

W421_Hope.mp3

[00:00:02] This is a recording made in the chapel of the opened book and is number 26 of the series The form of sound words? It may be. That I should explain, as we have got so far through this series, number 26, that we have taken the title of this study from the writings of the Apostle Paul when he wrote to his son, Timothy. He said, Hold fast the form of sound words, which thou hast heard of me. And the things that thou hast heard of me the same commit thou to faithful men who shall be able to teach others also. The word is translated elsewhere by the word pattern. Hypotyposis posing doesn't mean that you'll put rigidly into a sort of mechanical repetition. At the apostle's words. But if you never depart from the rough sketch, you are filling in details all the time. But you're keeping to the plan. And we adopted just the alphabetical order. There was no reason why one should come in front of the other, but it was suggested that we might do it. And so we've reached. The word hope. In our study. It's very, very strange. And yet not strange. How the word hope is used. Nine times out of ten. If you speak to a person who has no hope. You say to them? All you saved was. I hope so. That means to say they're not. That's the way the language is degenerating. It's one of the signs.

[00:01:49] Of our character. That is hardly a word in the English language or any other language which improves in the course of time. It generally goes down. Think of all the words that belong to art. Craft. Cunning design. Artful, crafty. Cunning. Designing are all evil. Not that they are evil, but that's what happens. And when the apostle wrote the epistle to the Ephesians, to those Gentiles who were under his care, among other things, he said they were aliens from the citizenship of Israel, strangers from the covenants of promise, having no hope and without God in the world. No hope. Over here. We have a word, Ben, which comes into the scriptures. And he gives us that expectation which shall not be ashamed because it resting upon the God who keeps his word. Now, I'd like you to turn with me to Hebrews chapter six for a commencement as we think about this. Hebrews. The sixth chapter is dealing at the end with the fact that God made promises. He says in verse 12 of Hebrews six. That ye be not slothful. But followers of them who through faith and patience. Inherit the promises. Well, then he goes on to speak about this promise. And when God made a promise to Abraham because he could swear by no greater he swear by himself saying, Surely blessing, I will bless thee and multiplying I will multiply thee. And so after he had patiently endured, he obtained the promise for men verily swear by the greater and an oath for

confirmation is to them an end of all strife, wherein, God willing, more abundantly to show unto thee heirs of promise.

[00:04:01] The immutability of his council confirmed it with an oath that by two immutable things by which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope that is before us. Which hope we have as an anchor of the soul, both sure and steadfast and which enters into that within the veil. That's the way in which this promise is spoken of in the New Testament. There's no need for God to take an oath. To convince us that what he says is true. If he's the living God. If he's the true God, what he says goes, whether it's merely a yes or a no. But he condescended to human frailty and he swore by himself. I haven't got very much faith in those people who come to me now and again and say, Now, this is without the word of a lie. I said, Well, what do you usually tell me then? You see? Yay! Yay! Nay, nay. But here God condescends confirms it with a nice immutability. Impossibility says so. Impossible for God to lie. Paul, writing to Titus, speaks of the hope of eternal life, wherein it was impossible for God to lie.

[00:05:34] Aren't you glad there are some things that the Almighty God cannot do? You listen to the man who is speaking in Hyde Park. He talks about as though we say God can do anything. God cannot is limited by righteousness and holiness. Thank God he is. He cannot lie. He cannot deny himself. He cannot break his word. Otherwise, where should we be? And so it says here. This hope is likened to an anchor. An anchor. Now, once you remember having to speak to him, young people, younger people than you are here. And I said, well, you better pick out a word. I'll read verse 19 again, pick out a word with four letters, which you think is most important. You have a look at it too. Which hope we have as an anchor of the soul. Both sure. And steadfast and which enters into that within the veil. So we've got hope and soul and veil and so on. Well, of course, you know, one in order to be very pleasing to me, said the soul. Oh, well, of course, hope was the key word. No, the veil. No, but I'm going to pick on a funny one. You think I'm going to pick on the word that? But why should that be important? Well, supposing you think of an anchor. And the anchor is dropped overboard and it never finds Anchorage. You can't find anything to grip. Well, it's no use.

