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Sermon preached by Mr J K Popham
at Galeed Chapel Brighton
on Sunday evening 10 March 1918

ROMANS 15 v 13

"Now the God of hope fill you with all joy and
peace in believing, that ye may abound in hope through
the power of the Holy Ghost."

What a debt, what an everlasting debt of gratitude, Gentiles owe to the God of all grace, in that He has bestowed upon them the riches of His grace; that to them this is written: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Here it is said by Him that He would sing unto God and confess to Him among the Gentiles, such as we are; that the Son of God came down and dispersed His blessed gospel on the day of Pentecost, unto all nations, thereby confessing His Father's Name, and singing to His Father's praise among them. And if it has befallen us; if that great grace, wisdom and prudence, have been made manifest in us; if Jesus Christ has sung His Father's Name and praise in us, O what a debt we do owe to God. The casting off, the cutting off, of the Jews through their rejection of His only begotten Son, made way for God to show the riches of His mercy to poor Gentile dogs. He was a minister, the Lord Jesus, to the circumcision, a minister of the circumcision. Then that final, that terrible act of theirs, culminating in the rejection and crucifixion of Christ, brought about the desolation of their house. Then came to pass the purposes of God that He would divide His blessings and call in Gentile sinners to Himself. And then it came to pass that that should begin to be fulfilled: "I will confess to Thee among the Gentiles." Confess the grace and wisdom and prudence of God among the Gentiles, and in Me, the Son of God incarnate, "shall the Gentiles trust". Come then my friends and fellow sinners, and fellow Gentiles, may the Lord help us to praise Him who has sung, as we believe some may say, who has sung His Father's praise in our hearts; praise His Name in our hearts. We owe to God this. May we bring in tithes and offerings into His house. "Praise the Lord all ye Gentiles; and laud Him all ye people". This is His gracious word to

every believing Gentile; to all here who have been favoured to know Him by the revealing light and teaching of the Eternal Spirit. Praise Him; praise Him for predestinating you unto the adoption of children to Himself by Jesus Christ. Praise Him for sending His only begotten Son and making your iniquities meet in Him. Praise Jesus Christ for dying, for saying on the cross: "It is finished". For coming to make elect Jews and elect Gentiles one new man - "Of twain making one new man" - to the praise and glory of God. Praise Him ye Gentiles for removing every bar that stood between God and your souls. Praise Him for a new and living way of access and nearness. Praise Him for a fountain opened for sin and for uncleanness; for a robe to justify the ungodly; for grace to save the lost; for multiplying pardons; for giving repentance toward God and faith toward our Lord Jesus Christ. Praise Him for an effectual, invincible call that came effectually to your hearts in God's own time. Praise Him for conviction of sin. Praise Him for opening the depths of iniquity whereby the floods came in upon your souls, to your utter self-despair. O praise Him for that. Praise Him for the condemnation you were made to feel, and praise Him for the justification He pronounced in your consciences. O praise Him, it is said, all ye Gentiles. Think of some Gentiles to whom such a word as this is suitable in the chapel, this chapel, now. O think of the blessed day when grace reached our hearts, poor dogs and aliens as we were; alienated from the life of God through the ignorance that was in us and wicked works. O that ever that auspicious day dawned upon us, what thanks we do owe. Very low we may be now, very distressed by sin felt, very tossed by temptation. Very far off we may feel, very distant from that desired haven, we may be. "Praise Him all ye Gentiles". Praise God for the blessings of saving mercy, for an invincible call. "Praise Him all ye Gentiles and laud Him" - lift Him up" - "all ye people". He is worthy dear friends to be lauded. Who can laud Him sufficiently? Who can praise Him as He ought to be praised, and deserves to be praised? "Praise is comely" - thanks and adoration are comely - "for the upright", and may we therefore be enabled to go forth in this exercise to which we are here exhorted. "And again Esaias saith, There shall be a root of Jesse and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust". This is Jesus Christ; this is Jesus Christ the friend of sinners. Worship Him and laud Him. O that we could trust Him. Is He suitable for us? Is He suitable for us? O yes,

