

## ~HOPE (1060)

[English, expect, trust, anticipate, wish, look forward to]

- Naomi told her daughters-in-law that she had lost **hope** of every becoming a wife again, and raising up children for them to marry.
- Return, my daughters, go, for I have grown too old to get to belong to a husband. If I had said I had **hope** also that I should certainly become a husband's tonight and also should certainly bear sons. (**Ruth 1:12**)
- David showed that he felt like an alien resident upon the earth, for his days were shortened by death, so that there was no **hope**.
- For we are alien residents before you and settlers the same as all our forefathers. Like a shadow our days are upon the earth and there is no **hope**. (**1 Chronicles 29:15**)
- Shecaniah told Ezra that a **hope** existed of Israel coming into Yehowah God's favor through their turning away their foreign wives and remaining pure in Yehowah God's sight.
- Then Shecaniah the son of Jehiel of the sons of Elam answered and said to Ezra; We, we have acted unfaithfully against our God, so that we gave a dwelling to foreign wives from the peoples of the land. Yet now there exists a **hope** for Israel concerning this. (**Ezra 10:2**)
- Eliphaz tried to tell Job that his **hope** was the only integrity of his way, showing that he felt that Job based his **hope** only upon his reverent attitude toward God, and not upon fine deeds.
- Is not your reverence the basis of your confidence? Is not your **hope** even the integrity of your ways? (**Job 4:6**)
- Yehowah God gives **hope** to the lowly one, but closes off **hope** to the unrighteous ones.
- So that for the lowly one there comes to be **hope**, but unrighteousness actually shuts its mouth. (**Job 5:16**)

- Job pleaded that his God would hear his request and grant even his **hope**.
- O that my request would come and that God would grant even my **hope!** (Job 6:8)
- Bildad argued that the **hope** of an apostate would perish.
- Thus are the pathways of all those forgetting God, and the very **hope** of an apostate will perish. (Job 8:13)
- Zophar argued that Job would be bound to trust because there exist **hope**.
- And you will be bound to trust because there exists **hope**, and you will certainly look carefully around, in security you will lie down. (Job 11:18)
- Zophar showed that the very eyes of the wicked ones will fail, and their only **hope** will be an expiring of their souls.
- And the very eyes of the wicked will fail, and a place for flight will certainly perish from them, and their **hope** will be an expiring of the soul. (Job 11:20)
- Job showed that there exists **hope** even for a tree that is cut down, that it would sprout again in time.
- For there exists **hope** for even a tree. If it gets cut down, it will even sprout again; And its own twig will not cease to be. (Job 14:7)
- Job shows that like water wearing away rock, Yehowah God had destroyed the very **hope** of earthling man, for all men must die.
- Water certainly rubs away even stones, its outpouring washes off earth's dust. So you have destroyed the very **hope** of mortal man. (Job 14:19)
- Since Job was only waiting for death, he asked where his **hope** was anymore, and who could see any **hope** in his situation.
- So where, then, is my **hope?** And my hope, who is it that beholds it? (Job 17:15)

- Job showed that Yehowah God had pulled down his **hope** just like a man toppling a tree.
- He pulls me down on all sides, and I go away, and he pulls my **hope** out just like a tree. (**Job 19:10**)
- Job was asked what **hope** there was for an apostate, in case Yehowah God cuts him off.
- For what is the **hope** of an apostate in case he cuts him off, in case God carries off his soul from him? (**Job 27:8**)
- The Psalmist shows, that not for all time will the poor ones be forgotten, nor the **hope** of the meek ones have to perish.
- For not always will the poor one be forgotten, nor will the **hope** of the meek ones ever perish. (**Psalms 9:18**)
- The Psalmist tell mankind to **hope** in Yehowah God, yes to let their hearts be strong for righteousness.
- **Hope** in Yehowah. Be courageous and let your heart be strong. Yes, hope in Yehowah. (**Psalms 27:14**)
- The Psalmist tell men to **hope** in Yehowah God and keep his way on the earth, and then he will exalt you to take possession of the earth. Then you will live to see your **hope**, the cutting off of all the wicked ones from the earth.
- **Hope** in Yehowah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off, you will see it. (**Psalms 37:34**)
- The Psalmist said he would laud Yehowah God to time indefinite, for he had acted in his behalf, and so he would continue to **hope** in his name.
- I will laud you to time indefinite, for you have taken action, and I shall **hope** in your name, because it is good, in front of your loyal ones. (**Psalms 52:9**)
- The Psalmist looked to Yehowah God as his **hope** in life.

- Indeed toward God wait silently, O my soul, because from him is my **hope**. (**Psalms 62:5**)
- From the time of his youth the Psalmist **hoped** in his God Yehowah.
- For you are my **hope**, O Sovereign Lord Yehowah, my confidence from my youth. (**Psalms 71:5**)
- The Psalmist asked Yehowah God to support him, and asked him not to put him to shame for his **hope**.
- Support me according to your saying, that I may keep living, and do not put me to shame for my **hope**. (**Psalms 119:116**)
- Happy is the man who has the God of Jacob as his helper, and who **hope** is in Yehowah God.
- Happy is the one who has the God of Jacob for his help, whose **hope** is in Yehowah his God. (**Psalms 146:5**)
- The very **hope** of the wicked ones will perish.
- The expectation of the righteous ones is a rejoicing, but the very **hope** of the wicked ones will perish. (**Proverbs 10:28**)
- When a wicked man dies his very **hope** perishes with him, and any past expectations based upon how powerful he was in life, expire right along with him.
- When a wicked man dies, his **hope** perishes, and even expectation based on powerfulness has perished. (**Proverbs 11:7**)
- The **hope** of the wicked ones is a fury.
- The desire of the righteous ones is surely good, the **hope** of the wicked ones is fury. (**Proverbs 11:23**)
- A man should chastise his son while there exists **hope** of leading him into a fine way of life, and do not be quick to give up on him.
- Chastise your son while there exists **hope**, and to the putting of him to death do not lift up your soulful desire. (**Proverbs 19:18**)

