

# Key Words: Hope

by J. Glyn Owen

---

*The sermon explores the profound nature of Christian hope as an anchor for the soul, emphasizing its reliability and the assurance found in Christ's promises and presence.*

**Duration:** 50:43

**Scripture:** Hebrews 1:8-12, Hebrews 6:19, Hebrews 8:6, Hebrews 9:11-12, Hebrews 10:23, Hebrews 11:1, Hebrews 12:2

**Topics:** "Hope"

---

## Description

In this sermon, the speaker addresses a group of confused and vacillating professing Christians who are of Jewish background. The focus of the sermon is to reveal the unparalleled glories of Jesus, the Messiah, and to emphasize that embracing Christianity is far superior to the ritualistic religion they had abandoned. The speaker repeatedly emphasizes that everything in the new covenant is better than the old, and that Jesus is the ultimate source of glory and redemption. The sermon concludes with the assurance that Jesus has won the battle against darkness, conquered sin on the cross, and now sits at the right hand of God, ready to welcome his redeemed people into heaven.

---

## Transcript

I hope you enjoyed that hymn. We'll have to have it another time. Well now, let us prayerfully turn to the passage from which we read a little earlier on in Hebrews chapter 6. And we'll read now, just to remind ourselves of the basic theme, the key word, hope.

As it is found in verses 19 and 20, the last two verses in the passage. We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf.

He has become a high priest forever, in the order of Melchizedek. Melchizedek is said in the scriptures to be without beginning and without end. And so is the hope of the believer, that is firmly set upon one who was the first and will be the last.

Even Jesus Christ, the Son of God. Really, some passages of scripture are well nigh breathtaking. Glossing over them, reading them very quickly, one may miss much of the hidden glory, if not all of it.

And such is the passage before us this morning. But when you ponder, when you choose to pause prayerfully and ask God to unravel a passage such as this, it will almost take you to a point where you

don't know what to say. This is the passage such as that.

If we do not find ourselves spellbound as we meditate upon a word of God such as this, then there is something wrong with our spirits, or with our understanding, or with both. I confess to you that, for my part, I find it very difficult to control my imagination, my thoughts, or my emotions as I ponder a passage such as this. It is all too big, too comprehensive, too vast, too deep, really to tackle.

And we are coming to it this morning just to scratch a little bit of the surface in the hope and in the prayer that the God of all grace will allow us to see something that will make worshipers of us and servants of us men and women who are proud of their God and of their Savior. Now let me remind you very briefly that the writer here is addressing his dissertation to a somewhat confused, vacillating group of professing Christians, all of them Jews, and he is eager to let them see the unparalleled glories of the Lord Jesus, the Messiah. Now that's the focus of the book.

It's to bring out the hidden splendor and glory and majesty, the holy unrivaled magnificence of Jesus, the Son of God, the Messiah who has come. It is true that in embracing Christianity these Jews have abandoned a ritual kind of religion with its peculiar appeal to the eye. But they have inherited, says he, something of such profound glory and value as to eclipse the grandest magnificence of the older face so that whatever was good in the old is better in the new.

And you will see that as you read the epistle to the Hebrews, seven times over he says this is better, better covenant, better redemption, better this, better that, better promises, things are better, better, better, better, and the best is yet to be. Everything's better here. Now in this passage it is a better hope.

In this passage the writer is expressing the nature and the glory of the Christian's hope and doing so in language that is most familiar to a Jewish people because so much of the imagery as we shall see comes from the Old Testament and if you don't see that, don't pick that up, you'll miss the glory. So much of the imagery comes from the Old Testament but it would seem also this gives us a key as to the first recipients of the letter, I believe. He is taking it for granted that they have some sort of maritime background.

Maybe he was writing to a people who lived in a seaport, a fishing port because he's using these metaphors, particularly this metaphor today of an anchor and an anchorage. And he thinks that the people are anchored to a rock which cannot move. And well, that may be fairly familiar to everybody but it would be certainly more appealing and more significant to a maritime people.

That's not important, perhaps, to say this morning but I think it was probably significant. Now the theme then of the Christian's hope is here expounded in terms of these maritime concepts and we are going to speak briefly this morning about the three of them. First of all the anchor, then the anchorage where the anchor is cast and then the anchored, the people who are thus anchored because their anchor is cast.

