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The Concept of Hope in the New Testament

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Presented to the Faculty
of
the

Concordia Theological
Seminary.....

in
partial fulfillment
of the
requirements
for
the
degree of
Bachelor of Divinity,

by

O. W. Mieger

O. W. Mieger

April 15, 1934.

Faculty Advisor, Dr. Wm. Arndt.

Approved

Thos. Grabner

W. Arndt.

Introduction

- I. The objects of O.T. hope:
 - A. Particularly the Messianic Kingdom;
 - B. But also the resurrection of the dead.
- II. The nature of O.T. hope:
 - A. Characterized by a future aspect;
 - B. Faith and confidence particularly active;
 - C. Directed also to temporal blessings.
- III. The expression of O.T. hope:
 - A. Jeremiah " The Prophet of Hope; "
 - B. Not in its full significance.

Transition

- I. Christian hope a "better hope" than that of the O.T.
- II. It reappears in the N.T. in a transfigured form.

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The Concept of Hope in the N.T.

Orientation

A few philological considerations:

- Hope and trust used interchangeably;
- Difference between hope and trust;
- Replaced by patience or endurance;
- Used by metonymy for "the matter of hope;
the thing hoped for;"
- Absence of the word in the Gospels;
- Full, Christian significance reached in
the Epistles.

I. THE OBJECTS OF N.T. HOPE:

- The subjects are only "men of faith," i.e. Christians.
 - A. All human hopes are vain;
 - B. Certain present hopes permissible;
 - C. Chiefly spiritual:
 - a. God;
 - b. Christ;
 - D. Particular objects are:
 - a. Kingdom of God;
 - b. The Parousia;
 - E. These objects realized in part in this world;
 - F. Some considerations about the spiritual concept in the Gospels and Epp.;
 - G. Final goal is heaven.

II. THE CHARACTERISTICS OF N.T. HOPE:

A. Negative aspect:

- a. Pagan world without hope until Christianity;
- b. Unbelievers today are without hope;
- c. Despair is the opposite of hope.

B. Positive aspect:

- a. Of necessity a desire or expectancy of future good;
- b. A living hope, full of reality;
- c. A collective hope;
- d. A certain, well-founded hope;
- e. Of inestimable value to the believer;
- f. A gift of God's grace;
- g. Not a latent quality, but to be expressed.

III. THE GROUND OR BASIS OF N.T. HOPE:

- A. Promises of the O.T.
- B. God Himself;
- C. Particularly on Christ and His Resurrection;
- D. On the Holy Spirit imparted to believers.

IV. THE RELATION OF HOPE TO FAITH AND LOVE:

- A. It is one of the three virtues of the Christian, emphasized in the N.T.
- B. It is inseparably bound up with faith and love.

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Conclusion

- 1. Means of preserving and increasing in hope;
- 2. Attitude of present day over against hope of immortality.

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" Throughout the ages, even in the periods of the greatest advance of the human race and in the moments of its highest achievements, there has been a chilling and blighting paralysis that has stolen, slowly and silently, but always relentlessly and inevitably, into the very hearts of earth-bound mortals. It is the fear of death, the grinning enemy of mankind, that calls a sudden halt to human ambitions and that spells an end in sorrow and distress.

Throughout the ages, too, there has been a corresponding hunger of the human soul, an overpowering yearning that has stirred men's hearts to their deepest depths and drawn from mortal lips the chorus that re-echoes through all lands and ages as men cringingly plea for a life that does not end with death. To live, to conquer death and death's corruption, to be immortal and survive the horrors of the grave,- that is the sum and substance of man's strongest longing, but the goal which men alone have never reached.

Yet there is a power that would live in every human life and teach its fettered soul to burst these bonds of gloom; there is a light that would penetrate this murky shroud of human sorrow and drive away the darkness of despair; there is a HOPE, yea, A MOST BLESSED CERTAINTY, THAT WOULD RAISE OUR SINKING HEARTS AND LIFT US FAR ABOVE THE DESOLATING TOUCH OF DEATH. This HOPE OF HOPES, so overpowering and tremendous that it can dwarf all human fears to less than nothingness, is THE FULL ASSURANCE OF AN UNENDING AND ETERNAL LIFE THAT IS OURS THROUGH THE LIVING SAVIOUR, who sank in death, but who rose again to life victorious, and in rising gave us the HOPE THAT LOOKS BEYOND THE GRAVE.

This thrilling Easter message is sublime in its simplicity. It may be hidden from those who cry: 'One word at a time' and seek to

drink the dregs of pleasure or to fortify themselves with earth-born wisdom; but it is revealed in dazzling brightness to those who know Christ, crucified on Calvary's heights, and who believe that because He, great and everlasting God that He always was and will be, lives on in endless power and majesty, we, too, shall live to glorify His precious name. 'He would not have died and risen again,' says Luther, 'if it had not been His will that we, too, should rise. Whither Christ is gone, thither He leadeth all that fall asleep in Him.'

It is said that before this message of the resurrection came to the ancient Tuscans, they signalized the hopelessness of death by facing the headstones of their graves westward, toward the departing sun; but with the assurance of a living Saviour, they began to turn them eastward, toward the recurring dawn with reviving hope. And if in our own lives there is to be a triumphant note of confidence and indomitable hope; if the gruesomeness of the grave and the decay are to lose their paralyzing clutch, we, too, must learn to estimate the folly of seeking the living among the dead; we, too, must come into the rich fulness of that calm, yet exultant hope that is tested by trial, mellowed by sorrow, and illumined by faith in this Easter triumph.

We need the Easter light to solve the mysterious turns of time. When clods of earth separate the form and features of loved ones from our view, the night of darkness can vanish only when we hear the call of consolation: 'I am the Resurrection and the life.' We need the Easter power to seize and hold eternity. The force that split the rock-hewn grave asunder and that ridiculed the soldiery placed to watch the seal, this force can blast away all powers that try to wrest us from the blood-bought surety of heaven.

But especially do we need the Easter hope to direct our vision far, far beyond the doubt and denial that crowds itself into the day and hour in which we live, and to lift our gaze upward, above the glory-crowned Cross, to the throne of the risen and now majestically enthroned Saviour. To live in this hope is to die in its blessing; to die in this hope is to live in the glorified eternities of the heavenly mansions.

It is this hope that has given the hosts of the saints and martyrs astonishing courage in the face of persecution and torture; it is this hope that must awaken and sustain within us, now that the martyr-fires have subsided, the POWER TO CONFESS OUR UNSHAKEN LOYALTY TO THE BLESSED SAVIOUR AND TO ACKNOWLEDGE OUR FIRM CONFIDENCE THAT HE IS ABLE TO PRESERVE THAT WHICH WE HAVE COMMITTED UNTO HIM AGAINST THE GREAT DAY WHEN OUR HOPES SHALL BE FULFILLED--- AND OUR BELIEVING BECOMES SEEING. " (W.A.M. in The Walther League Messenger- Vol.XXXII, No.9. Apr.1924, pg.455.)

We have prefixed this beautiful expression of the Christian's Hope in full because it delineates the one point which we wish to emphasize in this thesis, namely, that the hope which is truly Christian rests solely upon Christ, and in particular upon the merits of His glorious resurrection from the dead, by virtue of which our hope is of inestimable value and worth. It is a fitting forethought for our consideration of the CONCEPT OF HOPE IN THE NEW TESTAMENT.

Though the body of our discussion will deal with the Concept of Hope as the New Testament presents it to us, yet, by way of introduction, and because of its intimate relation to the N.T. concept, a few words concerning the concept in the O.T. will be of

value.

The idea of "hope" embodies, as ^{Frank H. Vizetelly} Funk & Wagnall ^{Practical Standard Dict.} puts it, "to desire with expectation of obtaining; to cherish a desire; to have confidence, trust." Naturally, therefore, if we speak of the O.T. people as having a certain hope, that hope must have ^{had} a particular object or objects. From our observation we have seen that the chief object of hope in the O.T. was "the hope for the coming Messiah," - "the Hope of Israel." (Acts 28,29) Who this Messiah was, and what good things He should bring with Him, we shall have occasion to see in the course of our introduction. We need but page through the writings of the Holy Men of God throughout the O.T. to find that this was the dominant note of their books. The great prophets Isaiah, Jeremiah, Ezekiel, Daniel, Micah, Zephaniah, et alii, each presented this as their main topic. Of this Dr. Fuerbringer writes in his Introduction to the N.T., pg.69: (C.P.H. 1925) "Their work consisted in preaching the Word of God in its twofold relation of instruction and punishment, and IN FORETELLING THE FUTURE, which in spirit they already saw as present" (perfectum propheticum), "ESPECIALLY THE COMFORTING ADVENT OF THE MESSIAH AND HIS KINGDOM." There is no doubt in the mind of the unprejudiced reader that the message of the coming Messiah and His kingdom was the dominant note of the O.T. James Hastings, in The Encyclopedia of Religions and Ethics, ^{sub voce HOPE,} (1928), although he is indefinite about what "that good" and "that hope" really was, states: "...but hope cherished in the darkest times, hope continually kept alive by the labours of the prophets, hope of a future never abandoned and ever shining out anew in spite of every conceivable discouragement, ---THIS IS THE DOMINANT NOTE OF THE O.T." And again he writes: ^{i.e.} "To many modern Jews it (the Messianic expectation) may mean little more than the expectation

of a brighter day for their oppressed and down-trodden nation,--an expectation based on faith in God's justice and His unique relation to Israel. But in any case, hope--the boundless expectation of good ---is the deepest note in the poetry and prophecy of the O.T...."

Another very excellent expression of the dominant note of O.T. hope we take from E.V.Zollars' book, Hebrew Prophecy, pp.153.154. (1907):

"The Messianic ideal which exhibits its highest phase and constitutes its crown of glory. (Speaking of predictive prophecy.) Both in form and content, prophecy rises in regular gradation or rank. Beginning with the dream, it passes upward in form through vision and spiritual illumination, culminating in direct prophecy. In content the same gradation appears. Events of varying degrees of importance are predicted, reaching **THE HIGHEST POINT IN THE GREAT MESSIANIC IDEAL** which contemplates a no less glorious consummation than the salvation of the race through **THE MESSIAH.**" G.G.Findlay, in Hastings' Dictionary of the Bible, ^{Sub voce HOPE,} 1909, makes a statement which we include because of certain objections which we raise to it: "When the national hopes foundered, O.T. faith anchored itself upon two objects, the Messianic Kingdom, and especially in the latest times, the Resurrection of the dead, Is.25,8; 26,19; Dan.12,2; PROBABLY Job 19, 25ff; Ps.16,8-11; 17,15--the latter conceived as necessary to the former, since otherwise those who had suffered most for God's kingdom would miss it, Heb.11,35; 1 Thess.4,15ff." Our first objection is this: The hope of the coming of the Messiah did not follow the foundering of national hopes. Rather, the latter was but a perversion of the former. Particularly prominent at the age of Christ's coming was the conception of the Messiah as an earthly ruler, a mighty conqueror who would come in an array of pomp and glory, subjugate Israel's enemies, and raise her to a position of lordship

over all the nations of the world. A hope which was quite like that of the great Roman leaders, namely, to become a world-empire. The second objection we find has to do with the "probability" expressed in the use of the proof-text Job 19,25ff. According to Findlay we are not to feel definitely assured that it is a prophecy of the resurrection from the dead. But we hold that there is certainty in this beautiful expression of Job of old. Dr.Kretzmann, Popular Commentary, O.T. Vd.ii, vid.cit., writes: " The time will come when the Redeemer will appear as the Advocate and Vindicator of those who put their trust in Him, as the Saviour who leads to the beholding of God. When He, on the last day, will step on this earth, the many millions of bodies that have returned to the dust will feel the influence of His almighty power, arise from their graves, and join the Redeemer, to be led by Him into everlasting glory. " (1924) We find these two facts, the Messianic Kingdom and the Resurrection of the dead, given respectively as the most important objects of hope in the O.T. in this statement from the Stuttgarter Biblisches Nachschlagewerk, under the caption HOFFNUNG: " Das Endziel des Hoffens ist fuer Gottes Volk die Vollendung der Gottherrschaft: Im A.B. a) Erwartung des Messianischen Reiches, Jer.17,13; Jes.11, 1ff.; Hab.2,3; Hes.37: das Gesicht von den Totengebeinen, die wieder lebendig werden; b) dabei geht an einigen Stellen die Hoffnung auch fuer den einzelnen ueber den Tod hinaus: Ps.17,15; vgl.27,13. "

As to the characteristics of O.T.hope we find a future aspect, faith and confidence particularly active, and a mention of temporal blessings. The O.T. times were times of prophecy, and consequently*^{hope}took on a future aspect. Though the Hebrews did entertain a hope for temporal blessings, as we shall see, the hope of spiritual blessings is more prominent. J.S.Banks, writing for the

Hastings' Dict. of the Bible, 1901, states: " In the nature of things the grace of hope was particularly prominent in the O.T. That was the time of promise and prophecy, ours is the time of fulfillment, Matt.13,17. Everything had a forward look. The Hebrew 'Golden Age' lay in the future. The pious Hebrew was a 'minor' (as Paul says in) Gal.4,3. "

The same writer^{i.e.} brings out that faith and confidence were particularly active in the O.T. when he says: " It is quite in keeping with the old economy that the element of faith or confidence which is ajntent in hope was especially active. In the O.T. Luther often renders 'hope' by 'trust.' It is often hard to say whether faith or desire is most prominent, Ps.38,15; 78,7. 'These all died in faith' is almost equivalent to 'These all died in hope,' Heb.11,13. They endured as 'seeing him who is invisible,' Heb.11,27. " As we shall later see, we should have no scruples as to which is the more prominent in the O.T.,- faith or hope, for one cannot separate the two. If the O.T. Jew hoped for the coming Messiah and the establishment of His Kingdom, then he, of necessity, had faith in the promises of God, the written Word, from which he gained that hope in the first place. And if he had the right kind of faith he was well-established in 'the hope of his fathers.' That the faith of the O.T. believer was bound up with his hope we can note from a statement made by C.von Buchrucker in the New Schaff-Herzog Relig. Encycl. " The faith of the O.T. was that God would glorify Israel and the Gentiles through Israel, Is.25,6.7., and all that faith possesses in the present world is defined as a 'shadow of good things to come.' Heb.10,1."

Another point as to the nature of hope in the O.T. is that it was, in addition to its foremost expectation, the Messiah, also dir-

ected to temporal blessings. J.S.Banks (vid.^o.Bibl.) makes this remark showing that temporal hopes were not forbidden, and at the same time, that spiritual hopes were most prominent: "It is often said that the hope of the O.T. believers was directed less to spiritual than to temporal good, such as health, riches, and victory; but this is only partially true. Spiritual aspiration cannot well be purer or stronger than in passages like Ps.63,1; 17,15, and temporal good is not forbidden to Christian hope, Matt.6,33. Hebrew hope, no less than Christian, was set upon God, Ps.33,18.22; 42,11. " G.G.Findlay, 1909, (vid.^o.Bibl.) writes: "Hope and faith,—the soul's forward and upward look to God, --are imperfectly differentiated in the O.T. as with 'men who greeted the promises from afar,' Hebr.11, 13-16; hope there has the greater vogue. It is to the O.T. rather than to the N.T. that one must look for definite representations of the earthly hopes belonging to God's kingdom, the social regeneration and the national well-being that comes in its train, see, e.g. Is.9,6ff.55;60ff.; 11,1-9; Ps.72; 96-98. Broadly interpreted, these promises are of permanent validity, Matt.6,10.33; 13,33; 1 Tim.4,8; Hope plays an increasing part in the later O.T. books; it advances in distinctness, grandeur, and spirituality with the course of revelation. The 'Holy One of Israel' made Himself 'the God of Hope' for mankind, Rom.5,13; cp. Jer.14,8 and 17,12 with Is.42,4; 51,4ff. 60. " The essence of that grandeur and spiritual advancement in the concept of hope is none other than the Messiah. It was for Him that the revelation of the O.T. was given to mankind. The O.T. was not only written to teach men HOW to live, but also HOW to find the way to eternal salvation. Jas.Hastings, Encycl.Relig.&Ethics, 1928,^{Sub voce HOPE,} quotes the Anglican Article (VII) which expressly denies that 'the old fathers did look only for transitory promises.' We quote

the confession as given in Schaff's Creeds of Christendom, Vol.iii, pg. 492: "Wherefore they are not to be heard which feign that the old fathers did look only for transitory promises." This statement from Hastings' Encyclopedia, (1.c.) "The hopes of merely temporal good which were characteristic of primitive men, were doubtless chastened and purified by the discipline of calamity, so that hope itself became spiritualized, cf.Ps.63,3; 17,15. " Though the real spiritual element in hope is established only in the Messiah, God's revelation to man, and in the law of God, first placed into man's heart and later written down for him, yet we do know that by suffering and calamity the human being is drawn to God. We quote, from an inscription on the walls of the Leland Stanford Chapel in Palo Alto, Calif. " It is by suffering that God most nearly approached man; it is by suffering that man draws most nearly to God. "

In the N.T. Peter is generally referred to as "The Apostle of Hope." The O.T. as well may boast of an advocate of hope. J.S. Banks^{o.c.} says concerning this fact: "Jeremiah beautifully expresses Jesus as 'the hope of Israel,' 14,8; 17,13. If in the N.T. Peter is the Apostle of Hope,--not so much because of frequent express references, 1 Pet.1,3/.13,21; 3,15, as from the general strain of his teaching,--in the O.T. Jeremiah may well be called 'The Prophet of Hope' for the same reason, 17,7; 50,7; his hope was deeply spiritual in nature, 31,33f. Hebr.10,16. "

Thus we have briefly considered the concept of hope in the O.T. Our subsequent work, however, will bring the concept to us in its fuller meaning and significance, for in the O.T., though we find it expressed, and with particular reference to the Messiah, in most beautiful and impressive language of prophecy, it is not until Christ has come, has lived and died, and having risen, has estab-

lished His kingdom here on earth, that we find the concept of hope in its full significance and meaning. As McClintock and Strong* bring out: " The notion of hope appeared first in the disciples in its full force and true nature after the resurrection of Christ and the descent of the Holy Ghost. In the O.T. we do not find it with its significance, Heb.7,19: 'For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.' "

" ...the bringing in of a better hope; by the which we draw nigh unto God. " Heb.7,19.

