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Weekly

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Presenting *every man* perfect in Christ Jesus. Colossians 1:28

Volume XX
Issue 493

Hope

Part 1

by — Charles H. Welch (1880-1967)

Only one Greek word and its compounds are translated “hope;” these words are *elpizo*, to hope, to hope for; *proelpizo*, to hope before; *apelpizo*, to hope for again; *elpizomenoi*, things hoped for; *elpis*, hope.

No other word in the English language can be suggested as a better rendering of *elpis* than “hope,” and yet all have to acknowledge that, in common use, hope has degenerated in its meaning. We can speak of a forlorn hope, or sometimes a person who has no grounds for hope at all will say “I hope so.” “Expectation is a conviction that excludes doubt,” and this is the temper of the word *elpis*. When we use the word “hope” we must remember to keep it on the ground of confident expectancy, not merely hoping for the “possible” but confidently expecting the fulfillment of a promise.

Where we read of “hope” in the New Testament, we often find in the context a reference either to a “promise” or to a “calling.” For example, Paul before Agrippa says,

Now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come (Acts 26:6-7).

Here there is no possibility of making a mistake. Not only is the hope that is in view the fulfillment of a promise, but it is the fulfillment of a specific promise “made of God unto our fathers.” Further, there is no ambiguity as to those who entertain this hope; the words “our twelve



tribes” are too explicit to permit of spiritualizing. Other examples will occur to the reader, and will come before us in the prosecution of our present study. For the moment it is sufficient that the principle should be clear, that *hope looks to the fulfillment of a promise*. It is therefore necessary to discover what promise has been made to any particular company before we can speak with understanding of their hope. Another prerequisite is a knowledge of the “calling” concerned.

That ye may know what is the hope of His calling (Ephesians 1:18).

Even as ye are called in one hope of your calling (4:4).

The realization of our hope in the future will be in agreement with our calling now by faith.

Now faith is the substance of things hoped for (Hebrews 11:1).

Recent discoveries among the papyri of Egypt have brought to light the fact that the word “substance” was used in New Testament times to signify the “Title Deeds” of a property. Every believer holds the title deeds now, by faith, the earnest and first-fruits of the inheritance that will be entered when his hope is realized. As every believer does not necessarily belong to the same calling, and most believers grant a distinction between “Kingdom” and “Church,” while some realize the further distinction between “Bride”

(see HOPE, page 4347)

Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14:15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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ABBREVIATION KEY

Scripture Version

(Unless otherwise noted all Scripture quotations are taken from the *Bible Student's Version*.)

CV: Concordant Literal Version

DAR: Darby Translation

DT: Dabhar Translation

FF: Ferrar Fenton Bible

KJV: King James Version

RE: Rotterdam's Emphasized Bible

WT: Weymouth Translation

YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)

BDB: Brown-Driver-Briggs

Hebrew Lexicon

CB: Companion Bible Notes & Appendixes (Bullinger)

CC: Concordant Commentary (Knoch)

CKC: Concordant Keyword

Concordance (Knoch)

CL: A Critical Lexicon and Concordance (Bullinger)

CWS: Complete Word Study Dictionary (Zodhiates)

FoS: Figures of Speech Bullinger)

SEC: Strong's Exhaustive Concordance

TGL: Thayer's Greek-English Lexicon

UR: Unsearchable Riches

VED: Vine's Expository Dictionary

YAC: Young's Analytical Concordance

Reference Notations

cf. – compare

e.g. – for example

et al. – and others

etc. – et cetera (and so on)

ff. – and the following

i.e., – that is

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HOPE (continued from front page)

and “Body,” it follows that the character of the calling must be settled before the hope can be defined.

THREE SPHERES OF BLESSING

There are at least three distinct spheres of blessing indicated in the New Testament:

The Earth

Blessed are the meek; for they shall inherit the earth (Matthew 5:5).

The Heavenly City

The city of the living God, the heavenly Jerusalem ... and church of the firstborn, which are written in heaven (Hebrews 12:22-23).

