

Hope

(anticipation)

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Faith, hope and love make up the whole of Life for every human being. They determine life and lifestyle in every area whether religion, political, personal, etc.

What we believe about a person, place, or thing will determine our expectations as well as our affections and devotions.

Faith depends on knowledge to know what to believe. Therefore, knowledge is basic to all of human life. Man must know how to live the life he has and he must know how to obtain the things that he desires. He must have hope for tomorrow to live today. He must have an objective for life to have any meaning, and he must have some satisfaction to have any contentment.

Hope reigns eternal for individuals, nations and for civilization itself. What we expect tomorrow depends on how we interpret the past. What we have already seen and experienced is the knowledge for hope.

Hope, like faith, and love for most people is a religious word with a religious concept. This is not surprising since religion has taken faith out of secular life and given it a meaning completely superstitious and void of any reason.

Let's consider hope as we find it in Bible literature. Two religions have come out of the Bible and a third is based upon it; but each has a different hope for mankind, because faith is the substance of all hope.

Bible Hope

The Christian Bible consists of two testaments. One is a *covenant* made by God with Israel where Moses was the mediator. The other is a *covenant* for every family and tribe of mankind where Jesus of Nazareth was the mediator.

Hope is what we expect, anticipate and look for. Hope is looking at things not seen (as yet) - things that will come to pass so we can see them. Hope can also be in something spiritual which flesh and blood cannot see; even when it does come to pass.

Hope for both *covenants* has it's origin in the promises God made to Abraham long before there was a Moses or a Jesus.

God promised to bless Abraham's children with land and that hope was fulfilled through Moses and Joshua. But God also promised to bless all of the

children of Adam through Abraham's son, The Messiah. This Messianic hope preceded the coming of The Messiah; but could not be fulfilled until the Messiah came.

About 250 B.C.E., the Hebrew literature (that produced the religion now called Judaism) was translated into the Greek language. This would change the Hebrew words of the Bible into Greek words - i.e., where 'Messiah' becomes 'Christ'.

Jesus claimed to be the Hebrew Messiah. But in the Greek language, He is The Christ and His followers are called Christians. Thus Christian Hope claims to be the fulfillment of the Jewish hope...but this is not true.

To fulfill a hope, one must accomplish what is expected. The Jewish hope for a Messiah first began under the Babylonian captivity and developed over the years under the Persian and Greek Empires. Under the Persians, the Priesthood was restored by Ezra and Nehemiah. Under the Greeks the monarchy was restored by the Macabeans. This Hasmonean Dynasty was under Roman rule when Jesus was born.

When Jesus claimed to be The Messiah (spoken of by Moses and the Prophets) the Jewish remnant in Judea interpreted this to be the Restoration of the fallen tribe of Judah - an exclusive hope for Jews only. But Jesus made it clear that He would not fulfill that hope - as to not disappoint anyone with such hope.

The difference in what the Jews expected of a Messiah and what Jesus accomplished, became the difference in Judaism and Christianity. This resulted in severe persecution for Christians Jews by the disappointed Messianic Jews. So Christianity began as a disappointed Jewish hope rather than a fulfilled hope. However, the first Christians were the Jewish Disciples of Jesus who perceived their faith as fulfilled Judaism. Paul made it Christianity when he removed circumcision from their faith and as a result gave them hope in a new covenant all together.

This is where Christianity began, even though it was first promised in Abraham. A promise can precede fulfillment through many generations when it is made by a transcendent God. Mortals, however, must fulfill their promises in their generation.

God made two promises to Abraham that were to be fulfilled in a future, chosen generation. When they were fulfilled, those promises became the two Covenants of the Bible we have today.

God's promises can precede His Covenants by centuries. For example, when the *first* Covenant Promise was fulfilled through Moses, it had no effect on the unfulfilled Messianic Promise (the *second* Covenant). However, when the first Covenant was breached and the people were abandoned by God, they developed a

messianic hope that would restore the first Covenant rather than establish a new Covenant (those expecting restoration will not recognize something new). This is how the Messianic Promise from God to Abraham, and *all* the families of mankind, was seen as a Messianic Promise to restore *one* family of Judah.

The Diaspora Jews put hope in the Messianic Promise for their Covenant restoration. As a result, it removed the hope of God's promise for a New Covenant altogether. Thus, that restoration hope later clashed with true hope when Jesus cut the New Covenant. If you expect one thing and get another, your hope is confused. If you discover that you were deceived, then you are ashamed of the hope that failed.

A promise will not produce hope and anticipation unless it is known and believed. You can have a promise without having any hope; so to have hope you must know what to hope for. When Hope is based on a promise you have to know about the promise and exactly what is promised.