- No man should take vengeance to himself, but all men should **hope** in Yehowah God to repay wicked acts, and he will save all such ones.
- Do not say; I will pay back evil! **Hope** in Yehowah, and he will save you. (**Proverbs 20:22**)
- We should not envy sinners, but should fear Yehowah God, for to the man doing so, his **hope** will never be cut off.
- For in that case there will exist a future, and your own **hope** will not be cut off. (**Proverbs 23:18**)
- If a man finds wisdom then there is also **hope** for his soul.
- In the same way, do know wisdom for your soul. If you have found it, then there exists a future, and your own **hope** will not be cut off. (**Proverbs 24:14**)
- There is more **hope** for a stupid man, than for a man who sees himself as already wise.
- Have you seen a man wise in his own eyes? There is more **hope** for the stupid one than for him. (**Proverbs 26:12**)
- There is more **hope** for a stupid man, than for one who rushes to give a response.
- Have you beheld a man hasty with his words? There is more **hope** for someone stupid than for him. (**Proverbs 29:20**)
- The pronouncement against Israel and Judah had been made, for Yehowah was going to conceal his face from both houses of Israel, by allowing them to go into exile. Faithful ones among them, like Isaiah, would continue to look to Yehowah **hopefully**.
- And I will keep in expectation of Yehowah, who is concealing his face from the house of Jacob, and I will **hope** in him. (**Isaiah 8:17**)
- Israel trusted in their human alliances, and not in their God Yehowah, and so Yehowah did not support them. He also showed, that

the thing that they **hoped** in, was weak, and not worthy of their trust. Their beauty, should have been their God Yehowah.

- And they will certainly be terrified and be ashamed of Ethiopia their looked-for **hope** and of Egypt their beauty. (**Isaiah 20:5**)
- When the inhabitants of the coastland see the long lines of prisoners being led away naked and barefoot into exile, then they will realize how very pitiful their looked for **hope** was, to whom they looked for assistance against the king of Assyria. If the one they looked to for assistance has fallen, then they feel, really, how shall we escape.
- And the inhabitant of this coastland will be certain to say in that day; There is how our looked-for **hope** is, to which we fled for assistance, in order to be delivered because of the king of Assyria! And how shall we ourselves escape? (**Isaiah 20:6**)
- O, how very near we are to the coming of all of Yehowah's good promise! Yehowah will use his own mighty arm to rescue his people for salvation. He will affect judgments in righteousness. He will then publish his judgments to the most distant parts of the earth, through the writings of his Son of Man.
- My righteousness is near. My salvation will certainly go forth, and my own arms will judge even the peoples. In me the islands themselves will **hope**, and for my arm they will wait. (**Isaiah 51:5**)
- In the past Yehowah did fear-inspiring things for which we could not **hope**, because they were events beyond the scope of our normal understanding and experience, miracles, outside of normal human experience, like parting the waters of the Red Sea or hail mixed with fire.
- Likewise as with Moses' miracles, he tells us in advance what he will do, but just **how** he implements it, or brings it about, will be miraculous, outside of normal human experience.
- Also, in our day, the **mountains, or human governments** will **quake** when they see his **mighty power and feel his wrath**.
- Yes, he will again walk by means of his **mighty and beautiful arm**, as in the days of long ago, when he brings down the nations, the Old Earth.

- When you did fear-inspiring things for which we could not **hope**, you came down. On account of you the mountains themselves quaked. (**Isaiah 64:3**)
- Jehovah's Witnesses must turn around and stop suppressing truth and calling it apostasy, in order to receive any divine light, or insight from Yehowah. They feel that they are **hoping** for the dawn of a bright new day, but only gloom will they see until they turn around and change their ways. They have rejected the daystar, and until they let it rise in their hearts, they will experience only darkness.
- Give to Yehowah your God glory, before he causes darkness and before your feet strike up against each other on the mountains at dusk. And you will certainly **hope** for the light, and he will actually make it deep shadow, he will turn it into thick gloom. (**Jeremiah 13:16**)
- Isaiah bemoaned that Yehowah God had become to his people who **hoped** in him like an alien resident or a traveler through their land, not remaining with them.
- O you the **hope** of Israel, the Savior of him in the time of distress, why do you become like an alien resident in the land, and like a traveler that has turned aside to spend the night? (**Jeremiah 14:8**)
- Idols are merely an unreality. They can do nothing whatever. It is the true God Yehowah men should **hope** in, who made all of creation, and who can control it, in order to bless obedient worshipers. His wisdom, insight and understanding, he likewise showers down upon obedient people, who listen to him and apply his counsels, like the copious spring rains.
- Do there exist among the vain idols of the nations any that can pour down rain, or can even the heavens themselves give copious showers? Are you not the One, O Yehowah our God? And we **hope** in you, for you yourself have done all these things. (**Jeremiah 14:22**)
- As water revives and refreshes tired souls, likewise waters of truth, understanding and wisdom from Yehowah give **hope** and life, and revive and refresh our spirits. Those who turn away from these living waters, will have no success, and they will forever be

remembered on earth, as the ones who ruined the earth, and their way upon it. ([Revelation 11:18](#))