It is true that the believer in the O.T. had a strong enough basis for his hope to be eternally saved, but that basis was doubled and strengthened with the appearance of Christ, the long-expected Messiah. Carl von Buchrucker, (via^{P.C.}App.) wrote: " The exaltation of Christ to the priesthood after the order of Melchizedek ushered in a better hope than could exist in the O.T., Heb.7,19, and the hope of the N.T. is summed up in the faithful expectation of the second coming of the glorified Christ. " This is a sentiment which prevails throughout the N.T. Scriptures,--it was indeed "a better hope," Heb.7,19; "a good hope," 2 Thess.2,16; "a blessed hope," Tit.2,13; "a hope of glory," Col.1,27; "a hope of righteousness," Gal.5,5; "of salvation," 1 Thess.5,8; "of eternal life," (Tit. 2,13; ~~"a hope of glory,"~~) Tit.3,7. The hope of the N.T. Christian was, though essentially similar since both were directed to Christ and His redemptive work, a far better hope than that of the pre-Christian Jew. This we find expressed by Hastings^{P.C.} in these words: (Encycl. Relig. & Ethics) " In part the early Christian expectations coincided with the Jewish, and the hope of Israel was a common ground on which Jew and Christian might have met. Still, through

the confidence of forgiveness and purification given in the Atonement the Christian felt himself to have a better hope which the Jew could not know. " As a reason for the claim that the Christian's hope was a better one, Hastings, in his large Encycl. Relig. & Ethics, etc. offers the following: " On the other hand, the Gospel is the religion of 'the better hope' Heb. 7, 19, because it is the religion through which men for the first time enter into intimate fellowship with God. (See Bruce, Ep. to the Hebrews, Edinburgh, 1899, pg. 271 ff.) " If we understand this properly the author would have us understand that the fact of close relationship with God, prior to the N.T. and the establishment of Gospel-preaching, is excluded. We feel, however, that the O.T. was not without Gospel-preaching, and that, when the O.T. believers confidently and unquestionably believed in these promises they certainly could speak of "intimate fellowship" with God. This concept stands forth prominently in such men as Abraham, Moses and David. "Abraham believed God (His promises) and it was counted unto him for righteousness." Rom. 4, 11. Or, when we look to Heb. 11, can we say that Abraham and Moses did not know "intimate fellowship" with God through their faith? As for David, we need but think of his fellowship with God through prayer and meditation to be convinced that he was a believer who communed daily with His Maker, Creator, Preserver, and Redeemer. The fact that the Gospel existed already in the first days of human existence, and through faith in its promises, "intimate fellowship" with God, we find already in Gen. 3, 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Concerning this Dr. Kretzmann says, Pop. Com. pg. 19 vid. cit. " What was a curse for the serpent, and for the devil, who had used the serpent for his

disguise, was a glorious and comforting promise for fallen mankind, the first great Gospel-proclamation. "

The Gospel was the religion of "the better hope." Better because the element of promise is transfigured into that of fulfillment; better because it is easier for man in his human abilities to believe on a Christ who has come than on one who is to come. Jas. Hastings adds, in his *Dicit. of Christ in the Gospels*:^{*Sub voce HOPE,*} "Great as was the religious hope inspired by the older dispensation, it was small when compared with that 'better hope,' Heb.7,19, which rested on the unchangeable kingly priesthood of Christ. " And J.S. Banks:^{*O.C.*} "In the N.T. hope is wider in range, more definitely spiritual in contents, and attended with greater certainty. It is a better hope because it is grounded on a 'better covenant which hath been enacted on better promises,' Heb.7,19; 8,6. " Finally, Matthew Henry,^{*Commentary on the Bible*} *vid.cit.* on the sixth canticle from the cross,^{*Jn. 19,30.*} says: "It is finished! That is, the ceremonial law is abolished, and a period put to the obligation of it. The substance is now come, and all shadows are done away. Just now the veil is rent, the wall of partition is taken down, even the law of commandments contained in ordinances, Eph.2,14.15. The Mosaic economy is dissolved, to make way for a better hope. "

Another factor which shows us that the hope of the N.T. was in reality a better hope we find in the fact that in the N.T. it reappears in a transfigured and purified form. Hastings, 1928, *O.C.* says: "Hope,--the boundless expectation of good--is the deepest note in the poetry and prophecy of the O.T.; in a transfigured form, corresponding to the light shed upon the purpose and character of God by the Gospel, it reappears in the N.T. "

Thus having considered the essential points relative to the

concept of hope in the O.T., and also the fact that there was in this idea a transition from the O. to the N.T.; from a promise and prophecy to fulfillment; from a less-evident to a more readily-grasped and more certain hope; from "a hope of the fathers" to a "better hope" in Christ; we are now prepared to enter into a more detailed discussion of the CONCEPT OF HOPE IN THE NEW TESTAMENT. In the following pages we shall deal chiefly with these four points:

- I. The objects of hope;
- II. The Characteristics of hope;
- III. The Ground or Basis of hope; and
- IV. The Relation of hope to faith and love.

By way of orientation we shall here bring in a few philological and exegetical considerations upon the concept. J.S.Banks, in the 1901 Edition of Hastings Bible Dictionary, maintains that hope and trust may be used interchangeably. He says: " 'These all died in faith' is almost equivalent to 'These all died in hope,' Heb.11, 13. They endured as 'seeing him who is invisible,' Heb.11,27. " G.G. Findlay, in the 1909 Edit. of the same work, has this to say: " The Revised Version rightly substitutes 'hope' for 'trust' in the eighteen places where the Authorized Version rendered ELPIZΩ by the latter; for the N.T. clearly differentiates faith and hope, referring the latter to the future good of Christ's kingdom, longingly-expected, while the former is directed to God's past deed of salvation and His present grace in Christ. " We note here, in passing, that the writer maintains that "hope" and "faith" are "clearly differentiated" in the N.T. Later we shall note that some disagree in this respect. Burton Scott Easton, International¹ Standard Bible Encyclopedia, 1915, writes concerning the philology of the concept:

" In the R.V. hope represents the noun ELPIS (52 times) and the verb ELPIZW (31 times). The A.V., however, renders the noun in Heb. 10,23 by 'faith' and for the verb gives 'trust' in 18 cases (apparently without much system, e.g. Phil,2,19.23.), while in Lu.6,35 it translates APELPIZW by 'hoping for nothing again' (in R.V. 'never despairing. ')" We mentioned above that hope and trust are used interchangeably, Christian Stock; Homiletisches Reallexikon, ^{sub voce Hoffnug,} differentiates between hope and trust: " In Ansehung dessen, dasz die Hoffnung etwas Zukuenftiges im Auge hat, wird sie von dem Vertrauen unterschieden; denn das Vertrauen ist auf dasGegenwaertige gericht- et. Ein Christ hat Vertrauen, Zuversicht zu Gott, d.i., er glaubt, dasz er durch dem Tod Christi mit Gott versoeht sei und in Gnaden stehe; durch die Hoffnung aber ist er gewisz, dasz ihn Gott auch in Zukunft nicht verlassen noch versaeumen werde. " G.G.Findlay, (d.c.) though he maintains that hope and faith are clearly differentiated in the N.T., adds that "hope, wait for and expect" are used interchangeably, and hope is even replaced by "patience or endurance"-- its expression in outward bearing, 1 Thess.1,3; 2 Thess.1,3ff; and (as in the O.T.) the words 'hope' and 'wait, look for, expect,' are interchangeable, Rom.8,19-25; 1 Cor.1,7; Gal.5,5. St.Paul uses a graphic and intense synonym for hope, lit. 'watching with outstretch- ed head' in Rom.8,19; Phi.1,20. " * ^{see text below} The same writer, ^{Findlay,} brings out that hope is used as a metonymy for "the thing hoped for." He writes in the above-mentioned Dictionary: " Used by metonymy for the 'matter of hope' the 'thing hoped for' in Gal.5,5; Col.1,5; Tit.2,13; Heb. 6,18. " ...{* Vincent, Word Studies, p.15, Vol.iv.,1905, corroborates: " The genetives, of faith, love and hope, mark the generating principles of the work and labour and patience (the ERGOU--KEPOU- kai HUPOMONES of vs.3 (1 Thess.1) which set their stamp upon each;

thus, WORK which springs from faith and is characteristic of faith. The phrase 'patience of hope' is found only here, but see Rom. 5, 4; 8, 25; 1 Cor. 13, 7; Heb. 7, 11. 12. We have here the great triad of Christian graces, corresponding to 1 Cor. 13. Hope is prominent throughout the 2 Epp. (of Thessalonians.) " ...< Vincent, Word Studies, Vol. iv, pg. 158, writes on Gal. 5, 5: "...the hope of righteousness... ELPIDA DIKAIWSUNES. Hope for the object of hope, as Rom. 8, 24; Col. 1, 5; Heb. 6, 18; Tit. 2, 13. The phrase means that good which righteousness causes us to hope for. Cp. 'hope of the calling' Eph. 1, 18; 4, 4; 'hope of the Gospel,' Col. 1, 23. " Jas. Hastings, Dict. of Christ in Gospels, 1917, makes this remark about hope: " In considering the relation of hope to Christ and the Gospels, we are at once met with the fact that in the Gospels the word ELPIS does not occur at all, and ELPISW only five times, viz. once in Matt. 12, 21, where the Evangelist quotes the LXX, three times in Lk. 6, 34; 23, 8; 24, 21, and once in Jn. 5, 45; and in none of these instances does it refer to the theological virtue. " Though Hastings maintains that Matt. 12, 21 does not refer to the theological virtue of hope, it seems, from the exegesis of the passage, that if the Gentiles were to find their hope in Christ's name, this statement does not hold. That the faith of the Gentiles, to which hope is inseparably related, is meant, Dr. Kretzmann brings out (N.T. Vol. 1; pg. 68) " By working in and through the Gospel the Messiah will lead His Gospel to victory over all the forces of Satan and man's pride, and the Gentiles themselves, at present still far from the testimonies of promise, will learn to trust in His name. " Concerning this absence of the word ELPIS in the Gospels Hastings writes (a.c.) "The absence of the word is the more remarkable when we remember not only that Judaism, the religion in which our Lord and His disciples

were reared, was essentially a religion of hope, but also that the result of the teaching of Jesus was vastly to enlarge and deepen that hope, by imparting to it the riches of the Christian faith. " G.G.Findlay would show that the concept did not appear in its full, Christian meaning until the time of Paul's Epp. He says, in the 1909 Hastings Bible Dict.^{o.c.} " ELPIS first appears with its full, Christian meaning in the N.T. Epistles, for it dates from our Lord's resurrection and the gift of the Holy Spirit, Rom.15,13. " Matt. Henry comments agreeably, Com. vid.cit. Rom.15,13, showing that N.T. Christians particularly should abound in hope, namely, because they have, unlike the O.T. believers, received the Holy Spirit, "the Comforter" of whom Jesus spoke. He states: " The joy and peace of the believers arise chiefly from their hopes. What is laid out upon them is but little when compared with what is laid up for them; therefore the more hope they have the more joy and peace they have. Christians should desire and labour after an abundance of hope, such hope as will not make ashamed. This is through the power of the Holy Spirit. The same Almighty power that works grace begets and strengthens this hope. Our own power will never reach it; and therefore where this hope is, and is abounding, the blessed Spirit must have all the glory. "

" To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. " Col.1,27

Our first main point is the object of N.T. hope. In order that we may better understand the objects of this hope we add a word as to its subjects. We note that, if hope is to be that of the N.T. properly understood it must be connected with the Christian and with him only. G.G.Findlay^{o.c.} well states: " Its subjects

are 'men of faith' Rom. 5, 1-5; 15, 13; it is the 'hope of our calling' Eph. 4, 4; 1 Thess. 2, 12; Rev. 19, 9; the 'hope of the Gospel' Col. 1, 23; that which the Gospel conveys; and 'the hope of righteousness' Gal. 5, 5; that which the righteousness of faith entertains; it belongs only to the Christianly pure, and is purifying in effect, 1 Jn. 3, 2ff. --cf. Ps. 24, 3-6; Mt. 5, 8; Rev. 22, 14ff. " Commenting of Rom. 5, 5 and 15, 13 Jas. Denney, in the Expositor's Greek Testament, ^{7/25} substantiates the fact that 'men of faith' are the fit subjects of Christian or N.T. hope when he says: " All these CHRISTIAN experiences and hopes rest upon an assurance of the love of God....The spirit was given to CHRISTIANS in virtue of their faith, Gal. 3, 2..." And on 15, 13: " The joy and peace which He (God) imparts rest on faith (EN TW PISTEUEIN.) Hence they are joy and peace specially flowing from justification and acceptance with God and the more we have of these the more we abound in Christian hope itself. " That "the hope of our calling"-Eph. 4, 4- refers to the Christian only is clear. Matthew Henry, Vol. vi., vid. cit. writes: " All CHRISTIANS are called to the same hope of eternal life. There is one Christ that they all hope in, and one heaven that they are all hoping for, and therefore they should be of one heart. " When the Apostle addresses the Colossians, 1, 23, and tells them to "continue in faith, grounded and steadfast, and not moved away from the 'hope of the Gospel' which they had heard, he certainly refers only to Christians. This hope which was preached to the Colossians by the instruction of Epaphras, and by Paul himself, was a definition of their faith. Certainly the Apostle could not urge unbelievers to continue in a hope of which they were not possessors. (Horn and Voight, in the Luth. Commentary, Vol. ix, pp. 127, 28. substantiate this.) That Gal. 5, 5 refers specifically to the Christian may be seen from the remarks

of Schmoller in the Lange-Schaff Commentary, Vol.vii, pp.127.28.

"...A Christian must remain in faith, because only then can he have the hope of justification at the judgement; faith remains the condition of the state of grace, for even at the final judgement it is the condition of gracious acceptance. " That it is the CHRISTIAN who is to purify himself and grow in grace, as our writer contends, is clearly stated by M.Henry, Vol.vi, vid.cit. 1 Jn.3,2f.

* of " The SONS OF GOD know that their Lord is holy and pure; he is purer heart and eyes than to admit any pollution or impurity to dwell in Him. Those then who hope to live with Him (certainly only the Christians) must study the utmost purity from the world, and flesh and sin; they must grow in grace and holiness. " To show that the ungodly are not meant he continues: " It is the hope of the hypocrites, and no_t of the sons of God, that makes allowance for the gratification of impure desires and lusts. "

Next we note that true hope can never be "human hope." M. Gottfried Buechner has a fine paragraph on this point in his Hand-
sub voce Hoffnung,
konkordanz: " Wenn man eine Sache hofft, die nicht wirklich gut ist, so ist die Hoffnung unvernuenftig, Esa.31,1; A.G.16,19. Welche den Grund ihrer Hoffnung auf zeitliche Gueter legen, bauen ihre Wohlfahrt auf Sand; und leben in steter Furcht und Angst, z.b. Reichtum ist ungewisz, 1 Tim.6,17; hilft nicht am Tage des Zorns, Zeph.1,18. Menschenhilfe ist kein Nuetze, Ps.60,13; Jer.17,5; alle Menschen sind Luegner, Ps.116,11; kurz: Es ist alles eitel, Pred.1, 2. Dort ist die ewige Ruhe, welche man in einem stillen Sabbath erlangen musz, Esa.30,15. 'Wir wollen euch aber, lieben Brueder, nicht verhalten, von denen, die da schlafen, auf dasz ihr nicht traurig seid, wie die Andern, die keine Hoffnung hat,' 1 Thess.4,13. E.J.Wolf, writing on Acts 16,19, (Luth.Com.Vol.x, pp.110.11) says:

" Those who have put their trust in anything so precarious are, therefore, in the highest degree insecure, Prov.11,28. To place in riches our supreme trust, which belongs to God alone, is rank idolatry, Col.3,5. 'Our hope' is to be stayed not on the perishable gift, but on the Giver 'who giveth us richly all things,' all manner of blessings, for body and soul, for time and eternity, Prov.10,22; 2 Pet.1,3. " We find these words in the Stuttgarter Bibl. Nachschl.^{o.c.}

" Der Mensch ohne Gott a) hofft auf Erfuellung seiner mannigfachen Wuensche, Pred.9,4; bei allen lebendigen ist, was man wuenscht: Hoffnung. b) aber ohne Gott ist das Hoffen etwas hoechst Ungewisses und haeufig genug Truegerisches; Hiob 8,13f. Die Hoffnung der Heuchler wird verloren sein; denn seine Zuversicht vergeht, und seine Hoffnung ist eine Spinnwebe, vgl. Spr.10,28. " To place one's hope in human things is indeed "vanity of vanities" as we shall see when we consider the hope of unbelievers and of the pagan world. In the Mc Clintock and Strong Encyclopedia^{o.c.} we find this remark: " Unbelievers are expressly designated as those who are without hope. " And the reason for that is that they do not place their hopes in God and in Christ, but upon either their own or the efforts of some other human being or thing.

Certain hopes for this present world are permissible. J.S.

^{o.c.}Banks wrote: " The blessings it seeks are not limited to the future life, but include all that is promised to faith in the present life. Or, to speak more correctly, distinctions of present and future are often ignored in Scripture. The divine promises and Christian aspiration refer to both, 1 Cor.2,9; Phil.3,12-24. Still the perfect blessings of the future life are often definitely referred to, giving peculiar magnificence to Christian hope, Rom.5,2; 8,21ff. Tit.2, 13. " Even these "present hopes," we feel, if they are truly

Christian, are related to our future hope. Quoting Dr.Kretzmann (N.T.vol.ii, pg.96) on 1 Cor.2,9 we find that he connects what present hopes the Christian may have with his one great hope, that of a future, eternal blessing: " No man's senses can conceive of, no man's mind and heart can comprehend, the glory, the unspeakable bliss which is contained in the proclamation of redemption as it is revealed to those whose heart has received the gift of faith and is turned toward God in fervent love. It is a magnificence of blessing, undreamed of in former ages, unknown to all men by nature, which shall come all prepared to the believers. Salvation is not completed by the faith of man, but its wonderful assurances are appropriated. " From this we see that, though the Christian may hope for blessings in this life, his is always a longing for that blessing which the Apostle describes, (1.c.) " Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. " And this is the thought also in the other passage which Banks quoted, Phil.3,12-14. Quoting Dr.Kretzmann again, (1.c. pg.310) Paul here shows "what gain there is in having Christ and in following Christ. He (Paul, and the Christian as well) is in possession of the righteousness of Christ, he has experienced the power of Christ's death and resurrection in himself. But that does not argue that perfection has now been attained: 'Not that I have already laid hold of, or already am fully perfected.' ..The goal for which he (the Christian) strives is the partaking of all the blessings of the resurrection of Christ. Christ is his, in all the fullness of His grace and mercy, and he is an heir of salvation, but its completion, its consummation is not yet in his possession...All the thinking, longing, yearning of the Christians is directed heavenward. " Thus we see that,

regardless of what blessings the Christian may hope to receive in this present world, his one real hope is directed to the future, so that present blessings receive but little consideration in his short stay upon this earth.

