

THE IMPORTANCE OF HOPE TO THE BELIEVER IN ACCOMPLISHING GOD'S PLAN AND PURPOSES IN THE DISPENSATION OF GRACE.

GULF COAST BAPTIST CHURCH BIBLE CONFERENCE
October 10th 2025

By Kevin Jeffrey, pastor, Grace Bible Church, Titusville, FL

INTRODUCTION:

Hope is essential to maintenance of life.

The absence of hope has led many to depression, suicide, and many other desperate activities. The proof of this is in a quote from a Roman archaeologist.

“An archaeological excavation team, working in this very city of Thessalonica, has turned up an ancient, first-century graveyard. And there among the pagan tombstones they found one which was inscribed in Greek with these words: ‘No Hope.’”

Hope in a word is expectation. One who has hope has an expectation that something beneficial is going to occur in their lives. This expectation is particularly crucial for the unsaved man. History is filled with the tragedies that have occurred among the unbelieving world of mankind due to the lack of hope that their lives would improve.

Psychology Today's Dr. Shauna Spring stated in an article in the magazine that many potential suicide victims are saved by the hope provided by survivors of suicide attempts.

“Those who come through a dark time and regain a sense of hope and purpose have stories that can save lives. Those who are suffering need to hear stories of hope and recovery, especially from those in leadership roles. Attempt survivors can use the experience of being in the grips of the suicidal mode to persuasively argue that hope awaits us, even in the midst of some of our darkest days.”

Many unbelievers today, have no hope. The problem with the unbeliever is that their hope is transitory – based upon the ever-changing circumstances of this life or their opinion of themselves.

The believer, on the other hand, has hope. But our hope is built upon legitimate promises from God. Any expectation that the believer has is rooted in promises that God has made from his word and can be counted upon for fulfillment.

Famed evangelist, George Muller, is remembered for his setting the table for dinner at his orphanage even as there was no food available anywhere in the orphanage. He hoped in the promise of God:

“I will never leave you, nor forsake you.”

Today, we'll explore the effect of the absence of hope, its cause, effects and importance for the believer to maintain focus in accomplishing God's plan and purpose for our lives.

I. GOD HAS A PLAN AND PURPOSE THAT HE'S OPERATING FROM IN THE WORLD TODAY.

- A. God plans in the future to demonstrate His wrath. Rom. 9:22
 1. Demonstrate (*endeixasthai – to be invigorated with spiritual strength for the purpose of operating in a consistent spiritual manner.* – K.D.J.) cf. Lk. 1:80; 2:40 (used of development of the spirit man); 1st Co. 16:13 (Paul encouraged the Corinthians); Eph. 2:7 (God is going to demonstrate why he bestowed His riches)
 2. Wrath (*orge – the demonstration of God's disdain against His enemies during the Tribulation Period*)
- B. The object of His future demonstration are the vessels of wrath.
 1. God is currently enduring the vessels of wrath fitted for destruction.
 2. God is utilizing longsuffering to endure these vessels.
- C. He is tolerating the vessels of wrath in order that he might make known the riches of his glory on the vessels of mercy. Rom. 9:23
 1. Riches of His glory (*ton plouton tes dozes – the riches of His glory; belonging to His glory or the glorious riches.* – K.D.J.)
 2. Knowledge of the riches provide for the believer:
 - a) Strength (*krataiothenai – aor. Pass. Inf. – Paul notes spiritual strengthening is the purpose of his communication*). Cf. 1st Co. 16:13 (Corinthians urged by Paul to be); Eph. 3:16 (the Holy Spirit causes)
 - b) To be empowered. cf. Eph. 3:16 (they have the power)

II. THE TERMS OF HOPE DIFFER IN THE OLD AND NEW TESTAMENT.

- A. *Yachal* is the primary Hebrew word used to translate hope in the Old Testament.
 1. *Yachal* “*signifies the straining of the mind in a certain direction in an expectant attitude.*” -- Girdlestone's Synonyms of the Old Testament