- O Yehowah, the **hope** of Israel, all those who are leaving you will be put to shame. Those apostatizing from me will be written down even in the earth, because they have left the source of living water, Yehowah. ([Jeremiah 17:13](#))
- Yehowah had not brought calamity upon Judah and Jerusalem for the purpose of destroying his people, but so as to preserve them through the end of a wicked system, and bring them to true repentance. He wanted true peace for his people, but for them to attain it, the then existing powers would have to be removed, and the land cleansed. This action, would ensure for them a future and a **hope!**
- The same conditions exist today among the false religious nations of the earth. They too, must be completely removed to make way for peace and a real **hope**, God's Kingdom!
- For I myself well know the thoughts that I am thinking toward you, is the utterance of Yehowah, thoughts of peace, and not of calamity, to give you a future and a **hope**. ([Jeremiah 29:11](#))
- They have a **hope** for their future, and they will return to **the land of their own territory, our earth**. God's anointed sons, yet have a powerful work to do right here upon the earth, the vindication of Yehowah's great name. As a New Creation, the New Jerusalem will rule **both from heaven and earth, Twofold Peace**.
- They each sacrificed their lives for the sake of righteousness, and now they will be given the task, of making righteousness and peace sprout earthwide.
- And there exists a **hope** for your future, is the utterance of Yehowah, and the sons will certainly return to their own territory. ([Jeremiah 31:17](#))
- Yehowah's true flock have become eaten up and their adversaries have seen their sin against Yehowah and have used this as an excuse to eat them up and bring harm to them. They see the sin that they have committed against Yehowah, the **hope** of their forefathers, when they rejected the Son of Man, and they try to add to their God assigned punishment, with one of their own.



- All those finding them have eaten them up, and their own adversaries have said; We shall not become guilty, due to the fact that they have sinned against Yehowah the abiding place of righteousness and the **hope** of their forefathers, Yehowah. (**Jeremiah 50:7**)
- Jeremiah showed that for the inhabitants of Jerusalem at her fall their only **hope** was to fall upon the ground and die.
- Let him put his mouth in the very dust. Perhaps there exists a **hope**. (**Lamentations 3:29**)
- The kingdom of Judah saw what had happened to Israel, but did not learn from it. They too started to make political alliances with powerful nations like Egypt, Assyria and Babylon. Her putting forth her cub as a maned young lion was her attempt to stand on a par with these mighty nations.
- When she got to see that she had waited and her **hope** had perished, then she took another of her cubs. As a maned young lion she put him forth. (**Ezekiel 19:5**)
- We live in the time of the end of this system of things. It is the time of the presence of the Son of Man and the bringing together of all things through the Christ. It has been a long time, nearly two-thousand years since the gathering of my bride began. Will the kingdom ever come they say? Our bones have become dry and our **hope** has perished.
- And he went on to say to me; Son of man, as regards these bones, they are the whole house of Israel. Here they are saying; Our bones have become dry, and our **hope** has perished. We have been severed off to ourselves. (**Ezekiel 37:11**)
- Yehowah then promises to restore to her, vineyards, fruitful ones, as she returns to him with her heart. The Low plain of Achor was toward the northeast part of Judah, therefore close to the ruling ones of his people Israel, and this would become an entrance of **hope** for her, and her people, for then they could return to true worship of Yehowah God, as in the days of her youth, when coming forth up from the land of Egypt.
- And I will give her, her vineyards from then onward, and the low plain of Achor as an entrance to **hope**, and she will certainly

answer there as in the days of her youth and as in the day of her coming up out of the land of Egypt. ([Hosea 2:15](#))

- Then the remaining ones of Jacob will become like dew from Yehowah God, amid many other peoples, and like copious showers upon vegetation, something that does not **hope** for man, or wait for the sons of mankind. Then the sons of the Kingdom will issue forth knowledge of the true one, and instruct the people of the earth in this knowledge.

- And the remaining ones of Jacob must become in the midst of many peoples like dew from Yehowah, like copious showers upon vegetation, that does not **hope** for man or wait for the sons of earthling man. ([Micah 5:7](#))

- Then other cities of the seacoast seeing this destruction would also get afraid, and as for Gaza she would also feel severe pains. Ekron also would experience these, for her looked for **hope**, will have to experience shame. Then a king will certainly perish from Gaza, and Ashkelon herself, the Philistines one time capitol city, will not even be inhabited.

- This prophecy of Zechariah's, recorded after Babylon's fall, pointed to future calamities. **Gaza** will also feel very severe pains. History confirms the fulfillment of the foretold calamities. In the latter half of the **Fourth Century B.C.E**, Alexander the Great, after a five-month siege, took Gaza.

- Ashkelon will see and get afraid, and as for Gaza, she will also feel very severe pains. Ekron also, because her looked-for **hope** will have to experience shame. And a king will certainly perish from Gaza, and Ashkelon herself will not be inhabited. ([Zechariah 9:5](#))

- Now is the time for these prisoners of **hope**, who have exercised **hope** and faith in the Son of Man, and in the blood of his covenant, with him to return to the stronghold of the Kingdom of God, and to life under it again. Also Yehowah God tells his Son, Jesus Christ that he shall repay him with a double portion, for he is the firstborn of all creation.