One need but read the N.T. and what men have said about the passages which tread of hope to see readily that the chief objects of hope are spiritual. We find the hope of the Christian directed to God, and, as we shall have occasion to note, particularly to Christ Jesus. J.S.Banks^{o.c.} writes: " Its object is salvation, or eternal life, or the glory of GOD, Tit.1,2; 3,7; 1 Thess.5,8; Rom. 5,2. " Christian Stocks^{o.c.} reiterates this when he says: " Des Christen Hoffnung besteht darin, dasz er von SEINEM GOTT Gande, Huelfe und Seligkeit in gewisser Zuversicht erwartet. " And M.Gottfried Buechner^{o.c.}: " Die Frommen setzen ihr Vertrauen ganz AUF GOTT; denn sie sind von seiner Vaeterlichen Liebe und Bereitwilligkeit zu helfen versichert, dasz er Ihnen alles, was dem Leibe und der Seele heilsam, werde angedeihen lassen, Ps.55,24. 'Und die Heiden werden auf SEINEM NAMEN hoffen,' Matt.12,21. " Though this refers particularly to Christ as the Saviour of the heathen, yet, referring to Christ we know it means "hope in God." Concerning this a statement from the Stuttg.Bibl.Nachschl.^{o.c.} " Der Frommen Hoffnung a) erwartet mit Bitten und Vertrauen GOTTES Hilfe und Gabe, Ps.40,5, wohl dem, der seine Hoffnung setzt auf den Herrn, vgl.62,6; Ps.9,11: darum hoffen auf dich, die deinen Namen kennen, vgl.91,4ff. b) Solche Hoffnung wird nicht zu Schanden, Roem.5,5; Hoffnung laeszt nicht zu Schan- werden, vgl.15,4; Ps.22,5; 33,18--vgl.115,9. " Buechner^{o.c.} shows that the Christian must place his hope in God in these words: " Unsere Hoffnung heiszt: GOTT, weil a) Wir allein auf diese eine reine, voellige, Ps.37,2.5., heilige, 1 Pet.1,15-22 (Glaube), Liebe und

und Hoffnung leiden nichts Irdisches) gewisse und unbewegliche Hoffnung haben sollen: (1) im Kreuz, Ps.56,4; (2) Anfechtung, Ps.56, 4; 42,6; und (3) im Tode, Hiob 19,25. b) Weil Er allein die Hoffnung in allen wirkt, Roem.15,13: 'Gott aber der Hoffnung erfuelle euch mit aller Freude.' " Commenting on Tit.1,2 Bernard Weiss, in his Com. on the N.T., pg.118, vol.iv., states: " His apostolic mission (Paul's) rests further upon a hope of eternal life; for only in order that those in the congregations may attain to this hope faith and knowledge of the truth are to be worked through him in the elect. But that his apostolic mission in this respect, too, stands in the service of GOD, the apostle explains by the fact, that it was NONE OTHER THAN GOD, who also cannot lie, who already, many ages ago, promised eternal life in the O.T., whereby the hope for such a life has become absolutely trustworthy. " Thus this eternal life, which is the object of our hope, is a gift of God. The same author, on ch.3,7,*says: " Through this justification we were to become His children, and as children also heirs of eternal life, the hope of which Christ had awakened in us when we were called. In order that this fruit of the act of grace on the part of our Redeemer may be imparted to us, GOD has saved us through Baptism by having changed us through His Spirit into new beings, such as alone can attain to eternal life. " Thus the realization of this hope of eternal life must redound to the glory of God alone. Weiss shows this further, when on 1 Thess.5,8 (^{o.f.i.c.}2.c.pg.22) he says: " That we can at all times put on this hope, is clear from the fact, that GOD has not destined us to be those upon whom His wrath shall be poured out on the great day of judgement, but to be recipients on this day, through our Lord Jesus Christ, of that redemption which is already made certain to us in this hope. " Hence it fol-

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ows, that, if we hope for this salvation which Christ has gained for us, then we place our hope in God who Himself is the "author of salvation." We turn to Weiss once again,⁶ when in Vol.iii, pg. 41, he says on Rom.5,2: " In this we glory as a great advantage over all men, because thereby a hope has been held out to us of participating in the glory of GOD Himself. "

One can separate N.T. hope in GOD from that placed in Christ as little as one can separate the person of God divine from that of God human. The two are inseparably bound up with each other. Yet, since "it is Christ that died" we may profitably consider the Christian's hope in Christ and His redemptive work separately. Jas. Hastings (Dict.of Christ in the Gospels, 1915)⁶ says: " As we study in the Epistles the doctrine of hope which was thus awakened and became an integral part of Christian life, we find it vitally connected by the Church with her faith in Christ risen and glorified.. All Christian hopes are realized in Him. Various objects worthy of hope are mentioned, such as salvation, 1 Thess.5,8; eternal life, Tit.1,2;3,7; the glory of God, Rom.5,2; Col.1,27; the resurrection of the dead, Acts 24,15; 23,6; but all these different blessings are summed up in JESUS CHRIST. When they hope for Him they hope for them all; for in Him all the scattered yearnings of the human heart are united and find their fulfillment. " The same author in his more recent work (Encycl.Relig.& Ethics, 1928)⁶ writes: " Christ Himself is 'our hope' 1 Tim.1,1, the living pledge that the divine promises of life, immortality, and glory will find their fulfillment for all who are lovingly united to Him. " M.Gottfried Buechner⁶ strikingly adds: " Christum verloren: alles verloren! " Mc Clintock & Strong⁶ are emphatic in bringing out this point: " The actual object of hope is CHRIST, who is himself called HE ELPIS, not

only because in Him we place all our dependence (the general sense of ELPIS) but especially because it is in His second coming that the Christian's hope shall be fulfilled, 1 Tim.1,1; Col.1,27; Tit. 2,13. " Buechner^{o.c.} writes: " Unsere Hoffnung heizt: CHRISTUS, 1 Tim.1,1; 1 Thess.1,3, a) Weil Er uns, die wir ohne Hoffnung waren, die Hoffnung der goettlichen Gnade und das ewigen Lebens mit seinem Verdienst, 1 Petr.1,3, und Beispiel, 2 Tim.2,11, erworben; b) Weil er der Gegenstand, worauf sich unsere Hoffnung bezieht, 1 Tim. 4,10; c) Weil Er der Grund unserer Hoffnung zu Gott^{o.c.} denn er hat durch sein Leiden und Sterben uns mit Gott versoeht, dasz wir von Gott Gnade und Seligkeit erlangen; d) Weil Er der Zweck unserer Hoffnung ist. Christum verloren: alles verloren! " The same author, under the concept "zu hoffen" says: " Auf Christum hoffen: sein ganzes Vertrauen auf Ihn setzen und alles Gute von Ihm erwarten. Hoffen wir allein in diesem Leben AUF CHRISTUM, 1 Cor.15,19. Freilich waeren wir die erbarmungswuerdigsten Leute (denn die Nachfolge Jesu ist in diesem Leben mit Versorgung und allem Ungemach verknuepft,) wenn dieser Leib, der wegen der Suende, damit sie ganz ausgetilgt werde, verwesen soll, vs.53, die Unverweslichkeit, als eine geistliche Eigenschaft, vs.44, nicht anziehen sollte. " From the article by G.G.Findlay^{o.c.} we cull: " Its object is in general 'the glory of God' Rom.5,2; 1 Thess.2,12, i.e. the glorious manifestation of His completed redemption and the 'coming of His kingdom in power,' which is to be realized, particularly, in the acknowledged lordship of Jesus, 1 Cor.15,24-28, Phil,2,9f.; Rev.17,14; 8, 17.25; 2 Thess.1,10ff.; 1 Cor.15,35f. " The Stuttgarter Bibl. Nachschl.^{o.c.} brings out particularly the work of Christ and its wonderful results as the object of the Christian's hope. " Hoffnung im Neuen Bund: a) Hier geht die Hoffnung auf die Vollendung des

Werkes Christi und allen die Gueter, die uns damit in Aussicht gestellt sind: Auferstehung, Vollendung der Gerechtigkeit, ewiges Leben, 1 Jn.3,2: vgl. Tit.2,13; A.G. 24,15: vgl.1 Kor.15,20ff; Gal. 5,5: vgl. Matt,5,6; Roem.5,2: vgl. Kol.1,27; Tit.1,2: vgl.3,7. "

Mc Clintock & Strong⁶⁶ reiterate this thought: " ELPIS is used... specially to denote the assured expectation of salvation, and of all minor blessings included in salvation, for this life and the life to come, through the merits of Christ. " And the same authors a bit later: " It is the real object of the propagation of Evangelical faith, Tit.1,2; Col.1,5.23, for the most precious possessions of the Christian, the APOLUTRWSIS, HIOTHESIA, DIKAIWSUNE and SWTERIA are, in their fulfillment, the object of his hope, 1 Thess.5,8ff. Rom.8,23; cp.Ezek.1,14; 4,30; Gal.5,5; 2 Tim.4,8. " Commenting on 1 Tim.1,1, Wolf, in the Lutheran Commentary, Vol.10, pg.3, says: " Christ Jesus our hope! One of those rich expressions which lose their power and beauty in any paraphrase, Col.1,27; Eph.2,14; Jn. 11,25. Christ is both the foundation and the object of our hope, its living centre and its essence. In and through Him is realized the Christian hope of salvation. " On Tit.2,13 we read in Jamieson, Fausset and Brown Commentary, pg.519, "Hope...i.e. the object of hope, including glory, righteousness and resurrection, Rom.8,24; Gal.5,5; Col.1,5. " This is the hope of glory which Christ made possible; the hope of righteousness which He imparted to us; the hope of resurrection which we have only through the merits of His bodily resurrection. Bernard Weiss, Vol.iv,pg.2, also shows that Christ is the ultimate object of the Christian's hope of salvation when he states: " In particular the apostle thinks of the work of their faith, which shows itself at all times as a confidence in the grace and promise of God, as also of their love, which spares

no effort in its service to the brethren, and of their endurance, with which, even in oppression they cling to the HOPE that their exalted Lord will bring to them the consummation of their redemption. " 1 Cor.5,19 shows that the Christian should place all of his hope for eternal life in Christ, especially since He has risen from the dead, but that he must expect trials and tribulations as a natural consequence of the profession of his faith. Luther, St. Louis, Vol.viii, pg.1145, says of this passage: " Hoffen wir allein in diesem Leben auf Christum, so sind wir die elendesten Menschen auf Erden, und die goreszten Narren dazu, dasz wir uns allein verzeihen aller Gueter und Gemach, Lust und Freude dieses Lebens und aller Creaturen, ergeben und stecken und vergeblich und umsonst in alle Gefahr Leibes und Lebens, und dazu in die unaussprechliche schwere Angst der Hoelle, dasz wir vor der Welt in aller Verachtung und Elend, und vor Gott in ewiger Furcht muessen leben. " With these words Luther condemns anyone who would hope for nothing beyond this world, i.e. an eternal life following a bodily resurrection. That the Christian is to expect to be persecuted and ill-treated by the world, Luther adds: " Willst du aber auch ein Christ sein, und mit Ernst nach jenem Leben trachten, so wirst du wohl fuehlen, wie der Teufel dir und der Christenheit wird zusetzen mit allen Creaturen, die er dazu brauchen kann, dasz er dich schrecke, betruebe und dazu wuerge, dasz du weder Tag noch Nacht Ruhe haben magst, und selbst wirst aus eigener Erfahrung sagen muessen, dasz kein elender Wesen noch Leben auf Erden ist, denn ein Christ sein. " (l.c.)

Dr.Kretzmann,^{o.c.} writing on this same passage, shows that the Christian's hope for eternal life through the resurrection of Christ from the dead goes beyond the grave. " To drive home the truth which he wishes to impress upon the Corinthians, the apostle adds: If in

this life only we hope in Christ, if all hope for the future is vain and a foolish delusion, if there is no forgiveness of sins, no hope of a future inheritance in heaven, then indeed we Christians are of all men most in need of pity. For to insist upon a hope that has no basis, and that can never be realized, and for such a hope to deny all material good,--that would give the unbelievers a right to consider us weak-minded fools that are to be pitied for their miserable delusion. " He writes further: " The conclusion every Christian must draw, 'I know that my faith is not a futile trust; the Christian doctrine is not based upon a delusion; I am sure of the forgiveness of my sins as assured to me in the Gospel; the apostles must be true witnesses; CHRIST IS RISEN FROM THE DEAD; there must be a resurrection of the body! '* " For our point in this discussion we can readily see that from this passage we may infer that Christian hope must be placed solely in Christ and especially in His resurrection.

vid.
text.
cit.

* vid. text cit.

Though God, and in a particular sense, Christ, is the object of N.T. hope, it will serve well to consider the special objects of this hope with reference to Christ and His work of redemption, i.e. the Kingdom of God and His Parousia or Second Coming. Because these two ideas are inseparably bound up with each other we shall consider them together. Concerning the preaching of the Kingdom of God Burton Scott Easton^{o.c.} wrote: " The proclamation of the coming kingdom of God was the central element in the teaching of Jesus, and the message of its near advent, Mk.1,15, with the certainty of admission to it for those who adopted His teaching, Lu.12,32, is the substance of His teaching as to hope. " Sanday, in his Outlines of the Life of Christ, 1919, pg.76, says: " The leading term to denote those active relations of God with man, WITH WHICH THE MISSION OF JESUS IS

SPECIALLY CONNECTED, is HE BASILEIA TOU THEOU or TWN OURANWN. " That in the preaching of Jesus the idea of the Kingdom of God or Heaven was predominant we find well-expressed in the Concordia Cyclopedia, 1927, pg.387: " The 'Gospel of the Kingdom' brought the good news revealed through Jesus regarding the kingdom of God, or of heaven, which he proclaimed... The kingdom of God as preached by Jesus offered the highest conceivable good to all men. (Fer) In brief, the Gospel was that the kingdom of heaven is opened to all believers. " Again quoting B.S.Easton,⁶ we add this remark: " The Kingdom of God is one of the most remarkable ideas and phrases of all time, having begun to be used very near the beginnings of history (meaning Christian history) and continuing in force down to the present day. " That it must be identified with the Christian's hope of eternal life can be seen from the twofold nature of God's kingdom. " As external and spiritual it already exists and rules in the hearts of all Christians, and is therefore present, Rom.14,17; Matt.6,23. As external it is clearly embodied in the visible Church of Christ and in so far is present and progressive, Matt.6,10; Luke 13,18ff.; Acts 19,8. It is to be perfected in the coming of the Messiah to Judgment and His subsequent spiritual reign in bliss and glory, in which view it is future, Mk.14,25. In the latter view it denotes especially the bliss of heaven, eternal life, which is to be enjoyed in the Redeemer's kingdom, 1 Cor.6,9; 2 Tim.4,18. ^{Conc. Cycl. pg. 387} " Thus we see that it ties up with the Christian's hope of eternal life, the future, perfect kingdom of heaven being the goal of his longing and hoping.

Conc.
Cycl.
387

The idea or concept of the Kingdom of God is bound up with His Parousia, or Second Coming. Of this Easton⁶ writes: "...after the Ascension the early Church was left with an eschatological expectation that was primarily and almost technically the 'hope' of the N.T.

namely: 'looking for the blessed hope and appearing of the glory of the Great God and our Saviour Jesus Christ,' Tit.2,13; '-a living hope...' an inheritance incorruptible and undefiled, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time, 1 Pet.1,3-5; 5,2 (Rom.); 8,20-24; Eph.1,18-21; Col.1,5.23.27.; Tit.1,2; 3,7; 1 Jn.3,2.3. " On Tit.2,13 Wolf, in the Luth.Com., Vol.x, pp.205.06, states: " Looking for the blessed hope...not subjectively the act of hope, but the OBJECT OF HOPE, 'hope contemplated under objective aspects,' 'the aim of believing expectation,' Col.1,5; Acts 24,15; Gal.5,5; Rom.8,24.25. The nature of the hope is more particularly defined as 'the appearing of the glory of our Great God and Saviour. This undoubtedly points to the SECOND ADVENT of Christ, 1 Tim.6,4; 2 Tim.4,6.8., but whether the 'Great God' is an independent subject in distinction from 'Jesus Christ,' or, like 'Saviour,' an attribute, a title of Christ, is not easily determined on grammatical or exegetical grounds...The hope of another appearing fortifies and cheers the Christian whose faith is grounded in the appearing of divine grace in the person of Christ, who gave Himself for us. " Commenting on this passage, *^{Tit 2, 13}Weiss, vol.iv, pg.128, says: " For we are looking for a possession in hope, which, because it is connected with the most perfect blessedness, already makes our hope of it blessed. This possession of hope will, however, be given us ONLY in and with the appearance of the glory of Christ at HIS RETURN, because only then can we attain to a participation of this glory. " Weiss, on 1 Pet.1,3-5, writes (Vol.iv, pp.263.64) " For in this way (by God's exalting Jesus by raising him from the dead) He has begotten us, i.e. all believers out of Israel, to whom the Apostle also belongs, anew, unto a life of hope. " And this "life of hope" finds its chief long-

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ging "eternal life." This Westcott brings out when, on Eph.1,18-21 he states: " 'What is the hope of his calling,' the hope, the 'one hope of their calling,' for all ^{*-in-20}Christianity*(4,4), kindled and sustained in us by the fact that God has called us to (~~be the sons of God, will not be fully . . . omit~~) his presence. Such a divine call is a revelation of human destiny. ^{Ep. to the Ephesians} "Human beings will not fully realize this 'call to be sons of God' until He again returns in glory to judge the quick and the dead, in brief, His Parousia. That judgment is the turning-point in the afterlife of all human beings. It is their destiny, on which day the great question: Heaven or hell? ^{See Insert 27a} will be answered by the Christ of God.* On Col.1,27 Olshausen writes: (Biblischer Kommentar, 2.359, Bandiv.) " Affallend scheint aber, dasz der Christus in uns als die ELPIS TES DOXES sc. MELLOUSES bezeichnet wird; es koennte scheinen, wo Christus im Herzen lebt, da sei schon das Reich Gottes und alle seine Herrlichkeit vorhanden. Im Keime allerdings, aber das innere goettliche Leben verlangt auch nach einer durchaus homogenen Umgebung und diese tritt erst AM ENDE der Entwicklung siegreich auf. Der Christus in uns ist daher die lebendige Hoffnung der herrlichen ZUKUNFT, indem er die Energie, sie zu realisiren und somit die Buergerschaft fuer sie, in sich traegt. " Zahn, Kom.zum N.T., 2.213, Band xiii, says: " Paulus ist weiter Knecht Gottes und Apostel Jesu Christo 'auf Grund einer Hoffnung ewigen Lebens,' d.h. weil es eine Hoffnung ewigen Lebens gibt. " And we know that this eternal life must, of necessity, follow after mortal death. " It is appointed unto men once to die, but after this the judgment, " Heb.9,27. Thus it follows that our hope cannot be realized until Christ has returned to judge all mankind. And on 3,7 (1.c.) Zahn says: " Der Besitz des Heiligen Geistes ist vorerst eine APARXE, Rom.8,23, und auch die HUOTHESIA, Rom.6,15, vgl.23, und

Pet. 3-5

In an article in the *Geneordia Theological Monthly*, 1929, we find these words on this passage: ^{1 Pet. 1, 3-5} (Pg. 358) "to an inheritance incorruptible, undefiled, and unfading, preserved in the heavens for you." ...The apostle here supplements what he has just said about our possessing a living hope through the regeneration wrought by God. Here he mentions the object to which faith is directed. How beautifully does he expand the metaphor which he introduced when he spoke of God's begetting us again to a lively hope! The Expositor's Greek New Testament draws attention to this point, saying: 'As God's sons, in virtue of their regeneration, they (the Christians) are God's heirs, (Gal. 4, 7) and have a heavenly inheritance.' ...Moreover, it is an inheritance that is kept in heaven for you, says Peter. There is no danger that we shall be robbed of it; highwaymen, burglars, aye, all the experts of the underworld cannot lay hands on it. These words at the same time help us to apprehend the true nature of the inheritance Peter is speaking of, informing us that it is not an earthly object to be enjoyed during our present life, but that it is kept in the heavens. Thither we have to let our thoughts soar. "

das ewige Leben erst ein vorläufiger Besitz. Das Ganze Heils liegt in der ZUKUNFT. " G.G.Findlay^{o.c.} writes: " The whole future of the Christian life, for man and society, is lodged with Christ Jesus, our hope, 1 Tim.1,1; Col.1,27; N.T. expectation focused itself on His Parousia--'the blessed hope' Tit.2,13. Maranatha! Our Lord cometh! was a watchword of the Pauline Churches, 1 Cor.16,22; and 'the hope laid up for them in the heavens' formed the treasure of the first believers, Col.1,5; 3,1-4; to 'wait for the risen Jesus,' coming as God's Son 'from heaven' 1 Thess.1,9f. was half their religion. 'By this hope' they were 'saved,' being enabled in its strength to bear joyfully the ills of life and the universal contempt and persecution of the world around them, which stimulated instead of quenched their courage, Rom.5,2-5; 8,18-25; 2 Cor.4,13; 5,8; Ph.1,20f.; Heb.10,32-36, Rev.7,13-17. " McClintock & Strong^{o.c.} make this pertinent remark: " In His second coming the Christian's hope of glory shall be fulfilled, 1 Tim.1,1; Col.1,27; Tit.2,13. " Another such statement we find in the article by Carl von Buchrucker (see ^{o.c.} App.) " The hope of the N.T. is summed up in the faithful expectation of the second coming of the glorified Christ. " Commenting of 1 Thess.1,9.10. Olshausen^{o.c.} writes, pg.433: " Als das letzte Moment wird die Erwartung der Wiederkunft Christi genannt, worin sich die christliche Hoffnung concentrirt. " And on Col.1, 27 (the same writer states:--(Bibl.Kom.Band iv.--Z.359) Luther, Com. Col. pp.178.79. states: " Lassen sich nun die folgenden Worte: HE ELPIS TES DOXES so fassen, dasz sie auf die Herrlichkeit dieses goettlichen Rathschlusses hinweisen. Gewisz, denn gerade darin offenbart sich ja dieselbe, dasz Christus auch unter den Heiden, von denen Paulus Eph.1,12 sagt: ELPIDA ME EXONTES KAI ATHEOI EN TW KOSMW, die lebendige Hoffnung auf die zukuenftige Herrlichkeit der

