

My Notes 9-12-2023 Tuesday Meeting

[SermonAudio - Media Player](#) **Creation Groans**

Handfuls On Purpose

[Romans 8:22-23](#) For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

This is kind of where we stopped last week, and we know that the whole creation groaneth and travaileth with in pain together until now.

23 And not only they, but ourselves also, which have the first fruits of the Spirit. Even we ourselves grown within ourselves, waiting for the adoption, to wit, the redemption of our body. Now we spend a lot of time last week about all of our groanings. Alright, so everybody here in the meeting has something, and I just heard a couple of you groaning there while we were getting started. So clearly as we get older they'll be more groanings, but this has to do with the creation in general, so not just human body but also. The entire universe is under a curse, and I think we spent some time to demonstrate that Adam in his sin brought the whole creation down. So we have this creation that's bound up and waiting, to wit, the redemption of our body. So there's the the redemption of our physical frame and then there'll be the redemption of the universal. So we're expecting that as well. So let's, let's talk a little bit about this. Expression, The redemption, the redemption of our body. Now I mentioned in the book of Romans, altogether we have almost all of the major doctrines covered. And that's why it's such an intriguing book and this 8th chapter in particular. We have so many of the major themes announced. This is something that we have to, as believers, really understand. These are the fundamental truths, and redemption is certainly one of them. So we'll spend some time here to elucidate the points so the redemption of our body is mentioned here. So the physical frame, even though it's groaning and travailing and pain together, is a weighting something and that is the glorification of the body. So when a person dies, the experience will be that his soul and spirit which is the invisible component will be separated from the physical component, and the physical component, the body will actually corrupt. So once buried, then it'll be given back over to the elements from whence it came, but the soul, and spirit is released into the presence of the Lord. We

took up this theme when we studied [2 Corinthians 5:1](#) For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Were there in that fifth chapter he speaks about the window that if this earthly House of this Tabernacle were dissolved, he's using spiritual metaphors there the the body is seen there as a house. You know, we have a house not made with hands eternal in the heavens., and in this [2 Corinthians 5:2](#) We do groan, earnestly, desiring to be clothed upon with our house, which is from heaven. [2 Corinthians 5:3](#) If so, being clothed, we shall not be found naked. So we that are in this Tabernacle do groan being burdened, not that we would be unburdened, but burdened upon that mortality might be swallowed up of life. So its all talking there again, rather spiritual metaphors, but the redemption of the body, that the physical frame itself is going to be raised into an incorruptible state, and so we see it here again, announced in [Romans 8:23](#) and the redemption of our body., and just this phrase itself is an intriguing phrase. Now this goes back to the theme, the earliest of themes that we find the redemption of the body actually mentioned by Job. When Job speaks there in [Job 19:26-27](#) *And though after my skin worms destroy this body,* Yet in my flesh shall I see God:

27 Whom I shall see for myself And mine eyes shall behold, and not another; *Though* my reins be consumed within me. There's an extended discourse about resurrection. In fact, he prefaces it by saying in [Job 19:23-24](#) Oh that my words were now printed in a book. That they were led in the rock forever. That I know that my Redeemer liveth, he says, and that he could stand in the latter day upon the earth. Here the verse there. So I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, now this concept is corruption. The skin worms, and a lot of people think the skin worms are the earthworms that's not what this is about, this is about the worms that are already inside of us right now, and that when we die and corrupt, they will actually that's what causes the corruption of the flesh of the putrefaction of the flesh. So those skin worms are waiting. They're just waiting for the heart to stop beating, and they'll go to work immediately. That's why when a person dies, you can you can smell the corruption almost immediately, and though after my skin worms destroy this body, yet in my flesh shall I see God, and I shall see for myself. So there's the redemption of the body that.. Job is considered to be the earliest of the writings of the Bible. So this is this precedes Moses. So he's attending to this very weighty theme early on. The Bible is giving us the hope of resurrection, and again, [Job 19:26-27](#) the skin worms destroy this body yet in my flesh shall I see God. So it isn't just going to be a spiritual experience, there will be a physical frame that we will inhabit whom I shall see for myself, and mine eyes shall behold, and not another though my reigns be consumed within me. So this is one of the victory passages again early announced in the scriptures. So the the hope of resurrection and the hope of the body being delivered from the present corruption is announced very early on here. Now this is a expanded upon by the Apostle Paul and the most famous of verses that I recited every funeral and that would be [1 Corinthians 15:51-55](#), and it demonstrates the victory over death. So here we can stand there at the graveside and we can actually announce that there will be a victory, even though it is one of the most devastating experiences in in

