

Jesus Our Hope - Part 1

by Roy Hession

Jesus is our hope, and we can find good hope through the gift of grace, which is a free gift expecting nothing in return.

Duration: 49:51

Scripture: Psalm 42:11, Matthew 6:33, Romans 15:13, 2 Thessalonians 2:16-17, 1 Timothy 1:1, Hebrews 3:6, Hebrews 6:18

Topics: "Hope"

Description

In this sermon, the speaker discusses the theme of Jesus Christ as our hope. He shares a personal experience of attending a conference in Uganda where the banner read 'Jesus our hope.' The speaker emphasizes that even sinners can find hope in Jesus, especially those who have experienced loss and discouragement. The sermon focuses on the idea that Jesus is our only hope, and that having him is all we need in our lives. The speaker references 1 Timothy 1:1 and 2 Thessalonians 2:16-17 to support the message.

Transcript

I've been exercised, as you can imagine one would be, in having to bring Bible readings on whatever theme it is that's going to help us most, and in that condition I usually find that I'm bringing to other people that which helps me. And I've had to preach this message to myself before I attempt to preach it to you. The theme of our talks will be found in 1 Timothy chapter 1, verse 1. 1 Timothy chapter 1, verse 1. Chapter 1, verse 1. Paul, an apostle of Jesus Christ, by the commandment of God our Saviour and Lord Jesus Christ, who is our hope? Jesus Christ, who is our hope? Jesus, our hope.

Eighteen years ago, I reckon it is, Pam and I, together with Bill Butler and Nancy, went out to Uganda. To a certain town called Mambarara, where there was a very special conference called of all the brethren in those parts. The meetings were held outside, under the Jacaranda trees, and it was a very lovely sight.

And to see those crowds upon crowds of African men and women gathered from all over that part of Uganda for this special time. And there was a banner over the platform, strung out between the trees, and it was, Jesus, our hope. And of course it was taken from this verse, Jesus Christ, who is our hope.

And the message is centred around different aspects of Jesus, the sinner's hope. You didn't think God gives sinners a hope, he does. Because if he doesn't, nobody else can.

For they've got themselves into such a powerless condition. None but Jesus can do helpless sinners good. And that was the title.

Now this August, Pam and I are going again to that very same place, Mambarara. And I had a letter from the folks out there saying what the theme was. And it was, Jesus Christ, our only hope.

Before it was, Jesus, our hope. Now they haven't moved away from that, but they've added a word, our only hope. So much has happened to them out there.

They've suffered so much, they've been through such tests. The murderous regime of Idi Amin, and those that followed him went very much better. Though at the moment, their stability comes with a new president.

But it doesn't alter the past. And many in that area, many widows, have lost husbands in the firing, and in the troubles. Many have had their property destroyed.

Many have suffered grievous losses. And so they've changed the title a bit, our only hope. Things which we thought were there for keeps, things that they thought were stable are gone.

And there are sad people who've suffered many discouragements. And they want their theme to be, Jesus Christ, our only hope. If we've got none else left, we've still got Jesus, and he's still got us.

And I want to make this the theme for these few days, as far as I'm concerned. And we shall be talking on this theme, presumably, and so will others, in that big convention we're going to have in Africa. And so this is the theme I feel it right to take this morning.

We took it 18 years ago. And you know, they haven't forgotten, 18 years ago, they knew what it was 18 years ago. Jesus, our hope.

And therefore they said, we're going to stick to it, we're going to add the extra word, our only. And frankly, for many, that's all they have left. But having him, they have all that their hearts most deeply need.

That's why we chose that hymn, O Hope, of every contrite heart. O joy of all the meek. There's an old hymn, Abide With Me, talks about Jesus, he's the hope of the hopeless.

The man who's most aware of his hopelessness is a better candidate for the grace of God than anybody else. For Jesus is the hope of the hopeless. And there are some occasions in your life when you feel like that.

But there's your hope. Jesus, our hope. And so, we're going to think about this lovely subject.

Now, the verse for this morning is 2 Thessalonians, chapter 2. 2 Thessalonians, chapter 2. Verses 16 and 17. Now our Lord Jesus Christ himself and God, even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace. I would say if there's one verse more a favourite in our household, with Pam and me, than any other, it's this.

