus to preach the gospel to every creature. However, Paul and his companions continued and they came to a place called Troas. And while he was at Troas, Paul had a vision. It is recorded for us that a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him, saying, come over into Macedonia and help us. This vision that Paul received was not just a flash and it was over.

[ 9 : 35 ] However, the man that appeared in the vision stood there for a while and he was continuously pleading, come over into Macedonia and help us. How did Paul know that he was a Macedonian? Well, I do not know, the Bible does not tell us. All we know is that he recognised this man as a Macedonian, that is, a man from Greece, the southernmost part of Europe. And the result of receiving this vision is that they immediately endeavoured to go into Macedonia, assured that the Lord had called them to preach the gospel there. In the book of Acts, it is worth noting that up until this point of the narrative, that Luke is not writing we, but they. So that we must conclude that when he begins to use we, that somewhere in this part of the narrative, Luke joined Paul, Silas and Timothy. And now the four of them, according to Luke's record, conclude that this vision was given to Paul in order to direct Paul and his companions to go across the sea and to the southern part of Europe and there that they were to preach the gospel.

Now, we studied Paul's journey to Europe when we were reflecting on the letter to the church at Philippi. So I am not going to dwell on the matter too much, but it is worthy to note again that we are taught by Paul and his companions that the greatest need of the Macedonians was the preaching of the gospel. You will note in the account that we have of the vision in the book of Acts, that the appeal from the man that appeared in the vision was not come and preach the gospel, but come and help us.

Come over into Macedonia and help us. And yet the spontaneous response of the apostle and his companions was that the way that they would bring the most solid help to the Macedonians is to go and preach the gospel of the grace of God to them. And that is the greatest and the most solid help that we can give to anyone, is to present them with the gospel of God's grace in Jesus Christ.

The apostles put a great emphasis upon the preaching of the gospel. And where there is a true lively church, they give emphasis to the preaching of the gospel.

They made their way to Philippi, which we are told is the chief city of that part of Macedonia, and it was also a colony.

[ 12 : 47 ] Philippi was given its name by Philip of Macedon, the father of Alexander the Great. And for two centuries, it was a Greek colony, but it became part of the Roman Empire. And eventually, it was made a Roman colony, where many of the veterans came to settle, Roman veterans came to settle.

And while Paul and his companions were in the city, the Holy Spirit made the gospel very effective in Philippi. There were three notable conversions that took place in the city, which is recorded for us in the book of Acts. There was first of all the conversion of a woman named Lydia, as the Spirit opened her heart, so that she attended to the things spoken of by Paul. The second was of an unnamed slave girl, who was under the power of a demon, and who was exploited by her owners, for whom she made a lot of money by fortune-telling.

And when her master saw that their wealth was gone, when she was converted, and when they saw that their wealth was gone, they caught Paul and Silas and brought them to the marketplace and accused them of troubling the city. And eventually, they ended up in jail, which brings us to the third notable conversion in Philippi, namely that of the Roman jailer. But there were many others also who was converted at Philippi.

And Paul was eventually made to leave Philippi, and he moved on to Thessalonicaia. And upon their arrival at the city, Paul, Silas and Timothy made their way to the synagogue.

And for three weeks, Paul reasoned with them from the scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead, and that this Jesus whom I preach unto you is Christ.

[ 14 : 51 ] Now clearly many were affected by the gospel. For Luke records for us in Acts 17, verse 4, and some of them believed and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few. However, although some of the Jews believed along with God-fearing Greeks and leading women, there was also immediate opposition.

Paul, we read, But the Jews, which believed not, moved with envy, took unto them certain lewd fellows of the baser thought, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring out to the people. And when they found them not, they drew Jason and certain brethren into the rulers of the city, saying, These that have turned the world upside down are come hither also, whom Jason has received. And these do all contrary to the decrees of Caesar, saying that there is another king, one Jesus. And because of the growing hostility, and the growing concern for the personal safety of Paul and his companions, the converts, implored them to leave the city. And under the cover of darkness, they left the city. And Paul wanted the Thessalonians to be assured of his concern and love for them.

And so he sent Timothy back to them. And it is written here, And sent Timothy as our brother and minister of God, and our fellow labourer in the gospel, to establish you. He sent Timothy back to the church of the Thessalonians, in order to establish them, and to comfort them concerning their faith. As he says, that no man should be moved by these afflictions for yourselves know that we are appointed thereunto.