a Man, very God, very Man. He shed His blood; He shed His blood. "He gave His life a ransom for many to be testified in due time". "In Him", therefore, so suitable, "shall the Gentiles trust". There must be a suitability, a mutual suitability, between Christ and the Gentiles who are to trust in Him. What is that? A full Christ. O, how many can laud Him with their tongues, with their words. A full Christ. O yes, a suitable Christ, but this is another thing to look at, an empty sinner, a lost soul, one in self-despair, and these meet, these suit each other. Bunyan says, and I have often mentioned this to you - It is easy enough to talk of a suitable Saviour, but where will you find a sinner suitable to such a Saviour? This is the thing. And these Gentiles who suit Christ and to whom Christ is suitable, meet and embrace and love each other. And then these Gentiles laud Him; they trust Him; they hope in Him, and their faith becomes sometimes so strong that they say: "I held Him and would not let Him go". Held Him? Yes, she found Him and when she found Him she found her life, and her righteousness, and her hope, and her peace, and her joy. She said: "I would not let Him go". O, I was so enamoured with Him, I was so pleased with Him, and He so fitted into my place, that "I held Him and would not let Him go". I wish I had such love as that for Jesus Christ, and wish that I might find Him again and again as the Church found Him, and I wish you might find Him, all seekers. Have you the zeal? She had. She got up, she went about the city, and she cried and she made a great ado about Him. "Saw ye Him whom my soul loveth?" was her constant cry. "Saw ye Him whom my soul loveth?" The daughters were so struck with it and with her persistence, that they said: O "what is thy beloved more than another beloved?" and she began to lift Him up, praised His head, praised His lips; praised His worth, praised His beauty, and at last, as if she could do no more - got to the end of her praisings, and liftings up of Him - she said: "Yea, He is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." She lauded Him

Christ is the friend of sinners
Be that forgotten never,
A wounded soul, and not a whole,
Becomes a true believer

And the Apostle, having thus quoted from the Scriptures concerning

Christ, and Christ's words, and Christ's praises of His Father, and Christ's song among the Gentiles, and in the Church, says to these Romans: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." There is a majesty in true religion, a weight in true religion, a glory in true religion. If God should come near to us tonight we should know it all. You would not need any poor man to tell you that. You would say he did not, in preaching, much as he tried, he did not tell half His beauty, half His glory, and no-one I trust would be more ready to say that is the case, than myself.

"The God of hope". "The God of hope?" He is the God who condemns us in the law, who must condemn us in the law. He is the God who hates sin; must hate it because He is good; because He is God, must hate it. He is that God who today is taking vengeance on His enemies, destroying those nations that have for generations been idolatrous nations, and has permitted men to destroy their temples. O the lamentations that have been made over the destruction of those temples of idols; I never could join in them; I could only see the wrath of God justly poured out upon them. And this God, reigning today in His wrath, pouring out the vials of His displeasure; this God, bringing England to such desolation; this God, in the Church, is the God of hope; the Object of hope that is to say, and the God who gives hope. The God who says, I am the God of hope; I am the refuge of the lost; I am the refuge of all who are fleeing from the wrath to come; I am the God who multiplies pardons. I am the God who passeth by the transgression of the remnant of the heritage and retain not My anger for ever. This is the God of hope my friends, the object of hope. If you have the grace of hope in your hearts, it is called, likened unto, an anchor. An anchor is not a plaything; an anchor is of great value in a storm. This anchor of hope has ground and its flukes - as the anchor is cast into that which is within the veil - take hold of that and keep the poor little bark of a Gentile soul, safe. O, what a mercy it is that there is a God of hope in heaven. If you see Him you will say, blessed be His great Name, and pray that He would be in you "the God of hope".

I like points, and I will try to set before you two or three points in this great matter of "the God of hope". First of all, "the

God of hope" is "the God of hope" because He is incarnate. One sings -
how often have some of us joined with him

I love the Incarnate Mystery
And here I fix my trust

Till God in human flesh I see
My thoughts no comfort find;
The holy, just, and sacred Three
Are terrors to my mind