Far Above All

He ascended up, far above all heavens (Ephesians 4:10).

And made us sit together in heavenly places (2:6).

These three spheres of blessing correspond to three distinct callings:

The Kingdom

Thy kingdom come, Thy will be done in earth ... (Matthew 6:10).

The Bride

The Bride, the Lamb’s wife ... the holy Jerusalem, descending out of heaven from God (Revelation 21:9-10).

The Body

His body ... the church: whereof I [Paul] am made a minister, according to the dispensation of God which is given to me for you ... the mystery which hath been hid from ages and from generations (Colossians 1:24-26).

These three spheres of blessing, each with its special calling, have associated with them three groups of people in the New Testament. The first sphere of blessing is exclusive to **Israel** according to the flesh; the second to believers from among both “**Jew and Greek**,” while in the third sphere the calling is addressed to “**you Gentiles**.”

Israel According to the Flesh

My kinsmen according to the flesh, who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all ... (Romans 9:3-5).

Abraham’s Seed

(Includes believing Gentiles)

Having begun in the Spirit, are ye now made perfect by the flesh? ... they which are of faith, the same are the children of Abraham. ... For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew or Greek ... for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise (Galatians 3:3, 7, 9, 27-29).

The One New Man

That He might create in Himself of the twain one new man, so making peace (Ephesians 2:15, RV).

The limits of this article will not permit of extensive proofs of the suggestions made in the foregoing paragraphs, or of a detailed exposition of the passages concerned; but we believe that the matter is sufficiently clear for us to go forward with our inquiry.

Seeing, then, that there are three spheres of *blessing*, with their three associated *callings*, we should expect to find three phases of the “Coming” of the Lord.

THE HOPE OF THE FIRST SPHERE

The Sign of the coming of the Son of Man

The earthly ministry of the Lord Jesus Christ was limited to the people of Israel, and had special regard to the promise made to David concerning Israel's King. It also had in view the promise made to Abraham concerning the blessing of all of the families of the earth, but did not, at that time, extend to them, being concentrated rather on Israel from whom, as the appointed channel, the blessing should flow to all nations.

We shall now bring scriptural proof of these statements, and then proceed to show that Matthew 24-25 speak of *the hope of Israel*, and that this phase of the Second Advent has nothing to do with the hope of the Body of Christ.

Proof that the Earthly Ministry Was Limited in the First Instance to Israel

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers (Romans 15:8).

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel (Matthew 10:5-6).

I am not sent but unto the lost sheep of the house of ISRAEL (Matthew 15:24).

Proof that the Promise Made to David Concerning a King was in View

Where is He that is born KING of the Jews? ... in Bethlehem (Matthew 2:2-5).

Tell ye the daughter of Zion, "Behold, thy KING cometh unto thee" (Matthew 21:5).

"What think ye of Christ, whose Son is He?" They say unto Him, "The Son of DAVID" (Matthew 22:42).

David ... being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, HE WOULD RAISE UP CHRIST TO SIT ON HIS THRONE; He seeing this before, spake of the resurrection of Christ (Acts 2:30-31).

Proof that the Promise to Abraham Concerning Israel as the Chosen Channel of Blessing to the Gentiles Was in View

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, "And in thy seed shall all the kindreds of the earth be blessed." UNTO YOU FIRST God, having raised up His Son Jesus, sent Him to bless YOU, in turning away every one of you from his iniquities (Acts 3:25-26).

The consideration of these Scriptures in their setting provides sufficient proof for the statements made concerning the character of the Savior's earthly ministry.