And these are the three images that we have all portraying this one great doctrine of the Christian's hope. You see, we are taking a different tack to what we have done occasionally when we've taken up these key terms. Sometimes we've tried to expound these terms against a vast New Testament background taking the whole of the Old Testament as our back cloth.

At other times we have taken just one text or one passage in order to try and understand the word. And I believe that the understanding of the word hope is possible by taking these few verses that we have in the passage before us today. The first point then, the anchor.

Verse 19 We have this hope as an anchor for the soul, firm and secure. It enters into the inner sanctuary behind the curtain or as the old King James Version puts it it enters into that within the veil. Now let's look at this a little analytically.

The first thought is that the Christian has hope. All this is implicit in what we've said already and implicit I know in your experiences believing men and women. If you believe in the Lord Jesus Christ then you know something about hope.

And you have sung it this morning as you have said we have an anchor that keeps the soul. I trust none of us have been singing a lie. We have an anchor, we have hope in Christ Jesus our Lord.

Faith is basic. Faith is basic. But hope goes beyond faith.

Hope flies beyond faith. Faith rests upon a promise given by a promisor. Hope begins to build upon the basis of that confidence in the promise.

We were at a wedding yesterday some of us. It's a very helpful analogy I guess. When the proposal is made of marriage well now the one expresses confidence in the other.

That's faith. This one receives the other's word on trust. That's faith.

But then the bride-to-be begins to get things ready. She doesn't just leave it at that and says well I'm going to get married. We are going to get married on such and such a date.

She begins to prepare. She's to the bottom drawer. She gets involved in this, that and the other.

And she begins to dream you see. And this is hope. It's not just saying so and so is going to take me to be his bride or the other way around.

It's not simply the acceptance of a promise. But hope begins to build. And hope begins to imagine.

And hope flies where faith has made it possible for it to fly. It plans, it thinks and it dreams in light of the promises it believes. Now in this particular passage hope seems to be conceived of as being both subjective and objective.

Now let me clarify that. Faith is here that which you have inside. And hope is that which you have in your breast.

It is subjective. You feel it. But hope is also something objective.

I hope you've noticed this. I trust you've noticed this. Jesus Christ is our hope.

Sometimes you hear it said in the realm of sport. So and so is the hopeless side. And I think it is true.

I've seen it written in columns of some of our papers that were it not for one individual in certain teams in certain sports it would have been pretty grim. He was the hope of the side and is the hope of the side. Our Lord Jesus Christ is our hope.

When we have put the arms of our confidence and of our hope around him He is our hope. We have a hope. Now that's basic.

Jesus Christ our hope is then described in terms of an anchor. We have this hope as an anchor for the soul. There is no more tragic picture than that of an unanchored soul.

A life that is nothing but driftwood. Goes neither here nor there. It's moving about like floats among the ocean.

It just goes with the tide. It is driven hither and thither. Carried hither and thither by the tide of circumstances.

And there are many such. Not so the Christian person. He has an anchor.

He has an anchor and it is securely cast. It is a massively strong phenomenon. And according to this picture here.

It has two flukes. Two arms. And by means of these two flukes or two arms.

It grips and holds the vessel. So that the vessel need not drive in any storm. If the anchor is cast.

The flukes will grip the solid rock and the ocean bed. And thus the ship will not drive. Now you say I don't follow you.

Sorry I can't see that in my Bible. Well now have a good look. And you will see that they're here all right.

The one fluke of this Christian hope is the promise of God. Christians are described in verse 17. Just you look back.

As heirs of what God has promised. And in verse 12 we are told that we inherit the promises. Now the one fluke then to this anchor is this.

The promise of God. The promises of God. Whether you think of the content of the promise.

Or of the divinity of the promisor. Its excellence cannot be missed. You see in Jesus Christ.

We have all the promises of God wrapped up in a bundle. Paul says all the promises of God. Find their yes and their amen in Christ Jesus.

All in Christ. One fluke of the anchor then. The anchor of the Christian hope is this.

God has given us certain promises in Christ. And all these promises are in Christ. And we by grace are holding on to Christ.

One fluke. One arm by which the anchor grips the bed of the ocean. The second fluke.

Or arm call it whatever you will. The second is the divine oath. Let me read verses 17 and 18.

Because God wanted to make the unchanging nature of his purpose very clear. To the errors of what was promised. He confirmed it with an oath.

God did this so that by two unchangeable things. In which it is impossible for God to lie. We have fled to take hold of the hope offered to us.