Kinder Gottes wirkte; dasz aber Christus selbst als die ELPIS bezeichnet wird, macht keine Schwierigkeit, eine aehnliche Ausdrucksweise findet sich ja oeffter in der Heiligen Schrift, wenn Christus z.B. HE ZWE oder ANASTASIS und dergleichen genannt wird; sie erkluert sich daraus, dasz Christus der alleinige Grund der Hoffnung ist, in ihm uns die Hoffnung der ewigen Herrlichkeit mitgeteilt ist. " In this connection B.S. Easton^{O.C.} takes up the question: " How can we translate the eschatalogical language into modern, practical terms? " His answer is the following: " The simplest method is that already well-developed in the Fourth Gospel, where the phrase 'Kingdom of God' is usually replaced by the words 'eternal life,' i.e. for a temporal relation between this world and the next is substituted a local, so that the accent is laid on the hope that awaits the individual beyond the grave. " This is, in essence, the hope of the true Christian, but the writer wishes to go beyond accepting that only. He continues, " On the other hand, the cataclysmic imagery of the N.T. may be interpreted in EVOLUTIONARY form. God, by sending into the world the supernatural power seen in the Christian Church, is working for the race as well as for the individual, and has for His whole creation, as well as for the individual, a goal in store. The individual has for his support the motives of the early Church and in particular, learns through the cross that even his own sins shall not disappoint him of his hope. " This statement we question for several reasons. The theology of the N.T. does not emphasize such an "evolutionary" interpretation of the "cataclysmic" imagery therein contained. Its principal doctrine is what Easton calls " the simplest method of solving this question, " i.e. " placing all our hope, both for this present world, and for that which is to come, in the merits of Christ, our Redeemer. "

It is true that God is "working for the race as well as for the individual" but that is not in such an evolutionary form as to necessitate any other idea than that of "the hope that lies beyond the grave." We have handled sufficient passages thus far treating of hope in the N.T. to be convinced that the essential teaching on hope is individual, and not only quantitatively, referring to the person, but also qualitatively, referring to the nature of his hope. God indeed has a "goal in store for every individual," but the Scriptures clearly show that if that goal is not heaven, which is attained only by faith in "the hope of our calling" as Christians, it reverts to the only alternative, - eternal damnation. The Christian sees and considers "the motives of the early Christian Church" and, if rightly done, realizes that one of its main teachings was the forgiveness of sins by that same Christ in whom he places his hope of eternal life. Easton, however, goes further, and demands this "evolutionary form" as necessary to the true understanding of the phrase "Kingdom of God." He says,^{y.e.} "But both of the above interpretations are needed if religion is fairly to represent the spirit of the N.T. A pure individualism that looks only beyond the grave for its hope empties the phrase 'Kingdom of God' of its meaning and tends inevitably to asceticism." We feel that this second interpretation is not necessary for a proper conception of the phrase "Kingdom of God." Undoubtedly the writer maintains that if hope is directed only to that future blessing, - eternal life, - then the fact of God's kingdom having been established on earth some two thousand years ago would be contradicted. The point that seems to have been overlooked is that the Kingdom of God is not something which will be established in the future, but is already in existence. Christ did not say, "When I come again in

glory then I will usher in the Kingdom of God. Until then it will not exist. " No, He said, " Neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is within you. " Lu.17,21. And by that He meant that it was within the hearts of the believers. Thus it has been ever since the days of the Master. People have become Christians, and by virtue of their faith in Christ, have already entered His kingdom. Of course that brings with it rich spiritual blessings already in this present life, but its final consummation will not take place until the end of this world. The writer, though he gives "the simplest method" of solving this problem the preeminence, nevertheless, places stress on what he terms "an evolutionary form of interpreting the cataclysmic imagery of the New Testament." From his final statement, which we soon add, "...the religion of Jesus cannot be reduced to a mere hope of ethical advance for the present world," we feel, that in dealing with the concept of the Kingdom of God, Easton is in keeping with the New Theology which has made, as the Concordia Cycl. pg.388 states it; " a rule of moral principles among men. " Whether or not he is guilty of this error, it is nevertheless true that Christ's spiritual kingdom has been reduced to such moral principles by modern theologians. And the ill result of such theology is, as the above writer continues, (l.c.) " Sanctification and the work of the Holy Spirit through the Gospel are given a secondary position...This mistaken view of the kingdom of God completely divests of their native meaning the spiritual ideas of the Atonement, of Conversion, Justification, and Sanotification and is the source of those modern errors which are summed up in the word 'social gospel.' " For this reason we feel that the introduction of this second interpretation leads to false conceptions of the true nature and purpose

of the Christian's hope. We add, yet, the fact that, in concluding, Easton¹⁶ makes a splendid remark in which he gives prominence to that "simplest method of solving this question." "...in contrast, the religion of Jesus cannot be reduced to a mere hope of ethical advance for the present world. A Christianity that loses a transcendant, eschatological hope, ceases to be Christianity." We accept this statement unquestionably and commendably. And because we wish to prevent our Christians from falling into this line of modern thought which leads to a purely "social gospel" we hold

that this simplest method, namely, looking for that "blessed hope" by whose reappearance we will be ushered into that everlasting kingdom, is the proper and ^{one of the} most prominent teachings of the N.T. on hope. Surely that answers this question. At least, it is sufficient for the true Christian. For him moral and ethical advance has, indeed, value and worth, and he will do his part to raise the standards of the human race, but, at the same time, he realizes full-well that the one essential and important thing in the life of a man is his hope of eternal life and how he may obtain that life. For that reason the N.T. is preeminently a theology of hope; hope focused on Christ that blessed Redeemer who came "to seek and to save that which was lost." Lu. 19, 10.

It is of significance to note that these objects: the Kingdom of God and the Parousia, are realized in part already in this present life. In the words of Hastings, Dict. of Christ in the Gospels, ^{o.c.} "But while the full realization of Christian hope will not be reached until the return of Christ, yet even now the ^{Church} (Christian)* has a foretaste of the bliss that ultimately will be hers. For now Christ dwells in the Church and in the hearts of her members, and thus grants an earnest of final fulfillment. Christ in the Church and in the individual is 'the hope of glory,' Col. 1, 27, and therefore to be without Christ is to be without hope, Eph. 2, 12." In his Encycl. of Relig. and Ethics, ^{l.c.} the same author says, Speaking of the hope of the Christian, "...it is an expectation of spiritual blessings already realized and potentially conveyed to man in Christ. Nay, Christ himself is 'our hope,' 1 Tim. 1, 1, the living pledge that the divine promises of life, immortality, and glory will find their fulfillment for all who are lovingly united to Him." And John brings this out in his first Epistle, 3, 2, "Beloved, NOW are

we 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; for we shall see him as he is! " It is evident from the life of every true, Christian congregation that these spiritual blessings of which the Scriptures speak, and which Christ established by His suffering, death and resurrection, are part and parcel of every believer. Even now he enjoys temporal blessings; in this life already he is a member of God's kingdom; during his present existence he obtains a glimpse of Christ's second coming because of its certainty, and because of the hope he entertains of its fulfillment. He now enjoys these promises even though their full consummation will not take place until Christ returns in glory to judge mankind.

The Gospels and Epistles present certain specific considerations when speaking of the objects of the Christian's hope. We note them here particularly because of the fact that the Epistles, being concerned with affairs after the resurrection, speak much more definitely upon the hope of the Christian.

We first look to the concept in the Gospels. As we have already noted in our philological paragraph, the use of ELPIS and ELPIZW is very scanty. But be that as it may, we cannot say that Christ did not teach a religion of hope. This will become evident as we proceed. At the same time, this absence of ELPIS in Christ's teaching prompts us to look into the matter more closely. Why did Jesus, who taught the necessity of faith, and the preeminence of love, remain silent about Hope? Jas. Hastings^{of} (see Dict. of Christ in the Gosp.) gives this reply: " It was due to the fact that in training His followers the first necessity was to concentrate their attention on Himself as their present possession. Had He taught them fully of the fruition that awaited them at the end of the age,

and had He thus made hope a distinctly prominent portion of His teaching, He would have (~~frustrated~~) dissipated their attention and diverted it from that which they most required to learn. St. Paul could teach 'Christ, our Hope' 1 Tim. 1, 1; Jesus had to lay the foundation by teaching 'Come unto Me!' Matt. 11, 28. " This appears to us to be an acceptable explanation of the absence of ELPIS as a distinct doctrine in Christ's teaching. Particularly when we, as we must, connect up Christ with His real purpose in coming into the world. That was, of course, to make reconciliation with God for man's sins, to redeem them from " the curse of the Law " Gal. 3, 13, and to make full atonement for the punishment which mankind merited because of sin. And yet, was it not a necessary premise that He should first stress the fact that He was indeed that Messiah of whom " all the prophets bare witness? " Acts 10, 43. Before He could urge men to put their hope and trust in Him as their Saviour He deemed it necessary, and, looking at the matter from our human viewpoint, it was necessary, to emphatically declare His divine sonship, and thus fulfill the Scriptures. But the fact that Christ did not preach a doctrine of hope in distinct words as we find in the Epistles does not mean that He did not urge mankind to put (~~their~~) its trust in Him, and hope in Him for eternal life. The important thing to remember is that His work laid the foundation for the preaching of Paul and the other Apostles. Once He had established His divine Messiahship, and this He most certainly did, when, after He was crucified and buried, He rose from the dead, in full accordance with the Scriptures, He knew then that a solid foundation was laid for the messages of those men who were to be His ministers and servants. And Hastings brings this out when he continues (l.c.) " But if He did not give direct teaching on the point He nevertheless

laid deeply the basis upon which the Church's doctrine of hope was to be built; for He pointed the disciples, in His promises, to the blessings which they ultimately would enjoy. The promises of His resurrection, of His perpetual spiritual presence, and of His final return in glory, were sure foundations upon which the Church could build her doctrine, and on this basis the developed teaching of the Epistles rests. And if the death of Jesus rudely shattered the Messianic hopes of the disciples, His resurrection, followed by the illumination of the Holy Spirit, restored it to them in a purified and spiritual form. " We dare not lose sight of the fact that the corner-stone of the Christian religion was laid by His resurrection. From that time onward those who believed in Him could live with the certainty that " their hope was not in vain, " and they "were no longer in their sins. " Mc Clintock & Strong^{p.c.} view this in the same light when they say: " The notion of hope appeared first in the disciples in its full force and true nature after the resurrection of Christ and the descent of the Holy Ghost. "

In speaking of the concept of hope in the Gospels we must remind ourselves of the fact that the teachings concerning the Kingdom of God were given great prominence, and in view of this we can well-say that this doctrine could not have been taught without urging the recipients to look forward to that kingdom, and place their trust in Him and the fulfillment of the many promises He made concerning it and concerning their ultimate blessing as members of that kingdom. Hastings^{p.c.} feels that this is true, (Cycl. Relig. Eth.) " In the Synoptic Gospels the Summum Bonum is the Kingdom of God or Heaven, and in the Fourth Gospel eternal life. " And Banks:^{p.c.} " The proclamation of this coming kingdom of God was the central element of the teaching of Jesus, and the message of its near advent, with

the certainty of admission for those who adopted His teaching, is the substance of His teaching as to hope. "

Such was Christ's teaching as to hope. But let us look to the other side of the picture, to the recipients of the message. And in this connection the disciples were representative of the majority of the people, though He had, e.g. in the Parable of the Sower, Matt. 13, 11, pointed out that " It was given to them to know the mysteries of the kingdom of heaven. " Christ's words ring true, but that did not mean that they fully understood those mysteries. The accounts of the Evangelists will demonstrate that they had a vague idea of the true identity and real purpose of this Man from God who had been their Master and Teacher. The Passion History is the clearest evidence of the fact that the disciples, though they confessed Him to be the Son of God, did not fully realize the greatness of His becoming man and suffering and dying for the sins of mankind. Else why would they have deserted Him in Gethsemane when the enemies were but the human powers and He was the Almighty God? Else why would Judas have betrayed Him at all? Else why would Peter have stooped so low as to deny Him thrice? Else why would these same disciples, after He was crucified and buried, have doubted His oft-repeated words to them, and thought that the light of the world had gone out forever, their cause and His lost, all in vain? Had He not told them, " Destroy this temple, and in three days I will raise it up again? " Else why did they, for fear of the Jews, hide behind locked doors? We hardly think that Hastings^{o.c.} solves the problem when he states: " The disciples, doubtless, were too fully absorbed in the present to have felt deeply expectations for the future. They were held captive by the greatness of His personality, and the depth of His love, and ultimately came to realize that they

had in Him the Hope of Israel itself. And if Simeon, having received the Messiah into his arms, felt His greatest hopes realized, then the disciples, having found the Christ, must have been so absorbed by Him as to have had little room and little need for longings regarding the future. " We feel that it is stretching the point to parallel Simeon's realization of His hope, namely, the Messiah, with that of the disciples. Simeon received a direct revelation from the Holy Ghost, Lu.2,26, by which He could behold this Christ-child in His true and divine meaning, as did the disciples after Christ had risen from the dead and reappeared unto them, transforming their human and perverted notions into purified and glorified ones. Dr. Stoeckhardt, Bibl.Gesch.1906, pg.14, brings out: that Simeon's beheld this Christ-child as His Redeemer and Saviour, that salvation which God had prepared before the face of all people, a light to lighten the Gentiles, and the glory of His people Israel. " Die Stunde der Erloesung ist jetzt fuer Simeon gekommen. Die Offenbarung, die er von Gott erhalte, schloz dies in sich, dass er dann sterben sollte, wenn er den Christ des Herrn gesehen haette. Mit Freudigkeit sieht und geht Simeon seinem Tode entgegen. Denn seine Augen haben even das Heil Gottes gesehen. " Hence, as we have indicated, the disciples did not fully understand Christ as their Redeemer from sin, as He who would make it possible for them to enter into that Kingdom of Heaven, until He had given them the seal and pledge of the resurrection. Then they first really understood Christ's suffering, death and burial. Then John 20,8 was a condition of the past, " For as yet they knew not the scripture that He must rise again from the dead. "

Concerning the points chiefly stressed in the Epistles ^{Finckley} ~~has~~ ~~the~~ ~~things~~ ^{writes:} (Hastings' Dict.Bib.) " To both factors of the Hope of

Israel (the Messianic Kingdom and the Resurrection from the Dead), separately or together, St. Paul appealed in addressing his compatriots, Acts. 13, 32; 23, 6f.; 26, 6f. 22f.; 28, 20. " Passing over from the resurrection of the dead to that resurrection which made the former possible, namely Christ's Resurrection, Paul and the Epistle writers delivered a message that was a result of the wonderful foundation Christ had laid for them by His teachings. Without that their writing would have had no firm basis. Particularly in the case of Paul. We find him constantly referring to the resurrection as the most glorious fact of all ages. Naturally this gave power and certainty to his message. This we will note further when we take up the characteristics of Hope.

One of the most important observations in connection with the objects of N.T. hope is the fact that its final goal is HEAVEN. In a study of this nature it is impossible to separate some of these ideas. We have already brought out this future aspect when we deal with the ideas of the Kingdom of God and the Parousia, but we may here well-add some additional facts. In the final analysis, this deals with the one object which characterizes the Christian's hope. The future blessing is the one thing for which the Christian lives, by virtue of which he is able to bear the trials and tribulations of this present, temporal existence. As G.G. Findlay^{o.c.} states: " Its goal is heaven; and all the proximate and earthly aims of Christianity, whether in the way of personal attainment or of social betterment, are steps in the progress towards the 'final deliverance' from 'the bondage of corruption,' the 'revealing of the sons of God,' --the great Day of the Lord. " The same author writes:^{7.c.} " The fulfillment of the Christian's hope " will begin with the resurrection of the dead, 1 Thess. 4, 16; 1 Cor. 15, 21-23; Jn. 5, 28f., and the

transformation of the earthly body, 1 Cor. 15, 50f.; 2 Cor. 5, 1f.; Ph. 3, 21, ushering in for 'those who are Christ's' the 'state of [in corruption] which constitutes their 'eternal life' enjoyed in the vision of God and the fullest communion of the Lord Jesus, Lu. 20, 35f.; 1 Cor. 15, 54f.; Mt. 5, 8; Jn. 14, 2f.; 17, 24; 1 Jn. 3, 2; Rev. 7, 14-17. " Expressions which bring this out are numerous. We add a few. Carl von Buchrucker:^{2.4.6} " Hope is laid up in heaven, Col. 1, 5. " (Schaff-Herzog Relig. Encycl.) Mc Clintock & Strong:^{9.6} " Christianity is the Religion of Hope, and it is an essential point of its absolute character, for whatever is everlasting and eternal is absolute. To the Christian as such, it is therefore not time, but eternity; not the present, but the future life, which is the object of His efforts and hope. " From the same source we take the following, which brings out an additional point: " It (hope) stands in opposition to seeing or possessing, Rom. 8, 24f.; 1 Jn. 3, 2f., but it is not the mere wish or aspiration for liberation and light which is common to all creation, Rom. 8, 19-22, nor the mere reception of the doctrine of a future life, which may be found among the heathen philosophers. It is, beyond these, the assurance that the spiritual life which dwells in us here will be prolonged into eternity. " We are reminded, in this connection, of the words of the Apostle, " For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as also I am known. " 1 Cor. 13, 12. On Col. 1, 5 Westcott, Ep. to Col. pg. 200, writes: " The hope here is identified with the object of hope. The sense of ELPIS, as of the corresponding words in any language, oscillates between the subjective feeling and the objective realization. " And Huther, Brief an Pauli an die Colosser, &. 56. 7., " Die folgenden Worte: die TEN EL-FIDA enthalten, wie gezeigt worden ist, nicht die Angabe dessen, wo-

fuer der Apostel Gott dankt, dieser Gegenstand ist vielmehr der Glaube und die Liebe der Colosser, doch lassen sie sich mit dem Vorhergehenden noch auf eine zwiefache Weise verbinden, entweder so, dasz sie den Beweggrund jenes Dankes oder den Beweggrund der Liebe, welche die Colosser besitzen, angeben. Die Erklaerung der Worte an sich bietet keine besondere Schwierigkeit dar. Das Wort ELPIS bezeichnet unspruenglich die Hoffnung active, das Hoffen, hier aber ist darunter das zu verstehen, worauf die Hoffnung gerichtet ist, das Object der Hoffnung--TO ELPIZOMENON; der Ausdruck APOKEIMENE EN TOIS OURANOIS erklart sich daraus, dasz der Gegenstand der Hoffnung als ein Schatz zu denken ist, welcher gleichsam im Himmel aufbewahrt wird, damit er den Glaebigen einst dort uebergeben werde; APOKEITAI enthaelt den Begriff des sichern Aufbewahrtseins: APOKEITAI MOI TI heiszt also: es wird etwas aufbewahrt, um mir mitgetheilt zu werden, wie Paulus 2 Tim.4,8 sagt: APOKEITAI MOI HO TES DIKAIWSUNES STEPHANOS, HON AFODWSEI MOI HO KURIOS. " And what Olshausen remarks: 3. 322, 2.c. " Die ELPIS is demnach hier, nicht wie 1 Thess.1,3, die subjective Hoffnung, sondern die objective, d.h. der gehoffte Gegenstand, die Seligkeit im Reiche Gottes. " We note that Olshausen and Huther do not say as Westcott, that hope here " oscillates between the subjective feeling and the objective realization, " but definitely state that its use in this passage is objective. We add yet a beautiful statement from Hastings,^{6.c.} Dict. Chr. Gosp. " The Church therefore fixes her gaze on the heavens; for her Hope is there. She is ever looking 'for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ,' Tit.2,13, for then she shall be like Him, for she shall see Him as He is; 'and everyone that hath this hope set on him purifieth himself,' 1 Jn.3,2,3. Even inanimate nature groans for its coming redemption at the Parousia.

having been subjected to vanity 'in hope,' Rom.8,20. " Zahn, commenting on Tit.2,13, Kom.zum N.T. Z.237.38. says: " Glueckselig heisst die Hoffnung und Erscheinung, nicht weil die Christen selig sind in solchem Hoffen, sondern weil der, den sie erwarten, im hoechsten Masze Glueckseligkeit hat, vgl.1 Tim.6,15. Auf seine Herrlichkeit hoffen sie; noch ist sie nicht da; und dasz sie aufleuchten werde, darauf warten sie; sie ist wohl schon vorhande, aber noch verborgen. "

And the most wonderful fact of all this is that this goal of a Christian hope for eternal life after this death is attainable! God has not willed that all men should be saved, and then not made it possible for them to realize that salvation. How we can attain to that hope we shall see in a later part of our discussion.

" Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil! " Heb.6,19

In the next part of our thesis we will take up the chief characteristics of N.T. hope. In order that the surpassing qualities of Christian hope will stand out the more we shall include here a few remarks showing the negative aspect of N.T. hope, and how Christianity meant the inception of true hope, a 'better hope,' the eternal hope, the only hope which can really be called 'sure and steadfast!' Nourse and Zenos, in the New Standard Bible Dictionary, pg. 360, remark: " The pagan world was without hope, Eph.2,12. " Commenting on this passage, Dr.Kretzmann,^{o.c.} pg.269, vid.cit., writes: " To this covenant of grace the Gentiles were strangers, because they were strangers to God's own people, to the children of Israel. As a result, they were without hope; being ignorant of the salvation promised in the Messiah and realized in Christ, they had noth-

ing to hope for beyond this world. Moreover, the last element, the climax of the darkness and misery of their former life, was the fact that the Gentiles were without God in the world. In this world, in this miserable, vain and transitory world, they were Godless, without knowledge, without worship of the true God, and therefore without support, like a mastless and rudderless wreck in the midst of a typhoon. That is painting their old heathen condition in the darkest colors. " Findlay^{o,6'} puts it in these words: " It (hope) was a^{Damp} shining in a dark place, 2 Pet. 1, 19: hope at the Christian era was flickering low in the Gentile world, Eph. 2, 12; 1 Thess. 4, 13; 1 Cor. 15, 37f. amply confirmed by classical literature. " (For confirmation see article in Encycl. of Relig. & Ethics, under caption Hope: Greek and Roman, by Paul Shorey.) Hastings^{o,6'} in this same work, alludes to the fact that hope cannot have a place in heathen ethics. That is, hope as portrayed in the N.T. It, as he writes, " like faith and love, is a Scriptural virtue. It cannot be said to have a place in heathen ethics. There are isolated passages in praise of hope. A fragment of Menander is quoted by Jeremy Taylor, Life of Christ, pt. 3, Para. 15: ANTHRWPOS ATUXWN SWZETH' HUPO TES ELPIDAS.. And Eurip. Herc. Fur. 105 may be compared: HOUTOS HO ANER ARISTOS, HOSTIS ELPIDI, PEPOITHEN AEI, TO D' APOREIN ANDROS kamod. But heathen hope was low or aimless. 'Thou dost not hope,' says Augustine to the Christian, 'as the Gentiles hope, ← 'Sperent illi inania saeculi, speres in aeternam vitam cum Christo' (Serm. cxviii. 2.) " St. Paul sums up the misery of the Gentile world in a single sentence, speaking of them as ELPIDA ME EXONTES KAI ATHEOI EN TW KOSMW, Eph. 1, 12. That Christianity brought a new and purified hope into the pagan world we find well-expressed in this quotation: (Buechner Handkonkordanz)^{o,6'} " Den Christenthum ist es, das erst mit

dem reinen Glaubenslichte dem Menschen auch die wahre Hoffnung gebracht hat. Ob auch die Heiden eine Goettin der Hoffnung gedichtet hatten, fehlte ihnen doch die heilige und gewisse Hoffnung. Diese verdanken wir dem Christenthum. Dieses hat die Hoffnung geheiligt; indem es die edelsten, hoechsten Gegenstaende der Hoffnung: Gottes Gnade und Vereinigung mit Gott, Vollendung unserer Bestimmung im Reiche Gottes, und ewige Seligkeit aufstellte; hat dieser Hoffnung aber auch die feste Gewiszheit gegeben, in der Thatsache der Erloesung, in Christo selbst, in welchem alle unsere Hoffnung schon verwirklicht ist, und in der Stiftung seines Reiches auf Erden; Buergschaften, welche alle dem Heidenthum fehlten. " Barnes^{*} writes on Com. on Thess. 2m. 21. Phil. 1 Thess. 4, 13 (pg. 47) " 'That ye sorrow not, even as others which have no hope. * That is evidently, as the heathen, who had no hope of future life. Their sorrow was caused not only by the fact that their friends were removed from them by death, but from the fact that they had no evidence that their souls were immortal; or that, if they still lived, that they were happy; or that their bodies would rise again. Hence, when they buried them, they buried their hopes in the grave, and so far as they had any evidence, they were never to see them again. Their grief at parting was not mitigated by the belief that the soul was now happy, or by the prospect of again being with them in a better world. It was on this account, in part, that the heathen indulged in expressions of such excessive grief. When their friends died, they hired men to play in a mournful manner on a pipe or trumpet, or women to howl and lament in a dismal manner. They beat their breasts; uttered loud shrieks; rent their garments; tore off their hair; cast dust on their heads, or sat down in ashes. It is not improbable that some among the Thessalonians, on the death of their pious friends, kept up thes expres-

sions of excessive (grief.) sorrow. To prevent this, and to mitigate their sorrow, the apostle refers them to the bright hopes which Christianity revealed, and points them to the future glorious reunion with the departed pious dead. " (See INSERT, 44 a and ff.)

We note further that unbelievers of all ages, not necessarily "the pagan world" as we generally understand that term, though all unbelievers are pagans, are without hope. McClintock & Strong, *s.c.*, state: " Unbelievers are expressly designated as those who are without hope, Eph. 2, 12; 1 Thess. 4, 13, because they are without God in the world, Rom. 15, 13; 1 Pet. 1, 21. " Carl von Buchrucker^{s.c.} brings out this same thought when he says: " This concept of hope implies that those without Christ have no hope, Eph. 2, 12, and that it is by nature a quality which brings no reproach with it, Rom. 5, 5. "

From a negative aspect yet a few words about despair which is the opposite of hope. Hastings writes (Encycl. Relig. & Ethics)^{s.c.} " The defect of hope is despair, which springs not necessarily from infidelity but from lack of confidence in God, and servile fear. Despair is incompatible with the spirit of faith, 2 Cor. 4, 13... The causes of despair are numerous. Moralists specially mention sins: luxury and 'accidie' : that spiritual sloth which robs a man of hope and so casts him down that he thinks the good unattainable. To these may be added the lack of gratitude for God's benefits, impatience, and culpable 'weakness of spirit.' " As a remedy for despair and as a means by which hope may be sustained, Taylor advises, Holy Living, ch. iv. Par. 2: " 1) Soberness and moderation in our expectations, and consequent indifference to the changes and chances of human life; 2) Reflexion upon the character of God 'in whom there are all the glorious attributes and excellences which in the nature of things can possibly create or confirm hope;' the soul must con-

* before the time of Christ and

Because of its excellency of expression we insert these remarks concerning the status of hope in the world*at the inception of the Christian Era. We find them in ^{an article by Dr. Arndt, in} the Concordia Theological Monthly, 1929, pp. 354.55. " When in the first century of our era the Christian religion came upon the scene, the world was full of pessimism. The official heathen religions had no hope to offer their devotees. Their great singers and thinkers, when looking into the future, all sounded a note of sadness. And thus it had been, though the emphasis had not been so marked, from time immemorial. What a drab and cheerless existence, for instance, is Homer, in the 11th Book of the Odyssey, ascribing to the departed, who are dwelling, as he says, in an ATERPES XWROS, a joyless place! Hence his lamentation that the universe presents a profound riddle, which we human beings cannot solve. Yes, if life ends in everlasting gloom and wretchedness, then one cannot understand why God took pleasure in creating us. The great tragic poets voice similar complaints. Thus Sophocles says: " Blessed is he who has never been born; the second-best boon is for the living hurriedly to depart thither whence he has come. " Paganism had nothing to suggest to the weary and heavy-laden except suicide. PATET EXITUS! It is true that some of the heathen sages spoke of the life to come in glowing terms, but they lacked all assurance. We may here recall one of the concluding statements of Tacitus in the biography of his father-in-law Agricola: " Si quis piorum manibus locus, si, ut sapientibus placet, non cum corpore exstinguuntur magnae animae, placide quiescas. " (If there is any place for the spirits of the God-fearing, if, as the wise think, great souls are not blotted out together with the body, rest peacefully.) The great Roman hisotrian could speak of the immortality of the soul only with an "if." Inscriptions on tombstones

frequently read:

- I was not and came into being;
 - I was and no longer am existing.
- So much is true; whoever speaks differently is lying;
For I shall not be. ▪

It got to be the fashion to drown the thought of death by riotous living. An old inscription on a tombstone says:

- ' I was nothing and am nothing.
 - You, who are reading this,
- Eat, drink, play, come! '

(Cf. Ullhorn, Kampf des Christentums mit dem Heidentum; Friedlaender, Sittengeschichte Roms; Cobern, New Archeological Discoveries.) Stoicism, which was the dominant philosophy of the period, could recommend nothing but resignation. ' It aimed at cherishing an insensibility which gave no real comfort and for which it offered no adequate motive...Its marked characteristic was a despairing sadness, which became specially prominent in its most sincere adherents. Its favorite theme was the glorification of suicide, which wiser moralists had severely reprobated, but which many Stoics belauded as the one sure refuge against oppression and outrage. ' (Farrar, Early Days of Christianity.) The lower classes, living largely in a state of wretchedness and degradation, many, many of them being slaves, shared the views of their superiors. In whatever way they could, they tried to find their heaven on earth; as for the future, they stared into dark night. The situation, it is true, was different among the Jews, whose Sacred Scriptures contained promises of the Messiah, and of redemption, comforting and strengthening human hearts. But, alas! these promises of God had largely been lost sight of. Religion to a great extent had gotten to be a mechanical thing, consisting in the observance of a number of rules and regulations; and a religion of works cannot be one of confident hope. Thus most people of that age, when thinking of the beyond, were harassed by uncertainty, gloom, and despair. Into this dismal darkness came the

Gospel of Jesus Christ, bringing a message of radiant hope. It was one of the great characteristics of the teaching of Jesus that it offered peace for the present time and happiness and joy with respect to the future. How strange this teaching must have sounded to the people of that age! Here there was something altogether different from what they had heard before. After a night of anxiety and terror a bright day began to dawn. "

template the power of God and His fidelity to His promises; 3) Recollection of Christ's travail for our redemption, as witnessing to the infinite willingness of God to save and pardon. 4) Remembrance of the past mercies of God, and of His providential care for the soul. This is implied in St. Paul's own words, 'experience worketh hope,' Rom. 5, 4. To these may be added 5) The abiding and continuous spirit of penitence--contrition for sins already forgiven and often-repeated acts of repentance. 'Spes sua cui que est in conscientia propria, quemadmodum se sentit ad dilectionem Dei et proximi cognitionemque proficere.' (Aug. de Doct. iii, 14.) "

We now turn to the positive aspect of the characteristics of N.T. hope. There we find an array of facts which bring out the remarkable nature of this hope which show why the true Christian can and should live a life of hope, hope for the permissible things of this life, such as godly prosperity, happiness and success, yet more, as the holy writer says in Acts 24, 15: " And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. "

The first point we want to mention is that Christian hope is a desire or expectancy of something^{future} good. Already in the generic ideas of N.T. hope, as Nourse and Zenos bring out in the Standard Bible Dictionary, ^{2 p. c.} we find this to be true. " Both the elements of the generic idea of hope, i.e. expectation and desire for the thing expected distinctly appear in the Biblical usage. " We say that it is of necessity the desire for something good, and that which will be ours in the future, because the idea of desiring or waiting for something is per se a future concept. The Christian's hope can never be exercised with reference to the past. It always looks forward. Why should anyone hope for something which he has had, or now

has? Hope, when truly Christian, is ever-expecting, ever looking to the future. Findlay^{o'b} writes: " The Greek word for hope, ELPIS and ELPIZW, primarily meant expectation of good or evil, commonly, in effect, the former; but in later Greek, at the time when hope made its presence so powerfully felt in the Christian sphere, ELPIS elsewhere became to be increasingly used with the sense of anxiety or fear, of which there is not a single example in the LXX or the N.T. (Cremer); 'evil hopes' in Is.28 (LXX) is ironical. " Thus we see that the chief idea of hope was the expectancy of future good. J.S.Banks^{o'b} states: " In the N.T. the noun is ELPIS and the verb ELPIZW, always of favorable expectation, (contrast ELPIS PONERA of Is. 29,19). " The same author later says,^{o'b} " But its distinctive feature is (always) desire of future good. Hope may be accordingly defined as the desire of future good, accompanied by faith in its realization. " The same idea is brought out by McClintock & Strong:^{o'b} " A term (ELPIS) used in Scripture generally to denote the desire and expectation of some good, 1 Cor.9,10, especially the assured expectation of salvation.. " Weiss, in writing on 1 Cor.9,10, Vol. iii.pg.206,^{o'b} ^{that} says: " The point in question begins already from the beginning of the chapter. The apostle has shown that the preacher of the Gospel has a right to expect support from the congregation in which he is laboring. He continues, " He reminds them of the fact that no one engaged in military services provides for his own pay; as also that the workman in the vineyard, and the shepherd receive a part of the proceeds of their work...What is written in Deut. 25,4 is not intended to teach merely that God takes care of the oxen. What God has said in the O.T. has (on all occasions) been for our sake, (We place the phrase 'on all occasions' in parentheses because we know that the Ceremonial Law was not intended to be

binding upon N.T. Christians) as the documentary record of the preparatory redemption can only be intended for those who are to live to see the consummation of this redemption in Christ. (We also place a question-mark behind this remark, for the doctrine of redemption, as portrayed in the O.T. was intended also for the Christians of the O.T. Else how could the believer in the O.T. hope for salvation?) "The point which this text brings out, and Weiss grants that, is that he who plows and he who threshes does his work in the hope of receiving a part of the harvest. From this passage we see that the concept of hope includes "hoping for something good, some reward." Carl von Buchrucker^{o.c.} says concerning this characteristic of hope, "The expectation of joy and welfare in the future." And 2 Thess. 2,16 shows us specifically that it is "a good hope." This Ols-hausen attests, pg.534 (vid.cit.^{27.2.16}) "In dem zweiten epitheton: DOUS PARAKLESIN AIWNIAN KAI ELPIDA AGATHEN EN XARITI, wird Gott vermittelt der Wirkung seiner Gnade als die Quelle des Trostes in den Noethen der Gegenwart, und als Quelle GUTER HOFFNUNG fuer die Zukunft geschildert. Wenn aber die PARAKLESIS hier AIWNIOS heisst, so ist dies, besonders da die Hoffnung ausserdem genannt ist, nur im Gegensatz mit dem vergaengliche und taeuschenden Trost der Erde zu verstehen. Auf die Ewigkeit kann der Trost ueberhaupt keine Anwendung finden, da die Leiden, welche seine Anwendung bedingen, dort nicht statt haben koennen." In the Stuttgarter Bibl.Nachschl.^{o.c.} we find this pertinent statement: "Hoffnung: Erwartung dessen, worauf das Verlangen des Herzens geht." And Chr.Stocks:^{o.c.} "Die Hoffnung ist das geduldige Erwarten von etwas noch zukuenftigem Guten." And the Buechner Handkonkordanz^{o.c.} adds: "Diese besteht in einer mit Lust und Begierde verbundenen Erwartung eines zukuenftigen oder uns verheiszenen Gutes." That hope is a constant expectancy, continuing

into the future,^{Nourse and Zeno's, in} the New Standard Bible Dictionary¹⁶ attests: "As soon as that which is expected is realized, hope ceases, Rom. 8, 24." Hence the ultimate hope of the Christian remains, for he looks forward to the time when the 'corruptible must put on incorruption, and the mortal immortality,' 1 Cor. 15, 53.

But Christian hope revealed itself in the lives of the N.T. Christians as a lively hope, one full of reality. Nourse and Zeno¹⁶ put it in these words: "It was a living hope, full of a sense of reality, that was born into the world by Christianity, and with which the N.T. is vibrant throughout, Rom. 5, 2f.; 8, 24f.; 1 Pet. 1, 3." Commenting on Rom. 5, 2f., Dr. Kretzmann, pp. 25-26,¹⁶ states: "The entrance, the way to salvation, lies open before us; Christ has opened the door which leads directly to grace; through Him we now have a standing as Christians. Hence the relation of peace toward God. We are justified from sins, our sins are forgiven, there is no obstruction between God and us. As a consequence we boast upon the basis of hope of the glory of God. The Christian's hope is a precious possession, on account of which he rejoices and glories, because the object of his hope is the glory of God of which we shall finally be partakers, ch. 8, 17." Hastings, in the Encycl. of Religions and Ethics,¹⁶ writes: "Christ's resurrection is the irrefragable seal of hope, 1 Cor. 15; 1 Pet. 1, 3; hence it is a living hope." Being thus founded on the most glorious fact of all the ages this characteristic stands out above all the others as a most comforting one, "Because I live, ye shall live also," Christ had said, Jn. 14, 19. Weidner, writing for the Luth. Commentary, vol. vii, pg. 107, says on 1 Pet. 1, 3: "Hope here denotes the subjective inward condition of the soul which makes the heart happy and joyful, and which waits in triumph for the certain fulfillment of the prom-

ises of God, Rom. 5,5. "

Another characteristic of N.T. hope is that it was collective. As Findlay^{o.c.} puts it: " It is a collective hope, the heritage of 'the body of Christ' dear to Christian hearts because of their affection for each other, 1 Thess. 4,13-18; 2 Thess. 2,1; Epht. 5,27; Rev. 19,8f.; 21,1-7; and is cherished especially by the ministers of Christ for those in their charge, 2 Cor. 1,7-10; 1 Thess. 2,19f.; Col. 1,28; 3,4; Ph. 2,16; as it animated the Chief Shepherd, Jn. 10,17f.; 12,26; 14,2f.; 17,2. " 1 Thess. 4,13f. shows this idea of collectiveness, as Paul says, " But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. " Paul tells his hearers that they should not sorrow over those who had already died, as the heathen who have no hope of resurrection. He then continues to tell them why they should hope. As Weiss,^{o.c.} pg. 18, Vol. iii, puts it: "The readers had been perturbed by the question whether those who had in the meanwhile died could take part in this blessedness (for they had expected Christ's second coming during their lifetime) and glory, and for this reason they mourned over these. But the apostles comforts them, stating that by the assured certainty of the resurrection of Jesus after his death, it has been settled that God would through his exalted Lord, who in the future, too, continues to be their Mediator for all time, take with Him those who, like Jesus, had died, to that place to which He has taken Jesus in His resurrection and exaltation, namely, in heavenly glory. " The collectiveness of this comfort of hope through the resurrection of Christ is shown in the conclusion of this thought, vs. 18, " Wherefore comfort one another with these words. " To this Olshausen^{o.c.} remarks, (vid. cit. pg. 472) " Die Schlussworte fuehren auf das LUPEIS-