Divine Names and Titles, The

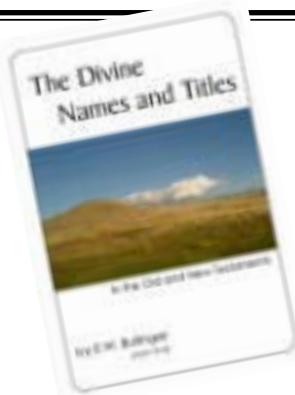
by — E.W. Bullinger

This useful work deals with the principle Divine Names and Titles with their meaning, usage, and occurrences. In view of the fact that every name used for God has its own special meaning, and that the particular name used in any given case is often a key to the spirit of the context, this subject is one which the Bible student cannot afford to overlook. There is a mass of information compressed into this book. In addition to the many names and titles fully developed, there are numerous helpful suggestions to assist Bible students continue their own profitable study.

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85 pp, PB,



We are now in a position to consider Matthew 24-25, which is a prophecy of the Second Coming of Christ, and concerns the Hope of Israel as distinct from the Hope of the Body of Christ.

The threefold prophecy of the coming of the Lord as revealed in Matthew 24 was given in answer to the threefold question of the disciples.

When shall these things be?

What shall be the sign of Thy coming?

And the end of the world [age]?

The evidence which follows sufficiently shows that, in this passage, the Hope of Israel and not the Hope of "the church which is His Body" is the subject.

Three Proofs that Matthew 24 Speaks of the Hope of Israel

First, the Greek word translated "end" is *sunteleia*, a word at that time well known to every Jew, for it was the name of the third great feast, namely "*the feast of ingathering, which is in the end of the year*" (Exodus 23:16). This is evidence that Israel's hope is in view.

Second, we find that this coming of the Lord is to be preceded by "*wars and rumours of wars*." Because of the fact that there have been, and yet will be, many wars and rumours of wars since the setting aside of Israel, these words, as they stand, cannot be construed as evidence that Israel's Hope is in view. If, however, we turn to the Old Testament origin of the reference, "*For nation shall rise against nation, and kingdom against kingdom*" (Matthew 24:7), we shall see that it comes from Isaiah's prophetic "*Burden of Egypt*" (Isaiah 19:1-2), the passage ending with the words,

Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance
(Isaiah 19:25).

This reference, therefore, when seen in the light of its Old Testament setting, gives further evidence for the fact that Israel is in view in Matthew 24.

Third, this coming of the Lord takes place after the prophetic statements of Daniel 9:27 and 12:11 have been fulfilled.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, ►

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stand in the holy place ... then shall be great tribulation ... IMMEDIATELY AFTER THE TRIBULATION of those days ... shall appear the sign of the Son of man in heaven ... and they shall see the Son of man COMING IN THE CLOUDS OF HEAVEN (Matthew 24:15-30).

As the detailed exposition of this chapter is not our purpose, and as these three items provide proof beyond dispute that the Second Coming of Christ as here made known cannot be the hope of the Body of Christ, we feel that no unbiased reader will desire further delay in prosecuting our inquiry.

THE HOPE OF THE SECOND SPHERE

The Acts and Epistles of the Period

We must now turn our attention to the evidence of Scripture as to the character of the Hope during the period covered by the Acts of the Apostles. Some commentators on this book appear to forget that it is the record of the "Acts" of the Apostles, and had no existence until those "Acts" were accomplished. If the founding of the church at Corinth chronicled in Acts 18 is an act of the apostle Paul, both Crispus (:8) and Sosthenes (:17) being mentioned by name, then the epistle written by the same apostle to the same church, again mentioning Crispus and Sosthenes by name, must be included as the Divine complement of the record of Acts 18.

The aspect of the Hope in view in the Acts and in the epistles written during that period to the churches founded by the Apostles must of necessity be the same. Any attempt to make the ministry of Paul during the Acts differ from the epistles of the same period is false, and must be rejected. There can be no doubt that the Hope entertained by the churches during the period covered by the Acts of the Apostles was a phase of the Hope of Israel. This will, we trust, be made clear to the reader by the quotations and comments given hereafter.

When they therefore were come together, they asked of Him, saying, "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts 1:6).

This question arose after the forty days' instruction given by the risen Christ to His disciples, during which time He not only opened the Scriptures, but "their understanding" also (Luke 24:45).