the human experience of life that we stand there and say goodbye to a loved one, but the hope of resurrection is that despite what we're seeing then, and at that moment it's going to be superseded by this resurrection that will happen. So we can say, Behold, I show you a mystery. We shall not all sleep, and sleep there is just the euphemism for the experience of death for the believer, but we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, and so when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then is brought to pass the saying that is written that death is swallowed up in victory. Oh death, where is thy sting? O grave, where is thy victory? So there's that extended promise, and as it were, it amplifies the truth that Job gave so early on. You know, the Bible has a wonderful circuitry, it begins with a doctrine there early in Job's writing. and then we've come full circle in the New Testament and we have an amplification of that truth here in First Corinthians. So again the emphasis here the redemption of the body in [Romans 8](#). The fact that in the flesh, as Job said, I shall see God, whom I shall see for myself, and mine eyes shall behold. So again, this is somewhat confusing to us because as soon as a person dies their spirit, and their soul, is in the presence of the Lord, but Job peers making it clear that we'll also we're going to see him in the flesh. So we're waiting for the the spirit and the soul to be reunited with the physical frame. Now there are those that teach soul sleep, and the notion that when you die, your spirit goes to sleep, and that we wait for this general resurrection, but we have too much evidence in the scripture that as soon as the person that is a believer dies, that he is in the presence of the Lord, absent from the body present from the Lord. [2 Corinthians 5:7-8](#). And there are other things, of course, that a little more vague, but I think speak to the same truth. This for instance in [Psalm 16:10-11](#) Now we know this is Messianic, this is Speaking of Jesus, but it also has a broader meaning to the believer as well. So we could say with the Lord, thou wilt not leave my soul in hell. In this case we have that in the Old Testament we have the word Sheol, and Sheol is certainly can be translated hell, as far as the judgment side, but it also speaks to the experience of death in its various forms, which includes the dying process, the burial process, and what happens to a person thereafter. So it's a rather generic term. We have to keep that in mind when we see it. So when this passage is telling us he will not leave my soul in hell, he's talking here about the grave. Neither wilt thou suffer thine holy one to see corruption. So we can see this is specifically Messianic, and we have the name of one of the many divine names of Jesus, Holy One to see corruption, and that was certainly the case. Rather than being buried in a grave a rich man, Joseph of Arimathea, comes and offers his sepulchre, and thus his flesh there's no corruption. [Psalm 16:11](#) Thou wilt show me the path of life, and in thy presence is fullness of joy; at thy right hand there are pleasures forevermore. So the passage here in [Luke 20:36](#) Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection. Jesus addressing again this divine transformation that we'll be taking place, and gives us this a magnificent title Children of the Resurrection. So surely as surely as Jesus rose from the dead we likewise shall rise with him. So his victory over death is our

victory as well. This passage and will address this perhaps a little later [Philippians 3:20-21](#) For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like it is glorious body. So we see the difference between the immediate physical form referred to as a body which just simply means that it's open to corruption, and in fact it will fade, and all the groanings and travailing's of the curse, and in contrast, the glorious body is the one that Jesus had as he rose from the dead, and that was a body that so much different. According to the working whereby he is able even to subdue all things unto himself, and then in [1 John 3:2](#) Beloved, now we are the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him. I think last week or the week before, I mentioned this notion of standing in state, and I base it really on this passage in First John. So we see our our standing with the Lord is absolute and it's perfect. We are saved the moment that we believe, but our state is another matter, so it does not yet appear what we shall be. So keep all of this in mind. Even though we have the hope of glory in our bosom through the presence of the Holy Spirit, we still have to go through this process unless, of course, the Lord appears in glory, and then we will be instantly transformed, and so we will be changed immediately on the spot, and we don't have to go through the valley of the shadow of death. So I'm signing up for that I'd like that better than going through the whole process, but we'll see. The Lord doesn't tell us when he's coming we have to be ready. So back to the word redemption. It's a very powerful theological expression. Simply put, it's to purchase back something that had been lost by the payment of a price. So that's what redemption is all about. So on Wednesday nights at church, I've been teaching from First Timothy, and we're in that second chapter where it speaks of Christ giving his life a ransom. So redemption and ransom, they are really closely associated terminology. A ransom, though, in particular would speak about slavery and the deliverance of slaves, and paying for that price to set them free, and redemption is really very similar to this, the idea of paying back the purchase back something that had been lost. So that's at least an English definition of redemption. Probably goes much further in the biblical sense. Well I've mentioned before that when I was in high school, I worked in a pawn shop. Later became actually a music store, but I was actually trained there to give pawn tickets out, and we didn't type them out, but we wrote them out similar to this one, and you would put down the amount that was loaned. It was collateral so somebody would bring in their Les Paul Gibson guitar and worth today about 25 to \$30,000, but in those days you could buy a new one for about four or \$500. I used to sell them, and of course, if somebody brought theirs in the pawn broker will say, well, we'll give you, you know, \$100 for it knowing all the while that he could resell that for four times that amount. So the person comes, brings the guitar, that's just collateral. We give him a pawn ticket, \$100, and then we assess what the, what the finance charge, which will be, which was obscene, and then when they came back they had to bring that amount back and if they if they were late, there would be a late fee attached to it and by the time if they didn't get back in time you could actually, you would own it then, and the collateral would be used then you lost your, you lost your item. So that's what pawn shops are about, and I doubt that anybody here in our group ever had to go to a pawn shop, but if you did, you