THAI, vs.13, zurueck. 'Unter ein^ander sollen sie sich aber troes-
ten,' da nicht alle gleich sehr durch Verluste lieber Entschlaefen-
er betruengt sein moegten, auch die Mittheilungen Pauli bei frueher
und kraeftiger lebendig wurden als bei dem andern. "

One of the most important characteristics of N.T. hope is its
certainty. Banks,^o in the 1901 Edit. of Hastings' Bible Dict., says:
" In the N.T. hope is wider in range, more definitely spiritual in
contents, and is attended with greater certainty. " And he goes on
to give the reason for this, " It is a 'better hope,' because ground-
ed on a 'better covenant which hath been enacted on better promis-
es,' Heb.7,19; 8,6. " Burton Scott Easton^o brings out the certain-
ty of Christian hope in these words, " Specifically Christian was
the pledge given in the resurrection of Christ. This sealed His
Messiahship and proved His lordship, Rom.1,4; Eph.1,18-20; 1 Pet.3,
21, so sending forth His followers with the certainty of victory.
But more than all devotion to Christ produced a religious experience
that gave certainty to hope. 'Hope putteth to shame' because the
love of God hath been shed abroad in our hearts through the Holy
Spirit which was given unto us, Rom.5,5; Cf.8,16.17; 2 Cor.1,22;5,5;
Eph.1,14. Even visible miracles were wrought by the Spirit that
were signs of the end, Acts 2,17; as well as of the individual's
certainty of partaking in the final happiness, Acts 10,47; 19,6. "
The Stuttg.Bibl.Nach.^o brings out: " Diese Hoffnung ist gewisz, weil
sie innerlich durch den Geist versiegelt ist, Eph.1,13f. vgl.Roem.
15,13; 1 Petr.1,3. vgl.vs.21; Heb.5,18. " Christian Stocks, in his
Homiletisches Reallexikon,^o gives a detailed statement as to the cer-
tainty of this hope, and we add it here in full because of the many
valuable points contained therein. " Unsere Hoffnung musz sein:
Eine gewisse und unbewegliche Hoffnung, die nicht weicht noch wankt.

obschon ein Kreuzsturm kommt und der boese Feind uns in unserer Hoffnung irre machen will. David sagt, Ps.112,7: Wenn eine Plage kommen will, so fuerchtet sich der Gerechte nicht, sein Herz hofft unverzagt auf den Herrn. Unsere Hoffnung musz sein wie ein Fels im Meer, der unbeweglich bleibt, obgleich viel tobende Wellen anstroemen; wie ein vor Anker liegendes Schiff, das fest steht, obschon Wind und Willen dawider toben; wie ein auf einem Felsen gegruendetes und gebautes Haus, das nicht fuerchtet die Platzregen noch die Gewalt der stuermenden Winde. Es musz aber unsere Hoffnung fest und unbeweglich sein: a) In allem Kreuz und Turebsal, die uns begegnen. Denn ankert sie in dem Herzen Gottes und seiner Liebe, in den Wunden Jesu Christi, in der Treue und Wahrheit des himmlischen Vaters und in der Untruglichkeit seines heiligen Wortes, so musz sie fest und unbeweglich sein, obgleich viel tausend Wasserwogen der Angst und Truebsal um sie her brausen. Die Truebsal darf uns die Hoffnung nicht nehmen oder schwaechen, sondern musz sie vielmehr staerken und gleichsam auf eine Schaubuehne fuehren, wo sie am meisten leuchten kann; setzt uns das Unglueck zu, so muessen wir in der Hoffnung desto tapferer kaempfen. Laeszt sich wohl ein Ackersmann seine Hoffnung nehmen, wenn es regnet und stuermt? O nein! Er harrt auf abwechselnden Sonnenschein und eine gesegnete Ernte. Wie sollte denn ein Christ, wenn die Platzregen des Kreuzes kommen und die Stuerme der Truebsal brausen und sausen, seine Hoffnung sinken und fallen lassen, da ihm das Wort seines Gottes die Versicherung giebt, dasz nach dem Ungewitter die Sonne wieder scheinen werde und die gewuenschte Ernte der Freuden erfolgen solle? So hoffte auf den Herrn der Prophet Jesaja, als der Herr sein Angesicht vor dem Hause Jacob verberg, Jes.8,17; David, wenn er in Noethen war, Ps.56,4. b) In Anfechtungen, wenn der Satan seine feurigen Pfeile wider uns los-

-schlieszt und uns begehrt zu sichten wie den Weizen, dasz unsere Seele unruhig wird in uns. Denn da dient uns dir Hoffnung zu einem festen und bewaehrten Schild, womit wir alle feurigen Pfeile des Boesewichts ausloeschen koennen; und zu einer starken Wehr, womit wir seinen Anlaeufen widerstehen koennen. Da kann ein Angefochtener zu seiner unruhigen Seele mit David, Ps.42,6, spreehen: " Was be-
 truebst du dich, meine Seele in mir, harre auf Gott, denn ich werde ihm noch danken, dasz er meines Angesichts Huelfe und mein Gott ist. "

c) Im Tode, wenn wir gehen den Weg aller Welt, und dem Leibe nach in der duestern Gruft des Grabes zu Staub und Moder werden, indem der Tod seine Macht an uns beweist. Allein die Hoffnung macht uns stark im Geist. Denn droht jener, die Hoffnung troestet; schreckt er, die Hoffnung macht Muth; fuetzt er die Augen mit Traenen, die Hoffnung trocknet sie und erfuetzt das Herz mit Freuden; zeigt er das offene Grab, die Hoffnung verheiszt die Auferstehung, da unsere Gebeine sollen wieder hervorgruenen wie das Gras; wifst er hier die Leichen-traeger, die Hoffnung zeigt die Seelen-traeger, naemlich die heiligen Engel, die sie bringen sollen in Abrahams Schoosz zur weigen Ruhe, Freude und Erquickung; stellt er uns vor Augen die be-
 truebten Hinterlassenen, so stellt sie uns vor den Vater der Waisen und den Richter der Witwen, der aufnimmt alle, die von Vater und Mutter verlassen sind. Was ists denn nun, was den Gerechten im Tode getrost macht? DIE HOFFNUNG, DIE ER ZU SEINEM GOTT HAT. Da spricht ein Hiob: " Und wenn mich der Herr gleich toedten wuerde, will ich dennoch auf ihn hoffen. " Warum? "Weil sein Erloeser lebt, der ihn aus der Erde auferwecken wird, Hiob.19,25. " Dieses Ziel unserer Hoffnung ist uns zwar noch verborgen, doch wissen wir gewisz, dasz es vorhanden sei. Des Winters gehen und reiten wir ueber manchen Platz, wo sich gar kein Zeichen von Wachsthum spueren

laeszt, und dennoch hoffen wir, weil es ein Feld ist, es werde da im Fruehjahr Gras und Kraut hervorsprossen. Viel gewisser hofft ein sterbender Christ, dasz seine Gebeine gruenen sollen wie Gras, und dasz er aus dem Grabe weit schoener hervorbluehen wird, als die Rose aus dem stachlichen Dornbusche. " Writing on Heb.7,19, Delitzsch, Com.Heb., S.297.98, says: " Indem aber dort ein anderer ewiger Preister nach Art Melchisedeks aufgestellt wird, vollzieht sich ebendamit Einfuehrung einer zu dem Gebote hinzutretenden und es aufhebenden besseren Hoffnung, der Hoffnung naemlich auf ein besserer Preistertum, welches nicht blosz mehr leistet als das Gesetz geleistet hatte, sondern dasjenige, was dieses nicht oder doch nur schattenhaft geleistet hat, WAHRHAFTIG geleistet. " And Horn and Voight show that the Christian's hope is certain because it is sealed by the Holy Spirit. Writing for the Luth.Com., Vol.ix, pg.23, they say: *
on h.1,13 f. " This like 'the first-fruits of the Spirit (Rom.1,23) is a preliminary gift to impart assurance that more of the same kind will follow. The possession of the Holy Spirit is an evidence that the other possessions intended for God's children will also be given in due time. Bengel has in his terse manner excellently indicated the connection of things discussed here, 'Through the word the Holy Spirit had been promised. Therefore when the Holy Spirit was given, those who believed the word were sealed. And those who have the Holy Spirit know that every promise will be fulfilled to them. ' " Such an expression corroborates the certainty of the Christian's hope. It has been sealed by the gift of the Holy Spirit. The most beautiful portrayal of the certainty of the N.T. hope we find in Heb.6,18-20, where the whole matter is presented as an anchor of the soul. Of this Banks^{o.c.} says: " Hope is aptly called 'an anchor of the soul' staying it amid the buffetings of earthly change, Heb.6,

19. " Matthew Henry in his Commentary^{4c} elaborates the picture in these beautiful words, (Vol. VI.) Having likened our present existence unto a ship at sea, liable to the dangers of wind and storm, he continues: " We have need of an anchor to keep us sure and steady, or we are in continual danger. Gospel hope is our anchor; as in our day of battle it is our helmet, so in our stormy passage through this world it is our anchor. It is sure and steadfast, or else it could not keep us so. It is sure in its own nature, for it is the special work of God in the soul. It is a good hope through grace; it is not a flattering hope made out of the spider's web, but it is a true work of God, it is a strong, substantial thing. It is steadfast as to its object; it is an anchor that has taken good hold, it enters that which is within the veil; it is an anchor that is cast upon the rock, the Rock of Ages. It does not seek to fasten in the sands, but enters within the veil, and fixes there upon Christ; He is the object, He is the anchor-hold of the believer's hope; within the veil is the foundation of his hope; the free grace of God, the merits and mediation of Christ, and the powerful influences of His Spirit are the grounds of His hope, and so it is a steadfast hope." In the Luth. Com. Vol. X, pg. 338,^(Weiss) we read: " So fixed and certain is the Christian's hope, a soul-anchor which, even in imminent danger of shipwreck, 1 Tim. 1, 19, brings peace and security to his tempest-driven soul. Hope is not only a shelter for fugitives, but a 'strong holdfast for a tossed and troubled spirit.' This striking, noble image, familiar in the classics, and occurring with epitaphs on Christian tombs, is used only here in the Scriptures, the Hebrews not being a seafaring people. The objective hope is meant, the anchor is outside of the vessel, holding the vessel, which, in turn, by means of a cable, clings firmly to its hidden support. " Weiss,

Vol. iv. pp. 173-74,⁶⁶ says: " For this alone (deliverance and completion of salvation achieved through the Messiah) insures the soul against eternal destruction, so surely as an anchor sustains a ship against the raging billows, if it is firmly fastened at the bottom of the sea, and hence is absolutely trustworthy. But while the anchor is trustworthy if it penetrated deeply into the bottom of the sea, so the object of our hope is trustworthy because it reaches even into the heavenly Holy of Holies, as was the case with the Holy of Holies upon earth, lies within the veil that hides the dwellingplace of God Himself, i.e. because there in the world of eternity and unchangeableness it is reserved for us. "

Another characteristic of N.T. hope is that it is of inestimable value to the believer. This has already been brought under Part I, and will again be touched upon when we speak of Christ and His resurrection as being the basis of the Christian's hope. Suffice it here to mention several other potent reasons why it is so valuable to him. It is a spring of ceaseless joy, Rom. 5,3; 12,12. Stoekhardt, writing on this passage (Rom. 12,12) says: (Commentarhan. Roem.) " 'Hinsichtlich der Hoffnung seid froehlich,' indem ihr euch eurer groszen, schoenen Hoffnung freut und troestet. " And Luther^{in his Ep. ad Rom.} writes, ^{cp. St. Louis VIII, 436, p 392.} (R-227.1 S.317, Pritzlaff Libr.) " Dies waere wohl ein Stueck, sich in die Zeit zu schicken: denn die Gottlosen sind foefhlich, wenn sie Gutes, Ehre und Gemaechlichkeit genug haben; aber betruedt, wenn sich das Wetter wendet. Darum ist ihre Freude eine unzeitige Freude und ihre Betruednisz eine unzeitige Betruednis; freuen sich, wenn es Betruedens Zeit its, und betrueden sich, wenn es Freuens Zeit ist. Aber die Christen sind geschickt, dasz sie von zeitlicher Gnuege und Gemach keine Freude, sondern allein in Gott haben; darum freuen sie sich denn am meisten, wenn es am aergsten zugeht nach dem Fleisch. "

Denn Gott ist ihnen soviel desto naeher mit Seinen zukuenftigen Gue-
 tern, soviel sich die zeitlichen von ihnen wenden. Also zaehlt auch
 St. Paulus Gal. 5, 22 die Freude unter 'des Gesites Fruechte,' denn das
 Fleisch traegt solche Freude nicht; und Roem 14, 17 heisst er's
 'Freude in dem Heiligen Geist.' " How true this has proven itself
 during these past four years! The ungodly, when the "weather" was
 good for them, were happy and full of joy; but, when it turned, as
 we all know it did, they became sorrowful, and many even turned to
 despair. As for the Christians, this experience has but drawn them
 closer to God. And this particularly because they are convinced by
 God's Holy Spirit that though "heaven and earth pass away" His
 words "shall never pass away." Matt. 24, 35. And for this reason the
 Christian treasures his hope in Christ as his greatest and most
 precious possession. It also is valuable to him, as Banks^{o.c.} brings
 out, because in that it is certain of fulfillment it brings peace to
 the troubled heart of God's children. " Christian hope accompanies
 a state of peace with God, is attested by experience and certain of
 glorious fulfillment because arising out of a sense of God's father-
 ly love to us, Rom. 5, 1-5. " (Hastings Dict. Bib. 1901) The inestima-
 ble value of N.T. hope for the Christian may be seen from the fol-
 lowing statements. Mc Clintock & Strong^{o.c.} " Thus hope is an essen-
 tial and fundamental element of Christian life, so essential indeed,
 that, like faith and love, it can itself designate the essence of
 Christianity, 1 Pet. 3, 15; Heb. 10, 23. In it the whole glory of the
 Christian vocation is centered, Eph. 1, 18; 4, 4. " And Easton^{o.c.} " Hope
 is the name of a grace which is characteristic of the religion of
 the Bible. " Findlay^{o.c.} " The whole future of the Christian life, for
 man and for society, is lodged with 'Christ Jesus, our hope,' 1 Time
 1; Col. 1, 27. " Such statements show that hope is a valuable as-

set to a Christian life. It is of particular value, also, in that it "will not be put to shame," as the Stuttgarter Bibl. Nachschlage-
werk¹ states: "Solche (fromme) Hoffnung wird nicht zu Schanden,
Roem. 5,5; vgl. 15,4." This Kretzmann attests when he says: (Vo. 11,
pg. 26, vid. cit.¹) "And the hope of the Christian will not make as-
hamed; its fulfillment is absolutely certain; it must bring salva-
tion, ch. 9,33; it cannot disappoint, Ps. 22,5." And Wesley, in
a sermon, gives hope this same value when he maintains "One Scrip-
tural mark of those who are born of God is hope." (Sermon. 1.157;
quoted by McClintock & Strong.)

We dare not forget that hope, as a precious possession of the
believer, is a gift of God's grace. The N.T. in many instances
brings this out. It is, Tit. 2,13, "a blessed hope," --blessed be-
cause it came from God. It is, Col. 1,27, "the hope of glory," --
the only hope which again leads to God. Buechner demonstrates un-
questionably that this hope is worked in us by the Holy Spirit when,
writing on Gal. 5,5 (sub voce Gerechtigkeit, Par. 15) he says: "Die
Gerechtigkeit, die man HOFFEN musz, ist diejenige, worauf die Vae-
ter gehofft, und wovon die Propheten, z.B. Esa. 60,1; Hab. 2,4 ge-
weissagt, jetzt aber durch Christum erschienen ist. Diese erwarten
wir durchs Evangelium, welches den HEILIGEN GEIST mit sich bringt,
der den Glauben, als das einige Mittel, die Gerechtigkeit aus Chris-
ti Fuelle zu nehmen, wirkt, giebt und erweckt. (Paulus sagt blosz,
dasz die Christen die Hoffnung ihrer Rechtfertigung nur aus dem
Glauben hoffen; im Gegensatz gegen die unglaeubigen Juden, die sie
aus dem Gesetze erwarten.)" In the article on 1 Pet. 1,3-9, which
we quoted earlier, ^{Dr. Arndt shows} we find that Peter's first concern is to empha-
size that the hope of the Christian is something he entirely owes
to God. The writer continues (G.T.M. Vol. ix. 1929, pp. 356.7) "The

Christians did not have this hope by nature; the second birth, re-generation, had to occur before they became possessors of it. That second birth, says Peter, was the work of God, who was induced to effect it, not by anything good in us, not by the faith which He saw would be living in us later on, not by good works which we had done or were to do in the future, but solely by His mercy. If anybody is looking for a clear declaration setting forth the monergism of divine grace, here he has it. Pelagianism, ascribing to natural man the power to convert himself, and synergism, according to which man can in a measure assist the Holy Spirit in the work of regeneration, are both excluded. "

Finally, we note that the Christian's hope, the hope of the N.T., is not to be a latent quality, (if it is true hope it will never be latent) but is to be expressed throughout his life. C.von Buchrucker^{d.c.} shows us why we, the Christians, should manifestly express our hope in our lives. He writes: " Since hope is laid up in heaven, Col.1,5, it is a potent incentive to holiness, especially of the body, Col.3,1.2.; 1 Jn.3,3. " The hope of the Christian is an integral part of his Christian life, and hence calls for sanctification and purification of the same. Banks^{o.c.} adds, " St. John has only one reference to hope, describing it as a motive to personal sanctification, 1 Jn.3,3. " From the Stuttg.Bibl.Nach.^{l. g.c.} we include: " Sie bewahrt sich in dem Eifer, sich zu reinigen, 1 Jn.3,3; A.G. 24,16: Dabei (bei der Hoffnung auf die Auferstehung vs.15.) uebe ich mich, zu haben ein unverletzt Gewissen allenthalben gegen Gott und die Menschen. " Having this certainty in the resurrection the Christian feels duty-bound to cleanse and purify his earthly life. Commenting on 1 Thess. Jn.3,3, Dr.Kretzmann^{o.c.}, pg.567, vol.ii.N.T., writes: " It is self-evident, then, for a Christian, (i.e. a certain

hope). And everyone that hath this hope resting upon Him will purify himself, just as He is pure. Everyone without exception that clings to this hope of the final glorious revelation, everyone that rests his confidence in God as the Author and Finisher of his salvation, will find it self-evident that he separates and cleanses himself from all defilements and carnal allurements, from everything that is an abomination in the sight of God. We have the example of Christ before our eyes always, as one who was perfectly pure and holy. It is impossible for Christians that have such hope in their hearts any longer to serve sin. This hope nourishes and strengthens the new life which was created in us in regeneration unto the genuine righteousness of life. "

As to HOW we may put our hope to practise, -how we may and should exercise it, Banks^{o.c.} writes, (1901 Hastings) " Its expression is patient doing and suffering, 1 Thess.1,3; Heb.6,11f.; 12,1. " Concerning this "patience of hope " Olshausen,^{o.c.} S.428, says: " HUPOMONE TES ELPIDOS schildert die Hoffnung, wie sie im Kampf mit Versuchungen zum Zweifel festgehalten und bewahrt wird. " And Horn and Voight, writing for the Luth.Commentary, Vo.ix, pg.285: " Their hope (that of the Thessalonians) led them to patient, heroical endurance, Rev.2,2; Tit.2,2. Beside the former picture of Paul, working with his hands, praying and preaching, we must put this of the activity that did not become weary in well-doing, and the endurance of his Thessalonian converts. " " Was des Christen Hoffnung kennzeichnet, ist einerseits das Geduldige Warten und andererseits die Freudigkeit, Rom.8,25:vgl.Jak.5,7; Heb.10,36 mit Tit.2,13; 2 Kor.3,12 mit Roem.12,12. " (Stuttgarter)^{o.c.} In speaking of the word ELPIS Findlay^{o.c.} wrote: " It is sometimes replaced by 'patience (or endurance),' its expression in outward bearing, 1 Thess.1,3; 2 Th.1,3f." "