For verily, when we were with you, we told you before that we should suffer tribulation, even as it is come to pass. And ye know. But when Timothy returned and gave an update to Paul, Paul learned something that brought great joy into his heart. The Thessalonian church was a church that was alive and well. And Timothy reported occasioned the writing of this first letter to the church of the Thessalonians, where Paul thanks God for the genuine commitment of the Thessalonian believers to the gospel. Remembering, he says, without ceasing, your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father. He was concerned for them, he loved them.

And he says here, we give thanks to God always, for you all making mention of you in our prayers. Paul could rejoice in that their faith had proven to be real, for he speaks here of the work of faith.

[ 18 : 18 ] Remembering without ceasing your work of faith. Faith must always lead to works. James in his letter, chapter 2 writes, 1.

1. 2. 3. 4. 5. 5.

5. 5.

6. 6. 7. 7. 8. 9. 9. 10. 10. 10. 11.

11. 11. 12. 12. 12. 12. 12. 12. Paul makes it quite clear that sinners are justified by faith alone, apart from any good works.

[ 19 : 35 ] For instance, he writes to the Galatians and he says, 12. 12. 13. 14. 14. 14. 15.

15. 15. 15. 15. 15. 16. 17. For by the works of the law shall no flesh be justified.

As sinners, our good work could never cover our guilt before God. Our good works could never atone for our sins.

Instead, God justifies us through the finished work of his Son, Jesus Christ. The one who paid the penalty for our sin on the cross.

The one who achieved righteousness for us by his perfect life of obedience. I suppose that there is always a danger of turning out faith into works.

[ 20 : 42 ] But it is not our believing that saves us, but the finished work of the Lord Jesus Christ. So you may ask, well what is faith then?

Faith is a saving grace. It is the instrument or the channel through which this salvation, which is of the grace of God, comes to us.

The catechism puts it like this. Faith in Jesus Christ is a saving grace whereby we receive and rest upon him alone for salvation as he is offered to us in the gospel.

Why is this faith described in the answer called saving grace?

This faith described in the answer called saving grace. Why is it described in this way? It is called saving grace because it is the gift of God.

[ 21 : 58 ] Not of yourselves. It is the gift of God. But having been justified through faith, however, a Christian is called to the work of faith.

Paul makes this connection explicit in his letter to the Ephesians in chapter 2, where he writes, For by grace are you saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast.

For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Paul lays emphasis on the fact that the whole of salvation, the whole of our salvation is entirely as a result of God's grace.

It is an action which arises entirely from the gracious character of God. Grace is the unmerited and the undeserving favour of God.

He manifests his grace, tells us, not because of anything in us. Paul says, For by grace are you saved through faith, and that not of yourselves.

[ 23 : 21 ] It is the gift of God, not of works, lest any man should boast. And in his letter to Romans he says, Where is boasting then? It is excluded.

By what law? Of works? Nay, but by the law of faith. If faith was our own works, then we would have something to boast about.

When we are given life of God, we are given faith by God so that we believe the gospel, so that we have no grounds whatsoever for boasting.

Our faith is a gift from God. It is not of ourselves. It is given to us by God.

Therefore, we have no reason to boast. What is the work of faith? Well, it is to be noted that Paul speaks here of work in the singular rather than works in the plural.

[ 24 : 30 ] Leon Morris notes that sincere faith in Christ cannot but transform the whole of life, an issue and work of many kinds.

We give thanks to God. We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith.

And he goes on to speak of the labour of love. Now, the Greek word for labour means a sacrificial effort, labouring to the point of weariness or sweat or fatigue.

Paul was rejoicing in their labour of love because it proved that they were willing to serve in costly ways because of the love that had arisen from their faith in Christ.

They were willing to go the distance, even to the point of exhaustion. The ultimate source of this love is the love of God that was implanted in their heart by the Holy Spirit.

[ 25 : 47 ] When the Holy Spirit comes to dwell in one's heart at the point of regeneration, then the labour of love commences.

Because the Holy Spirit implants this principle of love in the soul. Love, first of all, love, first of all, to God. And then love to all that belongs to God.