Again and again we've been helped, as we've heard those wonderful words and known something of their reality, good hope in every last situation through grace. Now the devil's great work is to tell us there is no hope. That's the reason why he tries to trip us up and do the wrong thing and react in the wrong way.

Not merely that we should do something wrong or act in a way that isn't really ethical. But having got us to do it, then to give himself the chance to say, now there's no hope for you. That's the whole purpose of the devil's assault on the saints.

Not merely that they should do something wrong or even scandalous. But having got them to do it, then he begins his real work at accusing the saints and telling them there is no hope. You've gone too far.

The situation that's arisen as a result of what you said and did is just too complicated. There's no hope. The restitution that you'll have to make, if you're going to get right with God, is really beyond you.

And people feel, there's no hope, I've got wrong, but how in the world am I going to get right? And the devil says, yes, you may well ask, there is no hope. You're too weak. You'll never be like other Christians.

And I'm quite sure some of us have heard that sort of verse, that sort of word, spoken in our heart. There is no hope. That's exactly what the devil's after.

He doesn't always realize that when we admit to the fact that that is our true condition, we become candidates for the grace of God in a way we weren't before. And sometimes it's a good thing, yes, all right, I'll accept that's my position. But there's another possibility, the possibilities of grace.

However, when we are first aware of that accusation, that now, we've done this or the other thing has happened, there's no hope, our natural reaction is to try to get a little hope for ourselves. We'd like to try and improve the situation, to get good hope by our efforts, perhaps to improve, perhaps to turn over a new leaf, perhaps to be more diligent. And our answer to the devil's word, there's no hope, is to try, if we can, to get good hope through law.

Because that's what it really is. They're the standards. I've fallen down on them.

And the way out, obviously, is to recover myself by improving, by being more diligent in prayer, by perhaps trying to be a bit nicer to those people we've been so nasty. And I'm trying to get good hope for myself by my own efforts, by my own expedience and by the law. At least that's what I do, naturally.

And the devil tells me, you're absolutely as empty as I've ever known you, he says. And here you have these responsibilities for ministry. And what do I do? Well, I try a bit harder.

I look at my notebooks, I look at my bits and pieces to see if there's a scrap of something that I can pass on. And the devil says, there you are, and nothing, no hope. And so I'm sure we've not only heard him say there's no hope, but unless you're very unlike me, you've responded in that way and you've tried so hard to get good hope and more confidence for yourself by your own efforts, by your attempts to improve.

And the fact is you will never, neither will I, succeed that way. No one tried to get good hope for himself harder by his efforts than Saul of Tarsus. He tells us a story of his struggle to find good hope by that way.

And he found the good that he would, he didn't do, and the evil that he didn't want to do and said he never would, he went and did. He found the commandment which was ordained to life, had he been able to keep it? Because he couldn't and didn't keep it, all it meant to him was death. And his despair grew greater and greater in his attempt to get good hope through his efforts.

You've often heard me quote that little poem, who in the world wrote it, I don't know, it's not great poetry, but it's got mighty truth in it, under the law, with its tenfold lash, learning alas how true, that the more I

tried, the sooner I died, while the law cried, you, you, you. Hopelessly still did the battle rage, O wretched man, I cried, and deliverance I sought, by some penance bought, while my heart cried, I, I, I. And no one's ever succeeded in finding good hope through the law. It was never intended to give sinners hope.

By the law, it was the knowledge of sin. That's what the law of God is, that's what those moral standards are intended. God knows you won't keep them, but he puts you under them, in order that you might know what a sinner you really are.

And actually to bring us to this healthy place of self-despair, because it can be a healthy place, though at the moment it sounds terrible. What struggles we've had. How easy to lapse back into that way.

The bigger responsibilities that are upon us, the more we feel we must do better and come up to it, and the greater is the devil's opportunity to gloat over us. He knows peace and righteousness will never come that way. Only a deeper knowledge of sin.

And he knows that we will end up by saying, Oh, wretched Christian that I am, who shall deliver me? So there it is. No hope, and certainly none, through our efforts. But Jesus has come, it says here, to give us everlasting consolation and good hope on another basis altogether.

Good hope through grace. And that's the only ground on which people as feeble and failing as we are, will ever get good hope. You're going to get it if you get it at all.

On the ground of grace. As a gift of charity. If you don't like receiving charity, then you won't get anything from God, because all he's handing out these days is sheer outright charity.

