

## Hope I. Pet. 1: 9

The Apostle Peter here is giving expression to the fact that since Christ has arisen from the dead the people are restored again to a lively hope.

Before the death of Christ the people who believed in Him had much hope concerning His Kingdom. But when He expired hope fell flat.

And now that He is alive Peter in a high spiritual experience sings "all praise to the God and Father of our Lord and Saviour Jesus Christ, which according to His abundant mercy hath begotten us again to a lively hope by the resurrection of Christ from the dead."

Love is of all time, faith is of the present, and hope is of the future. Hope is the assurance that the God who is with us now will be with us in the future.

There is a hope that doubts. "O my God my soul is cast down within me." P.S. 42:5. The psalmist seems to represent himself as cast away and sea, and thrown upon a rock. The waves surge and after another fall he is torn away from same. Here he is discouraged, yet he feels there must be a God. Hope doubts does not understand.

In our day it would be idle to ignore the wave of pessimism that has swept over the world, equally idle to shut our eyes to the causes of pessimism.

A generation that has seen so many of its fairest hopes shattered in the

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in the strife of nations and seeing  
the nations settle their differences  
as the early ancestors settled theirs  
might be some what pardoned if it  
looks to the future with eyes that have  
the ruin taken from them.

It is so much easier to do evil than  
good. A few men can now start an evil  
that it will take good people ages to undo.

All heathen religions are without the  
element of hope.

But whatever be the cause of our pessim-  
ism when others say to us "where is your  
god?" -- when we say to our selves "where is  
our god?" there comes to us a voice out of  
the long ago from one who, in weakness,  
surrounded by scoffers, when God gave  
no sight said to his soul "why dost thou  
cast down a my soul? Hope thou in God"

Then there is a hope that sees from afar.  
There is a picture by W. F. Watts. A girl is sitting  
blindfolded and just to look at her there only  
the look of woe. The sky is dark her harp has  
broken strings. She looks downward. She looks  
a good deal as our age looks to pessimists.

But on close examination there is a star in  
the dark sky, and amongst broken strings on  
her harp is one unbroken, her blindfold is  
not tightly bound on her face and her head is  
downward to catch the light from the earth.

If we judge future by the past  
as do the pessimists then our hope is dashed  
but real peace and happiness lies with  
the men who look to the future rather than

him in the past.

One of the fine characteristics of the Bible is that it has a forward out look.

1. A flood may sweep the earth but there comes with it the rainbow.
2. If peo are slaves in Egypt they will not be slaves always for they will have a Redeemer.
3. If carried into captivity the voice comes "Comfort, ye comfort ye."
4. In dark days B4 Christ there were devout men who looked for the Deliverer of Israel.

The hope that arrives. we sometimes speak of going into the unknown future. There is much unknown in the future but the big things we know.

1. Future holds new revelations of love of God.
2. we do not know the trials that await us but we know that none will be so fierce that God can not see us through.

The Christian hope is no mere guess at truth. what God has done in ages past He will do in ages to come.

Our hope for the future is an abiding joy, a present possession.

The hope that conquers death. we see our loved ones die but our hope pierces through the solemn tomb and lives in the resurrected life beyond the grave. It arrives in heaven walking over death.

The real kernel of our hope is the coming again of our Lord.

Some have come to look upon an entering heaven as the highest object of our hope.

The conversion of the world is not the object of the Churches hope. The apostles had nothing to say about conversion of the whole world! They were not looking so much for a change in the world but for the personal appearance of their Lord.

Jesus saw new heaven and earth wherein dwelt righteousness and Holy City whose light was like a stone most precious. But at the end of it all there are not the things he longs to see come. Greater than all these glories, dearer than all his things, is the Master Himself and the prayer that rises from his heart as he glances in look is simply, "Come Lord Jesus."

Hon, 'Come and accomplish all the words of this prophecy.' It formed the burden of Milton's sublime supplication: "Come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty; take up that unlimited scepter which Thy Almighty Father hath bequeathed Thee. For now the voice of Thy bride calls Thee, and all creatures sigh to be renewed." It was the ardent longing of the seraphic Rutherford: "Oh, that Christ would remove the covering, draw aside the curtains of time, and come down. Oh, that the shadows and the night were gone." It was the prayer of Richard Baxter in the "Saints' Everlasting Rest." "Hasten, O my Saviour, the time of Thy return. Send forth Thine angels and let that dreadful, joyful trumpet sound. Thy desolate Bride saith come. The whole creation saith come. Even so, come, Lord Jesus." And if we would follow in the steps of these men, we will return to the simple, unmistakable New Testament type of experience, and, with faces uplifted towards the veil, within which the Lord of glory waits, and with hearts all aglow with a personal love for Him, we will carry on through all our life and service the same apostolic prayer.