- Return to the stronghold, you prisoners of the **hope**. Also, today I am telling you, I shall repay to you, O woman, a double portion. ([Zechariah 9:12](#))

- Isaiah had prophesied, that in Jesus' name, entire nations would come to **hope** for the future, and indeed that has proved true down through history and even today.
- Indeed, in his name nations will **hope**. ([Matthew 12:21](#))
- Also to lend without interest to those from whom you **hope** to receive in kind later, of what credit it that to anyone. Everyone does like that, lending so that they may get the same amount back as they lend to friends of theirs.
- Also, if you lend without interest to those from whom you **hope** to receive, of what credit is it to you? Even sinners lend without interest to sinners that they may get back as much. ([Luke 6:34](#))
- Then Jesus showed, that it was not his intent to accuse them before his Father in heaven, for there was already one who accused them, Moses, in whom they had put their **hope** and faith.
- Do not think that I will accuse you to the Father. There is one that accuses you, Moses, in whom you have put your **hope**. ([John 5:45](#))
- Peter also showed, that this fulfilled another verse in the Psalms, that for this reason the Christ would be cheerful and rejoice greatly, causing him to reside in **hope** always.
- On this account my heart became cheerful and my tongue rejoiced greatly. Moreover, even my flesh will reside in **hope**. ([Acts of Apostles 2:26](#))
- Yet her masters, when they saw that their **hope** of gain from her had left, then laid hold of Paul and Silas and dragged them before the marketplace to bring them for judgment before the rulers of that place.
- Well, when her masters saw that their **hope** of gain had left, they laid hold of Paul and Silas and dragged them into the marketplace to the rulers. ([Acts of Apostles 16:19](#))
- So Paul, realizing that there were two opposing groups of men there, Sadducees and Pharisees, proceeded to cry out, that he himself was a Pharisee, and from a line of Pharisees. Also he said, that it was over the **hope** of the resurrection of the dead, that he was being

judged. Paul knew the teachings of both groups, and realized that this would divide the opposition to him.

- Now when Paul took note that the one part was of Sadducees but the other of Pharisees, he proceeded to cry out in the Sanhedrin; Men, brothers, I am a Pharisee, a son of Pharisees. Over the **hope** of resurrection of the dead I am being judged. ([Acts of Apostles 23:6](#))
- Paul then showed, that he had faith toward God, a **hope** that these men accusing him also had, that there was going to be a resurrection of both the righteous and the unrighteous by Yehowah God.
- And I have **hope** toward God, which **hope** these men themselves also entertain, that there is going to be a resurrection of both the righteous and the unrighteous. ([Acts of Apostles 24:15](#))
- Paul then showed, that over the **hope** of the promise of God made to his forefathers, that he was standing before them for judgment.
- And yet now for the **hope** of the promise that was made by God to our forefathers I stand called to judgment. ([Acts of Apostles 26:6](#))
- Paul then showed, that as a Jew, his nation, all twelve tribes, were **hoping** to attain to the fulfillment of these very promises of Yehowah God, through the act of intensely rendering him sacred service night and day. Then Paul showed, that it was concerning this **hope**, that he was standing there accused by the Jews.
- Whereas our twelve tribes are **hoping** to attain to the fulfillment of this promise by intensely rendering him sacred service night and day. Concerning this **hope** I am accused by Jews, O king. ([Acts of Apostles 26:7](#))
- So then, after still many days within this storm, when they had seen neither sun nor stars, and the wind was still heavy upon them, their last **hope** of saving their own lives began to fade.
- When, now, neither sun nor stars appeared for many days, and no little tempest was lying upon us, all **hope** of our being saved finally began to be cut off. ([Acts of Apostles 27:20](#))

- So Paul then revealed, that he had really been wanting to come to Rome to see his brothers there, for he was a man in chains, only over the **hope** of Israel, which they also, all shared.
- Really on this account I entreated to see and speak to you, for because of the **hope** of Israel this chain I have around me. ([Acts of Apostles 28:20](#))
- Abraham then exercised **hope** and faith for a year, before he obtained the promise of a son, through Sarah. And this faith had to be continually exercised, to grow that seed, through many generations of his righteous offspring, to actually obtain this promise, and for his seed to multiply, like the stars of the heavens.
- That is why circumcision was the seal of this faith, for it is a commitment by fathers to raise up righteous offspring, clean offspring, and lead their sons, those exercising headship over their future generations, in a righteous way, in imitation of their loving God, so as to actually attain to the promises.
- Although beyond **hope**, yet based on hope he had faith, that he might become the father of many nations in accord with what had been said; So your seed will be. ([Romans 4:18](#))
- How then, should we feel about being freed from sin, and it's terrible consequence, death? We have now entered into a continuing relationship with the very creator of heaven and earth and we should be very appreciative of this.
- Christians should exult over the fact, that they now have a real **hope** for the future, and that this loyal God of righteousness and truth, will now work daily with them from now to eternity, if necessary, to bringing them to perfection before himself, through discipline in love.
- Through whom also we have gained our approach by faith into this undeserved kindness in which we now stand, and let us exult, based on **hope** of the glory of God. ([Romans 5:2](#))
- This acceptance of discipline from God, will in turn, lead to an approved condition before our God, as he sees us willingly living up to our prior commitment to him, and working daily to reach out for perfection. This in turn will strengthen our hope daily, of actually

reaching this condition. Is not everlasting life worth working hard to attain, so as to actually gain it.

- Endurance, in turn, an approved condition, the approved condition, in turn, **hope**. (**Romans 5:4**)
- What seals this **hope** with both parties, anointed Christians and Yehowah God? It is the spirit he puts in our hearts, for this spirit works daily with us, and we feel it most through prayer, for this is when we are at our closest to God.
- This loving spirit will prove undeniably, to anyone feeling it, that God is love, and that he wants only good for all of his creation. It is personal, intimate, and so very comforting. It takes us on journeys of the mind and spirit, that are unexplainable to others who have never felt its operation.
- And the **hope** does not lead to disappointment, because the love of God has been poured out into our hearts through the Holy Spirit, which was given us. (**Romans 5:5**)
- Yehowah God has allowed all mankind to experience frustration and suffering, to teach them, that the life he gave them freely in the Garden of Eden, was already the best life they could possibly ever enjoy. The futility of their situation of being under sin and death, would come home to their minds with forcefulness.
- They would come to know, that sin was bad for them, and they did not improve their lives by experiencing it. They would come to know, that death is real, and also unavoidable to one who sins. They would come to know, that Yehowah God is in full control of the earth and its destiny and **hope** in him alone.
- For the creation was subjected to futility, not by its own will but through him that subjected it, on the basis of **hope** (**Romans 8:20**)
- This **hope**, extended to us through the love of the spirit of Yehowah, has also brought salvation, because we change our lives to conform to it, and come out from under the Law Covenant, that condemned men to death, because of sin.
- Yet this **hope**, is in the spirit, which is unseen, and it takes faith in God to attain to the promises, which are yet ahead of us. When a

man already possesses something, then he does not **hope** for it any longer.