The mystery of the Judeo-Christian faith is that the Jews anticipated a Messiah based on the Promise made to David; but Paul gave the Christians a faith based on the Promises made to Abram *before* he was circumcised; a non Jewish promise to male and female, bond and free, Jew and Gentile.

The role of circumcision in the Messianic Covenant was confused until Paul clarified it by confirming the role of circumcision in the Israelite Covenant - that it is a flesh covenant limited only to the flesh children of Abraham, while the Messianic Christian Covenant is accessible to everyone.

In other words, Paul is grounding the Messianic Covenant in uncircumcision so that it would include everyone. This will make the New Testament Messianic because it fulfills God's promise to bless all the families of the earth, rather than limiting it to the restoration of circumcision for one family of the flesh.

Now we can see how the New Testament Promise (in Messiah for the uncircumcision) preceded the Old Testament Promise (in Moses for the circumcision). And, how everything Messianic became Christian by how the text is translated, or interpreted.

A Hebrew Messiah becomes a Greek Christ. The Hebrews anticipated a Messiah, but what they got was a Christ.

Three thousand Hebrews accepted Jesus as The Christ at Pentecost. This is the beginning of Hebrew Christianity. Hebrew Christians would later learn from Paul that they possessed the Christ Blessing promised to all the families of earth.

Saul of Tarsus became a Hebrew Christian, sent by God to non-Jewish families to inform them of the Messianic Blessing in Jesus The Christ, a blessing that was theirs in a promise God made to Abraham before circumcision - not a blessing coming to them from Israel, or the Jews. This is the beginning of Gentile Christianity where hope is focused in the death of Christ for all, not just Hebrews and Jews.

Hebrew Christians like Peter and Paul had to deny circumcision and messianic Jewish hope in order to embrace the Christian hope. The Christ Hope preceded Moses and Judaism. It began with a promise to Abram, the Hebrew, in uncircumcision. The Christ promise blesses all the families of Adam; not just the family of Abraham.

Hebrew Christians did not realize that they believed in a hope developed in the diaspora by their fathers and taught by the Jews religion. They would later discover that any hope in God must have a promise from God or else hope will be ashamed.

Paul discovered a hope in God from a promise made by God which only God knew, although it was spoken by Moses and the Prophets, and even fulfilled by Jesus, The Christ. God will always fulfill hope in the promises that He has made...but not in the promises made by others.

Bible hope involves two religions; one grounded in Moses and Circumcision - the other in Messiah and uncircumcision. The hope (of circumcision) for restoration does not begin until a breach of Covenant. Diaspora Jews developed a hope that Jesus did not fulfill; rather, He cut a new Covenant so the Jews could escape the (curse) desolation of the first Covenant

Israel Hope

God kept His promise to Abraham and gave His sons, in the flesh, the land of Canaan.

However, this was not fulfilled with the original sons, but to a future generation; later chosen by God to be the heir to this promise.

Jacob's name was changed to Israel and His children would be called Israelites. His 12 sons died with him in Egypt, but they embalmed his body and buried it in the land of Canaan. Later it would be known as the land of Israel, or the Promised Land, because God had promised it to Jacob's children.

Jacob's promise was fulfilled in a Covenant cut by Moses with the Israelites, while the Messianic promise was not yet known or able to produce hope for anyone.

Jacob and His 12 sons in Egypt have no hope from a promise of God made to future generations. They will die in that land and so will their children, and children's

children, until the generation of Moses is chosen to receive the promise.

Being part of the circumcision to whom the promises pertained, did not profit the Israelites in Egypt. Being the chosen people of God did not benefit them at all. To receive what had been promised, you also needed to be in the chosen Generation.

The promise to Abraham was to bless his children in generations to come. God does not say which generation will get the land, or which generation will get the Messiah. History would reveal which generation is chosen for what blessing.

The Mosaic covenant made God the King and ruler over the Kingdom of Israel, with the King, being jealous for willing service, the same as a husband in a flesh covenant. The Israelites were warned of consequences from their offenses in the covenant Kingdom - that they could lose The Kingdom if they breached the covenant. There is no blessing for a generation in adultery; only a curse. This curse is defined as desolation - forsaken by God, their husband outside the land of promise.

The children of Israel had God for King and the Torah for a constitution. They possessed the promise made to their fathers. They were the generation chosen to inherit a promise that their fathers never received. They were heirs to blessing, but their children would inherit a curse if they committed adultery with God.

Obviously every generation does not get the blessing nor does the blessed (chosen) generation always give it to the next generation.