could take something valuable and you could give it to the pawn broker and the pawn broker again he's got dollar signs in his eyes and he's thinking, boy, you're never going to be able to come back if you're in a bad way right now and you can't afford, and you got to bring your necklace you know in it's likely that you in six months won't be able to come back for it and it'll become ours. So the pawnbroker is kind of a type like the devil, you know, that's really what this is about and owning something and saying I've got it now and it's in my clutches and I'm hoping you never come back, but sure enough, you come back with the cash and when you come back with the cash, then it can be redeemed. So, um redemption, let's look in the scripture here and we see [Galatians 3: 13](#) Christ hath redeemed us from the curse of the law, so there we were in the Satan's possession. He has us in pawn. He doesn't own us just yet, but he might as well, he figures. You know, we'll never be able to pay the price to redeem our souls. It's too precious, and so it'll take Jesus to come and to deliver us and to pay the ransom price. So you know, I continued to work in that pawn shop and it became a music store and I was working in it for quite a while, managing it as a matter of fact, and I can recall a situation where a lady came in and she was very desperate and she had a baby in her arms, and she's crying, and then she came in and my boss was the owner. He was the pawnbroker, essentially, and he was still running the pawn shop while I was kind of running the music store, and I saw her coming in, and she came with that baby, you know, and she's crying and she needed money for milk or food for the baby. So she took her engagement ring and she took it off and she said, how much will you give me for this? And my boss who was real cold hearted guy, he just took his loop, which is a magnifying glass, and he put it, put it over and looked at the diamond ring and he could tell by looking at it, you know how valuable that stone was. He even talked me how to figure out what a good diamond was, and he said to give her, I think \$30 or \$40, something like that, and she said, well, I have to take it, and she, I think she explained her circumstance and it didn't mean anything to him, that's for sure, and he writes out the ticket and she's ready to get out and she goes out and so forth, and I'm just steaming mad at this point. I'm angry with him because there's no compassion being shown, so I remember going back and telling him, I said good, I said give me that ticket, he said. Now at this point, so you understand now I stayed with that pawn shop through high school into college, and so there I was running his music part and that was making a lot of money for him, and so he really he needed me, he essentially. So I could tell him, I said, you know, I can't believe what you just did. You know, he kind of stuttered and whatever I said give me that pawn ticket. So I said here's your \$40 or whatever it was, and I think I ran out to see if I could find her, and she was already gone, but on the pawn ticket was an address. So I went there and I think Cynthia was with me. We went over to the house, and we found her. She was, if I recall, she lived in Squirrel Hill, and I remember going up to the apartment there and knocking on the door and she opened the door and she's startled you know, I said here's your ring back. Yes, and she was just elated, you know, that she got the ring back and so forth, and she says, oh, I want to pay you back, and like I said, we'll never don't worry about the payment and just, you know, feed your baby or whatever it was. Well when Jesus pays the price he realizes that we can't pay it., it's bigger than we are and and we're in this kind of bondage situation, and so he has to come in and he pays the price.