"But if Immanuel's face appear", O, then there is a change; the morning has dawned, the day is coming, "the God of hope" appears. Jesus Christ is "the God of hope", and it is said in the prophecy of Jeremiah: "O the hope of Israel, the Saviour thereof in time of trouble, why shouldst Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night." O sinner, look at this sight, the sight is glorious - "Immanuel, God with us". The Son of God coming down to earth and taking into union with Himself the body prepared for Him; the fullness of the Godhead bodily dwelling in the Man Christ Jesus. God there, to let forth the beams of His divinity, the beams of His mercy, the beams of His eternal love, the prudence of His divine decrees, and the determination of His heart to save sinners. "The God of hope". A man's own schemes may be his hope. A man's wealth may be his hope. His strength, his abilities may be his hope. Changes in providence may be his hope; he is hoping for better things, business is to improve he thinks, and so on. And what is that like? The writing on the sand. Like the castles of sand built on the sea shore and the incoming tide washes them all away, obliterates them, and the hope is gone. I do not wonder at men rushing unbidden out of this world when disasters come to them and there is no God of hope for them. But when a child of God gets trouble on trouble, and wave on wave of trial, and temptation on temptation, "the God of hope" comes. He drew near to Jeremiah, when Jeremiah was in the low dungeon and prayed. "Thou drewest near Thou saidst, Fear not". (Lamentations 3 v 57). That was "the God of hope" speaking to him, drawing his eyes to Himself. "The God of hope" who should say to Jeremiah, I am with thee. When Joseph was in prison, lying under that odious charge, "the God of hope" came to him. The

Lord was with Joseph. How could Joseph die, "the God of hope" was with him. When Paul was in the vessel which he knew - by divine revelation to him of the fact - was to be broken in pieces, but all the men were given to him; when, I say, he was there, and men talked of escaping and so on, and they were long in fasting, he said to them, now be of good cheer; eat something, refresh yourselves, because although the ship is to be broken, we are to be saved. "The God of hope" had come to him, and not the angry waves, nor the creaking, parting planks could dash that hope, for God gave it, and God sustained it. "The God of hope" was with him and if you have this God of hope coming to you, dwelling with you, speaking to you, helping you, then you will find He is in you a fountain of strength, of peace, of joy, of mercy, of goodness. He will help you.

David's Lord and Gideon's Friend (the God of hope)
Will help His servant to the end

Also, "the God of hope" shines in the atonement. The atonement. What are we by nature? Aliens, guilty, dead things; - "Dead in trespasses and in sins" - with no more religion than a beast, and no more life than the dead, inert earth. And then, when we are born again, we come into trouble. We believe we are lost, we feel we are hopeless. Then it pleases the Holy Spirit to show the Lord Jesus offering Himself unto God, offering Himself without spot to God in order to purge away sin and bring the sinner unto God. And this is "the God of hope" now. Where is your hope fixed when you pray, friends? What is it that gives you boldness? What is it that tells you not to despair? What is it that says, "Hope in God", He is suitable. Is it not the blood of Christ, the one offering of the Lord Jesus? Does not that say, this is more than your black sins? This is more than your dreadful guilt? You are sickened by your sins, and as God opens up the bitter enmity, the dreadful jealousies, the haughtiness, the pride, the unspeakable wickedness of your heart, you say: O, can ever God dwell here? Can He have anything to do with me? That is very common to the Lord's people and sometimes the older they get the more they feel it. "Can ever God dwell here?" And then blood appears, blood speaks. Abel's blood spoke and cried for vengeance on Cain who shed it, and the blood of Christ speaks pardon and peace. And this, this brings it to the sinner, that there is a God

of hope in heaven. He hopes in the atonement.

Then righteousness also, the blessed righteousness that Christ is. "This is the Name wherewith He shall be called, The Lord Our Righteousness" Here again you have "the God of hope". Joshua had filthy garments; Christ had a change of raiment for him. Our own righteousness is as filthy rags, nothing better. Christ has a seamless, spotless robe to give in exchange for these filthy garments.

Then the gracious power of God in Christ. Christ is called "the power of God", because He took away sin, He swallowed up death, He destroyed the grave's terrors; yea the grave itself, and death. And this power subdues sin in the saints, helps them in their troubles, works deliverances for them. Therefore, the Mighty God, is "the God of hope".

The love of God, as it shines in Christ Jesus, makes Him to be "the God of hope". The love of God is in Christ Jesus; everlasting love that knew no beginning, that can know no end. Sometimes when people are weary they are a little strengthened to struggle on toward home because there is a rest there, and God is the rest of his people. There is no place on earth to a man like his own home - that is his rest - and there is no place to a child of God like that which he has in prospect, heaven; that is his rest. Can he have anything of it here? O yes, he labours to enter into rest by faith in Christ.