And there's a glorious possibility open to us, to have good hope on another basis altogether through grace. Now we cannot assume that anybody understands this word, that is almost over familiar with some of us, but until you see it, you've not got hold of the lifeline yet. The grace of God is different from the love of God.

I agree with you, all grace is love, and not all love is grace. For the love of God to become the grace of God, the object of that love has to be someone who doesn't deserve it, on any account at all. And it is still love.

And still has good things done for him, things way beyond his deserts. Undeserved, uncalled for, and unexpected. This is extraordinary quality.

It's still the love of God, but it changes its name when the object of that love doesn't deserve it. Then it's called grace. It's in every degree.

The object of that love does deserve it, and really ought to be love. It's about time he did have some good things done for him. Look how he's labored for God.

Grace is no more grace. If it be of grace, then it is no more of works. Otherwise, grace is no more grace.

You can try all sorts of lovely definitions. You work out your own definition for this glorious quality and the Godhead of which you are the recipient. Someone has defined it as God's way of blessing men as a free gift, expecting nothing in return.

Expecting nothing in return! Absolutely an outright gift, without any strings attached. You say, well, that leaves God open to be, his grace to be abused. It does.

And God takes a calculated risk. Some people might say that God ought to tighten up on grace. You can do what you like then, and you'll be forgiven, and God will go on blessing you, whether you deserve it or not.

No, no, that's a dangerous thought. He must tighten it up. God ought to put some extra conditions in, some riders in, so that you've got to be this and that as well.

Otherwise, don't expect anything. Whereas that might be healthy for some who are inclined to try and abuse the grace of God, it would drive others of us to despair, for those extra conditions would be beyond us, and we'd despair. So God says, I know what I'm going to do.

I'm going to take a calculated risk. I'm going to deal with sinners on the ground until they don't deserve it, on any account at all, way and beyond, in their salvation, and in every subsequent blessing I put upon their heads, is going to be on the ground of grace. I know that does leave me open to be taken advantage of.

But I'm going to take that risk, and if grace doesn't produce holiness, I've got no other way. He takes the risk, and how does it work out? Exactly as God hoped. Here there's forgiven much, loves much.

Oh, to grace how great a debtor. Daily, I'm constrained to be in the trouble, if I can't cope with it. That chains me the more, in love to the one who does it, not expecting anything in return.

There's a lovely illustration of that element of grace, expecting nothing in return. I mean, it does sound a bit awful really. Who expects? He does expect.

A very wonderful difference. He says, I'm going to do what I do, without any strings attached. And a lovely illustration of this is Nerman.

And he went for healing for his terrible leprosy, and he dipped himself according to the word of Elisha, in Jordan, seven times, and his flesh came again like the flesh of a little child. He was healed in a moment. Thrilled.

And he brought with him a tremendous cavalcade of gifts and riches. Veritable fortune. And the first thing he did, when he knew he'd been healed, was to ask that he might make a present to the Prophet.

And dear old Elisha, bless his heart, he wasn't patient. He lived in a poor household. There were many needs, perhaps, but he would not touch it.

He wasn't going to let God, in any sense, be indebted to a pagan general. And he insisted. And Gehazi was shocked.

My God, just look at that stuff. We can have all that, but his master wouldn't touch it. All right, said Nerman, if you won't take a present, there's nothing left for thy servant to take a mule's burden of earth and build back home a Jewish altar.

And I am determined to sacrifice to none other than Israel's God. You know, Israel were not allowed to make fancy altars. Not big structures, lest they became idolatrous.

If you make it of stone, you mustn't ornament it. If thou hath lifted up thy stone upon it, thou hast polluted it. Better make it of mule's burden of earth.

And this man said, well, I can't make a present. There's nothing for me to do this humble thing and to offer to none other but Israel's God in coming days. If that wasn't an Old Testament conversion, I don't know what is.

I've listed nine beautiful Old Testament conversions. One of these days I'll try and give it as a series. I don't know when.

But Nerman certainly won. A heathen. So convinced.

And it was all because, not only the miracle, but because Elisha asked nothing in return. And Elisha's God asked nothing in return. He was completely of grace.

Elisha certainly didn't get his present, but he got his man. That was why he viewed what Gehazi did later so seriously. And do you know what happened? Because Gehazi ran after him and said, oh, my master's changed his mind.