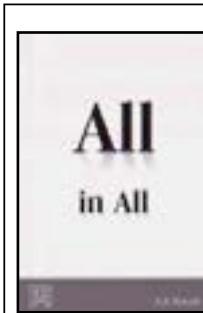
Repent ... and He shall send Jesus Christ, Which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. ... Ye are the children of the prophets. ... Unto you first ... (Acts 3:19-26).

These words of Peter, spoken after Pentecost, cannot be separated from the hope of Israel without violence to the inspired words. It may be that some readers will interpose the thought, "These are from the testimony of Peter; what we want is the testimony of Paul." We therefore give two more extracts from the Acts, quoting this time from the ministry of Paul.

And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come (Acts 26:6-7).

Paul called the chief of the Jews together ... "because that for the hope of Israel I am bound with this chain" (Acts 28:17, 20).

Not until the Jewish people were set aside in Acts



All in All: The Goal of the Universe

by — A.E. Knoch (1874-1965)
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This publication is a compilation of the writings of A.E. Knoch on human destiny. The author examines three major theories on this topic current among students of Scripture. The striking phrase "All in all," which pertains to the vivification of all mankind in I Corinthians 15:28 and relates to the reconciliation of the entire intelligent creation in Ephesians 1:23, is discussed at length. Two extensive appendices are included, exploring the usage of the terms "eon" and "eonian" in the Scriptures.

28:25-29 does Paul become “*the prisoner of Jesus Christ for you Gentiles*.” Until it was a settled fact that Israel would not repent and that the promise of Acts 3:19-26 would be postponed, the Hope of Israel persisted and all of the churches that had been brought into being up to that time were of necessity associated with that Hope. See the testimony of Romans, which is set out in much fuller detail after the reference to the heavenly calling is completed.

The Heavenly Calling

We must pause for a moment here to remind the reader that Abraham stands at the head of two companies: an earthly people, the great nation of Israel; and a heavenly people, associated with the *heavenly phase* of God’s promise to Abraham, and made up of the believing remnant of Israel and believing Gentiles. This heavenly side of the Abrahamic promise is referred to by the Apostle in Hebrews and Galatians:

He looked for a city ... They seek a country. ... They desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for He hath prepared for them a city (Hebrews 11:10, 14, 16).

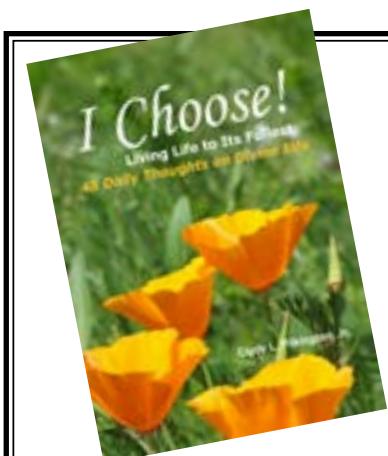
If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise. ... Jerusalem which is above is free, which is the mother of us all (Galatians 3:29, 4:26).

This *heavenly calling* of the Abrahamic promise constitutes the Bride of the Lamb, as distinct from the restored Wife which refers to Israel as a nation. We leave the reader to verify these statements for himself by referring to Isaiah, Jeremiah and Hosea, where Israel’s restoration is spoken of under the figure of the restored Wife; and to the Book of the Revelation where the heavenly city is described as the Bride. During the time of the Acts of the Apostles, the churches founded by Paul were “*Abraham’s seed, and heirs according to the promise*” (Galatians 3:29). The Apostle speaks of “*espousing them to one husband, that I may present you as a chaste virgin to Christ*” (II Corinthians 11:2).

**During the time of the
Acts of the Apostles, the
churches founded by
Paul were “*Abraham’s
seed, and heirs according
to the promise*”
(Galatians 3:29).**

This heavenly phase of the Hope of Israel was the hope of all of the churches established during the Acts, until Israel was set aside as recorded in Acts 28.

(To be continued)



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