He pays the price. So Christ death redeemed us from the curse of the law being made a curse for us, for it is written. [Galatians 3:13](#) Cursed is everyone that hangeth on a tree. In [Romans 3:23-25](#) For all of sin that comes short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus. I like these passages in Romans because it is explanatory so we can't just speak of redemption in some kind of ethereal way. We want to understand it. How does it work? What we find here is that the Lord makes it possible he justifies us freely, so costs us nothing, but he had to pay the pawnbroker, you see. He had to pay off the price, but he gives it to us for free by grace, through the redemption. So Paul is always careful to explain that there was a process involved, that this isn't just God being weak hearted, and saying, oh well, you know, don't worry about it, no, no, somebody had to pay the price, and so the price is paid through the redemption that is in Christ Jesus [Romans 3:25](#) Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are passed for the forbearance of God. So all the wonderful thoughts are kind of crammed there in just a few verses, but this is the process of redemption. This is how it all happens, and it's free to us. But it was expensive to him. One of the grandest chapters in the Bible has to be [Revelation 5:5](#) and in it we find Christ on the throne we see him in in two personas. We find him as the Lamb of God, and we find him as the line that tribe of Judah. So there one of the elder sayeth unto me, weep not. Remember in the hands of the Lord was a book that was written as a sealed with seven seals, and writing on the inside, on the outside. So the redemption scroll very much like a deed, that we have, and even a deed to this day has, writing on the outside and on the inside, and if there's a lean placed against your house and your deed now is not a free and clear deed. It has a lean against it. So you can't sell that property, you can't. You don't really own it until that lean is paid off, and sometimes that happens, people get behind in a water bill or some kind of utility bill, and so the company puts a lean against your property and you essentially cannot sell that property until that is satisfied, and that's what [Revelation 5](#) is about, it's the terms of Redemption and the scroll is opened. The seven seals are have to be satisfied. They have to the demands have to be met, the terms of redemption, and so it's the Lamb of God that is able to prevail. Weep not, behold, the lion of the tribe of Judah, and the root of David hath prevailed to open the book, and to loose the seven seals thereof. So we have the two personas here. We have Christ as the Lamb of God who was slain from the foundation of the earth, and we have the line of the tribe of Judah raised from the dead in power and glory, and coming back to take possession of that which he is rightfully paid for. So that's where we have the process, the whole process of redemption in his death, burial and resurrection. So who is worthy to open the book? So we have the lion, the Lamb, and the Lord. And all of this has to do with an Old Testament picture of what's called a near kinsman redeemer. This expression goel is found in the book of Deuteronomy, but also it's illustrated in the story of [Ruth 3:12](#) and Boaz. And Boaz is the near kinsman Redeemer, and when you get to the 4th chapter you'll find that Boaz was willing to redeem the widow and to marry her, but there was a kinsman nearer. Then he and the near kinsman had the first right to redeem, and he was unwilling to do it. So you have to be not you have to be a near kinsman, but you also have to be willing to redeem, so near

of kin, was the first obligation, and the second would be able. So in our eternal sense, we have the Lord Jesus Christ who adopts us, brings us into a familial relationship, and of course he is able because he purchased redemption through the sacrifice of himself, and he also had to be willing. So willing again when the story of Ruth we had a near kinsman that was closer to Ruth than Boaz, but he was not willing. Did not want to take on the obligation and so he forfeits the right, and Boaz becomes the near kinsman that redeems willing, and able. Alright, so all that has to do with the theme that we started with here in [Romans 8](#) and that is the redemption of the body. So the whole creation is groaning, travailing in pain together, and everything waiting in awaiting posture, and what are they waiting for? Well, the creation can't be delivered until first the children of God are delivered, and so the redemption of our body that takes place. Now folks have asked what will I look like in heaven and I would imagine that we will retain our identity, but in a perfect sense. So glorified body there's so much to be said about it. When Jesus was raised from the dead, he was able to transcend and ascend, descend, transmigrate, so he could all those features, so to speak, that we see in his post resurrection appearances. He appears, disappears, he ascends and descends. He transmigrates, which means you find him one place in the next moment he's in another place, he's able to penetrate physical objects comes through the the the walls of the upper room. The doors being locked, John's careful to tell us so what kind of a body was this? Obviously it was a multidimensional body. So our bodies are finite, and they are limited as a result, when we read these things that Jesus was able to do, it's hard for us to comprehend it in a physical body, but again, his body was glorified, and we can expect that we shall be changed into a similar body. So that's the expectation, that's what the glorious body is about. Our glorified body, and we can experience these very same attributes in the glorified body. So lots to look forward to. [Philippians 3:21](#) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself

Alright, so let's move on here [Romans 8:24](#) For we are saved by hope: but the hope that he is just mentioned is the hope of resurrection, obviously, and we're saved by hope. Now we remember in [1 Corinthians 13:13](#) Now abideth faith, hope and charity these three, but the greatest of these is charity. So that's how that famous 13th chapter of First Corinthians ends. So we have these three great verities. So we have faith, hope and charity, and charity being agape love, but this has to do with faith and hope, but the greatest is agape love because it abides forever, whereas faith and hope are temporary. We can expect that we can't get to God without faith, but that's believing without seeing, and hope is similar, and that's an aspiration. So faith and hope are joined together here. They are temporal experiences. We have faith and hope, but once we are in the presence of the Lord, these two attributes will be dismissed. There's no need once we live in the reality of eternity. Thus he says we're saved by hope. So when we hear the gospel we have hope that it is certain and true. We have hope, but we don't have the reality of it. We have the earnest of the spirit, we have the down payment, as it were, but we don't have the reality of it. We're still living in a corruptible state, and so the

hope here that goes beyond that, the hope, is believing that in something and having an assurance of that something that God has promised. Now he goes on to explain, but hope that is seen is not hope. For what a man seeth, why did the yet hope for? [Romans 8:24-25](#) But if we hope for that we see not, then do we with patients wait for it. So this is the experience of the believer. We are a waiting people, and we're waiting with confidence, by the way. I've mentioned before I can recall studying the bit about the theater of the absurd this was in the 40's, the 50's, and the 60's, existentialists began to influence writers, and poets, even musicians and artists were influenced by existentialism. Existentialism essentially says that you can only believe for the moment, and we live life for the moment what it is now. That's all we have the here and now. There's nothing beyond. So that's pretty much where they took it. Now, Samuel Beckett was a playwright, Samuel Beckett wrote his blasphemous play waiting for Godot. Which is kind of a French extrapolation, but it's a, it's a 3 1/2 hour play, and the idea of the theater of the absurd is that the you know, there was no reality. Nothing could be trusted. Everything in the world is for the moment, and again, that's what existential means just for the moment. The present tense, and so they have these two hobos that meet in the park bench. There's really very limited scenery, and essentially we just have these two characters with others that are just lesser lights that come in and out and so 3 1/2 hours of this, can you imagine paying to see something this idiotic, but so many people did. They thought it was enlightening, and pseudo intellectuals go in for things like this. They see the deeper meanings and the esoteric of it, it's just laughable stuff, but they're waiting for Godot, and. So they wait 3 1/2 hours and it never shows up. In other words, they're waiting for something that never happens, and in the play, essentially there's, you know, as much time that elapses in the play, and they're waiting, but they're waiting for nothing. Now it's a hopeless theme. The concept is that 2 hobos think that there's something that Godot is going to bring that brings them to a better state of life, but never never shows up. So you know, it could take you 5 minutes to explain the plot, not 3 1/2 hours, but they questioned Beckett on this and he said, is Godot really? Is that really God? Isn't that who you mean? And he wouldn't answer, wouldn't answer the question. Like contemporary artists and so forth today that think, you know, they throw some paint up on a canvas, they spill paint and splatter it, you know, and so on, and that's art, and people say, well, what is it you said? Well, whatever you want it to be, you know that was their explanation. Existentialism. So he didn't, he never answered the question, but to me, that's exactly what he was trying to say. That the disappointment? Of waiting for God, and that God isn't really there, and you're waiting for nothing, you're wasting your life waiting for nothing, and that's where people of the world, are without any hope, they live this way. They live from moment to moment, existentially, and very, very sad. Some of you might remember back in the 60's, the torch singer Peggy Lee and she sang a song. Is that all there is? And again, it's very existential song. It's all about living for the pleasure in the moment and so on, and at the end she has this little discourse where someone says, well, you know what happens when you die. And she said, well, that'll be the greatest disappointment of all that, that you know that when you die there's nothing and you'll sing that is that all there is? So believers have a hope it's a hope that it's not seen, but it's a hope nonetheless. We can't

