

Welcome friends to another broadcast of “Morsels for Zion’s Poor”

Jeremiah is generally referred to as the “weeping prophet”. The message of Jeremiah falls on completely deaf ears to a generation which has been lulled to sleep by those who preach “*peace, peace when there is no peace.*” The present generation, for the most part, would define Jeremiah as “ineffective and out of touch”, since they have been taught to believe that one should only entertain positive thoughts and promote inspirational teaching which is designed to uplift the hearers rather than convict of sin. Most churches today are more interested in making folks feel good about themselves and keeping them entertained, that in delivering the stark and naked truth of GOD.

Jeremiah faced much the same thing in his own day as the religious leaders of his time promoted idolatry and assured the inhabitants of Jerusalem that brighter days were ahead. Jeremiah could clearly see the certainty of approaching judgment as the LORD told him that there was no doubt that the Chaldeans under Nebuchadnezzar were going to completely destroy their city. The prophets of false peace ridiculed his “negativity” and scoffed at such a “sour puss”.

Paul said, “*we are saved by hope.*” Yet it is “*hope*” that we have not yet completely obtained nor observed in a tangible way. We yet wait for that which we hope for, though at the present time we can’t see it nor can we say we possess it. Even as Paul said, “*Brethren, I count not myself to have apprehended.*” This is the very “conflict of hope” which is present in those sheep whom the LORD has awakened and caused to believe the gospel. “*Now faith is the substance of things hoped for, the evidence of things not seen.*” Jeremiah expressed this very conflict in Lamentations 3:18, when he says, “*My strength and my hope is perished from the LORD.*” He was stripped naked and bare and was convinced of the folly of trusting in anything he could either see or call his own.

Yet he goes on to declare in verse 24 of the same chapter, “*The LORD is my portion, saith my soul; therefore will I hope in him.*” He expresses, that though he has no hope (which can be seen), yet he has great hope in HIM whose mercy is new every morning, whose compassions fail not. The modern day “soul winners” have reduced “salvation” to a formula which, if a man follows and fills in the blanks, he can “know” that he is saved beyond a shadow of a doubt. Many of these “converts” can tell you the day and the hour when they were “saved”. This type of assurance is fine for those who are free from the “conflict of hope”, and who are content to base their salvation upon some activity which they have performed. Such “assurance” is of no value at all, however, to the man who is convinced that “*Salvation is of the LORD.*” When told to believe; he confesses with tears, like the man with the lunatic son, “*Lord, I believe; help thou mine unbelief.*” He doesn’t claim to have the answers but he is certain, who the ONE is who does possess both the questions and their answers, even as Peter confessed, “*Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.*”

This is a hope which is “not seen” but is nonetheless that which those who have been given the gift of faith by the SPIRIT of GOD, wait for with patience and cannot be deterred. O sweet conflict which can occur only by the operation of HIM whose mercy is new every morning and whose compassions fail not. “*Great is THY faithfulness.*” It is so sweetly true, as Jeremiah declared, “*The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD.*” This is the patience of the saints. To whom else can they turn, upon what else can they be made to trust. “*And now, Lord, what wait I for? my hope is in thee.*” “*I wait for the LORD, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption.*” Our Jesus is the God of hope; He works it by his power;

It holds the weak believer up, In the distressing hour.

The darkest cloud hope pierces through, And waits upon the Lord,

Expects to prove that all is true Throughout the sacred word.

True hope looks out for blessing great; And, though they’re long delayed,

Yet hope’s determined still to wait, Until they are conveyed.

The outwardly religious man can never be satisfied with a hope that is not seen, and the man who is awakened by the LORD cannot find satisfaction in one which is. While the man of religion is bold in all of his assertions concerning faith, the little child of grace is often viewed as timid and weak and thusly despised by the wise and prudent moralists. What is your HOPE?

“*Thy free grace alone,*” #11 **If you would like a free transcript of this broadcast email us at forthe poor@windstream.net**