Carl von Buchrucker⁶ makes this fine statement in this connection:
" Such hope is not diminished by tribulation, but, on the contrary,
it is strengthened by it, Rom.5,3.4., and it is, accordingly, termed
'a Helmet,' 1 Thess.5,8. " Dr. Stoeckhardt, ^{pp. 217, 218.} von Rom.5,3f. (Com. an
die Roemer) wrote: " Und Christenhoffnung laeszt nicht zu Schanden
werden, eigentlich: beschaemet nicht, ΟΥ ΚΑΤΑΙΣΧΥΝΕΙ. Die Hoffnung
wuerde uns beschaemen, wenn sie uns taeuschte, wenn sie unerfuehlt
bliebe. Aber das thut sie nicht. 'Spes erit res!(Bengel)'. Die Trueb-
sale gedeihen uns nur zum Guten. Denn in den mannigfaltigen Drang-
salen dieser Zeit wird der Glaube beuebt und erprobt, wird der Glau-
be zur Geduld, Ausdauer, Standhaftigkeit, ΗΥΠΟΜΟΝΗ, und indem der
Glaube alles Widerwaertige ueberwindet, wird er bewaehrt (ΔΟΚΙΜΗ.)
Auf solche Weise wird aber auch die Hoffnung gestaerkt und gestei-
gert. Im Dunkel der Leiden tritt einem bewaehrten Christen um so
heller und lichter die erhoffte Herrlichkeit vor Augen. " Luther,
on this text, ^{cp. St. Louis VIII, pg. 436...} (R-227.1 Pritzlaff Lib.) pp.126.127, says: " Durch
Versuchung und Anfechtung nimmt der Mensch je mehr und mehr im Glau-
ben und Liebe zu, dasz ihm Gott durch eigene Erfahrung so herzlich
lieb und suesze wird, dasz er nichts mehr fuerchtet. Da waechst
denn die Hoffnung, die da gewisz ist, dasz sie Gott nicht lassen
wird; da hebt denn das Herz an und spricht: Lasz nur hergehen alles
Unglueck, Gott wird mich nicht lassen sinken, darum zweifle ich gar
nicht! Solche Hoffnung bringt ewiges Leben. " We add especially
this thought, pg.126 l.c. " Geduld in Truebsal bringt Erfahrung,
d.i. wir werden so gelehrt durch solches Gottes_werk, dasz wir wis-
sen, dasz Truebsal macht geduldige Leute; aus solcher Geduld aber
werden solche Leute, die es ausstehen und lassen den Teufel auf sie
zielen und ausspeien all seinen Zorn, und sie doch fest stehen und
erfahren, dasz sie rechtschaffene Christen sind. Solche Erfahrung

aber bringt und macht gewisse Hoffnung, ein sicheres Warten des ewigen Lebens, als ein Werk der Geduld, die durch Trübsal bewährt ist. " From Buechner^b we take these words: " Das ist die schwerste Probe der Hoffnung, wenn die Anfechtungen aufs hoehste steigen, denn da wird offenbar, worauf man hoffet. Will auch^{ein} Frommer, bei Einziehung der Gnade Gottes, zu murren anfangen, so ists nicht allzeit eine Verzweiflung, indem dieser das unaussprechliche Seufzen, Rom.8,26.27. widerspricht. Laszt uns kaempfen wider die Versuchung, auf eigne Gaben, Verdienst, Froemigkeit, Glueck und Ehre zu vertrauen, das sind Teufelslarven und lauter Rauch, und schaffen, dasz unsere Hoffnung allein in Gott ruhe, wie ein Anker im Grunde, damit wir nicht in ewiger Unruhe bleiben muessen. " This is the task of every Christian who has in him the hope of eternal life. Concerning this matter Mc Clintock & Strong^cwell-say: " The fruit of hope is that through it we are enabled patiently and steadfastly to bear the difficulties and trials of our present existence, and thus the HUFOMONE is a constant accompaniment of the ELPIS, 1 Thess.1,3; Rom. 8,25, and even is sometimes put in its place with faith and love, Tit.2,2: cp.2Tim.3,10; 1 Tim.6,11. As it is the source of the believer's patience in suffering, so it is also the cause of his fidelity and firmness in action, since he knows that his labor 'is not in vain in the Lord,' 1 Cor.15,58. " In conclusion, we mention the following heroes of faith as patterns for the hope of the Christian: Abraham, Rom.4,18; the Psalmist, the Prophets (many of them); the Apostles, especially Paul, the greatest of them all); and the whole row of martyrs and saints of both the Old and the New Testament times. For reference see particularly Hebrews Chapter 11.

And this expression of the Christian's hope is not only a fact, but a duty. Easton^bwrites: " Hope, being a virtue, is accordingly a

duty, and is a frequent topic of exhortation in both Testaments. "

" Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifested in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory: THAT YOUR FAITH AND HOPE MIGHT BE IN GOD! " 1 Pet.1, 18-21.

We now pass on to the ground or basis of N.T. hope. Of necessity several of these facts have already been referred to or directly mentioned, but we shall here try to present them in an orderly fashion. Concerning the foundation of N.T. hope, -Christian hope, - Burton Scott Easton,^{o.c.} in the Int. Stand. Bible Dict., writes: " Primarily the promises of the O.T. which were the basis of Christ's teaching. Such are often quoted at length, Acts 2,16, while they underlie countless other passages. " Banks^{o.c.} attests when he says: " It is a better hope because grounded on 'a better covenant which hath been enacted on better promises,' Heb.7,19; 8,6. " And Findlay:^{o.c.} " Its ground lies in the 'promises of God,' Tit.1,2; Heb.6,13-18; 2 Pet.3,13; 1 Jn.12,25, especially the definite promise of the triumphant return of Jesus ensuring the consummation of the Messianic Kingdom, Mt.24,30f.; Acts 1,11; 1 Cor.15,24-28; Rev.11, 15-18. " Christian Stocks,^{o.c.} in bringing out upon what basis the Christian's hope should rest, wrote: " Auf das untrugliche Wort der Verheissung. Gott verheisst uns in seinem Wort Gnade, Huelfe, Leben und Seligkeit. Wenn nun nicht allein die Verheissungen Gottes in Christo Ja und Amen sind, 2 Cor.1,20, sondern auch des Herrn Wort wahrhaftig ist, Ps.33,4, so dasz es keiner Unwahrheit beschuldigt werden mag; so kann es ja unsere Hoffnung fest begruenden. Gruendet

doch der eitle Mensch seine Hoffnung auf das Wort eines Herrn und Koenigs, oder eines maechtigen Patrons, warum will denn der Christ seine Hoffnung nicht gruenden auf das Wort seines Gottes und Koenigs, in dessen Munde nie ein Betrug gefunden worden ist? Man ²vernehme doch, was Paulus zu den Glaebigen zu Rom, 15,4, sagt: 'Alles was vorhin geschrieben, ist uns zur Lehre geschrieben, auf dasz wir durch Geduld unt Trost der Schrift Hoffnung haben.' Und worauf gruendete doch Abraham, der Vater aller Glaebigen, seine Hoffnung, dasz er hoffte, wo nichts zu hoffen war? Gewiszlich auf das Wort des Herrn seines Gottes, Roem.4,18. "

But the Christian's hope, N.T. hope, is directly based upon God. God Himself is the Author and Giver of this hope, Rom.15,13. Hastings^{o.c.} (Encycl.Rel.&Ethics) writes: " In both Testaments, indeed, the duty of hope is based on the revealed character of God: a) As omnipotent and therefore able to fulfill His purposes, even against human expectation, Rom.4,18; b) As specifically_ally pledged to be the Saviour and Sanctifier of His elect people, Jer.14,8; 17,13; 50,7; Ps.46,5; c) As the righteous 'moral governor' and judge of mankind, whose ways are destined to be finally vindicated in spite of all the enigmas which burden the just man with a sense of unfathomable mystery. " 1 Pet.1,21, quoted above, clearly states " ...that your faith and hope might be in GOD. " Christian Stocks^{o.c.} in his usual excellent manner, adds: " Die Hoffnung des Christen stuetzt sich auf Gott, weil Gott a) Allwissend ist, dasz Er unsere Noth und Anliegen sieht und erkennt; b) Guetig, so dasz Er, vermoege seiner unermeszlichen Guete, uns nicht verlaeszt noch versaemt; c) Wahrhaftig, der, was Er in seinem Wort den Seinen versprochen hat, auch erfuellen wird; c) Allmaechtig, so dasz Er auch Huelfe leisten und uns geben kann, was wir beduerfen.... Sriver

schreibt in den Gedenkspruechen Dom.III. p.Adv. 'Ein Wunder ist zu sehen mit dem Seecompass, darin die Magnetnadel ist; es mag das Schiff guten oder widrigen Wind haben, es mag das Schiff sich wenden und gehen nach dem Mittag oder Abend, Morgen oder Mitternacht, man bringe sie auch in den tiefsten Schacht, da man Metall graebt und sucht, sie wird sich nirgends anders hinwenden und gleichsam ihr Vergnuegen suchen als gegen Mitternacht; also sind auch die Kinder Gottes, ihre Hoffnung und Vertrauen ist und bleibt GOTT, und ist auf Seine Guete, Allmacht, Weisheit und Wahrheit gerichtet. "

Presenting the matter from a negative aspect the writer continues:

" Es soll aber die Hoffnung eines Christen sich nicht gruenden,

a) Auf Reichtum und Vermoegen, weil sie ungewisz sind, 1 Tim.6,17; weil sie nichts helfen am Tage des Zorns, Zeph.1,18;* Nicht auf die Macht und Gunst eines Menschen, weil der verflucht ist, der Fleischa fuer seinen Arm haelt, Jer.17,5; weil alle Menschen Luegner sind, Ps.116,11; Rom.3,10, und ihren Versprechungen nicht zu trauen ist; weil Menschenhuelfe keinem nuetze ist, Ps.60,13. Reichtum und Vermoegen gleicht einem vom Schnee und Regen angeschwollene Bache, der eben so bald wieder klein wird, als er gewachsen ist; einem Sand- und Staubhaufen, welchen der Wind eben so geschwind wieder von einander wehen kann, als er ihn zusammengetrieben hat. Macht und Gunst aber der Menschen gleichen...jenen Rohrstaeben Egyptens, die, wenn man sich auf sie lehnen will, in die Hand gehen und zerbrechen; dem Tribsand im Wasser, auf dem niemand fest fuszen und stehen kann. " He then adds an exhortation: " Es soll die Hoffnung eines Christen sich gruenden auf Gottes Guete und Macht. Denn weil seine Guete unermeszlich ist und geht, so weit die Wolken gehen, seine Macht unumschraenkt ist, dasz Er ueberschwenglich thun kann ueber alles, was wir bitten und begehren; so kann ein Christ

freudig auf Ihn hoffen, indem er versichert sein kann, dass er in seiner Hoffnung nicht werde zu Schanden werden. Hofft ein Mensch auf die Güte und Macht seines Herrn und Königs, welche Hoffnung oft zu Wasser wird; so kann vielmehr ein frommer und gläubiger Christ auf die unendliche Güte und Macht seines Gottes hoffen, weil, wer mit seiner Hoffnung auf diesem Grunde ruht, nicht zu Schande wird. "

But the hope of the N.T., the precious possession of every true Christian, rests particularly on JESUS CHRIST, his Saviour, and especially upon his bodily resurrection from the dead. Stocks^{O.C.} writes: " Es soll die Hoffnung eines Christen sich gründen auf seinen Heiland Christum Jesum...denn gleichwie wir in Christo gesegnet werden mit allerlei geistlichem Segen im Himmlischen, so erhalten wir auch in und durch Ihn Gnade und Hülfe. In Betrach dessen wird er 1 Tim.1,1 genannt 'unsere Hoffnung,' naemlich nicht nur 'efficenter und meritorie,' indem Er uns, die wir ohne Hoffnung waren, die Hoffnung der göttlichen Gnade und des ewigen Lebens erworben hat, sondern auch 'fundamentaliter,' weil Er der Grund unserer Hoffnung zu Gott ist, indem Er uns durch sein Leiden und Sterben mit Gott versöhnt hat, dass wir von Ihm Gnade, Hülfe und Seligkeit erlangen werden. Wer auf einen Felsen baut, der hofft, dass das Gebaeude bestehen werde. Christus ist ein Fels ewiglich denen, die sich auf Ihn verlassen, Jes.26,4. Darum ist die Hoffnung der Christen wohl gegrundet, wenn sie auf diesen unbeweglichen Felsen gegrundet wird. " Among many commentators and writers we find numerous expressions which corroborate this fact. Because of its great importance to the believer, so far as his eternal salvation is concerned, we present some of these statements. Banks,^{O.C.} 1901, " Christ's Resurrection is the irrefragable seal of hope. " Findlay,^{O.C.} 1909,

The objective guarantee of the Christians' hope is " the resurrection and ascension of our Lord, Acts 17,31; Rom.1,4; Eph.1, 18-23; Col.1,18; Heb.6,20; 1 Pet.1,21. " Commenting on 1 Pet.1,21 J.H.A.Hart, in the Expositor's Greek New Testament, says: (Vol.v, pg.51) " The resurrection of Jesus and His glorification are the basis of their faith in God and inspire not merely faith but hope." Carl von Buchrucker^o " Since belief itself becomes hope in the glorification of the body, the congregation of Christ, and the 'world,' it is based primarily on the resurrection of Christ, and Jesus is accordingly termed 'hope,' Col.1,27; 1 Tim.1,1, while Christianity, subjectively considered, may be called 'hope,' 1 Pet. 3,15. " We recall a statement by Hastings^o which brings this out in clear expression (Encycl.Relig.&Ethics) " Christ Himself is 'our hope,' 1 Tim.1,1, the 'living pledge' that the divine promises of life, immortality and glory will find their fulfillment for all who are lovingly united to Him. His resurrection is the ground of hope because it is an earnest of the fulfillment of man's destiny, 1 Pet. 1,3.21. So Augustine (c.Faust.xi.8) strikingly says that the Christian expectation of future bliss and immortality ' in Christo iam non spes sed res erat! ' The believer, he adds, ' in Christo iam habet quod in se sperat! ' " Matthew Henry^o writing on Heb.6,18, (Vol.vi.vid.cit.) states; " Jesus Christ is the object and ground of the believer's hope in several respects: 1) As He has entered within the veil, to intercede with God, in virtue of that sacrifice which He offered up without the veil; hope fastens upon his sacrifice and intercession. 2) As He is the Forerunner of his people, gone within the veil to prepare a place for them, and to assure them that they shall follow Him; He is the earnest and firstfruits of believers, both in His resurrection and in His ascension. 3) And He

abides there, a high priest after the order of Melchisedek, a priest forever, whose priesthood shall never cease, never fail, till He has accomplished its whole work and design, which is the full and final happiness of all who have believed in Christ. " On Rom.5,5, Vol.ii.N.T.p.26) Dr.Kretzmann^{o.c.} writes: " The love of God, resting upon Christ's vicarious death, is the sufficient and certain foundation of our hope of the future salvation. " Findlay^{o.c.} writes in this connection: " By the Resurrection of Jesus Christ from the dead humanity was begotten again unto a living hope, 1 Pet.1,3; Acts 2,22-36; 1 Cor.15,12-26; Rev.1,17ff. The Israelitic hope was verified, and the Christian hope founded, by the return of Jesus from the grave. " Dr.Louis Wessel, in a sermon on The Resurrection of Jesus Christ, (Sermons and Addresses on Fundamentals, pp.114.115, 1924) elaborates this in beautiful language: " Sad, sad beyond expression," he writes, "were our lot if Christ were not risen. St.Paul draws this gloomy picture: 'If Christ be not raised, your faith is vain,' -your faith has no ground on which to stand, no truth on which to rely. 'Ye are yet in your sins.' If Christ is not risen, reconciliation with God is not effected, His wrath abideth on you, you have no forgiveness of sin, you are not redeemed. 'Then they also which are fallen asleep in Christ are perished.' These Christians died in the faith of Christ as their Savior; they believed their death to be but a sleep, after which there would be a joyful awakening. But lo! if Christ be not raised, they were deluded; then they died without expiation of their sins and, accordingly, are lost, damned. Aye, indeed, 'if in this life only we have hope in Christ, we are of all men most miserable.' 'But,' the Apostle proceeds, 'now is Christ risen from the dead.' Hence it follows that our faith is not vain, but rests upon a firm foundation; our sins are atoned for.

Our Substitute triumphantly arose from the grave on the third day. ' He was raised for our justification. ' Knowing that Christ is the Son of God, and that His doctrine is the truth; knowing that God the Father has accepted the sacrifice of His Son for the reconciliation of the world; knowing that all believers shall rise to eternal life, you can joyfully exclaim with Peter: '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, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. " In the article on hope, Z.T.M. Vol. ix. 1929, the writer comments upon this point of our discussion. " We furthermore note the statement of the apostle (1 Pet. 1, 3ff.) that God has begotten us unto this lively hope by the resurrection of Jesus Christ from the dead. Some commentators wish to connect the last words with ZWSAN, Iving. The majority prefer to take it as modifying the participle ANAGENNESAS, which is certainly the more natural way. But what does the apostle mean to say? In what respect did God regenerate us through the resurrection of Jesus Christ from the dead, so that we have become possessors of a living Hope? Some say that the resurrection of Jesus is a pledge that we shall be blessed in eternity. My objection to that view is that Peter is not speaking of a pledge; he evidently is referring to the means of our regeneration. Note the DIA. It seems clear that HERE he teaches us to view the resurrection of Christ as Paul views it, for instance, in Eph. 2, 5: 'When we were dead in sins, God hath quickened us together with Christ.' When Christ was raised, we, who believe in Him, were raised with Him,

that is, through faith such a close connection is established between Him and us that we become partakers of what happened to Him. It is a marvelous doctrine, but about its Scripturalness there can be no doubt. Stoeckhardt, when discussing this great truth in his Commentary on Ephesians, says (p.121): " Now, after His resurrection, Christ, even according to His human nature, according to His body, which He gave into death, has a divine spiritual existence, life, and being, or, which means the same thing, a glorified body and life. In this His divine, spiritual life we received a share when God raise us from spiritual death. Of course, for the first, this applies, not to our body, but to our spirit, to our moral nature. The new life of regeneration is life from the life of Christ. " Such expressions, certainly leave but one conclusion, and that is that the Christian's hope must be preeminently based upon this glorious work of redemption of which the resurrection was the authoritative seal and confirmation. We note this concise, yet beautiful expression in Our Great Salvation, a book of sermons written by W.E.Schramm: (Pg.95) " All the preaching, all the believing, all the hoping, all the approved confessions in the Christian ages, and of the universal Christian Church have crystalized about this one golden thread. It was the subject on which prophets and apostles dwelt, to which the holy martyrs clung, by which the great Reformation was wrought, and in which our holy religion lives. It is the inspiration of our most cherished hymns, the basis of our sacraments, the glory of our pulpits, and the chief joy of our Christian homes. "

Christ's resurrection, especially our assurance of spiritual redemption, is nevertheless also a pledge of our resurrection from the dead. We quote Sanday, Outlines of the Life of Christ, 1919, pg. 185 d. " ..the Resurrection of Christ was the pledge and earnest

of physical resurrection and the life beyond the grave. St. Paul founds upon it the hope of immortality, 1 Thess. 4, 14; 1 Cor. 6, 14; Rom. 8, 34; 2 Cor. 4, 14. " § From the very inception of Christianity down to our present day and age the entire body of believers has placed its faith and hope upon this glorious fact, this miracle of miracles, the resurrection from the dead. Had Christ remained in the grave as his enemies had hoped there would be no Christian Church today. It is the corner-stone of the Christian religion, Upon it the whole structure of Christian faith rests. Take it away, disprove it, and the Christian's faith is in vain. And there is no true Christian, no one who really possesses the true hope of the N.T. who cannot, from the bottom of his heart, exclaim:

" Jesus Christ, my sure defence
And my Saviour, ever liveth;
Knowing this, my confidence
Rests upon the hope it giveth! "

But HOW does the Christian receive this hope? The answer comprises the fourth basis of N.T. hope. It is only through the Holy Spirit imparted to him through the grace of God. As Paul says to the Thessalonians, (2 Th. 2, 13) " But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. " This Dr. Kretzmann^{o.e.} brings out, writing on Rom. 5, 5f., " The love of God, that love which He has toward us, of which He gave us a definite proof and demonstration in the death of His Son, Jesus Christ, that love has been, and continues to be, shed abroad into our hearts, to be communicated to us abundantly. Not in small measure, but in a full and rich stream of divine affection, it spreads itself abroad through the whole soul, filling it with the consciousness and the extreme happiness of His presence and favor. And this has been done through the Holy Ghost

that has been given to us, Acts 10,45; Tit.3,6. It is the testimony of the Spirit that convinces us, richly and daily, that God loves us, that His love is our full property in Christ Jesus our Saviour; we are absolutely sure and certain of our blessedness. " McClintock & Strong^{o.c.} state: " The Holy Spirit imparted to believers..is the ground and support of their hope, 1 Pet.1,3; Acts 23,6; 2 Cor.5,5; Rom.8,11; 15,13; Gal.5,5. " As the subjective guarantee for the hope of the Christian Findlay^{o.c.} mentions, " ..the earnest of the Spirit within Christian hearts, 2 Cor.1,20f.; Rom.8,16f.; Eph.1,13f. " This may well come under the vocation of the Holy Spirit, for " God, through the means of grace, earnestly offers to all who hear or read the Gospel, the benefits of Christ's redemption, truly and earnestly invites and exhorts them to accept and enjoy what is thus offered, and endeavors to move and lead them by the POWER inherent in the means of grace to such acceptance and enjoyment of the benefits of His redemption. " (Graebner, Doctrinal Theology, Par.140.) It is, then, through His indwelling in the heart of man that he can expect to obtain this hope, Christian hope, the only hope that leads to eternal life.