[00:07:06] The anchor is no use unless it's got that. See, your face will never save you. It's Christ who saved you because you believe him. You cannot use the word faith in the

New Testament. Saints. Say. Haven't you got faith? You say. No, I haven't got faith. I've got to have faith in somebody or in a statement. Merely to have faith is a lucky charm. My only faith. The faith, which is the real thing, rests upon a statement that I can trust in a God who can, I can believe. So we have that within the veil. Well, now, you know, the veil was hanging down in front of the temple or the tabernacle, and inside beyond that veil was the mercy seat, which is a symbol and a picture of the finished sacrificial work of Christ. And if you ever hope that a scriptural one, it's resting there. There is a hymn that says My hope is fixed on nothing less than Jesus blood and righteousness. I dare not trust the sweetest frame, but wholly lean on Jesus name on Christ, the solid rock I stand. All other ground is sinking sand. You don't go there and present your birth certificate or a list of promises of things you will do or hope to do. You stand there and you say, like the publican, God be merciful to me, the sinner. And there's the work. Another figure, another thought that could be gathered from this word anchor is this that if you're standing on a high cliff, say, looking down on the estuary or the bay, you can tell whether the tide is coming in.

[00:08:54] Because every ship that's riding at anchor swings around and faces the tide. And every Christian who's got an anchorage faces the tide. And the other poor wretches are drifting about because they've got no anchorage. Carried about with every wind of doctrine. Nothing stable about them, you see. So this is a wonderful figure. Well, now some folks have got a little difficulty about verse 20, which I didn't read, whither the forerunner is for us entered. Even Jesus made an high priest forever after the order of Melchizedek. Well, how can you talk about a forerunner with an anchor? You don't imagine. You see John the Baptist running along with an anchor. Well, the Bible, you know, shuts up to you if you begin hypercritical. It's like a sensitive plant. If you come to it and say, Well, I don't understand this, but I'd like to find out. It'll open if you examine the contour of the coast of Greece. You will find that they had a rocky sort of indented coast. And they couldn't always drop anchor. What happened was they signaled to the key and somebody came out in a little boat and took their anchor and put it in the key. And I've seen that done at Cherbourg. Not the anchor, but I've seen just the same thing.

[00:10:19] The boat great liner goes in and it doesn't drop anchor. But they come out and they take the ropes back in a boat and they fix it on the quay. That's what our savior has done. He's not a forerunner running in front of anybody. He's gone in front and he's put that anchor. It's the only anchor I know that goes up. All the others go down. Well,

that is one of the figures used by God and not by me of this question of hope. There's one other word we can add to our three. To our two. Immutability. Impossibility. From the Prophet Malachi. We borrow the words I am the Lord. I change not. And because God doesn't change, because it's impossible for him to lie because of the immutability of his council, If he's made a promise, we can rest assured that he will keep it. Well, now let's look at this chart that we have, because I've sought to lift out some of the outstanding features and. Those who take this tape recording have a reproduction of this about postcard size and are able to look at it. Wherever they may be. So I refer to it here. You see the word elpis. E elpis is the noun and elpizo is the verb. And occasionally the translators have used their. Liberty to be a bit free and you sometimes miss instead of gain by that, will you look at Romans the 15th chapter it says.

[00:12:11] I start reading at verse eight because that introduces the subject. 15th chapter. Now I say that Jesus Christ was a minister of the circumcision for the Truth of God to confirm the promises made unto the fathers. Our Savior did not come in the first case to found a church. He came to fulfill promises that have been made to Abraham, Isaac, Jacob, and so on. He was born at Bethlehem because he was the right full heir to the throne of David. Nothing to do with the church. Churches are mentioned. Not for a long time. And that's what the apostle is saying, that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers and that the Gentiles might glorify God for His mercy as it is written. For this cause, I will confess to thee among the Gentiles and sing unto thy name. And again he saith, rejoice ye Gentiles with his people. And again, praise the Lord, all you Gentiles, and laud him all the people. And again, Isaiah says, there shall be a root of Jesse and he that shall rise to reign over the Gentiles in him. Shall the Gentiles trust? Now the God of Hope fill you with all joy and peace in believing. And you miss it. You see, Because if you're reading the original, you see the word trust, and the word hope are just the words Elpis and elpis.