God, in the promises, is a God of hope. He speaks the promises; just as He spoke the creation into being, so He speaks promises into the hearts of His people and in those promises He is "the God of hope". "I will help thee", "I will guide thee with My eye", "I will never leave thee nor forsake thee". "Bread shall be given thee, thy water shall be sure". O, the promises! They meet the fears, they meet the weaknesses, they meet the wants of all the saints to whom they are spoken and they are all in Christ Jesus yea and amen, unto the glory of God by us, and in these things, our God is "the God of hope".

His wisdom also makes "the God of hope" to His people. They ever

into ruin run, but Christ is the wisdom of God and the direction given by the Apostle James is very suitable. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

The God of patience is "the God of hope" If the Lord were as impatient with us as we are with Him; if He were as ready to pick a fault with us as we are to pick a fault with Him; if He were as ready to turn from us as we are to turn from Him; what would become of us? But He is a God of patience, infinite patience. O, He has exercised it to some of us.

Now the Apostle invokes this God. He says: "Now the God of hope fill you with all joy and peace in believing." As we have had the Object of hope, now here we have also what the Lord does in the subjects of His grace. May we have two things in our religion, namely an Object, even God in Christ, and then a subjective work, the work of the Spirit within us. If a man be his own object he is a poor creature and his religion is no better than his fleeting days and will end with them. But if God make Himself the Object of hope then when life ends the hope dies, but the Object remains and is seen. Not by hope waited for any longer, for He is possessed. Beware lest you should be your own object. Beware of your being your own end. It is a great thing to have an object outside yourself, and yet to have that very Object in yourself. That will not make you your own object, but will make God more intimately "the God of hope" to you.

And the Apostle's wish was that this God of hope should do something for these Gentiles, these Romans, called to be saints. They were in troublous times, Paul was a prisoner there suffering for the Name and gospel of Jesus Christ, and he gathered people and preached to them, and it was at their great risk and the risk of their lives, as many of them knew, that they professed the Name of that despised One, Jesus Christ. And now says Paul, may God fill you with hope, fill you with joy, fill you with peace; fill you with all joy and peace. Joy. Naturally you wont find a great deal of joy today. The whole world is in weeping and mourning and sackcloth, or should be. The wrath of God is being poured out upon us, and people who, two or three years ago, could rejoice in this and in that position, today

say, it is all but gone. There is nothing here for us to rejoice in. It is too sad and solemn a day for natural joy. But there is a joy that is supernatural, that does not depend on circumstances. A joy that can live and be strong in the direst afflictions, in the sharpest pains, the greatest losses, and it comes from heaven; comes down into a sinner's heart from heaven. Look at it. Joy! And can you be sad if you know that God is yours? If He comes near to you and draws near to you when you are in some dungeon, saying, "Fear not", can you be sad? O but my circumstances, one says, how can I rejoice with all this about me? Why all you need is this; no change in your circumstances but God to come into them; to come into your heart. God - Jesus Christ, broken, bruised, wounded, chastised, and having stripes on Him; Jesus Christ the Surety, smarting; the innocent suffering for the guilty; the God of all grace interposing His precious blood; for Him to come into your heart, that would make everything straight. That would bring you near, that would introduce you into the very gracious and wonderful friendship and fellowship with God. And that is joy. Joy, being redeemed, and knowing it. Joy, because your sins are forgiven you. Rejoicing because your names are written in heaven, not that the spirits are subject to you, great as that is; not that you have this greatness bestowed upon you, that even the devils have to obey you, but above all else, that your names are written in heaven, writ with God; God friendly to you, reconciling you to Himself in the body of Jesus Christ through death. Writ in affliction, writ for time, writ for a dying bed, writ for eternity. And this is the very substance of the joy of God's people. They have a part and lot in the matter of redemption. God has abounded toward them in all wisdom and prudence and they have obtained an inheritance in Christ Jesus so that their native poverty and death, is swallowed up in this divine life, this divine gift, to their souls. They have obtained an inheritance which is unloseable, inalienable, and when the Holy Ghost brings this home, then the sinner can but joy in it. All joy is having your conscience purged from dead works. Yes, my friends, there is such an experience as that, to have your conscience so purged as that it shall be as if it had never had a sin on it. This is the cure for sin. You wont live in sin wilfully if you get this. This will cure your lusts. This will kill some things. This will have an amazing effect on your spirit. The hope is sweet. "The God of hope fill you with all joy". The joy of having a Mediator, a friend in