This situation gives rise to a question and a mystery. Question: when children receive the benefits of a promise made to their dead fathers, do the fathers share in the fulfillment of it? Mystery: to share in the promised benefits, as heirs along with their children, the fathers would have to live again; and if they live again, it must be flesh life in order to live in the land with their flesh children, sharing the carnal blessings.

Apparently the inheritance of this promise is only for the living, and for the chosen generation to whom it was made. We see no resurrection which would allow ancestors and descendants to share in the fulfillment of the same promise. There exist no resurrection in the Old Testament which would allow dead ancestors to live again with their living children. However, resurrection *is* in the Messianic New Testament. Therefore, the dead from past generations can be heirs with the chosen generation in fulfillment of the same promise.

The New Testament is completely based on the resurrection of the dead, which of course is living again. But does this mean that reincarnated people are living on earth with the incarnated? Or, does it mean a chosen generation where some are generated...and others are

regenerated? Or, is it a time when ancestors become heirs of the same promise with their descendants?

This is the mystery that Paul resolves with his doctrines on The Christ. All hope after death is in the resurrection; and The Christ is the resurrection where people live again in new life - heirs together in the same promise - and joint heirs of The Christ with Abraham, Isaac, Jacob, and the dead from past generations.

There is no hope for the dead in Moses' covenant. One must be alive in the flesh to expect anything from a flesh covenant. Just as when a wife dies, the husband can no longer keep his promises to her. The husband of the Moses Covenant was transcendent and capable of keeping the promise to both the living and the dead. Obviously, he could not bless a dead wife but he could raise her up to live again in the Christ Covenant.

God's promise to Israel related to natural life and flesh blessings in a land which God had promised to the flesh children of Abraham. Only the living generation could possess this promise which they must leave to the next generation at death. Dead Israelites must now join all the dead in hope of living again. In death there is no Jew or Gentile, male or female, bond or free.

Some believe that Israel has a hope to live again as a nation restored to the promise that death took away. But Paul teaches, plainly, that living again is individual; not congregational, or national, and that all new life is in Christ, not in Moses, or in David. Dead Israelites have no advantage in the grave.

Israel Hope for the dead is the same as for all mankind. It is in the promise made to Abraham concerning The Christ and the spiritual children of Abraham, by faith; not by circumcision and flesh. The Messianic promise is to the dead (not the living) and must be fulfilled before the dead can live again.

According to Paul, The Christ did accomplish regeneration for every family in Adam. But this regeneration is not reincarnation; rather, it is living again as an entirely new creature. The dead are raised to live again. But not in a carnal body; only in a spiritual eternal body.

Obviously if the dead are to be heirs of any promise, or anything, they must be regenerated. There is coming a time when all the dead in Messiah will live together, sharing the same resurrected life being heirs of the same promise made to Abram and heirs together of the same covenant cut by The Christ.

The hope of Israelites in blessing was not related to some future messianic blessing. Rather, it is to their carnal life in the land and giving the blessing to their carnal children. The hope of Israelites to live again is not in their flesh covenant that ends at death, rather it is a

new, eternal covenant, wherein is no death.

Jewish Hope

The Israelites asked God for a man to rule on a throne like the kingdoms of men. This grieved God very much. But He consented and a monarch was born.

Soon there was conflict and the kingdom was divided. About 200 years later the northern kingdom of Israel fell. About 100 years after that, the southern kingdom of Judah fell. What is the hope of Israel now? What is the hope of Judah?

The Syrians removed the ten tribes from their land in 721 B.C.E. and colonized the land. The prophets gave no hope to these people to ever return to their land.

The Babylonians took captives in 587 B.C.E. from Judah to their land, and the prophets gave them hope to live in the land again. *These captives became known as Jews and they are the authors of the religion which bears that name today. This is also the origin of Jewish hope, which differs greatly from Israel hope.*

The Jews were given hope by their prophet to return to their Mosaic inheritance; but this hope was not to the generation which lost it; rather it was to their children. Obviously if they die in the diaspora, they will need resurrection to return to the land.

This explains how the Jewish hope became fixed on a Messiah and why the whole nation under David needed no Messiah. Now, with all the tribes living in Diaspora, all Israel needs restoration.(salvation Romans. 11;26). But in the days of David and Solomon, there is no hope for restoration because the husband is still blessing his living wife.

This raises a question. When Jews are restored will it include every tribe and will restoration bring the nation back to the monarchy in the days of David or back to the theocracy in the days of Samuel?

This became the bone of contention among the Jews in captivity and produced hope among the returnees for centuries to come.

So the captivity of Judah is the beginning of Jewish hope that we find in Judaism, and, the beginning of Christian hope that we find in Judeo-Christianity.