[00:13:38] Now, it seems to me when we are dealing with such sacred things as this, that it would be very wise to sacrifice the facility of using synonyms and say, let's put the word twice. Don't be afraid of putting the word twice. So we'll put it in him, shall the Gentiles hope? Now, the God of that hope, because it's the article in front of it this time which is omitted. In him. Shall the Gentiles hope now the God of that hope fill you with all joy and peace in believing that you may abound in hope through the power of the

Holy Ghost? There's a lot there that needs explanation. Take us too far afield. But there you see the word hope in its two forms. Noun and verb. I've got a reference to Hebrews 11 one, and that is important because of the light we have upon the word that comes there from the papyrus. Most of you know that there has been an earth from the sands of Egypt, bundles of papyrus that go back to the days of the Apostle Paul. They are not. Documents in the sense of valuable treaties or books. They are white paper, but our valuable waste paper would be for somebody, an archaeologist, who is digging up the ruins of London after we are all blown to bits. You see, he digs up the ruins of London and he finds bits of odd paper with writing on it, and parts of newspapers, you see, they very valuable to check over the meaning of words.

[00:15:08] Well, that's what happened there. The sands of Egypt are so dry that this papyrus has remained, whereas in moister soil it goes to pap lost. Well, Hebrews 11. Now, faith is the substance of things hoped for, the evidence of things not seen. One of the statements made with regard to hope is made by the apostle Paul in Romans, the eighth chapter. That which is seen is not hope. For if we see it, why do we wait for it? Hope is always connected with something that's on in front. So here it says. Now faith is a substance of things hoped for, the evidence of things not seen. And so you will find that Abraham is picked out in. Verse nine by faith, he sojourned in the land of promise, as in a strange country, dwelling in tents, not tabernacles, just tent dwellings with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city which hath foundations whose builder and maker is God. But the point I wanted to make in this verse, this one verse one of chapter 11 is the word substance. Because in this papyrus it was discovered that it was used as a legal term and you could translate give a free translation of Hebrews 11.

[00:16:35] Now, faith is the title Deeds of Things hoped For, and Abraham, who came out of her the Chaldees, a fairly civilized city, was willing to dwell in a tent in the land of Promise as though he was a stranger because he looked for something better. But he had in his possession the title deeds. If you look all up to Abraham and said, Well, I'm sorry to see you here, Abe. You came out of her the chaldees and now you're just living in this tent. He says, Oh, don't you trouble. I've got the title deeds. And so it says. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better that is a heavenly. And this brings in a point that you do well to ponder in Scripture. God will never give you

less than He promised. But very often he gives you more. He gave Abraham a portion of his earth, and you can read the boundaries of it in the Book of Genesis and the nations that were round about it. You can plot it on the map and that was fixed and it couldn't be forfeited. And yet Abraham never possessed it. He had to even buy a burial ground. That's all he had in it. Why? Why? Because God had spoken to him privately.

[00:17:58] He comes out in the New Testament that there was something even better. He said, I'll keep my word with regard to this land. And Abraham closed with it. And you look for a city which has foundations whose builder and maker is God, the heavenly Jerusalem. And it obtains also in our calling in Ephesians. The apostle says, speaks of the hope of your calling. And that will be verified by God. Whatever happens, you can't forfeit it if you belong to him. But the Philippians comes along and says, But don't forget, there's the prize of the high calling. And even the apostle Paul said, I'm not sure about that. But he was perfectly sure about his hope. And so you see, there's plenty to learn with regard to these things, keeping them in their rightful place. Now, so far as hope is used in the New Testament, I think it can be summed up generally under these two headings. It's either the fulfillment of a promise. Or the realization of a calling. There is a promise is made. The hope of the promise of God, said the Apostle Paul. Promises were made, and when promises are made, they incite hope, don't they? And of course, the world has been so many times disappointed that we have a proverb that some people's promises are like pie crust. They are meant to be broken, but not so with God. So we have in these scriptures, hope is the expectation that God will keep His promise.