2. *Yachal* is used 22 times in the Old Testament, primarily in the Psalms.
 - a) It is used of individuals who hoped. cf. Job 6:11
 - b) It is used of the Nation Israel. cf. Ps. 130:7; 131:3

- B. *Elpis* is the word translated hope in the New Testament.
 1. *Elpis* is used 53 times in the New Testament
 2. *Elpis (an expectation or trust that someone has based upon a promise that is given. – K.D.J.)* cf. Tit. 1:2 (The apostle Paul had a hope of eternal life because God promised it); Acts 26:6; Lk. 24:21 (The Jews had an expectation of a promised Messiah based upon a promise – the imper. Act. Ind. In Acts 24:21 notes the disciples throughout the Lord's earthly ministry were continually hoping before His crucifixion)
 3. Hope is not visible to the naked eye. Rom. 8:24
 - a) Believers are saved (*esothmen* – aor. Pass. Ind.) on the basis of hope.
 - b) Hope is not seen (*blepomene* – pres. Pass. Part. -- **to be caused to glance at continually** – K.D.J.)
 4. Hope gives rise to boasting in the life of the believer.
 - a) Rejoice (*kauchometha* – **to express supreme confidence that a thing will occur due to some insight that leads to trust.** – K.D.J.) Rom. 5:3 (can occur in pressures); 1st Co. 1:31 (it can be in the Lord)
 - b) The glory of God (*tes dozhes tou theou*).
 - (1) Men fall short of it. Rom. 3:23
 - (2) Believers are being transformed into it. 2 Co. 3:18
 5. Hope provides assurance for believers to operate in this life. Heb. 6:11
 - a) Paul strongly desired to see each of the Jewish believers move forward.
 - (1) The apostle desired that they maximize that graphically displayed the eagerness which they showed toward the saints. vs.11
 - (2) The apostle desired that they display that same eagerness toward the *full assurance* (*pleroforeo* - **to bring to full conviction concerning a matter**) of the hope until (a quality of an - the rapture?) end.
 - (a) The articular usage of hope points to a particular hope - Christ. Heb. 7:19; Col. 1:27; Tit. 1:1
 - (b) The Jewish believers had to fully be convinced in their mind that Christ was more worthy of trusting in than Moses (ill. Heb. 3:6)

(3) The apostle gives two reasons for desiring to see them fully assured of hope until the end:

- (a) *Full assurance* of hope will, potentially, prevent these believers from *making themselves* (aor. mid. subj.) *dull.* vs.12
- (b) *Full assurance* of hope will allow them to mimic those who inherited *the promises* (Heb. 11:17, 33; Rom. 15:8).

6. Hope provides believers the ability to be patient in circumstances. 1st Thess. 1:3
7. Hope is related to joy.
 - a) Believers can rejoice upon the basis of hope. Rom. 12:12
 - b) Joy causes believers to abound in hope. Rom. 15:13
8. The unsaved men react losing expectations in their life. (The business men who lost revenue from the casting out of demons in the slave girl became incensed at the loss of their hope of gain) Acts 16:19
 - a) Seeing (*idontes* – aor. Act. Part. Of *orao* – **to gaze at with mental discernment of understanding.** – K.D.J.)
 - b) Hope of gain (*ergasias* – **labor invested in producing a wage; a career; an investment.** – K.D.J.) cf. Acts 19:25 (for those who lost their means of making money on idols)