- Many false professed Christians wrongly think, that they have already attained to these precious promises, yet that cannot happen in this lifetime, but only after death and resurrection. Paul's argument here, negates their false belief, that they have already attained to these things. We do not **hope** for things we already possess. Therefore our **hope** is in the future.

- For we were saved in this **hope**, but hope that is seen is not hope, for when a man sees a thing, does he hope for it? (**Romans 8:24**)

- We must keep **hoping** for what we do not yet see, the Kingdom of God and the fulfillment of all of God's grand promises. To do this we must maintain constant vigilance in our continuing fight against sinful tendencies, through prayer, the preaching of the Good News of God's Kingdom, self-sacrificing works in behalf of needy ones, and by Bible study. These spiritual endeavors will keep us strong spiritually, and we will win the fight against our fleshly desires, thus winning the race for life.

- But if we **hope** for what we do not see, we keep on waiting for it with endurance. (**Romans 8:25**)

- The **hope** of anointed Christians is life eternal in the presence of God, through his Christ. It is immortality, and ruling over the world as sons of God. It is glorious, and it cannot be truly fathomed by any among mankind, except the anointed, who have the token of what is to come, the spirit of anointing within them. Rejoicing in this glorious **hope** will keep us strong, and through God's spirit, we will know, that we are doing the things pleasing to him.

- Rejoice in the **hope**. Endure under tribulation. Persevere in prayer. (**Romans 12:12**)

- Why do Christians have the Hebrew Scriptures? Is it just a historical reminder of a day long past? Certainly not, for the Law lives in the hearts of mankind. All the things written in the Hebrew Scriptures were written for our instruction. It will help us to endure in fine Christian works and deeds of faith.

- It comforts us bringing **hope**, as we see how Yehowah lovingly dealt with people of the past, and what judgments issued forth from

him for different offenses. It is filled with prophecy, and we cannot fully understand the events of today and of the future, without its prophecy and counsel.

- For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have **hope**. (**Romans 15:4**)
- Paul now quotes Isaiah, to show that Jesus Christ is the fulfillment of that prophecy, for he is the root of Jesse, for in his pre-human existence he was the spiritual root of that kingly line of David, and then came to earth as a fleshly man in the tribe of David, who was the grandson of Jesse. He is also shown to be a twig or sprout out of Jesse's root for he came forth as the man Jesus Christ in David's kingly line on earth.
- This one is the one designated to rule over the nations of the earth, and on him, all the nations of the earth will come to rest their **hope**, for the future of all mankind. Also along with him will be 144,000 corulers, who have been taken from the Jewish nation, and also from all of the Gentile nations of the earth.
- And again Isaiah says; There will be the root of Jesse, and there will be one arising to rule nations. On him nations will rest their **hope**. (**Romans 15:12**)
- Paul now asks in prayer for his God to grant to the ones putting faith in this Good News, to have great joy in this **hope**, and peace, both now and forever, through the Holy Spirit, which God has sent, as a token of the glorious hope before them. What a wonderful expression of his outgoing love for others.
- May the God who gives **hope** fill you with all joy and peace by your believing, that you may abound in hope with power of Holy Spirit. (**Romans 15:13**)
- He planned a trip to Spain at the far end of the northern bank of the Mediterranean Sea, and planned to go to them while on the way to Spain. This however, was not how things worked out, for he came to them only as a prisoner under Roman guard in and around **62 C.E.** Then indeed he did visit with them, and they came to his house, where he was under guard, and they exchanged love and greetings with together.



- Whenever I am on my way to Spain, I **hope**, above all, when I am on the journey there, to get a look at you and to be escorted partway there by you after I have first in some measure been satisfied with your company. (**Romans 15:24**)
- Paul now shows that it was for the sake of men, that this Law is in the Law Covenant. Why? Because the man who plows, ought to do it in expectation or **hope**, of becoming a partaker of the crop, when it ripens, that later comes forth from his hard work.
- Or is it altogether for our sakes he says it? Really for our sakes it was written, because the man who plows ought to plow in **hope** and the man who threshes ought to do so in hope of being a partaker. (**1 Corinthians 9:10**)
- Now there are three fruitages of the spirit that we must exercise in using any of our spiritual gifts we all have and they are faith, **hope** and love. The greatest of these is love, for love never fails!
- Now, however, there remain faith, **hope**, love, these three, but the greatest of these is love. (**1 Corinthians 13:13**)
- Paul's travels evidently brought him quite close to them, but he did not stay with them then, for he could only stay a short while, and he **hoped** for an extended stay with them, which could only come later.
- For I do not want to see you just now on my passing through, for I **hope** to remain some time with you, if Yehowah permits. (**1 Corinthians 16:7**)
- So then Paul's **hope** in the Corinthians was unwavering, for he knew when he heard of their sufferings, that they were also becoming sharers of this wonderful comfort from God through the Holy Spirit.
- And so our **hope** for you is unwavering, knowing as we do that, just as you are sharers of the sufferings, in the same way you will also share the comfort. (**2 Corinthians 1:7**)
- Yet, though Paul and his companions saw no way out of their situation, God did, and their being alive today testifies to his power. He rescued Paul, and those with him, and Paul's **hope** now, is that he will rescue him yet again, when the need arises. So now, Paul trusts exclusively in God's saving power, for he has been through near death experiences.