It all depends on what hope is if we are to see it consummated. For example: Hope may have no substance at all; it may never come to pass; our hope may be in hope itself; and there may be no evidence that it has roots in a promise.

This is the mystery of hope. Where did it come from? Am I the author of it? Is it born of necessity?

Will it come to pass in my lifetime? My generation? Am I in the generation chosen for fulfillment?

If we refer to Bible hope then we are back to a promise, that God must fulfill. There is no need for hope when you have what you hoped for (Romans 8:24). When Judah was driven from her Land(Judea not Samaria) the need to return, and the promise of return, was the basis of that hope.

The returning Jews, after 70 years of bondage, hoped to restore worship in the Temple. This was accomplished about 515 B.C.E. by the Ezra-Nehemiah generation. Two hundred years later the Greeks invaded the land and 50 years after that the throne was restored in the Macabean generation.

This restoration of the priesthood and the monarch fulfilled the hope of many Jews in that generation. But there was no resurrection that allowed past generations to participate in the restoration.

The Hasmonean Restoration lasted about 100 years until Pompeii conquered Judea for the Romans in 63 B.C.E. About 20 years later it became a Roman province under Rome rule by Herod, a Hasmonean Jew. Herod died about 6 A.C.E., after about 40 years of reign on what he perceived as the throne of David.

Roman legions were then brought in to help the Tetrarchs keep the peace in the Jewish province. With foreign soldiers now in their inheritance, the Jews once again revived hope in a Messiah.

In the generation of Jesus, where Christianity began about 33 A.C.E., the Jews began to resent the iron fist of Roman rule and war clouds began to form.

There was war with the Romans in 66 through 73 A.C.E.. and again in 132-135 A.C.E.. These were troublesome times for the House of Jacob. The Macabeans had succeeded in insurrection against the Greeks but the Romans crushed and destroyed the military hope of the Jews.

Jesus never gave any reason for military hope in His Messianic claims. His Kingdom was spiritual. The warfare was spiritual and the weapons of war were spiritual.

There was a Jewish hope in the days of Jesus for the restoration of the Davidic monarch, but Jesus only spoke of a New Covenant Kingdom which was spiritual and that would come without carnal observation.

Disciple Hope

Jesus began His ministry about 30 A.C.E. He confirmed the message of John the Baptist concerning The Kingdom of God, which means a King would soon appear to establish the Throne. Jesus claimed to be That King and called disciples to follow Him.

His disciples had the Jewish hope concerning Messiah and therefore all the Kingdom teachings related to Jewish expectations for the Kingdom of God. Jesus was training them for apostleship in the Kingdom of God which He would put in their heart. But they perceived a monarch kingdom where they would reign on thrones with Him.

The disciples were Jews with the traditional hope of restoration. They understood Jesus to be the one who would redeem Israel and therefore they interpreted all that he taught as restorative. Jesus tried in vain to change their precepts to expect something new and different.

With the expectations that the disciples had they could not believe that Jesus would die even though He was very specific about it. Jesus never claimed to be the Messiah that the Jews expected; rather, to be the Messiah sent from God. This is why the best teacher in history was never understood by those who heard him and why still today people put their thoughts into Jesus mouth.

Hope is the result of faith, therefore, if faith is born of tradition then so is the hope.

Jesus warned His disciples about false hope as well as everyone who's faith was in the Jewish Bible. He claimed to be The Christ sent by God; not The Christ expected by the Jews.

The diaspora was now 600 years old and necessity had produced a hope in God based on Faith - but not based on facts.

Jewish faith in the Hebrew Bible was as serious and zealous as faith can be; but 600 years of diaspora had produced a hope for Messiah to fulfill; which God had not given in the Torah. Obviously God will not fulfill a promise in the way expected just to avoid disappointment and loss of faith.

Jesus tried to get Bible believers to change their faith and put their hope in Him, the true Messiah. But He got more responses from the illiterate populous than from the Scribes and lawyers who knew the text.

Jesus and His Father God were the only ones who knew the Truth of the Gospel and the Nature of the coming Kingdom. Everyone else expected what their faith hoped for and messianic news is good news, even the news given by John of His coming. But Jesus knew what people expected from Messiah even before He identified Himself as the one anointed by God to fulfill all things pertaining to The Christ of God.

He was never able to open the eyes and ears of His disciples to hear the Truth of the Gospel and see the spiritual nature of the Kingdom of God. They continued to hear good news for Jews only and hope in a restored kingdom of David for the House of Judah..