Love to his people. Love for his day. Love for his word. And so on. So that the ultimate source of this love is the love of God implanted in the heart by the Holy Spirit.

This explains why John tells us in his first letter in chapter 4, Beloved, let us love one another. For love is of God.

And everyone that loveth is born of God. And knoweth God. Paul, in his first letter to the Corinthians in chapter 13, explains to us the essence of love.

[ 26 : 55 ] And shows us how its absent nullifies even the greatest of Christian virtues. Though I speak with the tongues of men and of angels.

And have not love. I am become as a sounding brass or a tingling symbol. And though I have the gift of prophecy and understand all mysteries and all knowledge.

And though I have all faith so that I could remove mountains. And have not love. I am nothing. And though I bestow all my goods to feed the poor.

And though I give my body to be burnt. And have not love. It profiteth me nothing. This labour of love.

The source of it is. The love of God. Implanted in the heart. Through the Holy Spirit. At the point of regeneration.

[ 28 : 01 ] So that a sinner comes to love God. And a sinner comes to love the things of God. A sinner spends himself as it were.

He is willing to give a sacrificial effort. To labour to the point of exhaustion.

To express his love. Or her love. Remembering without ceasing. Your work of faith.

And your labour of love. And your patience of hope. In our Lord Jesus Christ. And in the sight of God.

And our Father. The patience. Or the steadfastness. Of hope. Paul says in his letter to the Romans.

[ 29 : 01 ] That we rejoice. In hope. Of the glory. Of God. The Christian hope. Hope is not uncertain.

Like our ordinary everyday hope. About the weather. Or about our health. Or whatever. But. The Christian hope. Is a joyful.

And confident expectation. Which rests. Upon. The promises. Of God. For God cannot lie.  
And so. We have a strong consolation. Those who have fled. For refuge. To lay hold.  
Upon the hope. That is set before them. Which hope.

We have as an anchor. Of the soul. Both sure. And steadfast. And which entereth. Into  
that. Within the veil. Whether the forerunner.

[ 29 : 58 ] Is for us. Entered. Even Jesus. Made an high priest. Forever. After the order. Of  
Melchizedek. Paul. In writing.

To the church. At Rome. Says. We rejoice. We rejoice. In the hope. Of the glory. Of God.  
The object.

Of this hope. Is. The glory. Of God. God. Now. Although his glory. Has been continuously.  
Displayed. For us.

In the heavens. And the earth. And although it has been. Uniquely made manifest. In the  
Lord Jesus Christ. And although we are already. See something. Of this glory. We must  
remember.

That it is. Through a glass. Darkly. For now we see us. Through a glass. Darkly. But then.  
He says. The day is coming.

[ 30 : 51 ] When we shall see this glory. Face. To face. One day the. Radiant. Splendour. Of. God's  
glory.

Shall be fully. Displayed. Remembering. Without ceasing. Your work of faith. Your labour  
of love. And your steadfastness.

Of hope. In our Lord Jesus Christ. In the sight of God. And our. Father. Father. This was  
Jesus.

His desire. For his people. Which he expressed. To his father. When he said. Father I will.  
That they also. Whom thou hast given me. Be with me. Where I am.

That they may behold. My glory. Which thou. Hast given. Me. This is what has been  
promised. Blessed are the pure in spirit.

[ 31 : 47 ] For they shall see God. Who shall stand. In the presence of God. And see the glory of  
God. And of Christ. Without avail. No longer darkly. Like a pale reflection.

In a mirror. But we shall see. Face. To face. On this day. Not only will Christ himself.  
Appear with great power. And glory. And not only shall we see his glory.

But we shall be changed. And to this glory. This is a great promise. This is the  
encouragement. That you will recall.

That Paul gave to the church at Philippi. And this is the encouragement. That he gives. To  
the church here. And to me and you today. When he said.

Who shall change our vile body. That it may be fashioned. Like into his glorious body. The  
great miracle.

[ 32 : 46 ] Of the resurrection. The great miracle. Of that portion of dust. That lies in the earth. That  
portion of dust.

Which is vile. And corrupt. Yet the day is coming. And that vile portion. Shall be raised.  
And made like into.

The glorious body. Of Christ. We shall share. In the glory. Of Christ. Who shall change.

Our vile body. That it may be fashioned. Like unto. His glorious. Body. That is. The hope.