- From such a great thing as death he did rescue us and will rescue us, and our **hope** is in him that he will also rescue us further. (**2 Corinthians 1:10**)
- The purpose of Paul's letter was not to educate them in something new to them, but more in the way of a reminder, so that he **hoped** that they would continue to recognize, what they have been taught right to the end of their lives.
- For we are really not writing you things except those which you well know or also recognize, and which I **hope** you will continue to recognize to the end. (**2 Corinthians 1:13**)
- Now Paul reasons, that since we as Christians have so great a **hope**, as that of everlasting life before God and in his presence, we must use great freeness of speech, and speak about it openly to others, for it is freely attainable by them also, and it is glorious! We must let our light shine.
- Therefore, as we have such a **hope**, we are using great freeness of speech. (**2 Corinthians 3:12**)
- Paul knew the fear of the Lord, and it is a fear of displeasing him, by not doing his will. Paul had been stopped dead in his tracks by the resurrected Lord Jesus Christ, and blinded by the glory of this appearance, so that he could not perform the wicked works, that he was planning to do there in Damascus to anointed Christians. He made him turn around, and think about how he was acting.
- Jesus Christ may not act that way to all men today, but he can if he decides to. One warning should be sufficient for all men! Paul was then in a disapproved state, and changed to turn around, and to do God's will. His wicked works had been made manifest to God, and he was called to account for them.
- Paul then wanted other Christians to whom he preached, to know this, for then their consciences would likewise be favorably affected, so as to help them to stand approved before this judgment.
- Knowing, therefore, the fear of the Lord, we keep persuading men, but we have been made manifest to God. However, I **hope** that we have been made manifest also to your consciences. (**2 Corinthians 5:11**)

- Therefore Paul was not boasting about himself outside of his assigned boundaries, or over someone else's labors in the spreading true Christianity. The Corinthians were his labor in the Lord, and he **hoped** for them to respect him, and his work among them, so that it might grow throughout their area, as their own faith increased.
- No, we are not boasting outside our assigned boundaries in the labors of someone else, but we entertain **hope** that, as your faith is being increased, we may be made great among you with reference to our territory. Then we will abound still more. ([2 Corinthians 10:15](#))
- Paul then tells them, that he truly **hopes**, that they know, that he is not disapproved, for he knows, that he has this wonderful spirit within him daily.
- I truly **hope** you will come to know we are not disapproved. ([2 Corinthians 13:6](#))
- God's purpose for us anointed Christians, is for them to serve to the praise of his glory, for we have been the first to **hope** in the Christ. Therefore anointed Christians are not the only ones who will ever **hope** in the Christ, for he is a savior of the whole world, but they are a group of firstborns, and as such will become inheritors along with him.
- They are not chosen as firstborns, simply because they came forth first, but they are chosen because they put Christ first, and God then chooses them as firstborn sons.
- That we should serve for the praise of his glory, we who have been first to **hope** in the Christ. ([Ephesians 1:12](#))
- Now that Christians have received this wonderful spirit, their eyes have been enlightened regarding the things the spirit of God can accomplish, and how it operates within them. Paul wants them to know accurately the **hope**, to which they have been called, for it is glorious beyond our own thinking or imagination. Paul wants them to realize, how glorious this inheritance is, that God holds out to his chosen ones, and to work hard in the faith, because of this knowledge of the **hope**.
- The eyes of your heart having been enlightened, that you may know what is the **hope** to which he called you, what the glorious

riches are which he holds as an inheritance for the holy ones.  
([Ephesians 1:18](#))

- **When they were in this uncircumcised state before God, they were without Christ, and they were alienated to the state of Israel. Israel's state was one of knowledge of the divine way, but they were then strangers to these glorious covenants and the promise of glory, that of becoming a nation of kings and priests. As such they were without **hope**, of ever getting out from their sinful nature, and they knew not, the true God Yehowah.**
- **That you were at that particular time without Christ, alienated from the state of Israel and strangers to the covenants of the promise, and you had no **hope** and were without God in the world. ([Ephesians 2:12](#))**
- **Paul now reasons with his spirit anointed brothers. There is only one body of Christ, and they are all members of it. There is only one spirit within them all, coming from the one source, Yehowah God. They were all called to just one **hope**, that of being a new creation, and having immortality, and coming into God's very presence, to serve him there forever.**
- **Since this is the single **hope** to which they were all called, there is no cause in any of this, for division within the congregation of God. They should be fitly united as one body is united, with all of its members cooperating and working together in peace.**
- **One body there is, and one spirit, even as you were called in the one **hope** to which you were called. ([Ephesians 4:4](#))**
- **This was in agreement with his eager expectation and **hope**, that he would not become ashamed in any respect regarding his preaching work, in behalf of the Good News of God's Kingdom. He hoped, that in whatever he did as a Christian, that Christ would always be magnified, through his work in behalf of the Good News of God, whether through life or death.**
- **In harmony with my eager expectation and **hope** that I shall not be ashamed in any respect, but that in all freeness of speech Christ will, as always before, so now be magnified by means of my body, whether through life or through death. ([Philippians 1:20](#))**