He's got some new visitors. He'd be very glad of some of that stuff you offered him. And he stopped.

And Gehazi laid his beast with these wonderful things and stole in and hid them there. But Elisha's heart went with him. And the leprosy that was upon Nerman plagued Gehazi.

Do you know why? He was spoiling God's strategy. There was Jeremiah angling a new convert. What a convert.

What a glory. I don't know if he did spoil it. Who knows.

Whether I shall meet Nerman in heaven, I don't know. But I can understand when he got back to his master, his king, he said, well, how did it go? Oh, marvellous. Look at me.

I'm a new person. I suppose you, I hope you recompensed them and did them proud for such a thing. Oh, yes, yes, yes, I did.

Oh, yes, quite nice. And he was left feeling less obligated to loyalty to the God of Israel. I wonder.

And that's how it is with grace. It gets its man. It gets its man! Oh, to grace, how great a debtor, daily unconstrained to be.

I can't give a thing. And that ties you with love and affection to the God of grace and to Jesus who is in the embodiment of grace more than anything in the world. And Jesus comes to us, who have not been able to find good hope.

Our attempts have made things worse. He's not going to offer you good hope on an altogether new basis, on the ground of grace. Jesus did it all.

All to him I owe. Sin had left a crimson stain. He washed it white as snow.

And so you have this great worth, good hope, through grace. You can't find much ground for good hope on your attainments. You haven't been the sort of Christian or the sort of Christian worker you should have

been.

None of those things can bolster up. You don't have to. It's given you as a gift of grace.

First you've certainly got to admit your condition. It does mean you have to admit what you are. A leper, whatever it is.

And you've got nothing that you can do to put it right. And you also have to embrace what Paul calls hope, the hope of the gospel. Be not in concussions, moved away from the hope of the gospel.

And you've got to say, it's for me. Amen. I love that phrase, the hope of the gospel.

Good news for sinners and failed saints. And you have good hope, confidence to go into the holiest by the blood of Jesus. Oh yes, you've got no good track record.

You don't have to have one. Only admit you haven't got a track record worthy of the name. Only admit it.

And you qualify for all that comes from Calvary's cross. Marvellous grace of that loving Lord. Grace that exceeds our sin and our guilt.

Yonder on Calvary's mount outpoured there where the blood of the Lamb was spilt. Oh, this wonderful word, grace. I once heard my friend Peter Elford, he gave us an illustration once at Cleveland years ago of a railway carriage, carriages on a certain journey.

A very big crowd and every single seat was taken in the second class. There were some spare seats in the first but the people who were in difficulties were the second class people. And they had to stand in the corridor on this sweltering day in great discomfort.

And yet there were empty seats in the first class. And the guard did have pity on them. And he told us how the man went down the platform calling out, those with second class tickets can have a seat in first class carriages.

He said, that's great. A first class seat for second class Christians. As second class, they were still second class but they were willing to take their place as plain second class.

And there they were put in those first class luxurious carriages. Now that's a beautiful illustration. But you've got to admit you're second class.

People say, you know, I'm only a second class Christian. So delighted to hear you say it. So is God.

You really mean you're just plain second class? Because grace gives you that blood-bought seat in the first class carriages. Now that is grace. Good hope! Through grace.

But as I say, not only must you admit you're in need of such treatment, you are plain second class. But you and I, as I've said, have got to embrace this hope as being for us. I get so much from these hymns.

One of the hymns we sometimes sing, Thou callest burdened souls to thee and such a Lord am I. Is it a fact you specialize in burdened souls? Yes. Well, I'm on your hand. Well, that's just me.

You've got good news for failures? Yes. Well, I'm one. And you're appropriate to yourself.

You lay hold of the hope set before you. And I think that hymn that we may finish with, Even me, even me, Let some drops now fall on me. It comes as quoted, I suppose, from Esau, when he says to his father, Bless me.

Even me, O my father. I can hear penitence in that phrase. Even thee, Esau.

The man who despised his birthright and sought it for a plate of soup. Bless me. Even me.

And we have much greater cause for confidence because he specializes in people in those sad conditions in which you get. And you've only got to own up. That's what I am.

I'm in bad shape. I've had a terrible time in my soul lately, you might have to say to your brother. Hallelujah to hear you say it, brother.

Because you qualify. Join the club. The club of the even me.