heaven, One who takes your case up; One interested in you. Think of it. O, the sweetness of having somebody to come near to you in trouble. Naturally, how beautiful it is to have one whose heart is sympathetic, who can enter into your case, take it up, as it were. And what, O, what is that, to this amazing good, the Lord coming to you, holding fellowship with you, being to you "the God of hope"; being in you the joy of your heart. Now the God of hope fill you with this joy. And the joy of having the Spirit of Christ in you. "Now if any man have not the Spirit of Christ he is none of His." That is plain. The words of God are very straight words. This is one of them. If you have not the Spirit of Christ you are none of Christ's. You may attach yourself to religion, but you are not united to Christ. "He that is joined to the Lord is one Spirit". Now if you have the Spirit of Christ in you, you have many things in you. You have faith and that will lay hold like the spider in the king's palace, lay hold with her hands. You, blessed with that divine life, will lay hold of Jesus Christ, as Paul says to Timothy. "Lay hold of eternal life whereunto thou art also called". That will make you a praying person, make you confess your sins, hate yourself, and your own way; bring you into exercises - O that God will be with me. Faith sees God is with some people; O that He would be with me, says the sinner in whom faith is. God speaks to some people. O that He would speak to me says the man in whom faith is. O that He would shine on me as He does to His people. "Be merciful to me as Thou usedst to do to those that love Thy Name". If you have the Spirit of Christ in you, you have prayer. Prayer. What a blessing it is. There are times when a child of God can pray. He prays all the day long. He does not kneel all the day long, but his heart is always at it. Have not you known that, some of you? Why, it was just as if you could say, "I am prayer". The word is "I give myself unto prayer", but it is translated, I think by Rutherford, thus: "I am prayer". My whole heart is like one breath of prayer, I do so need God. I am so poor and wretched and empty and miserable in myself, and my case is so bad, that unless the Lord be with me and help me, I am lost. "I am prayer". That is from the Spirit of Christ. Why, poor, praying creature, the Lord Jesus went before you in that path

O Thou by whom we come to God
The Life, the Truth, the Way,
The path of prayer Thyself hast trod

Lord, teach us how to pray

He prayed all night. He went into a mountain and continued in prayer all night; then came to His disciples to teach and bless them. Do you pray like that sometimes? If you have the Spirit of Christ within you, you have power. He came on Christ as the Spirit of might; the Spirit of might, and made Him strong in the fear of the Lord. Now if you have not this Spirit of Christ, you are none of His. But then, think of the joy of having this. And when you find that the Holy Ghost is in you as a well of water; in you producing exercises Godward; in you giving you believing views of Christ and touching your heart with a sense of God's goodness to you in Christ, does not it fill you with joy? And when you are at times led back to some deliverances God wrought for you, some blessing in your soul, some striking interposition in providence, does it not fill you with joy? O, that God should ever have spoken to me, says a sinner. The sensation is very sweet that moves you, that God should have spoken to you, blessed you, looked on you. It is very, very sweet and then, let me close this point by this remark, when the Holy Ghost makes it out to you that you have got a home to go to, an everlasting mansion, an abode of peace and rest, where is no sin, no devil, no sea, no ungodliness; nothing that defileth or maketh a lie; when you will have done with all the things that plague you here; this, this is a joy. The Holy Ghost, "the God of hope" fill you with it.

"And peace". I wish some of you could have the present peace broken. I wish the Lord would break up the peace, the false peace, that some of you have; some of you who are not exercised properly Godward, it would be a blessing for you to come into trouble. I am glad when I see people troubled about their souls. It is the next best thing to being blessed with peace. Peace with God! How does this come? By the God of peace. This Man, Jesus Christ, shall be the peace when the Assyrian shall come into our land. This Man is Jesus Christ. "Peace by His cross has Jesus made", and by that cross He makes peace in the conscience. Nothing disturbs this while God maintains it. "When He giveth quietness, who then can make trouble". It must have astonished some of you at times to find a peace in your souls when there was nothing like peace in your circumstances. Peace in your souls when you had pain, great pain, perhaps, in the multitude of your strong bones, as it is in Job. Peace that the law cannot break