- They act like this, because of the fine **hope**, that they have reserved for them in the heavens, through their faith in Christ Jesus. This **hope**, they first heard of, through the telling out of the preaching of the Good News of God's Kingdom.
- Because of the **hope** that is being reserved for you in the heavens. This **hope** you heard of before by the telling of the truth of that Good News (**Colossians 1:5**)
- This is not a one-time reconciliation, or one for which we have no responsibilities. We will be expected throughout our remaining time in the flesh, to continue in this faith, and to remain established on the firm foundation of the Christ, and steadfast, by not being shifted away from this **hope**, we have been given, through undeserved kindness.
- This Good News was preached under all creation under heaven, and Paul is a minister of this same Good News to mankind.
- Provided, of course, that you continue in the faith, established on the foundation and steadfast and not being shifted away from the **hope** of that Good News which you heard, and which was preached in all creation that is under heaven. Of this Good News I Paul became a minister. (**Colossians 1:23**)
- It is to his holy anointed sons, that God has been pleased to make known knowledge of his glorious riches, regarding this sacred secret among all the nations. What is this sacred secret? It is Christ in union with his anointed congregation, sharing the **hope** of Christ's glory. Christ made all things existing, and they were not only made by him, but also for him. Therefore anointed Christians become an inheritor of all things, through his great riches.
- To whom God has been pleased to make known what are the glorious riches of this sacred secret among the nations. It is Christ in union with you, the **hope** of his glory. (**Colossians 1:27**)
- Paul bears in mind incessantly, their faithful work and their loving labor, and their endurance, in the glorious **hope** through Christ, in the sight of God their savior.
- For we bear incessantly in mind your faithful work and your loving labor and your endurance due to your **hope** in our Lord Jesus Christ before our God and Father. (**1 Thessalonians 1:3**)

- Paul now shows, that they are his **hope** and his crown of exultation, for they are the product of his works among them, and in this he takes great joy. Before the time comes for the presence of the Lord, they are his greatest joy, for they remain faithful in the faith.
- For what is our **hope** or joy or crown of exultation, why, is it not in fact you? Before our Lord Jesus at his presence? (**1 Thessalonians 2:19**)
- Paul now counsels these anointed Christians, not to sorrow excessively for those who have died, and are sleeping in death, like people of the world do, who have no true **hope**. Christians know, that death is temporary, and all the dead are going to be resurrected to a judgment in God's due time. Therefore do not mourn excessively for them.
- Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping in death, that you may not sorrow just as the rest also do who have no **hope**. (**1 Thessalonians 4:13**)
- Now Paul reasons, that since we are sons of the day of spiritual enlightenment, we should keep our senses about us. We can do this by having on the breastplate of righteousness, or protecting ourselves through righteous conduct, and fine works of self-sacrificing love toward others.
- We can express an outward going love, for our brothers, and all the world of mankind through the preaching of the Good News of God's Kingdom. Finally as a helmet to protect our minds, we can keep firmly fixed in them, the **hope** of salvation that awaits us, and which is now nearer than ever before.
- But as for us who belong to the day, let us keep our senses and have on the breastplate of faith and love and as a helmet the **hope** of salvation. (**1 Thessalonians 5:8**)
- Paul now calls upon God, who is a God of comfort and **hope**, and one who is full of undeserved kindness, to help those there in Thessalonica.
- Moreover, may our Lord Jesus Christ himself and God our Father, who loved us and gave everlasting comfort and good **hope** by means of undeserved kindness. (**2 Thessalonians 2:16**)

- Timothy was the son of a Jewess, Eunice, and of a Greek father, who is not named in the Bible record. While very young, **Timothy** was taught **the holy writings** by his mother, and probably also by his grandmother, whose name was Lois.
- It is not known precisely when **Timothy** embraced Christianity. However, perhaps late in **49 C.E.**, or early in **50 C.E.**, when the apostle Paul arrived at Lystra, which apparently was **Timothy's** home, in the course of his second missionary journey, the disciple **Timothy**, perhaps then in his late teens or early twenties, **was well reported on by the brothers** in Lystra and Iconium.
- Paul, an apostle of Christ Jesus under command of God our Savior and of Christ Jesus, our **hope**. (**1 Timothy 1:1**)
- Paul is thus working hard and exerting himself, as are they, because of this fine **hope**. This **hope** will not lead to disappointment, because it comes from a living God, who is a savior of all sorts of men, but especially of faithful ones.
- For to this end we are working hard and exerting ourselves, because we have rested our **hope** on a living God, who is a Savior of all sorts of men, especially of faithful ones. (**1 Timothy 4:10**)
- The woman though, who is actually a widow, has her **hope** and trust only in God, and she persists in prayers and supplications to God day and night. This is the one, that the congregation should assist.
- Now the woman who is actually a widow and left destitute has put her **hope** in God and persists in supplications and prayers night and day. (**1 Timothy 5:5**)
- Paul then tells Timothy, to give orders to those who are rich in the present system of things, not to be high-minded toward their brothers, thinking, that somehow their money makes them better than others. Such ones should rest their **hopes** on God, and not on these uncertain riches, for God furnishes us with all things richly for our enjoyment, and he is dependable.
- Give orders to those who are rich in the present system of things not to be high-minded, and to rest their **hope**, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment. (**1 Timothy 6:17**)