Go and enjoy now. Good hope. Through grace, a wonderful new confidence, a boldness to enter the holiest by the blood of Jesus.

Now, all that I've been trying to say shows us how we begin the Christian life. And there's a lovely verse in Hebrews 6 which tells us how we first lay hold on this hope. Hebrews 6, verse 18.

Hebrews 6. We have to break into the argument here. At verse 18, the writer, if you're a preacher, you've always got to say that, the writer to the Hebrews. There's a bit of an argy-bargy as to who wrote Hebrews.

Well, I'm perfectly convinced. You can guess who I think wrote it. Well, the authorized version accredited to Paul the Apostle.

Well, that'll do for me. Anyway, that's an independent thing. It's not very important at the moment.

But here we have that by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us. I believe there's reference here to the Old Testament ritual about the cities of refuge. In Old Testament times, the penalty for murder was the death penalty.

Whoso sheddeth man's blood, by man shall his blood be shed. And that was carried out in a rough justice sort of way by the next of kin of the murdered man. He had the legal right to take his weapon and hunt that murderer down and inflict the penalty of death upon him.

Of course, that didn't take account of the fact that sometimes an accident could have taken place and that deed might have been done without malice or forethought. We make the distinction between murder and manslaughter and it's generally understood the penalty for manslaughter is not that for murder. But this Old Testament method might not make that distinction but for the fact that God in his grace made provision where one man slew another without malice or forethought as perhaps an accident.

And whereas the responsibility of the avenger of blood as he was called was not taken away, protection was afforded to the man who'd had the misfortune to kill another. There were certain cities, about seven of them. Everybody knew them.

They were ordinary cities belonging to the Levites but they were designated as cities of refuge. And the man who'd done the deed had to drop everything, leave his home and make for one of these cities of refuge. Behind him might be the avenger of blood breathing down his back that if only he could get over the threshold into that city, he was saved.

And I believe that's what's referred to here. Who have fled for refuge to lay hold on the hope set before them. Jesus is our city of refuge and there is this hope of the gospel, something good for sinners, something good for failed saints.

And my friend, if you will only get to Jesus, if you'll flee to the cross, there's the city of refuge. You've laid hold on the hope set before you. I do want to be able to preach to sinners a better gospel than I think I've done.

All I want is for them to see something good God's got. Even from the most culpable, if they'll only admit it. And that's how it begins.

Fleeing for refuge to lay hold on the hope set before them. That's what people need to do. That's how we need to counsel.

To lay hold, to dare to believe it's for you. And that in the most self-condemned people. They seem to get a better deal than anybody.

They get such relief. All their indebtedness on him was laid, on Jesus, and they're free. And they lay hold on the hope set before them.

Now this is not only the way you begin, but it is also the way you continue. Not only is there Hebrews 6, but there's Hebrews chapter 3 verse 6. And which tells us this is the way we go on after we first lay hold upon the hope. Hebrews 3 verse 6. But Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Whose house are we? Whose household are we? If, if, if. You hold fast the confidence and rejoicing in the hope firm to the end. Not if you hold fast your determination firm to the end.

Not if you hold fast your consecration firm to the end. That's how we would normally read it. If thou shalt endure to the end thou shalt be saved, says one verse.

It's perhaps often misunderstood. But that's how we say to ourselves, I've got the whole lot. Firm to the end.

It's the person you don't. Oh well then that's too bad. That wrecked it.

No it doesn't mean that. If we hold fast what? The confidence. Confidence in grace.

Firm to the end. That in Jesus there's something good for pages and needy people who haven't got what it takes. And I'm going to believe it.

Whatever happens. Whatever else I forsake I don't want to forsake. My confidence which has great recompense of reward.

Chapter 10 verse 35. There is the verse in question. Cast not away.

10.35 Your confidence which has great recompense of reward. Grace there is my every debt to pay. Even when I fall on my face.

I'm not going to cast away my confidence that Jesus has something good even for people who got to my stage. Never cast away that confidence. You can.

Judas did. I've finished it. I've blown it.

There was only one thing left for him to do and that was commit suicide. But Peter did very much the same sort of sin as Judas did initially. Judas betrayed the Lord.

Peter denied the Lord. But in the grace by the goodness of God he didn't cast away his confidence that there was grace to heal his every loss. Indeed Jesus made much of this particular thing with Peter and warned him that this sort of experience and test was going to be his.