prove it, and we make a terrible mistake if we think we can, you know, try to prove things to atheists and agnostics, that we can prove that there's a God, and this is, I think one of the great mistakes of the charismatic movement is that they wanted to be able to prove that there is a God and signs and wonders that they as they claimed were happening in the in their meetings all the time and regularity and so on. When in fact that that's just the opposite of, as the Lord said, you know, an evil and adulterous generation seeketh the sign, and no sign shall be given unto it. When Jesus was here, he performed many miracles, but he did so to attest to the fact that he was their Messiah, but he was crucified, and so the signs and wonders dissipated, and the notion here of trying to predicate a person's faith and hope on what they see, that's bankrupt. We have to believe without seeing. We have to believe even when things go awry, and we're trusting in a hope that we we can't really prove to anybody, but we know that it is so. If we hope for that we see not, then do we, with patience, wait for it. So there's much to say about hope in the Bible, and it's one of the grand themes. The book of Hebrews speaks of this which hope we have as an anchor of the soul. Both sure., and steadfast which entereth into that within the veil. Oh, it is a weighty verse [Hebrews 6:19](#). So we have the anchor of the soul. You all know what an anchor is, of course, and you know in the waves of the ocean, if you're if you're trying to dock your boat, you've you've got to make sure you have it anchored in. Otherwise the waves will just carry it out and you'll lose it. So it has to be anchored to something. So the anchor of the soul that we have our hope is the anchor, and that keeps us stable in the midst of all the turmoils of life, and all the fluctuations that happen in the world. We're anchored we have an anchor in the soul. Now this anchor it says reaches within the veil, and that tells us so much the more about who the anchor is. This is Christ you see here my little artwork, they will put Jesus as the anchor, and he is the anchor to the soul that enters into that within the veil. Now the veil here has to do with the the Old Testament veil, but we know that the veil was rent when Jesus died, and now our hope enters beyond the veil into the presence of God. That's the whole notion of this that we have a sure and certain hope. It's entered into the register of heaven, and it's just a matter of going through the few years that we're here on this world and that that hope is sure and steadfast and we're confident it's going to take us to the other side because it's entered within the veil. When we're studying the book of Hebrews, there Wednesday nights about a year ago. I have prepared a video that explains this a bit. In the ancient Jewish temple, a large veil blocked access to the Holy of Holies, where the priests of God dwelled. It was a constant reminder that sins separated us from God. Nobody was allowed in except for the high priest, and then only once a year. On the Day of Atonement, the high priest would pass through the veil to offer a sacrifice for the sins of Israel. This continued for generations because the sacrifice could never be good enough. Fortunately, it was just a foreshadowing of what was to come 2000 years ago, something changed. A new sacrifice was offered. A perfect sacrifice, one final sacrifice for all time. Jesus Christ laid down his life for us he paid the ultimate price for us so the sins of all men could be forgiven at the moment of his death the large veil in the temple the very thing that represented sin that separated us from God was torn in to from the top down to the bottom showing that this era of separation with his own blood not the blood of goats

and lambs he entered the holy of holies once and for all times and secured our redemption forever. All right so our anchor our hope. Look at how many places we have hereto consider in [1 Peter 3:15](#) it speaks about our reasonable that passage says that we should be able to give an answer to everyone who ask of us the reason of the hope that dwellest in us. So the idea of a reasonable hope that is gives us reason in our salvation and the explanation of our hope is our reason. [1 John 3:2-3](#) We have already mentioned this several times, but the purifying hope, And every man that hath this hope in him purifieth himself, even as he is pure. So the idea of purifying when we become believers we are purified with a purified hope. [Titus 2:13](#) speaks of that blessed hope, and Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. [1 Peter 1:3](#) We have Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, a lively hope a hope that is alive. [Hebrews 7:19](#) We have the better hope, and [Romans 8:24](#) We have already seen the unseen hope, and then Titus speaks in [Titus 3:7](#) of that eternal hope we have in Christ. So all of these passages speak of this solid hope that we have something that enters within the veil we have an anchor that is attached to the solid rock, and we depend on this and know that God will not displease us. So each one of theses places in scripture each one has so much to tell us. [Titus 3:7](#) That being justified by his grace, we should be made heirs according to the hope of eternal life, and then I just love this passage in 1 Peter where it speaks of the hope of the resurrection of Jesus [1 Peter 1:3-5](#) Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

So there is much hope that we have, and it's a living hope. So the notion here, and the reason it's modified by lively living hope, is to contrast it with vain hope. There are people that just, you know, they they have some nebulous feeling well, I hope I'm going to have and they'll say no, no, no, this is a living hope. This is the hope that that lives and breathes in the heart of the believer. This is something that is palpable, perceptible, and of course, this is because the Holy Ghost has been sent to our hearts crying Abba Father. All right, so [2 Corinthians 4:18](#) While we look not at the things that you're seeing.