" But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, THE HOPE OF SALVATION! " 1 Thess.5,8.

In our final section we wish to make a few remarks as to the relation of hope to faith and love. We note that it is one of the three essential virtues of the Christian which are emphasized in the N.T. Banks^{o.c.} writes: " It is the second in Paul's triumvirate of graces, and has attracted less attention than its companions. " And Mc Clintock & Strong^{o.c.} " It is one of the three great elements of Christian life and character, 1 Cor.13,13. "

Hope, though it may be considered as an individual virtue, is nevertheless inseparably bound up with faith and love, thus forming what we call "The Triad of Christian Graces or Virtues." Banks, in his article on hope, (^{e.c.} vid. app.) brings out that "it is equally with faith a factor in the process of salvation, Rom. 8, 24f." And Findlay^{d.c.} likewise: "In Jesus Christ hope is bound up as intimately with love as with faith; for these are the triad of essential graces, 1 Cor. 13, 13; 1 Thess. 1, 3; 2 Thess. 1, 3f.; Eph. 4, 1-4; Heb. 10, 22f." With respect to the nature of hope in general Banks^{d.c.} states, "faith is its inseparable condition." We subscribe to this statement, for how can a Christian really hope in God and look forward to the fulfillment of all of God's promises with respect to his eternal salvation without having faith in Christ Jesus, through whom these promises were fulfilled? And we find that ^{Dr. Arndt,} the writer of the article, The Christian Hope, (C.T.M. Vol. ix, pg. 356) would bring out this fact that hope and faith cannot be separated. "Hope, we must remember, is not identical with faith, although closely related to it. 1 Cor. 13, 13 here comes to mind, where faith, hope, and love are distinguished from each other. Meusel's Handlexikon has some illuminating statements on this subject. It says (sub voce Hoffnung): 'Hope at the same time is faith, and faith is hope. Cf. Heb. 11, 1, conviction concerning things hoped for... The difference between hope and faith rests more on the respective objects than on the psychological acts involved. It is the same God-given power of the soul which believes and hopes, which by faith transports itself into the invisible and by hope into the future world, which in the former overcomes the antithesis between appearance and essence and in the latter the antithesis between the present and the future possession of a Christian, between his present situation and his ultimate destiny, and which in

the former is the opposite of seeing, in the latter the opposite of enjoyment. Cf. 2 Cor. 5,7 and Rom. 8,14... PISTIS is directed toward DIKAIWSUNE, ELPIS toward SWTERIA. Faith prays the Fifth Petition, hope the Seventh Petition of the Lord's Prayer. ' In the same article Melanchthon is quoted as saying: ' Differunt autem fides et spes quia fides in praesentia accipit remissionem peccatorum, sed spes est expectatio futurae liberationis. ' " And a little later the writer adds: " With the advent of the new life, the creation of faith, Peter tells his readers, came hope. Where there is faith, there is hope. These two cannot be separated. The minute that the jailer in Philippi believed, his despair was gone, and sweet hope filled his soul." (It is living, the apostle tells us.) One more statement from this article: "If faith means such an intimate union with Jesus that we share in His life, which is one of unending, everlasting glory, then the conviction cannot be lacking in the Christian that glorious things lie ahead of him. " Thus we see that faith inevitably includes hope. We find the matter expressed in a picture by Mc Clintock & Strong:^o " Faith is the root, love the fruit-bearing stem, and hope the heaven-reaching crown of the Tree of Christian Life. Faith appropriates the grace of God in the facts of salvation; love is the animating spirit of our present Christian life; while hope takes hold of the future as belonging to the Lord, and to those who are his. The kingdom of God, past, present and future, is thus reflected in faith, love and hope. Hope is joined to faith and love because spiritual life, though present, is not yet accomplished. " Faith and love are evidences of our Christianity, but hope is the inner longing for the final consummation , the desire to be with Him, the earnest expectation for our transition from God's kingdom here on earth, where we still live subject to temptation and sin, into the

eternal kingdom, where there shall be joy and pleasure at His right hand forevermore, Ps.16,11. Hastings,^{o.c.} in his Dict. of Christ in the Gospels, makes this fine remark: " As we study in the Epistles the doctrine of hope which was thus awakened, and became an integral part of Christian life, we find it vitally connected by the Church with her faith in Christ risen and glorified. " Lightfoot puts it in this terse form: (Quoted in Luth.Com.Vol. ix, pg.285) " Here we have first, faith, the source of all Christian virtues; secondly, love, the sustaining principle of Christian life; and lastly, hope, the beacon-star guiding us to the life to come. " Zenos and Nourse^{o.c.} well-state: " Hope and faith are closely related, but whereas faith seizes upon the invisible in general, whether past, present or future, hope is limited to the realization of future good. Faith, as a living principle, however, includes hope....The close connection of the three basal elements of Christian experience, faith, hope and love, is significantly indicated in such passages as 1 Thess.1, 3; Col.1,4f.; 1 Cor.13,13; Rom.5,1-11. " To which list Vincent, Word Studies, Vol.iv.pp.15,16., adds " 1 Thess.5,8; Gal.5,6; Eph. 4,2-5; Heb.10,22-24; 1 Pet.1,21-22. Cp. also 1 Thess.2,9; 2 Thess. 3,5-8.; 1 Cor.15,10-58.; 2 Cor.11,27; Apoc.2,2. " Mc Clintock & Strong^{o.c.} would show that, essentially, there is little difference between hope and faith. " Nor is it something adventitious to faith, but hope is faith, and faith is 'the substance of things hoped for, Heb.11,1, while love is said to 'hope all things,' 1 Cor.13,7. Thus faith, love and hope are closely associated as proofs of Christian life, 1 Thess.1,3-8., and they remain after all gifts are withdrawn, 1 Cor.13,13. " Buechner^{o.c.} adds: " Die christliche Hoffnung ist die Frucht des Glaubens. " He who truly believes will also have hope. How can anyone " believe on the Lord Jesus Christ, and be

saved" and then not be filled with the hope of someday entering that salvation in reality? Again quoting Mc Clintock & Strong: 04.

" Hope is a basal component of godly life, and is presupposed in faith, so that hope is faith directed toward the future. " It is "faith directed to the future!" When we hope for eternal life we unconsciously say, "Lord, I believe!" Consulting Luther on Gal.5, 5 we find an excellent chapter of the question at hand, " What difference is there between faith and hope? " He answers it in the following words, (Commentary on St.Paul's Ep.to the Galatians, by Erasmus Middleton, 1930, pp.435ff.) " Here ariseth a question, What difference is there between faith and hope? The sophisters and schoolmen have laboured very much in this matter, but they could never shew any certainty. Yea, to us which travail in the Holy Scriptures with much diligence, and also with more fulness and power of spirit (be it spoken without any brag), it is hard to find any difference. For there is so great affinity between faith and hope, that the one cannot be separate from the other. Notwithstanding, there is a difference between them, which is gathered of their several offices, diversity of working, and of their ends.

First, they differ in respect of their subject, that is, of the ground wherein they rest. For faith resteth in the understanding, and hope resteth in the will; but, in very deed, they cannot be separated, the one having respect to the other, as the two cherubims of the mercy seat, which could not be divided (Exod.xxv,20.)

Secondly, they differ in respect of their office, that is, of their working. For faith telleth what is to be done; it teacheth, prescribeth, and directeth, and it is a knowledge. Hope is an exhortation which stirreth up the mind that it may be strong, bold, and courageous; that it may suffer and endure adversity, and in the

midst thereof wait for better things.

Thirdly, they differ as touching their object, that is, the special matter whereunto they look. For faith hath for her object the truth, teaching us to cleave surely thereto, and looking upon the word and promise of the thing that is promised. Hope hath for her object the goodness of God, and looketh upon the thing which is promised in the word, that is, upon such matters as faith teaches us to be hoped for.

Fourthly, they differ in order. For faith is the beginning of life before all tribulation, Heb. 11. But hope cometh afterwards proceeding of tribulation, Rom. v.

Fifthly, they differ by the diversity of working. For faith is a teacher and a judge, fighting against errors and heresies, judging spirits and doctrines; but hope, as it were, the general or captain of the field, fighting against tribulation, the cross, impatency, heaviness of spirit, weakness, desperation, and blasphemy, and it waiteth for good things, even in the midst of all evils.

Therefore, when I am instructed in faith in the Word of God, and lay hold of Christ, believing in Him with my whole heart, then I am righteous by this knowledge. When I am so justified by faith, or by this knowledge, by-and-by cometh the devil, the father of wiles, and laboureth to extinguish my faith by wiles and subtleties; that is to say, by lies, errors, and heresies. Moreover, because he is a murderer, he goeth about also to oppress it by violence. Here hope, wrestling, layeth hold on the thing revealed by faith, and overcometh the devil that warreth against faith; and after this victory followeth peace and joy in the Holy Ghost. So that, in very deed, faith and hope can scarcely be discerned the

from the other, and yet is there a certain difference between them. And that it may be the better perceived, I will set out the matter by a similitude.

In civil government, prudence and fortitude do differ, and yet these two virtues are so joined together, that they cannot easily be severed. Now, fortitude is a constancy of mind, which is not discouraged in adversity, but endureth valiantly, and waiteth for better things. But if fortitude be not guided by prudence, it is but temerity and rashness. On the other side, if fortitude be not joined with prudence, that prudence is but vain and unprofitable. Therefore like as, in policy, prudence is but vain without fortitude; even so, in divinity, faith without hope is nothing: for hope endureth adversity and is constant therein, and in the end overcome all evils. And on the other side, like as fortitude without prudence is rashness, even so hope without faith is a presumption in spirit, and a tempting of God: for it hath no knowledge of Christ and of the truth which faith teacheth, and therefore it is but a blind rashness and arrogancy. Wherefore a godly man, afore all things, must have a right understanding instructed by faith, according to which the mind may be guided in afflictions, that it may hope for those good things which faith hath revealed and taught.

To be short, faith is conceived by teaching; for thereby the mind is instructed what the truth is. Hope is conceived by exhortation; for by exhortation hope is stirred up in afflictions, which confirmeth him that is already justified by faith, that he be not overcome by adversities, but that he may be able more strongly to resist them. Notwithstanding, if the spark of faith should not give light to the will, it could not be persuaded to lay hold

upon hope. We have faith, then, whereby we are taught, understand, and know the heavenly wisdom, apprehend Christ, and continue in His grace. But, as soon as we lay hold upon Christ by faith, and confess Him, forthwith our enemies, the world, the flesh and the devil, rises up against us, hating and persecuting us most cruelly, both in body and spirit. Wherefore we, thus believing and justified by faith in the spirit, do wait for the hope of our righteousness: And we wait through patience; for we see and feel the flat contrary. For the world, with his prince the devil, assaileth us mightily, both within and without. Moreover, sin yet still remaineth in us, which driveth us into heaviness. Notwithstanding we give not over for all this, but raise up our mind strongly through faith, which lighteneth, teacheth and guideth the same. And thus we abide firm and constant, and overcome all adversities through Him which hath loved us, until our righteousness which we believe and wait for, be revealed. By faith therefore we began, by hope we continue, and by revelation we shall obtain the whole. In the mean time, whilst we live here, because we believe, we teach the word, and publish the knowledge of Christ unto others. Thus doing, we suffer persecution, (according to this text, ' I believed, and therefore did I speak; and I was sore troubled, ' Ps. cxvi, 10) with patience, being strengthened and encouraged through hope; whereunto the Scripture exhorteth us with most sweet and comfortable promises taught and revealed unto us by faith. And thus doth hope spring up and increase in us, Rom. xv 'That through patience and comfort of the Scripture, we may have hope.'

Paul, therefore, not without cause, joineth patience in tribulations and hope together, in the fifth and eighth to the Romans, and in other places also, for by them hope is stirred up. But

faith (as also I have shewed before) goeth before hope; for it is the beginning of life, and beginneth before all tribulation; for it learneth Christ, and apprehendeth Him, without the cross. Notwithstanding, the knowledge of Christ cannot be long without the cross, without troubles and conflicts. In this case the mind must be stirred up to a fortitude of spirit, (for hope is nothing else but a spiritual fortitude, as faith is nothing else but a spiritual prudence,) which consisteth in suffering, according to this saying, 'That through patience,' etc. These three things, then, dwell together in the faithful: FAITH, which teacheth the truth, and defendeth from errors: HOPE, which endureth and overcometh all adversities, as well bodily as ghostly: and CHARITY, which worketh all good things, as it followeth in the text. And so is ^a man entire and perfect in this life, as well within as without, until the righteousness be revealed which he waiteth for; and this shall be a perfect and an everlasting righteousness. "

Thus we have considered the Concept of Hope as presented in the N.T. from the viewpoints of its OBJECTS, its CHARACTERISTICS, its GROUND or BASIS, and its RELATION TO FAITH AND LOVE. The True Christian, however, must always strive, not only to continue in this hope, but to increase it from day to day. M. Gottfried Buechner^{p.c.} gives this program which every Christian may well adopt as his daily schedule for an ever-increasing hope in Jesus Christ, His marvelous redemption, and the glorious future that awaits every believer beyond the grave: It is the following: "1) Fleisziges Betrachtung des goettlichen Wortes; 2) Begrueudung eines lautern Glaubens und Verwahrung desselben wider alle Zweifel; 3) Fleisziges, inbruenstiges Gebet; und vor allem 4) Ein reines, Gott-

geheiligt^es Herz, gutes Gewissen, ohne welches die Hoffnung nicht wurzelt; so wie auch wiederum die christliche Hoffnung die staerkste Kraft und Anreizung zu Heiligung werden musz, 1 Jn.13,3. "

In our Prefix^{ffce} we mentioned that we should like to bring out especially this thought, namely, that a true Christian hope is one which rests firmly upon Jesus Christ, his great redemption and the everlasting seal that he set upon it by His glorious resurrection. It is by virtue of that redemption and that resurrection that we Christians today can ever feel that our hope of immortality is a real and actual truth. Upon it we place all our hopes. In conclusion we ask, " What is the attitude which the world today takes over against the hope of immortality? " We find a representative answer from a clipping which we extracted from a recent publication of the St.Louis Post-Dispatch. The very caption reveals the modern attitude over against a life after death, " IMMORTALITY APPEALS ONLY IF DIFFERENT! " Different from what? Different from that which the Christian world has been preaching and believing these many years. " What you said about life after death," a lady writes, " almost made me want it; almost, but not quite. Why not write some word for those of us who dread immortality, and do not want it?" " To some of us, " she goes on frankly, " the mere though of going on forever is not comforting; it is terrifying. It is not that we do not believe in immortality; we do, but we wish we did not. " " Many people, I believe, " she adds, " though they may have enjoyed life, many who are neither melancholy nor cynical, have had enough and would like to quit. My case is like that, and I am not a life-hater. No doubt you have heard of the famous epitaph, which someone found on a tombstone: ' Don't bother me now; don't bother

me never. I want to be dead for ever and ever. ' That expresses our feeling exactly. " Rev. J.F. Newton, the writer of the article, in answering, says: " Frankly, if we have to go with our difficult, discordant self as it is, most of us would like to quit. 'But he that hath hope purifieth himself, ' said St. Paul; and it is the hope of being free of the things that make us hateful to ourselves and others that lures us. Ah, there it is; free of our petty littleness, our inner schism, our weariness; free with the clouds off our souls and the fear out of our hearts--free to explore this amazing universe and love the God who made it! " What a sad, hopeless, Christ-less, perishing philosophy is that of this theologian, if we may call him that, who calls himself the proponent of " Everyday Religion! " We wonder how much real comfort that conscience-stricken, troubled lady received from such a weak^{ly}-founded reply! And yet, she does not stand alone, for, as we shall see in the following quotation, the majority of the world today follows in her wake. Speaking of the Christian's hope as "that which entereth into the veil, whither the Forerunner is for us entered," Heb. 6, 19, 20, ^{Dr. Arndt writes} ~~the writer continues~~ (C.T.M. Vol. ix. 1929, pp. 361-62) " There can be no doubt that it is otherworldly. The tendency of many Christians today is to cast the anchor of their hope into the sand of the present world. The modern mind spurns the longing for the peace of paradise and finds its delight in the social gospel, which endeavors to improve conditions here on earth. Now, whatever view one may take of the social gospel, it is certain that the apostles did not teach it. While they emphasized love for our suffering fellowmen and the earnest endeavor to aid all whom we can, they unceasingly pointed upward to the inheritance reserved in heaven. And that the contemplation of these treasures in the beyond did not para-

lyze their activity, history abundantly testifies. Stalker, in his beautiful discourse on hope (The Seven Cardinal Virtues) says:

" The world is too much with us, and it is so real to our apprehension that the other world appears shadowy. The hope laid up in heaven does not captivate us much. Why is this? Perhaps it is because we take our profession of religion too easily; we are too afraid of giving offense; we provoke no opposition; we do not take up the cross and follow Jesus. The result is that we are comfortable and unmolested. But we pay the penalty of our comfort. Our spirits grow gross and vulgar, and our hope loses its intensity. When Christians were sacrificing everything in this world for Christ, the world to come was exceedingly credible and delightful, and I have no doubt that the day may come when, Christians being persecuted for their faith, the hope of heaven will again be as great and pure as ever! "