III. THE SOUL OF MAN CAN BE IMPACTED BY THE LACK OF HOPE.

A. Old Testament saints illustrated the problems the lack of hope has on the soul. Ps. 42:5

1. David experienced a *cast down* soul. vs.5
 - a) Cast down is the Hebrew word *shachach* which denotes “**to sink or depress; to bend, bow down, bring down, couch, humble self, be low, stoop.**” --Strong’s lexicon
 - b) *Shachach* is used four times in the Psalms to emphasize the effect hopelessness can have upon the soul. cf. 42:6, 11; 43:5
2. David experienced a disquieted soul. vs.5
 - a) Disquieted (*hamath* -- “**to make a loud sound; by implication to be in great commotion or tumult, to rage, war, moan, clamor; be trouble; make in tumult; be in an uproar.**” -- Strong’s lexicon)
 - b) *Hamath* is used of Samuel who was disquieted with Saul bring him up from *his rest.* 1st Sam. 28:15
 - c) *Hamath* is used three times with *shachach* to note a soul that is troubled. cf. Ps. 42:5,11; 43:5

3. The remedy for David and other Old Testament saints was to “hope in God”.

- Hope (*yachal* -- **to trust.**) Ps. 119:74,81
- God (*elohiyim* -- **the true God.**)
- The phrase *in God* is used with the lamed preposition to note the source of trust -- *to/towards Elohim.*
- The phrase *in God* is used mostly with the *beth* preposition. cf. Ps. 44:8; 56:4,10,11; 62:7; 63:11; 78:7,22

B. Old Testament saints could *set* their hope. Ps. 78:7 (Set, *soom*, **to place or put** -- *kal fut.*)

C. There were provisions in Scripture for the Old Testament saints to gain hope.

1. Israel’s teaching of the law to their children would cause their children to set their hope in Elohim. Ps. 78:7 cf. Ps. 56:2-4; 60:12; 62:7
2. The Word caused Old Testament saints to have hope (*yachal*). Ps.119:49, 81, 114, 116; 130:5
 - Word (*davar* -- **the substance of revelation provided i.e. the law; or instructions given**). cf. Ps. 119:11 (cleansed); Ps. 119:28 (strengthened); Ps. 119:50 (quickened)
 - Old Testament saints could hope in. Ps. 119:74,81
3. Israel’s hope was seen in the return of Jehovah. Joel 3:16
 - Israel’s hope in Jehovah affected the troubles of the soul. Ps. 131:3
 - Israel’s hoped in Jehovah to come to their aid in times of need. Ps. 146:5
 - Israel’s trust in Jehovah brought stability. Jer. 17:7-8
 - David put his hope in Jehovah.
 - David’s hope in Jehovah thwarted men’s attacks on him. Ps. 38:15
 - David’s hope was in contrast to other men who trusted in self. Ps. 39:6-7

D. Soul is used in a limited fashion in the New Testament.

1. Soul (*psuchas* – **the seat of emotions; taste, touch, feel, sight and sound.** – K.D.J.) cf. Matt. 26:38 (place of sorrow); John 12:27 (can be agitated); Heb. 10:39 (can be uniquely possessed)
2. The New Testament account notes the soul being capable of being unstable. 2 Pet. 2:14
 - Unstable (*asteriktous* – **from sterizo which means to be stable; the alpha privative which negates the word noting to be without**

emotional or spiritual stability. – K.D.J.) cf. 2 Pet. 3:16 (they are the ones twisting Scripture)

- b) Unstable souls can be beguiled (*delazontes* – pres. Act. Part. – is used in the New Testament for ***the enticement to act in a situation.*** – K.D.J.) cf. JA. 1:14 (a cog in temptation); 2 Pet. 2:18 (a tool for false teachers)

3. God has provided mechanisms for the stabilization of the soul in the Dispensation of Grace in ways not provided in the Old Testament.
 - a) Stabilize (*sterizo, to stand firm or fix in a firm place.*)
 - (1) *Sterizo* is used to illustrate Christ's fixed mind to go into Jerusalem. Lk. 9:51
 - (2) *Sterizo* is used to illustrate an unmovable chasm in Hades. Lk. 16:26
 - b) *Sterizo* is the opposite of being sifted. Lk. 22:31-32
4. Doctrine concerning Christ, our hope, *stabilizes* the Grace Believer.
 - a) A refutation of law for Grace Believers stabilized those in the early church. Acts 15:24-29
 - b) A good news concerning the believer's position in Christ was given for the specific purpose of stabilizing the believer. Rom. 16:25
 - c) The doctrine concerning the believer's position in Christ can save (rescue) the soul. Ja.1:21 (ill. 1 Pet.1:22)
 - d) Continued reminding believers of their relationship to Christ, the hope, was a staple of the New Testament Church. 2 Pet. 2:11-12; Acts 14:22; 15:32
 - e) Grace Believers can uniquely possess the soul. Heb. 10:39