- Paul now shows, that the **hope** of that Good News, is one of everlasting life, and this **hope** comes forth from a God who cannot lie, and which he has promised since times long-lasting in writings, through his prophets in the Holy Scriptures.
- Upon the basis of a **hope** of the everlasting life which God, who cannot lie, promised before times long lasting. (**Titus 1:2**)
- We as Christians must wait for the happy **hope**, which we are working toward. We must look forward to the glorious manifestation of the great God, when he takes up his wonderful power to rule the world of mankind, and of the savior of us, Jesus Christ.
- While we wait for the happy **hope** and glorious manifestation of the great God and of the Savior of us, Christ Jesus. (**Titus 2:13**)
- The purpose of this spirit anointing is for the declaring of us righteous by virtue of Christ's undeserved kindness, and so that we might become heirs according to a **hope** of everlasting life along with him.
- That, after being declared righteous by virtue of the undeserved kindness of that one, we might become heirs according to a **hope** of everlasting life. (**Titus 3:7**)
- But Christ is the heir of the house, and the one for whom it was built. We are the house of that one, we who are anointed Christians, but only, if we make fast our hold on our freeness of speech, through the preaching of the Good News of God's Kingdom, and our boasting before others publicly over the **hope** that lies before us, firm to the end of our fleshly lives here on earth.
- But Christ was faithful as a Son over the house of that One. We are the house of that One, if we make fast our hold on our freeness of speech and our boasting over the **hope** firm to the end. (**Hebrews 3:6**)
- Paul now encourages them, to show the same industriousness, that they displayed at the start of their Christian service to God, clear through to the end of their lives. Thus they will have the full assurance of their glorious **hope**, right till the time, that they actually attain to it.
- But we desire each one of you to show the same industriousness



so as to have the full assurance of the **hope** down to the end.  
(**Hebrews 6:11**)

- Thus through two unchangeable things, in which it is impossible for God to lie, his promise, and his oath respecting that promise, we, Hebrew Christians, the seed of both the fleshly man Abraham, and also the seed of the spirit, the Greater than Abraham, Yehowah God, his spiritual heirs, might flee to the refuge of his **hope**, which he has set before us. It is sure to come about, just as he has promised, and even sworn to bring it about. It will not fail!

- In order, that, through two unchangeable things in which it is impossible for God to lie, we who have fled to the refuge may have strong encouragement to lay hold on the **hope** set before us. (**Hebrews 6:18**)

- Paul now shows, that this **hope** is an anchor for their very lives, their souls. It is both sure and firm, for it enters in within the curtain. This reference by Paul is to the curtain, that separated the Holy compartment in the tabernacle, from the Most Holy compartment, where Yehowah's presence resided.

- Under normal circumstances, only the High Priest could enter there, and only once a year and on the day of Atonement. Priests in the line of Aaron, could never go into the Most Holy, on pain of death.

- However the hope of anointed Christians does enter there, because through the Holy Spirit, God has given them a token in their hearts, of what is to come, and it is intimacy and closeness to God.

- Just as the fine linen curtain allowed some light to pass through it, so that the glow of the Shekinah light, hovering above the Ark of the Covenant, could be seen by priests from within the Holy compartment, likewise anointed Christians can see Yehowah God's face in spirit, through his Holy Spirit, which they have been anointed with.

- Even going beyond this illustration, is what happened when Jesus Christ died upon the stake, and simultaneously, the curtain separating the Holy from the Most Holy inside of the temple was rent in two, thus showing, that now, the way into the holy place was opened for spirit anointed Christians, to follow their exemplar, to a course of intimacy with God. This **hope** is sure and firm!

- This **hope** we have as an anchor for the soul, both sure and firm,

and it enters in within the curtain. ([Hebrews 6:19](#))

- Paul now shows, that the Law Covenant made nothing perfect, or brought nothing to completion. However the bringing in of a better **hope** did bring those who put faith in it to perfection, or wholeness before their God, being circumcised in both flesh and spirit before their God. Through this very **hope**, Paul shows, that anointed Christians are drawing near to Yehowah God, through love of his wonderful spirit resulting from their anointing.

- For the Law made nothing perfect, but the bringing in besides of a better **hope** did, through which we are drawing near to God. ([Hebrews 7:19](#))

- Paul now shows, that this public declaration of our faith, which begins with a study of his word, and continues through baptism, must continue throughout our lives, through the public preaching about our **hope**, without wavering. This is faithfulness before our God, and we need to be faithful in this, for our God is faithful, and he prizes loyalty.

- Let us hold fast the public declaration of our **hope** without wavering, for he is faithful that promised. ([Hebrews 10:23](#))

- Peter now expresses his great gratitude to Yehowah God for his mercy in selecting him and others for this special calling, by giving them a new birth to a living **hope**, by means of the resurrection of Jesus Christ from the dead.

- Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living **hope** through the resurrection of Jesus Christ from the dead. ([1 Peter 1:3](#))

- Hence Peter counsels them to get ready for activity, and to keep awake and aware spiritually. Glorious things are taking place all around them, and a special opportunity stands before them requiring their immediate and careful attention.

- They need to set their **hope** for the future upon this glorious hope brought to them through God's great undeserved kindness by means of their faith. When the revelation of Christ comes, then they will realize this glorious hope.

- Hence brace up your minds for activity, keep your senses

completely, set your **hope** upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ. (**1 Peter 1:13**)

- **These anointed Christians that Peter here addresses, are the very ones who have become believers in God through him. They know that Jesus Christ was raised up from the dead and then given glory extraordinary. The purpose of his manifestation has been, so that they might put faith and **hope** in their God, Yehowah.**
- **Who through him are believers in God, the one who raised him up from the dead and gave him glory, so that your faith and **hope** might be in God. (**1 Peter 1:21**)**
- **Anointed Christians should sanctify the Christ as Lord in their hearts, just like Sarah treated Abraham, her Lord. They should always be ready to make a defense before anyone who demands a reason from them regarding the **hope** they have within them.**
- **This means really understanding the scriptures and having a fine working knowledge of them to prove ones faith before genuine questioners. Yet they should do this with a mild temper and deep respect, so as to draw others to their faith.**
- **But sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the **hope** in you, but doing so together with a mild temper and deep respect. (**1 Peter 3:15**)**
- **How then, should anointed Christians act once they receive this fine **hope** through the Holy Spirit within them? They will make every attempt to purify their souls, remaining holy and clean in God's sight.**
- **And everyone who has this **hope** set upon him purifies himself just as that one is pure. (**1 John 3:3**)**