Some Christian theologians today believe as did the disciples concerning Messianic hope but they are not surprised by the crucifixion as were the disciples because they see God changing the Messianic hope into Christian hope postponing the hope of Israel to a latter future, generation.

This puts the hope of Israel in the return of Jesus to a chosen generation instead of the coming of Jesus to a chosen generation. In other words, a delayed hope instead of a fulfilled hope.

There existed many Jewish hopes for the Messiah in the 1st Century. Today, there exists many Christian hopes for The Christ in the 21st Century.

The Jewish hope in the first century came out of the diaspora fathers and the Jewish scripture not the Decalogue. The Jewish text of the diaspora would be Ezekiel, Daniel, Ezra, Zechariah, Malachi, etc. Those scriptures written during and after captivity when faith was looking for hope.

The Christian hope of the 20th Century likewise has developed over many centuries bringing out of the 1st Century Judaism the same false hope. Many claimed to be The Christ of the Jews but failed to fulfill that hope. Jesus claimed to be The Christ of God, fulfilling God's hope for His Christ.

Apostolic Hope

The death of Jesus crushed the hope of His disciples. But the resurrection of Jesus revived it. He will now send them to the Diaspora Jews that includes all Israel, as well as Greeks and Roman converts. They still believe the Crucifixion to be bad news and they still expect the Davidic monarchy. But they are sent out with the Good News they have about the resurrection of Jesus.

They are not aware that Jesus is more than a Prophet and King...that He is also The Savior of the world. They only perceive Him as fulfilling the Jewish hope and saving Jews from the sins that cost them the land and the throne of David.

The Apostles believed in the soon return of the Risen King. They didn't expect to die before He returned. As the years past many died and the Apostles had to adjust their hope to fit the reality. That is why the Jewish hope of the sect of the Nazarenes had to defer fulfillment until a future generation.

Some believed that Jesus would return before the Apostle John died. This kept the hope alive for 60 years. Once a hope is deferred beyond a lifetime then resurrection becomes necessary to see the fulfillment. This is how heaven as a dwelling place after death became the Christian hope of Christianity.

The Apostolic Jewish Christians of the first century

died in the same hope as their fathers (Abraham, Isaac, and Jacob) looking for a spiritual city built by God. All hope for the dead is the same because it depends on a resurrection that depends on The Christ of God.

All resurrection is in Christ. Therefore, all hope for the dead is in Christ whether they know it or not. Since death is in all mankind from Adam, the hope of the dead is in Christ because he is the resurrection.

All the Apostles were eyewitnesses to Jesus living again but Paul is the only Apostle that was not a Disciple of the earthly Jesus.

Paul claimed to be the revelator of the risen Christ who called him out of the Jews religion and sent him to open the eyes of the Gentiles.

Paul was the first Apostle to put Good News in the death of Jesus and make Him a Savior for the world. This Gospel has hope for every family and tribe in Adam.

Paul called on every Christian to follow him in his manner of life and to make his gospel known to all men for obedience to a faith with substance to a blessed hope.

Christian Hope

To summarize, we can see a progression of Bible hope for The Messiah which was fulfilled by The Christ. We can also see a faith born out of necessity producing a tradition of hope for many generations which Jesus never fulfilled.

Jesus put a hope in Messiah that no Jew ever had, or hoped to have, because it had never entered the heart of anyone until revealed to Paul.

We could say that this revelation of Paul's Gospel was a surprise to the Gentiles because they were not even aware that they possessed a promise from God in Abraham.

We could also say that it was a surprise revelation to Hebrew Christians because they had faith in a Jewish hope born of necessity and tradition.

Jesus, as a messianic savior of all mankind, soon became the Christian hope for all with faith in Him.

Christians should know what to hope for and who to hope in. They can find reason and substance for their hope in the written word where God made all His promises, containing both covenants.

The Jews placed their faith and hope in the Jews religion. And now, Christians put their faith and hope in the Christian religion. Hope in man is not the same as Hope in God.

There is now Christian Faith and Christian Hope and

Christian Love and the greatest of these is love. Because it took the love of God in Christ to fulfill the promise that God made to Abram concerning His Seed, The Christ.

Our Christian Faith is grounded in The Love that results in a Blessed Hope; not a hoping hope.

Our faith should not be in our faith...else our hope will be in our hope. Our faith is in God...that our hope may be in God.

Having more faith, or greater faith, in our religion will not prompt God to action. We must be careful to put our hope in the God who made us - not in the God that we have made.

We could find ourselves, as Christians today, believing in Christ for the carnal things that we need...that we want...and that we expect, while missing all of the spiritual blessings that have been promised in Abram through His Seed, The Messiah (Christ).

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