IV. THE GENTILES OPERATE WITHOUT LEGITIMATE HOPE IN THE WORLD.

- A. Gentiles (*ethnee* which is used in the New Testament to note those belonging to the nations.)
 1. The Gentiles comprise one of three races of people that God recognizes. 1st Co. 10:32
 2. The Gentiles were seen, following the Tower of Babel as being without hope in the world. Eph. 2:12
- B. Ignorance about the status of loved ones at death contributes to the grief of the Gentiles. 1st Thess. 4:13
 1. Sorrow (*lupo* -- pres. pass. subj. – “***to grieve, to pain, to become sad, to be sorrowful, to be distressed.***” -- Reinecker/Rogers lexicon) cf. Matt. 17:23 (of the disciples)

2. Others (*hoi loipoi* is used in Scripture to describe those who remain outside of the group considered) cf. Rom. 11:7 (of the rest of Israel blinded); 1st Tim. 5:20 (of the rest of the elders that witness the rebuke of a sinning elder); 1st Thess. 4:13 (of those in Thessalonica)
3. No hope (*may echontes* - pres. act. part. -- to have). Jude 19

V. BELIEVERS ARE WARNED AGAINST PLACING HOPE IN RICHES. 1st Tim. 6:17

- A. There is a propensity of men in the world system to trust in the possession of things over God.
 1. *Trust* (*elpizo* -- pres. act. infin. -- *expectation*).
 2. *Uncertain* is a combination of two words:
 - a) A is the alpha privative in the Greek and is likened to the English *un* used to negate a word.
 - b) *Delos* (*that which is clearly visible, plain, manifest, evident.*) -- Thomas Green lexicon) cf. Gal. 3:11 (of no man living by law today)
 - c) *Adelos* (*unseen, not manifest, unobserved; something that cannot be counted on* -- K.D.J.). cf. Lk. 11:44 (of unmarked graves); 1st Co. 14:8 (of an unidentifiable sound)
- B. Contrary to trusting in riches, rich Grace Believers are to set their hope upon the living God. 1st Tim. 6:17

VI. THE NEW TESTAMENT POINTS TO SEVERAL THINGS THAT GIVE BELIEVERS HOPE IN THIS DISPENSATION.

- A. The Old Testament Scriptures provide hope. Rom. 15:4
 1. The Old Testament Scriptures
 - a) Whatsoever things (*hosos* indefinite as pertaining to the things written in the Old Testament). cf. Matt. 7:12 (for the things one would want men to do to them); Lk. 4:23 (for the kind of miracles performed by the Lord); John 4:39 (for the things done by the woman at the well)
 - b) Were written (*proe graphe* -- that which was written beforehand. -- K.D.J.) cf. Eph. 3:3 (for Paul's writing beforehand)
 - c) Were written for our learning.
 1. *Eis* (causal *eis* which can be translated *because of*)
 2. Our (*ten hmetoran* -- the articular use of the plural pronoun -- literally -- the your or your specific) cf. 2 Tim. 4:15 (for

Paul's doctrine); 1st John 2:2 (for Christ being a propitiation for believer's sins)