Remember that this hope, as it says hope that is seen is not hope. So while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. So in the aspect of faith and hope, it's all predicated upon believing in something that cannot be seen, the invisible world. Now you know so if any generation should be able to grasp the concept of believing in the thing which you can't see. It should be ours after all, now we have probed into the inner mysteries of life itself. We have not just microscopes but electron microscopes that can magnify things that times 1000 we can look at cells and we can look inside of cells, and then we have telescopes, not just telescopes like Galileo had,

but now we're talking about the James Webb Telescope that's out there in space. That's probing the universe, telling us now that we have made a mistake, that there are more than one trillion galaxies that are out there, not just 200 billion, which was the old number. So we're talking about seeing things that have been kept from the eyes of most generations, and so we understand something about this notion that we're believing in something we can't see. So What, 100 years ago if people only knew what we were able to see now. So it's all been revealed to us now? So imagine again that there are other things, as Paul said, that eyes have not seen. That are yet to be revealed. So that we understand that so much of well, even in Hebrews, we've got that 11th chapter right. [Hebrews 11:1](#) So it's the definition of faith, the faith this is substance of things hope for, and do I have this? Yeah, faith is the substance of things, hope for the evidence of things not seen. So this is a matter of trusting that we thrust ourselves into the hands of the Lord, and underneath are the everlasting arms that he supports our belief, and as we take the leap of faith, he is there to support us. So faith is the substance of things hoped for in the evidence of things not seen by it the elders obtained a good report By faith we understand that the world were framed by the word of God, so that things which are seen are not made of things which do appear. Things which you're seeing are not made of things which do appear again, if any generation should understand that it should be ours. So that everything that we see now that's of substance, the material world is made-up of atoms that nobody knew anything about generations ago, but now we know and understand that things which are seen are made of things which are quite invisible, and that's should give us even greater hope, greater assurances in the the world to come, and of course in [Titus 1:2](#) our hope is eternal life, which God that cannot lie, promised before the world began. You'll notice here that we have here in the in the set off by commas which God that cannot lie. So now this hope is again predicated on the fact that God cannot lie. When he promises something, he will deliver on it, and super abundantly deliver on it. So with us, whatever we may have to go through or experience is temporary. So our text is telling us faith that is seen is not hope or hope that is seen is not hope, but it's predicated on believing in something that you cannot see. So we have to patiently wait for it to come into fruition ultimately. So we're saved by faith, by hope, but hope that is seen is not hope for what a man seeth while he had hoped for, but if we hope for that we see not, then do we, with patience, wait for it, so we may go through trials and tribulations and difficulties, and [1 Peter 1:7-9](#) mentions this after you know that lively hope of the resurrection of Jesus Christ, the inheritance, incorruptible, undefiled. Then he mentions that the trial of our faith is much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. So you may in fact go through some very difficult things, and that's part of the trial of the tribulation that we will experience in this world, but the hope that we have is the ultimate victory. Whom having not seen there it is again the definition of faith and hope. You love in whom though now you see him not yet believing you rejoice with joy unspeakable, and full of glory hope and full of glory, receiving the end of your faith even the salvation of your souls. [Hebrews 11:13](#) In the Old Testament you have that or these these Saints that were wonderful exemplars of trusting. They had so little compared to what we have now. There are those that will