Luke chapter 22 verse 31. And the Lord said, Simon, Simon, behold Satan hath desired to have you. And literally that phrase is, Satan hath obtained you by asking.

In the same way that Satan obtained Job. He said to God, have you considered your servant Job? About him, oh he's one of the best of the best said the Lord. Look what you've done for him.

No wonder he serves you. He doesn't serve you for naught. You take those things away.

Let me touch him. You'll find you have cursed him to your face. And do you know God allowed Satan to do it.

Satan obtained Job by asking. And it would seem apparently the same thing had happened with regard to Peter. Satan had obtained Peter by asking.

Simon, behold Satan hath obtained you by asking that he may sift you as wheat. Now in sifting, it's usually the rubbish that gets discarded and the good remains. But the sifting that Peter went through was the other way around.

It was the good, the apparent good, what he thought was good, that was sifted out and shown to be nothing. It's not going to be an easy experience. But I have prayed for thee, Peter, that thy faith fail not.

And when thou art converted, strengthen thy brethren. I remember once preaching on this in Brazil. And I had with me, no it was in America, but a friend of mine, a Brazilian, who'd been greatly helped in one of our visits, had come all the way to the States to team up with me.

He was quite determined to do it. And what a contribution that dear man made. He's one of the eminent pastors in Brazil, I would say by now.

He's a young man then. And he would add a thought, very often to a message I'd given. And I remember him adding this glorious thought to this passage.

I'd been speaking on it. And he said, Peter was going to go through a test of faith. And he said, you might think that denying the Lord and not being willing to stand up for him was his test of faith.

No, it wasn't his test of faith. It was his test of loyalty, or his test of love. But Jesus said, I'm saying you're going to have your test, faith tested.

I prayed for you that in that test your faith will not fail. And I remember that dear young Brazilian saying, faith in what? And he said, in the immutability of divine grace. Is there still grace? So am I, I've so blown it that it has changed everything.

I'm going to pray that you'll find that grace doesn't change. Doesn't alter. When did alteration happen? Had his faith in grace collapsed, he would have done what Judas did.

But I like to think that when Jesus looked at him and he broke down in tears, I like to think he said to himself, but he told me I was going to do it. And for the one who told me I was going to do it, now it happens. He's provided for this contingency surely, and of course Jesus had.

And the result was Peter came back. Wonderfully restored. What a story it is.

And I would say the biggest test of your faith and my faith would be failure. Can you still believe grace there is for a man like you? Can you still believe the power in the blood? And sometimes it takes some doing. Your conscience gives you such a bad time, the devil accuses you so much, but happy the man who does not cast away his confidence in grace, which has great recompense of reward.

And I want to tell you, you can have everlasting consolation and good hope through grace. It's a wonderful thing when people learn these blessed secrets. To hear them pray is a refreshment.

The cheek of it sometimes, the boldness. They seem to turn every accusation of the devil on its head and get good out of it. In agreeing with their adversary, they only say there's more grace.

They qualify. And of course it doesn't have the effect that some people think the message of grace would, that people live carelessly. It always has the very opposite effect.

A man is so melted and tarnished and grateful. The last thing in the world he wants to do is to hurt again the one whom otherwise he has. And so we have this lovely thing.

And so this is our first theme for this morning. Good hope through. Have you been trying to get good hope for yourself? Feel a bit more comfortable, you're getting on in a good way by trying harder, but you haven't succeeded, you never will.

Just tell him the truth, how it is. And come to Jesus, come to the cross, where it's all been anticipated and settled for you in his body on the tree. And you emerge with good hope through grace.

So this was the text that was across that, those African trees, Jesus. And it will be, Jesus, our only, the man who knows his secrets. This is the way, he's told by his confidants that the blessing never lasts.

Jesus does, and grace is still there. You aren't appropriating, you're listing too much of the devil. And you can emerge again.

He's called the God of hope. God is the great optimist. He wants you positive.

How can I be positive when I'm such a poor creature? Has the blood of Jesus lost its power? Does it not still cleanse him? Does grace, is it capable of reaching you? Of course it is, it is not incapable. And so you and I can indeed rejoice again. Amen.

Lord Jesus, we want to thank thee for this wonderful prophecy. Good hope through grace. Jesus.

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