3. Learning (*didaskalian -- used in this form three times, general doctrine that effects the way a believer is able to order their life.* -- K.D.J.) 2 Tim. 3:16 (is profitable towards building up the man of God); Tit. 2:10 (what is to be adorned by believers)
2. The Old Testament Scriptures provide for two things. It is used with comfort. Rom. 15:4, 5
 - a) Consolation (*paraklesews -- the comfort that is brought by the removal of obstacles and hindrances that might weigh one down.* -- K.D.J.) cf. Lk. 2:25 (for that of Israel); Acts 9:31; 2 Co. 1:3 (deity provides); Phil. 2:1 (takes place in Christ)
 - b) Patience (*hypomen*).
 - (1) *Hupo* is the Greek preposition that is used in the New Testament for being under someone or something. -- K.D.J.
 - (2) *Mene* is used in Scripture to remain under; abide; be at ease in a situation. -- K.D.J.
 - (3) In composition *hypomene* is that ability afforded the believer to bear up under duress due to a power provided by God that sustains the believer in operating, all the while manifesting the life of God. -- K.D.J.
 - c) Of Scriptures is better translated (from the Scriptures)

B. Christ's indwelling is the hope of the believer's glorification. Col. 1:26-27

1. Christ's indwelling of believers in this dispensation was a mystery before its revelation. vs. 26
2. Christ is seen in Scripture as being *in* every believer. Rom. 8:10; 1st Pet. 3:15; 1st John 4:4
3. Christ's indwelling provides believers an expectation of glory. vs. 27
 - a) Glory is the expression of an opinion.
 - b) An opinion could be expressed in outward radiance. Acts 22:11 (expressed by the light Paul saw that accompanied the Son); Tit. 2:13 (of the Lord at the rapture); Lk. 21:27 (seen at the second coming of Christ at the end of the Tribulation Period).
 - c) An opinion can be expressed by life. cf. Rom. 9:23
 - (1) Man in his fallen state falls short of the glory of God. Rom. 3:23
 - (2) Believers have an expectation of glory. Rom. 5:2; 2 Co. 3:18

VII. CHRIST IS THE BASIS OF THE BELIEVER'S HOPE.

- A. Christ is the anchor of the believer's hope. Heb. 6:18
- B. He is the basis of the believer's resurrection life. 1st Pet. 1:3
 - 1. Living (*zao* -- pres. act. part. -- ***that which is alive, animated.***)
 - 2. *Zao* is used in Rom. 12:1 (of the body as a living sacrifice).
 - 3. *Zao* is used in 1st Pet. 2:5 (of the believer as living stones).
 - 4. *Zao* is the opposite of *nekros* which notes that which ***in a state of death; with regard to works, those that are incapable of producing results that are pleasing to God.*** cf. Heb. 6:1; 9:14
 - 5. The use of the Greek preposition *eis* notes entry *into* a new location at regeneration.
 - a) *Unto* is the Greek preposition *into* which notes the entrance into a location.
 - b) Believers were placed *into* Christ at salvation. Rom. 6:3; 1st Co. 12:13
 - 6. Entry into the *living hope* was made possible through the instrumentality of the ***resurrection of Christ.*** 1st Pet. 1:3
 - 1. Believers are co-identified with Christ's resurrection from the dead. Eph. 2:6 cf. Col. 3:1
 - 2. Baptism confirms the believer's resurrection from the dead. 1st Pet. 3:20
- C. Christ is the basis of the believer's hope for future life.
 - 1. Believers have a hope of future tense salvation because of Christ. 1st Thess. 5:8-9
 - 2. Believers have a promise that when Christ appears we will be like Him. 1st John 3:2-3
 - 3. Awaiting the appearance of Christ is the believer's *happy* hope. Tit. 2:13

VIII. HOPE FOR THE RETURN OF THE LORD HAS A PURIFYING EFFECT UPON THE LIFE OF BELIEVERS. 1ST John 3:1-3

- A. The Grace Believer is born into the family of God at the moment of belief in the gospel for salvation.
 - 1. *Behold (idete -- to contemplate, see with mental discernment; take notice.)* ill. Acts 13:41; Rom. 11:22
 - 2. John found the manner of love given to the believer by the Father as *indescribable (potopos)*. 3:1a (ill. Matt. 8:27; Lk. 1:29)