argue well, God spoke to them. God manifested himself. There were signs and wonders that accompanied it, but I might add that those were far and few between. I know when we're reading the narrative, we think once happening after the other, but there are hundreds of years of time where God didn't say anything where he didn't do anything. The people were required to trust by faith. There are grand moments where, you know, that God reveals himself, but they are just that, moments in time. When one considers the the amount of time that elapses between them, you have to admire the faith of these that had gone before us, and thus we have the Hall of Faith in Hebrews Chapter 11. These all died in faith not having received the promises, but having seen them afar off, now this is all an encouragement to believers that were to look into what God is going to provide, what is going to happen. Our future. So we're saved by hope that is not seen. So we have the case of Noah [Hebrews 11:7](#) who is given this grand scheme to save, and he's never seen rain, never seen seasonal changes before, and yet God has revealed this to him, and 120 years from the instruction to build the ark elapses before the actual rain comes. So by faith Noah being warned of God of things not seen as yet, so that's what we're emphasizing here moved with fear, prepared an ark to the saving of his house, by the which he dimmed the world and became heir of the righteousness which is by faith. Now we've been told that Jesus is coming again he emphasize this and instructed us to occupy until he came. Throughout the centuries of time, men have been waiting. We're now closing in on 2000, years since he made these promises, and yet he's not coming, and all the Bible gives us for consolation is he that shall come, will come, and that's the end of it. So that that's why I don't have much patience with people predicting times and seasons and and think that they got it all figured out. The essence of faith is to believe with without having all of that, but people, they want to hear this, they want to think it so forth, but for whatever reason it seems to encourage them except that when you make such foolish predictions of the coming of the Lord, and it doesn't happen, people's faith is then shattered. So our faith isn't to be in that it's to believe in things that we have not seen, he said it's going to happen, and we'll wait for it patiently again. Our text is all about that we wait with patients, so we have the hope. It's all been expressed. [Hebrews 11:8](#) Look what Abraham endured. He was called to go out into a place which he should after receive for inheritance. Then he obeyed, and notice he went out not knowing whether he went. So it's up from air of the Chaldee. He is rewarded. He's the friend of the Almighty. [Hebrews 11:27](#) Moses would be a grand illustration as well. By faith he forsook Egypt, not having the wrath of the king, fearing the wrath of the king, but he endured as seeing him who is invisible. So it's oxymoronic, obviously, seeing him who is invisible. How do you, how do you see him who is invisible? By faith? As the answer to that by hope that was in his heart, and after that, he did what God instructed him to do. David is another illustration. This is the 27th Psalm. [Psalm 27:4](#) One thing have I desired of the Lord, that will I seek after that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. So he's walking by faith here and speaking to the Lord, and all the while, of course, the promise of an everlasting Kingdom, and that the Son of David would rule forever, and that was part of the covenant that he made with David there in Samuel Chapter 8, So there's that's what he's his hope was. Nathan brought him to the promise,

the Covenantal promise. Well, as you can see here, [Romans 8](#) holds for us. Wonderful thoughts so we conclude here this morning's lesson. With waiting patiently, but if we hope for that we see not, then do we with patience wait for it. So here we are as a people in a cursed world, we suffer afflictions, but we do so patiently because [James 5:7-8](#) tells us, be patient, therefore, brethren unto the coming of the Lord, behold the husband, and waiteth for the precious fruit of the earth, and have long patience for it. Until they receive it, the early and latter rain. Be also patient establish your hearts for the coming of the Lord draweth nigh. Well, there's James writing in the 1st century. The coming of the Lord draws nigh near, he's saying, and yet we've got now all these years 2000 years, and still waiting, but James word is good for us as it was for him in the 1st century, and [James 1:4](#) has another thing to say about patience let patients have her perfect work. That you may be perfect, and entire wanting nothing. So God's doing his work. I like to use this picture of a stone sculptor. It takes great patience. You make one mistake here, and you know you can't erase it, so it's got to be done patiently you've gotta chisel this. This is the work I could never do, I can tell you that I'm too much of a hurry, but this is this is what it requires, patience, and let patients have her perfect work. [James 5:10-11](#) has another thing in the 5th chapter to say about patience. So he says, take my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience. Behold, we count them happy, which endure. You have heard of the patience of Job, and have seen the end of the Lord that the Lord is very pitiful, and of tender mercies. So patient, so vitally important to the believer. [Hebrews 10:35-37](#) Cast not away, therefore your confidence, which has great recompense of reward. For you have need of patience. That after you have done the will of God you might receive the promise for yet a little while, and he that shall come will come, and will not tarry.

Well, Lord, that's our lesson for today, and we thank you for all that [Romans 8](#) has to give to us. Lord, It is a bountiful harvest help us to receive it, Lord. And we know, Lord, that we're just scratching the surface. Your thoughts are very deep, and your word goes well beyond what our brief commentary can give, but I pray that we've done something to provoke thought here, and that the believers assembled here will be glad for what they've received. And hopefully not forgetful hearers, but doers of the word, and the word in Jesus name Amen.