I'm sorry I've missed something out. We who have fled to take hold of the hope offered to us. May be greatly encouraged.

Now look at this. Our encouragement is here said to be dependent upon the fact. That our anchor has two flukes.

Two arms to grip somewhere. To hold somewhere in the storms of life. So that we do not drag and do not drift and do not get lost.

And are not driven hither and thither. And the two flukes of the anchor are the promise of God. And the oath of God.

Eager to pacify our fears. And to grant us peace in trusting. Did you know that God was concerned about your peace.

Concerned about my peace. Concerned that we should be encouraged. So concerned that he has written his word to us in these very terms.

And told us really what he wants. Eager to pacify our fears and to grant us peace in trusting. God has done more than give us a mere promise.

Now I often say this to myself. I don't know whether I say it in preaching or not. But I often say this to myself.

That if God has promised then his promise is as good as his word. You don't need any more than a simple promise of God. Because he is God.

There's no need for God to repeat anything. Have you ever thought of the wonder of an omnipotent immutable God. God repeating himself and saying something twice.

The fact that he is God makes it totally unnecessary. If he said it once it's true, it's right. It's dependable.

As dependable as the eternal God himself. He'd lose his character if it did not come true. But oh the amazing grace of God.

He wants us to be sure you see. He wants us to have hope. And he wants us never to lose heart.

And because of that he's not simply given us a bare promise. Not even that promise multiplied. Not even that promise given in different language here, there and everywhere.

No, no. He's gone on oath. He's gone on oath.

He has virtually made it insane for a believer to doubt him. It is an incredible thing. It is unbelievable when you come to analyze it.

That we who say we believe in God. Can doubt him when he's not only given us his promise. And given it in a myriad of different ways.

But along with the promise he's gone on oath. And he's sworn by himself. And he can swear by no greater.

Though the storms of life be ever so boisterous and threatening. And though our boat be ever so flimsy and small. If this is our anchor.

Christ. In whom God's promise. And God's covenant is made over to men.

If Christ is our anchor. And our anchor is securely cast. My friend young or old.

You and I have no reason to fear. We have every reason to hope. This is what hope is.

It's believing that because God has promised it. And God has covenant. And God has gone on oath.

It simply must come to pass. And therefore we hope for it. As a matter of fact you know.

I don't always like to dwell too much on grammar. I'm not a good grammarian. And I can be found out quite easily.

You can discover my vulnerable points. But you know I am able to say that. There are two adjectives used here.

And they're very significant. If adjectives were significant anywhere. They are significant here.

They show us how utterly reliable this anchor is. Look at what we have. Our anchor in the King James is said to be both sure.

And steadfast. Now in the NIV it is. Our anchor is firm and secure.

Now never mind the translation for the moment. I'm thinking of the terms that lie behind the translations. And what they mean.

What do they mean? Well I've conferred with the authorities. And the authorities tell us this. Well the first one means this.

Translated in the NIV. Our anchor is firm. It means undisturbed by outward influences.

And you say what does that mean? Well think of it in terms of an anchor. Here is the anchor cast in the ocean. And it's a very stormy ocean.

But the elements have not. And cannot cause it to rust. Or otherwise weaken.

Or corrode. Or any such thing. There is nothing from outside the anchor.

That can cause it any damage. So that for some reason or other it gives. And we flounder.

It is incapable of being damaged from outside of itself. No amount of strain can harm it. No pressure can damage it.

No chemical can hurt it. It can neither corrode nor collapse. Under any conceivable set of circumstances.

Because you see this is an image of the divine human Christ. The Lord of glory. The man of calvary.

And of the morning of the resurrection. The ascended Lord. Now seated at the father's right hand.

He is beyond corrosion. He is beyond being weakened. You can't take one iota of his strength.

Or his dignity. Or his glory away. Say anything you like about him.

You cannot be cloud or shroud his majesty. He is what he is. Whether you like it or not.

And all the hosts of hell may be harnessed against him. But he remains the same. Unchanging Lord.

In all the storms of life. Nothing can touch this anchor. There is no chemical that can cause it to corrode.

And the other word used of the anchor is. Translated secure in the NIV. Steadfast in the King James.

It's the word *Bebaya*. And it means. Firm in its inherent character.

Now see how these balance one another. The first says that it is absolutely firm from the outside. Nothing from outside can cause it to be weakened.