3. The basis of the Father's love is that Grace Believes could be *called children* (*teknon – born ones, those born into a family relationship*) of God. 3:1
 - a) The world does not *experientially know* the believer because of this thing. 3:1c (*To experientially know someone is to have a perception that goes beyond the outward façade*).
 - b) The world does not experientially know the believer, because it did not experientially know the Father. 1ST John 3:1; John 14:7

B. Believers are NOW children of God.

1. Those during Christ's earthly ministry were given authority to become. John 1:12
2. Believers were in a different family before salvation. Eph. 2:3

C. What believers *shall be* has not yet been *manifest* (*who the believer is on the inside is not yet revealed on the outside*). 1ST John 3:2

1. Believers *shall be* made *liken* to Him. Phil. 3:21
2. The change will occur *whenever* He is *made manifest*. Co. 15: 51-54

D. The believer having hope in the promise of the Son's return purifies Himself, just as that one is pure. 1ST John 3:3

1. Purify is *agnizo* and it is different for *hagios* which is used for holy.
2. *Hagios*, holy. (Trench in his synonyms defines its fundamental idea is *separation, and so to speak, consecration and devotion to the service of Deity*.) Cf. 1st Pet. 1:16
3. *Agnizo* is *to be pure and undefiled; (void of the mixture of anything that would water down or dilute the believer's distinctiveness. – K.D.J.)* Ja. 4:8 (the heart can be made pure);
4. 1st Pet. 1:22 (the soul is a key element in purity)

IX. HOPE IN THE LORD'S RETURN PROVIDES FOR BELIEVERS TO CONDUCT A LIFE BEFITING OF OUR SAVIOR. Tit. 2:12

A. Denial of ungodliness keeps the believer's mind upon the rapture. vs. 13

1. Looking for (*prosdechmenoi* -- pres. mid. part. -- *"to receive to one's self, to admit, give access to one's self, to receive into intercourse and companionship, to expect, look for, wait for."* -- Kenneth Wuest
 - a) Blessed hope (*makarian elpida* -- *happy expectation*).
 - b) And is an ascensive *kai* and should be translated *even*.

- c) Glorious -- is articular -- the glorious" --*The appearing of the glory* (Wuest) -- the particular manifestation of opinion as manifested in light. cf. 2 Co. 3:7 (of Moses who encountered the glory); Col. 1:11 (emphasizes the power of deity)
- d) Appearance (*epephan* -- "*the essential meaning of the word is to appear suddenly upon a scene and it is used particularly of divine interposition, especially to aid, and the dawning of light upon darkness.*" -- Reinecker/Rogers

2. The one appearing is the *great God and Savior*, Jesus Christ. cf. 2 Ti. 1:10

B. Great God (*tou megalou Theou* -- the God who is more capable than any other called god. cf. Rev. 19:17

C. And (Grandville sharp's rule for Greek grammar and should be translated "even".)

D. Savior (*One who delivers, rescues from danger.*) cf. 2 Pet. 3:18; 3:2; 2:20

CONCLUSION:

Believers are being used by God in this Dispensation of Grace to be a witness in the World. Through it all, the believer will encounter many circumstances that will strain the believer. God has provided for believers in those circumstances the ability to overcome. Hope is a key provision for the believer to use in bad circumstances. The basis of the believer's hope is the resurrected Christ. Christ indwells the believer as well as the believer has life in Christ. This new relationship that is unique to this dispensation, provide the believer abilities not provided in past dispensations. A result of this new relationship is that the believer has been bestowed better promises. Due to these promises, believers can have hope. Hope is essential because it allows believers to maintain on this journey through life. Hope allows believers to accomplish all that God has laid hold of for the believer to accomplish in this life.