though you have broken the law. Peace that the devil cannot disturb for the time being. Peace that is greater than all natural, temporal trouble. This is peace; and, says Paul, The God of hope fill you with it. Pour it out, as out of a fountain into a small vessel, so that you may be full of it. There is no scant supply in God, my friends. He is full; full of mercy; He has a river full, full of love, full of truth, full of the gospel, full of peace; and, says Paul, may He fill you with this peace. It is a Covenant of Peace that is made for, and then with, His people by the powerful teaching and revelation of the Holy Ghost, and with this you will find it runs into everything. All your things, all your pains and afflictions and anxieties and fears and sinkings in your natural troubles, this peace comes, and, as it were, just sustains you and helps you on and keeps you from fretting, and fuming, and from running and rushing here and there. It sets you on God and keeps you steady there. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee".

And this is "in believing" - "Fill you with all joy and peace in believing" - because faith is the instrument that God causes a man to have in his heart to see, and exercises. It is the hand that receives the gift of a good and bountiful God. "Faith in the bleeding Lamb" - faith in His blood and righteousness - "O what a gift is this". And, as God has placed such emphasis on believing, may we understand it by possessing this faith; faith that will give you a victory. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God".

And the end of it is this - "that ye may abound in hope". Now here is the grace of hope. "The God of hope" sets before us the Object; here is the grace of hope in the subject, in the sinner. The grace of hope is that blessed anchor that we spoke of, that the Apostle treats of in the Hebrews, that blessed anchor. That ye may abound in it. This is the antidote to the dismay and the despondency and the fretfulness and the haste of our natural spirits when we are in trouble. This is the blessed antidote that God brings into a sinner. That ye may abound in it. Abounding. Any troubles will be overcome, will be rightly borne, if we have this abounding hope. Says one, but look at my condition. Here I am, full of trouble, full of

wants, full of sin, and I know not what to do. Well, if you are brought to that, and if in addition you are brought to this to which Jehoshaphat was brought: "Our eyes are up unto Thee", then you will find the beginning of this abounding of hope; and his hope abounded to this extent, that when the army was going to battle he set singers before it to praise the Lord. He abounded in hope. David abounded in hope and he ran to meet the giant. Think of it. "That ye may abound in hope." Well, but how is this? Here is a weak creature, a poor worm, given to fear, given to sinking greatly, given to listening to his unbelieving heart. Now, says Paul, "through the power of the Holy Ghost." Paul will never have the creature to come into the work at all; he will have the creature to be the subject of the work. Not to do it; not to do a part of it - "through the power of the Holy Ghost." Every motion is given by Him; all direction heavenward is given by Him; all the power to hope in God is given by Him. David abounded in hope one day, and the same day he abounded in despondency. He began, as it were, in darkness and he said "O my God my soul is cast down within me". Perhaps some of you can say, there is my companion; I am cast down. May he be your companion in the following words: "Why art thou cast down O my soul, and why art thou disquieted within me?" What reason did David give for that? Had there come a change in his condition? Were his circumstances suddenly altered? No, not according to the record. What was it that caused the change? O, God, his God came before Him and his hopes; his soul said: "Hope thou in God". Hope in Him; let the rest go. Devils and men and circumstances let them sink into their own insignificance and weakness, and O my soul, cast thou an anchor there. "Hope thou in God", whose mercy is from everlasting to everlasting; whose goodness endureth for ever; whose Covenant shall not be broken; whose word shall never fail; whose fullness cannot be exhausted. "Hope thou in God, for I shall yet praise Him." He will come again, He will deliver me. He delivered me there; He wrought for me there. I remember Him in the land of Jordan and of the Hermonites and the hill Mizar, and I believe He will come again. His hope abounded. It was a full hope then, a sweet hope, and God was the Object of it. Here are two things meeting; the Object of hope, and the grace of hope raising in the soul, the subject up to that blessed Object. And the Apostle Paul wished this mercy to be given to these Romans, And the Bible continues - it is one Book - to the end of time; and one church. The

same blessed truth that was useful to the Romans is useful to their brethren today; for the people of God today are brothers to the Roman Christians. They are in heaven, we are on earth, but one body. May the Lord grant that the same mercy may come to us as was prayed for for them. "Now the God of hope fill you with all joy and peace in believing", in believing Him, believing His testimony, and taking hold of His testimonies, as David said: "Thy testimonies have I taken to me for a heritage for ever;" in believing in Christ. "That ye may abound in hope through the power of the Holy Ghost."

AMEN.