The second says there is nothing in its texture. In its nature. There is nothing in the material that has gone to the making of it.

That can cause it to weaken at any given time. It is inwardly flawless. There is no impurity or inferiority that belongs to it.

There is no danger of decay arising from within. You can test it under laboratory conditions. And you can find no flaw in it.

Therefore. If nothing from within and nothing from without. Can cause it to corrode or to fail or to weaken.

What? We have an anchor that keeps the soul. Steadfast and sure while the billows roll. That's the message.

That's the anchor of the Christian. And if you meditate upon this. I guarantee you.

By the spirit of God. The obedient worshipful soul. Will find his hope.

Growing wings. And getting strong. Oh precious anchor this.

Never was there another like it. The divine human Lord Jesus Christ. Now the anchorage.

We read about the anchor. That it enters into the inner sanctuary. Behind the curtain.

It enters into that within the veil. You see it would be of little value. To have the most perfect anchor.

Unless you could find a place of anchorage. Where it wouldn't drift. What's the point of having the most magnificent anchor.

That you can conceive of. Made of the toughest material. That cannot corrode and cannot decay.

And cannot weaken. And all that. But you have to cast it into sand.

That is going to drag. God has provided an anchorage. For our God given anchor.

An anchorage that is worthy of so unique an anchor. Well where is that you say. Well our anchor.

Our anchor is to be cast. Indeed it has been cast. For us.

We couldn't cast it. Our anchor has been cast. Not into the depths of the sand the ocean.  
Into the depths below. But into the heights. Of loftiest heaven above.  
Above the heavens of the birds. And the heavens of the stars. And of the sun and of the angels.  
Into the very immediate presence. Of the God of the universe. Our anchor is cast.  
Inside the veil. Oh my friends there is something in this. That is precious isn't there.  
Within the veil. The reference of course. In case some of you young Christians.  
Are not familiar with this language. The reference is to the holy of holies. In the tabernacle and in the temple of old.  
You remember there was an outer court. And some other courts and then. There was the innermost sanctuary.  
Called the holy of holies. Where God dwelt among his people. No one entered there.  
Only the high priest. And only once every year. With blood of atonement in his hand.  
And then when he went in. And sprinkled the mercy seat. First for himself then for his people.  
When he sprinkled the mercy seat. In the presence of God in the holy of holies. He went out.  
And he never came back for another year. God said the way is not opened yet. You stay out you and the people.  
I will receive the blood. And I will not come down in judgment upon you. For the sins of this year.  
But our Lord Jesus. Our high priest. Our Lord Jesus Christ.  
Has according to the letter to the Hebrews. Made the atoning sacrifice. Taken the blood.  
And sprinkled the very mercy seat. The throne upon which God himself is seated. And the great white throne of the universe.  
Has become a mercy seat for sinners. Because the blood of Jesus is upon it. And the blood of atonement.  
Has been sprinkled on it. More than that. More than that.  
Can there be anything more significant than that? My friends there is something more significant still than that. Our Lord Jesus has not simply sprinkled the mercy seat. The throne of heaven.  
With his atoning blood. He has taken his seat at the fathers right hand. He is seated on it.  
He is reigning on it. He our anchor. You see the metaphor changes.  
He who is our anchor. Is seated on the throne of the universe. Not the throne of Rome.  
Not the throne of England. Not the throne of a nation. Not the Jewish throne.

Or anybody else's throne. But the throne of God. Thy throne O God is forever and ever.

And Jesus of Nazareth. The son of God. Is seated on the right hand of the majesty upon high.

Where is my anchor cast? Oh right within the veil. Into heaven itself. On to the throne of God.

And before my anchor can fail in the storm. That throne must move. And you must dislodge the Christ from his enthronement.

And that you cannot do. Why do the heathen rage and the people imagine a vain thing? For it is in vain that men and nations. Can ever attempt.

To bring him down from the place of his glory and enthronement. One day he will return as the judge of all men and of all nations. And all the kingdoms of this world shall become his kingdom.

He rules over all. He is Lord. And he is our anchor.

And our anchor is cast within the veil. It's on the throne. And that throne is a throne that towers over every other.

It cannot move. But all is not said yet. We could well afford to stop there.

But all is not said yet. I don't know whether you think these writers of Scripture have a sense of humor. I have a feeling the writer had a bit of a puzzle here.