[00:19:31] The Apostle Peter speaks about the great and precious promises, and Christ has come to fulfill these promises and make them real. And then hope is also used of the realization of your calling, the one hope of your calling, says the apostle. And you may say to me, Well, what do you mean by calling? Well, that's a long way back in the alphabet. We did look at it. Kaleo to call gives us the ecclesia a called out people and all the derivatives of it. And God calls who he called. He justified, whom He justified. He glorifies calling. He doesn't let you wander on in this world and you wake up in the next and say, Well, I never knew about a savior or you've got to know about him here. And the call doesn't come by a voice from heaven. That's like it struck down the apostle Paul and the road to Damascus. It comes through just an ordinary person like myself opening up the scriptures. And while I'm doing it without me knowing a word about it. Somebody says, I see it. Somebody says, I believe it. Somebody says, you know, I went to that

meeting and wonder whatever I was going to hear. I came out and I knew. N.a. by. We don't chase anybody about here. It's God that calls and you can't gatecrash into this calling. It's Christ that calls.

[00:21:00] But oh, what a wonderful thing. He says him that cometh to me. I will in no wise cast out. So don't you wait for any extraordinary miracle to take place. Faith cometh by hearing and hearing by the Word of God. And if any one has said, I hope so. In that sense, that means you don't have any hope. Perhaps after we've looked at these a little bit more carefully, you'll say, I have got the hope. And you try to take it away from me and see what's going to happen. That's the stuff to give them. So now we've got these two. The fulfillment of a promise and the realization of a calling. Shall we look at that passage which we have there in Ephesians 118, just to do what the apostle says. You put you you use the words that I've used before you start teaching somebody. In Ephesians one, he says in verse 15, wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the Saints, pray for you. Now, what was missing? If you knew somebody or got faith. And love. You say they're well on their way, aren't they? But you know as well as I do that the apostle has said, faith, hope, love these three. Well, they got faith. And they got love. So he says, Now I'm going to pray for the hope to make it complete. So will you look at verse 17 that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him.

[00:22:43] And without being able to prove this, it's possible. This means that you will get that wise and revealing spirit by acknowledging him not merely the knowledge, but acknowledging him. The Scripture says, Then shall they know as they follow on, to know the Lord. One step at a time. And sometimes we meet people and you're conscious that they know all about this teaching. But I weighed it over and it's going to cost too much. I can't pay the price they won't acknowledge. And so deadness comes in and blindness. So he says, I pray for a wise and revealing spirit in the acknowledgment of him, the eyes of your understanding, being enlightened, that ye may know what is the hope of his calling. The hope of his calling. So you have a calling and attached to it is a hope. Well, that leads us to the remainder of this. Check out on the chart. There are at least three spheres of blessing. We cannot enter it now. We looked at it in other times we looked at it under the word adoption. Let's come to the Sermon on the Mount for a

moment. So often quoted. The meek shall inherit the earth. And the prayer in the Sermon on the Mount is Thy kingdom come.

[00:24:13] Thy will be done in earth as it is in heaven. And you could button all those very people who said it, and they would say they were going to heaven. What do you see? Why are we illogical when we're dealing with the Bible? You say the meek shall inherit the earth and that means you? Yes. And you'll go to heaven? Yes. You don't know whether you're coming or going then, do you? Don't you see that when the Sermon on the Mount was uttered, nobody knew that Christ was going to be crucified. And when you get to the 16th chapter of the Gospel of Matthew, when Peter heard about it, he said not so long turned round on his Lord. See? Why are you putting yourself in the Sermon on the Mount when you know as well as I do? We all start at the cross and it wasn't even mentioned. But there will be a people. This will be fulfilled. But that doesn't include you and me. The earth belongs to this people. So we have an earthly calling. And Matthew, 24, is the exposition of the coming of Christ with regard to that people. You know, Matthew, 24, arose out of the fact that he said, Ye shall. Your house is left unto you desolate. Ye shall not see me henceforth Till ye say blessed be he that cometh in the name of the Lord. And the disciples looked at that temple, the great stones of that temple, and they said, Look at the building and the temple.

[00:25:39] He said, Believe me, the time will come when there shall not be left one stone upon another. And that's true. Then they said, What shall be the sign of thy coming and the end of the world? And the first of all said, you beware of deception. That's the first thing to watch out. You're not led astray. A detector on that second coming to the prophecy of Daniel. And we can't put that in five minutes either, can we? You see, it's one in. It's courting. It's nothing to do with the church in Matthew. 24 doesn't exist. It's this. People who were a kingdom, people. It's Christ who was born as king, speaking to them. And he was rejected as king. And he told them. Well, then seeing that Abraham could look for a heavenly Jerusalem, we find there's a heavenly aspect to this. When you turn to one Thessalonians four, one Thessalonians four, that's a bit further on in the in the book. And the Apostle writing speaks about in the first chapter. He says in verse, in verse three of chapter one Remembering without ceasing your work of faith. Your labor of love, your patience, of hope. So they weren't merely those who had faith and hope and love, but they had a corresponding work and labor

and patience with it. And when you get to the last chapter of this epistle, he picks it all up again, as you could find if you read Chapter five.