That shall not be put to shame. That is our expectation. And it is a sure expectation. It is.  
A sure hope. We shall be glorified.

- [ 33 : 43 ] For without our glorification. We would never be fit. Or able to stand. The glory of God. That shall be revealed. In us.
- Not only. Shall we see. The glory of God. God. But there is. A glory of God. To be. Revealed. In us. And through us. And that can only.
- Be a reference. To our. Glorification. We have. Been. Justified. We have been. Adopted. Into God's family.
- Justification. Justification. Justification. Is an act. Adoption. Is an act. That has happened. And the work. Of sanctification. Is going on. In our lives. And the apex.
- Of that work. Is our. Glorification. Reloved. Beloved. Now. Are we. The sons. Of God. And it does not.
- [ 34 : 39 ] Yet appear. What we shall be. But we know. That when he shall appear. We shall be like him. For we shall see him. As.
- He is. We rejoice. In the hope of glory. As our future. Inheritance. Paul. Rejoiced.
- Of the fact. That in the midst. Of the present. Trials. That he was. Undergoing. And in the midst. Of the present. Affliction. Of the church. Here. Among the Thessalonians.
- He rejoiced. That there remains. Steadfast. In. Their hope. Remembering. Without ceasing. And remember. This church.
- Was going through. Great affliction. At this time. That was being persecuted. And he says. Remembering. Without ceasing. Your work of faith. Your labour.
- [ 35 : 35 ] Of love. And your steadfast. The steadfastness. Of your hope. In our Lord. Jesus Christ. In the midst. Of all the trials.
- And the persecution. And affliction. They remain steadfast. In their hope. Hope. Paul.
- As we have already noted. It says. And hope maketh not ashamed. Because the love of God. Is shed abroad in our hearts. By the Holy Ghost. Which is given.
- Unto us. Hope. Maketh not ashamed. In other words. This hope. Does not disappoint. And it never will. It will never betray us.
- By proving to be an illusion. After all. Many say. Well. Your hope is just. An illusion. It is just like. A pie in the sky.
- [ 36 : 31 ] But. Says Paul. It is not an illusion. It will never betray us. It is not an illusion. Such hope is not. Fantasy.
- And how do we know that? How do we know it is not an illusion. Or just fantasy? What is the ultimate ground. On which our Christian hope rests?
- What is the ultimate ground. On which our Christian hope. Rests upon. Our hope of glory. Where does it rest upon? It rests upon this.
- In the steadfast love. Of God. The reason our hope. Will never let us down. Is that God.
- And his love. Will never. Let us down. His love. Will never give us up. Nothing shall separate us.
- [ 37 : 26 ] From the love of God. Which is. In Christ Jesus. Our Lord. How can we be sure. Of God's love. Well the first means.
- By which we can be sure. Of God's love. Is that he has poured out his love. Into our hearts. By the Holy Spirit. That he has given.
- To us. As we noted already. The Holy Spirit. Is given to us. In our regeneration. When we are born again. And one of the distinctive ministries.
- Given to us. By the Holy Spirit. Is to pour. God's love. Into our heart. To implant the seed. Of God's love. In our heart.

As I have already said. Then we come. To love God. And we come to love. The things. Of God. That's not of the natural person. And that can only be.

[ 38 : 23 ] Through. The work of the Holy Spirit. In the heart. Of sinners. And that's. What he does. When he comes to. Indwell.

In our heart. That faith. Their love. And their hope. Were all located.

In the Lord Jesus Christ. Patience of hope. In our Lord. Jesus Christ. This is where. It was all. Located.

Remembering. Without ceasing. Your work of faith. Your labour of love. And patience of hope. In our Lord. Jesus Christ.

And he also reminds them. That God sees. And is glorified. By their evidence. Of his saving grace. In their hearts.

[ 39 : 22 ] See what it says. Remembering. Without ceasing. Your work of faith. Your labour of love. Your patience of hope.

In our Lord Jesus Christ. In the sight of God. God. Looks upon it. God sees it. God is. Mindful of it. In the sight of God.

And our. Father. Their. Work of faith. Their labour of love. Their patron. Their patron. Glorified. God. God is.

Glorified. And honoured. By it. Knowing. Brother and beloved. Your election. Of God.