You see he said so much about our Lord Jesus as our hope in terms of an anchor. And he's got much more to say. But he can't say it in terms of an anchor.

He's got to change his metaphor. And it's almost like starting another sermon on another subject. And then he's got to take another one in.

He's got to use other metaphors, other subjects. Other language in order to describe the glory of our anchor in its anchorage. And he brings in two notions alongside that of the anchor to describe the same thing.

What are these two images? One, Jesus Christ our anchor is also our forerunner. Who has gone ahead of us into heaven. Second part of verse 19 into the first part of 20.

It enters the inner sanctuary behind the curtain. Where Jesus who went before us has entered on our behalf. That's the NIV.

Now I think that's too weak. Because it misses out or at least it translates to me in a nebulous way. What the older King James and the RSVE translated in a more literal way.

And makes it far more vivid for me and perhaps for some of you. You remember with of a forerunner is for us entered. It's one Greek word pro dramas the forerunner.

And it refers to a specific imagery. Now who is the forerunner? What was a forerunner? Well you encounter this forerunner in at least two contexts in history. One it is a military term.

It was used of scouts who in the wake of a successful campaign. Would move ahead of the whole army. Shall we say there's been a there's been a big a major battle fought.

And there are cities to the left and to the right. Now the major battle has been fought on the plain. This is purely my imagery.

But it is true I believe to the fact we have here. Now when the battle has been fought. Victory has been won.

Scouts go ahead on behalf of the victorious army. And they raise the flag in that city over there. And that city over there and that city over there.

And some more over there. They raise the flag you see. To say that they're going in to claim the tokens of their victory.

But more is meant than that. In raising the new flag there. They mean that the whole of the army.

And the people they represent are coming behind. And though the army may take a few days to take possession. The whole army the whole people are coming.

It belongs to the new country. The conquering country. Now my friends this is the picture.

Jesus Christ has waged the battle. And on Calvary's cross he stood in your place and mine. And he did battle with the powers of darkness.

And he bore our sins in his body to the tree. And he tore the bars away from the mouth of the tomb and of the grave. And he is victor.

And he is king and he is crowned. And he has ascended to his throne on the morning of the ascension. And he sits at the father's right hand.

And there he has taken possession of heaven. He has raised the standard of his victory. He has hoisted the blood dipped flag of Calvary on the throne of God.

And he says my people, my soldiers, my redeemed. Those for whom I stood in the breach and in the battle. Are all coming behind me to take the city in due course.

And one by one they have been coming throughout the centuries. One by one they move home and into the city. He is there already.

He has taken possession. The blood stained lamb of God is in the midst of the throne. It's the picture of the book of Revelation.

And his saints come after him. He is the forerunner. For us entered.

He didn't enter just in a purely personal capacity. He entered for us on our behalf. To show that because he the representative saviour.

The substitute saviour has arrived. In due course his people too will reach their destination. Sometimes I gather the word was also used of a sailor.

Chosen to carry an anchor from a ship into a harbour. Where there was no reasonably good harbour to come into. And perhaps it was difficult to find an anchorage.

And one of the sailors would be given the anchor. And would carry it on his shoulder. He may have needed a second to join him.

And they carried the anchor to a place where they could find. That they could cast it so that the ship could be safe from drifting. But it's the same picture whichever you choose.

Jesus has taken the anchor into heaven itself. On to the throne itself. And it is both sure and steadfast within the vein.

And there is yet one other metaphor. Not only is Jesus our anchor, anchor thus cast. Not only is he the prodromos, the forerunner.

But he is also our high priest. You see the writer wants to get across the fact. That everything he did, he did not simply for himself.

Indeed he did not do these things for himself. He needed not to make atonement for himself. He had nothing to put right between himself and God.

All was well between himself and the Father. It was on behalf of others. And so he has become our high priest.

Who represents us before the Father. Who pleads for us. If any man sin we have an advocate with the Father.

Jesus Christ the righteous. He pleads for his people. He intercedes for his own.

He is the mediator in the presence of God. We need never fear come to God. Because he stands between us.

He brings us near. We are accepted in the beloved one. He is there.

He is our high priest. You got the picture? Oh downcast soul. Especially you who profess to be believing in the Lord Jesus.

Lift up your hearts. Lift up your eyes. Look to the hills from whence come your aid.