[00:27:16] He's got the word faith and hope in verse eight, and further down he's got labor and patience and so on. But that's not my point. One Thessalonians four verse 13. But I would not have you to be ignorant brethren concerning them which are asleep. Now that is the title God Uses of the Death of His Redeemed People. I've searched the scriptures and I believe I've looked at every single reference there is in Old Testament and new, but yet I might not be right. I'm not infallible, but I have a feeling that there is no statement in the Scripture which says that an unsaved person, when he dies, falls asleep. We do know positively that those who are believers in Christ are said to be asleep in Christ. So I'm concerned with the positive. I'll leave the other poor people in the hands of the Lord. But don't you see? One Corinthians 15 says the sting of death is sin. Believe my sins forgiven and nobody can lay anything to my account and condemnation is impossible. The sting is removed. And so in the same chapter it says, though, that sleep in Christ. And even Jobe said I should awake. And the psalmist said, I shall be satisfied when I awake with his likeness. Sleeping and waking. And here it is.

[00:28:50] I would not have you ignorant brethren concerning them which are asleep that she sorrow not even as others which have no hope. He doesn't say you don't sorrow at all. That would be foolish. But he says you're not plunged in a hopeless sorrow. For if we believe that Jesus died and rose again. Even so, them also which sleep in Jesus will God bring with Him? For this we say unto you by the Word of the Lord that we which are alive. Now, if the second coming of Christ is to take place in some date in a future of which we know nothing, well, there must be some people living on the earth at the time, whenever it may be. But what about them? What is catering for them? We which are alive and remain unto the coming of the Lord, shall not go before. That's the old English word. Prevent should not go before them which are asleep. For the Lord Himself shall descend from heaven with a shout with the voice of the archangel, with the Trump of God and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord. Wherefore comfort one another with these words. Most people say there is no comfort there. They want to be told that their loved ones are in glory at this present moment, looking over the battlements of heaven down and looking at us.

[00:30:15] Now, that's a comfort for them, isn't it? Not a word about that, he said. They hope before them is they sleep. They don't know how long they're asleep. They were the days in past, long ago, when the city could fall down in my bedroom and wouldn't wake me up. I wouldn't know. Of course I don't sleep like that now, but when you fall asleep here, you'll have no consciousness of time won't matter to you. And then the gathering will let another aspect, you see. But then there's a third one. And for that we turn to Colossians Chapter three. Our time is practically up, but we can just have time to touch upon this third aspect. Colossians Chapter three. If ye then be risen with Christ? Of course not physically. But by reckoning God has reckoned. If ye then be risen with Christ. Seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye died, not merely are dead. Ye died. You died with him when he died for you. That's the reckoning. And your life is hid. With Christ in God. Can you tell me a safer place than that in all the universe? For your life to be hid.

[00:31:37] If we believed it, we shouldn't worry much, should we? Your life is hid with Christ in God. When Christ who is our life shall appear. That's the opposite of the word hid. It's the epiphany. The epiphany, the shining out, the manifestation. When Christ, who is our life shall appear, then shall ye also appear with Him. In glory, then somebody says to be And how are we going to get there? I know no more about that friends than the man in the moon. All I know that he has undertaken it. And one day, to our joyful surprise, we shall find. It's absolutely perfectly, wonderfully true. Well, that's as far as we can go. Trying to make this book live, using the words which the Apostle has written for our learning and seeking just to put them in their place and leave them there, may we go away and say, Well, I am thankful to know that if God's made a promise, you'll keep it. And if he calls all my answer. Am I to come to him without any idea that I've got to bring qualifications? My one qualification is I do need him badly, that's all. And you make up the rest. The question of whether you're good or bad or whether you do right or wrong comes afterwards after you're saved and after you're a believer is the time to begin to look for fruit. Get the root, first of all things, and the fruit will come as surely as night follows day.