Their election. Of God. How. Did they know. They were elect. How would they know. Their election. Of God. Well there it is. The answer is given to us. Their work of faith.

[ 40 : 20 ] Their labour of love. Their patience of hope. In our Lord Jesus Christ. In the sight of God. And our Father. Gave the evidence. That was required.

To know that they were. The elect. Of God. If you love the Lord today. With all your heart. God. And if you are willing to. Give sacrificially. To the Lord. In your love. To him.

In your love. To one another. In your love. To his word. To his day. And to everything. That is. Named of God. Then that is.

Evidence. For you. Of your election. Of God. As I have said. It doesn't. Come. Through the natural person. The person.

[ 41 : 16 ] Born. Into this world. Shaping in iniquity. The natural man. Cannot understand. Those things. The natural man. Cannot understand. I love to God.

I love to his day. I love to his word. I love. To his people. They cannot understand. Those things. Those things. Can only be understood. By those who are spiritual.

By that I mean. Those in whom. The Holy Spirit. Has come to indwell. In their hearts. And has implanted in them. The seed of the love of God.

In their hearts. Whereby they come to love. These things. They come to the work of faith. They come to the labor of love. They come to the steadfastness. Of hope.

In the Lord Jesus Christ. Christ. Therefore. These are the evidences. Of your election. Of God.

[ 42 : 12 ] He says. Knowing brethren. Beloved. Your election. Of God. Well. Have you been brought. Into the position.

Of having peace. With God. Of rejoicing. In the hope. Of the glory. Of God. Have you. This assurance. Of God's love.

And that. Your understanding. Has been enlightened. By the Holy Spirit. So that you have. Some degree. Of understanding. Of the love. Of God. Has your heart.



Been captivated. By this love. Has it brought you. To the place. Of obedience. Wherein you. Resuperate that love. Can you say today.

I love. The Lord. God. Yes. I want. To love him. More. And more.

[ 43 : 07 ] And. More. Can you say. Like the apostle. God forbid. That I shall glory. Save on the cross.

Of our Lord. Jesus Christ. By whom the world. Is crucified. Unto me. And I. Into the world. We give thanks.

He says. To God. Always for you all. Making mention. Of you. In our prayers. You see. Paul was not. Able to come.

To. Meet with these people. Face. To face. He was miles away. From them. Yet.

He was remembering them. And he was making mention. Of them. In his prayers. Along with. The other companions.

[ 44 : 04 ] That. Was with them. And who had. For a short time. Labored. In. With this people. With the Thessalonians. He was concerned.

For them. He had not forgotten them. And when Timothy. Came back. With the great news. That it was. A living church. Paul was praising God.

Not ceasing. To mention. Their work of faith. Their labour of love. And the patience of hope. In the Lord Jesus Christ.

And in the sight of God. Our Father. Knowing brethren. He said. Your election. Of God. They were to be. Assured.

By their. Evidences. Given. In the faith. Love and hope. That they were. The elect. Of God.

[ 45 : 01 ] Well may that be true. Of me. And you. As we. Walk through the. Through the passage. Through this world. That we will be. Remembered.

Because of our work of faith. Our labour of love. And our patience of hope. In our Lord. Jesus Christ. In the sight of God.

And our Father. May the Lord bless our thoughts. Let us pray. Amen. Eternal and ever. Blessed Lord. We. Give thanks unto thee.

This day. For the work of. Thy grace. In the hearts of sinners. Such as we are. That brings us.

From a natural state. Into a spiritual state. By thy own. Holy Spirit. In dwelling. In our hearts. And in planting their.

[ 46 : 01 ] Principles. That. Are new. To our nature. The principle of faith. The principle of love. The principle of hope.

All we give thanks unto thee. For. Thy work. Which will ultimately. Give thee the praise. And the honour. That is true to.

Thy name. And we pray that each. And every one of us. May work that work of faith. That each and every one of us. May labour that labour of love.

And that each and every one of us. May exercise that patience of hope. In our Lord. Jesus Christ. In thine own sight. And that.

Thy name may be. Magnified by us. And glorified by us. In our walk. In our daily conversation.

[ 47 : 00 ] We ask oh Lord. That thou would continue with us. During this day. And forgive us for all our sins. In Jesus name. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.  
Amen.