Look at your glorified redeemer. And I end with this, the anchored. Who is it? Who is it who can enjoy this kind of thing? Who is thus anchored to the throne of God? Who are they? How do I know whether I can be anchored there? Well, briefly look at verse 18.

God did this so that by two unchangeable things in which it is impossible for God to lie. We who have fled for refuge to take hold of the hope offered us may be greatly encouraged. I told you this was steeped in Old Testament language and concepts.

There is one concept that lies at the background of this. Namely the concept of the cities of refuge. In ancient Palestine there were six cities of refuge.

They were built in different places throughout the country so that if you had become a manslaughterer accidentally you could run to the city of refuge. And you would be sure of this if you got inside the walls of a city of refuge you would have a fair trial. Now of course you might still die if you are guilty of manslaughter.

By intent you would die. But if it was found that it was an accident you could live there until the reigning high priest died. And when he died you were free to go anywhere and no one dared put his hand upon you.

Cities of refuge. Now says the writer of the epistle to the Hebrews Jesus is our city of refuge. Hallelujah.

Do you know anything of the hounds of hell after you? Do you know anything of the devil lighting up candles and going into the chambers of your imagination and your memory and reminding you of this and of that and of this and of that and a whole host of things come up and here you are, you don't know where to turn you blush when people look at you and you are uncomfortable everywhere you can't draw near to God you can't be at ease with man do you know when the dark, when the doors are locked they all come back?

Hallelujah.

Jesus who died on the cross and rose again and ascended to the right hand of the majesty upon high our anchor, our prodromos, our high priest is our city of refuge and all who have fled to him to hide in him all who have fled to him have this hope set before them have you fled to him? have you run away? do you know what it is to be chased by your sin until there is no other place of refuge but the wounds of a crucified and reigning savior those who flee must lay hold upon the hope set before them notice there is something active for the man or the woman who does this to do to lay hold upon the hope set before them you don't just flee into the city period but you flee and you go into the place where sacrifice is made and you as it were lay hold upon the horns of the altar as Joab did when

he was fleeing you read the record in the Old Testament in 1 Kings 2 and Joab came and he laid hold upon the horns of the altar the altar of sacrifice had four corners to it all sprinkled with the blood of sacrifice and Joab thought this is the most sacred place no one will touch me here there is nothing more sacred in the whole arrangement of things than the horns of the altar and I'll cling to the horns of the altar as I would cling to this not because of its strength but because of its symbolical significance and I will cling to this I dare anybody to touch me here men and women who have fled into Jesus as the city of refuge and are clinging to him cleaving to him trusting in him resting in him yours is the hope the promise and the covenant the oath and the promise it is all made over

to you my dear people this morning all made over and it is all for your encouragement saying this God will never let you down lift up your eyes lift up your heads lift up your hearts lift up your spirits live hopefully and joyfully we have been born again onto 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 down here by the power of God through faith for those things that are already ready and will be revealed in the last days and can my tongue be silent and can my spirit be unmoored and can our souls remain unmoved and unawed oh holy wonder here we are and I the chiefest of sinners with you an air of grace so great and a salvation so vast and a hope so dynamic and

eternal and undiminishing in its nature thanks be to God is there someone without it some of you good people here this morning I don't know you heaven knows you you know yourselves don't want to embarrass you but if you are out of it come into it if you are without it God invites you and has ordained that you should be here this morning when this note is sounded if you are without an anchor at the mercy of the hideous elements of 1984 come into the city of refuge lay hold upon the Christ with both arms of faith and you will be able to say and to sing I have an anchor too that keeps the soul both sure and steadfast while the billows roll anchored to the rock which cannot move grounded firm and deep not only in the Savior's love but in the eternal love of God Father, Son, and Holy Spirit

let us pray blessed Lord who knowest all our needs better than we can express them and our dangers better than we can recognize them draw us with the cords of your love now woo us by your infinite compassion that we may put our arms around him or to change the metaphor may move our place of abode from outside wherever we are on the manslayer at our heels and come into the city of refuge in Christ your Son our Lord oh Lord draw us all there today and being there put a new song in our hearts even that of praise to you from whom it all comes and who alone deserves the glory hear us in your highest heaven through the adorable name of our Savior King Jesus the Christ Amen

---

Audio: <https://sermonindex1.b-cdn.net/4/SID4558.mp3>

Source: <https://sermonindex.net/speakers/j-glyn-owen/key-words-hope/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**