

## HOPE or APPREHENSION?

It has always seemed to me that when people use the word “HOPE” (I’m not speaking about scripture here), the word contains the idea of uncertainty and even doubt. In other words, when someone says, “I’m hoping that \_\_\_\_\_,” or “I hope \_\_\_\_\_,” – it has a tentative quality to it. There’s no certainty, no real strength or even faith.

Even when I hear people say, “I believe that God will work out \_\_\_\_\_,” they mean, “I’m hoping God will work it out, but I don’t really know if He will.”

The bottom line is that hope often sounds like apprehension—fear, anxiety, and worry combined—and that’s the flip side of a Greek words, PROSDOKAO and PROSDOKIA.

**“Hope” comes from a Greek word that means, literally, “Toward-Seem”** – project an opinion into the future, in a positive sense. Otherwise be apprehensive. (CLNT-KC) In other words, one Greek word contains both meanings, and to me that explains why the opinion that is projected into the future, when the word is used, sounds more apprehensive (as in expecting a negative outcome) than hopeful (as in expecting a positive outcome).

**KJV** = the same Greek word for “hope” is rendered as “look”; Thayer’s = to expect (whether in thought, in hope, or in fear); to look for, wait for

Conversely, the word that KJV renders as “hope” means **“expect”!** It is an entirely different word – ELPIZO – EXPECT – that word contains certainty. It’s not wishy-washy, iffy; maybe, maybe not. We expect! When we look for something with expectation of receiving, we are no longer only projecting an opinion into the future. We are also not apprehensive. We are operating in spiritual authority, with the sword of the spirit, which is a declaration of God –

Let’s look at some genuine uses of hope, as the word is accurately rendered; then we’ll follow that up with its certain, authoritative counterparts:

### **Matt. 11:3 and Luke 7:19-20**

2 Now John, hearing in the prison of the works of Christ, sending through his disciples,  
3 said to Him, "Art Thou the coming One, or may we be **hoping** for a different One?"

John’s disciples weren’t at all sure when they asked Jesus this question. They were not certain, but hoping...perhaps apprehensive...as in, “maybe so, maybe not; we don’t know; should we hope for another?”

### **Matt. 24:50**

50 the lord of that slave will be arriving on a day for which he is not **hoping**, and in an hour which he knows not

Here we see an idea of expectancy that gets dashed by reality; the slave is “not hoping,” meaning, he’s not expectant of his master’s return...who comes when he didn’t know he would. The slave is caught by surprise...there’s the idea of apprehensiveness again. This guy was just dumb. He “hoped” his master was coming on a different day and hour. Had he been sober, his “hope” would have been simple expectancy without apprehension since he would presumably have been taking care of business faithfully.

### **Luke 1:21**

21 And the people were **hoping** for Zechariah, and they marveled at his delaying in the temple.

Here’s another idea of expectancy. Zechariah was in the temple a lot longer than anyone expected him to. They were expectantly awaiting his exit, and even “marveled” at his delay! The simple ritual of burning incense should not have taken so long. Verse 10 reads:

10 And the entire multitude of the people was praying outside at the hour of incense.

We can see how this may have sounded, can’t we?

“Where is he? He should have been out by now. I wonder what’s taking him so long there. Gee, I hope he’s OK.”

See how the word “hope” has apprehensiveness kind of built into it?

### **Luke 3:15**

15 Now at the people **hoping**, and all reasoning in their hearts concerning John, lest at some time he may be the Christ,

16 John answers, saying to all, "I, indeed, in water am baptizing you. Yet coming is One stronger than I, the thong of Whose sandals I am not competent to loose. He will be baptizing you in holy spirit and fire...

Here’s a great example of the uncertainty contained in the concept of hope. All Israel awaited the Messiah, the Christ – or “Anointed One” – Who would deliver them and establish His kingdom in which they would be participants. The people watching John, whose fame spread far and wide, were at once hoping expectantly and apprehensively all at the same time.

### **Luke 8:40**

40 Now it occurred at Jesus' return, that the throng welcomes Him, for they were all **hoping** for Him.

“Will he come back? Won’t He? When? We really **hope** He will, but who knows?”

### **Acts 3:5**

4 Now Peter, looking at him intently together with John, said, "Look at us!"

5 Now he attended to them, **hoping** to get something from them.

I like this example the best so far, because it shows the tenuousness that is contained in the sense of the word that is translated as "hope."

## **2 Peter 3:**

10 Now the day of the Lord will be arriving as a thief, in which the heavens shall be passing by with a booming noise, yet the elements shall be dissolved by combustion, and the earth and the works in it shall be found.

11 At these all, then, dissolving, to what manner of men must you belong in holy behavior and devoutness,

12 **hoping** for and hurrying the presence of God's day, because of which the heavens, being on fire, will be dissolved, and the elements decompose by combustion!

13 Yet we, according to His promises, are **hoping** for new heavens and a new earth, in which righteousness is dwelling.

14 Wherefore, beloved, **hoping** for these things, endeavor to be found by Him in peace, unspotted and flawless.

Look at the hope here: "hoping for and hurrying the presence of God's day," "hoping for new heavens and new earth," and again, "hoping for these things." This is hoping without expectation in any immediate sense, and with every apprehensiveness that it would not come to pass in Peter's lifetime. If Peter understood the term "God's day," and the timing of the new heavens and new earth, He would have admitted to having no hope of seeing any of it while still alive. John had not written his "Revelation" yet, which distinguishes the coming of Christ's reign from the events leading up to the new heaven and earth. The point is, Peter seems to express a hope that is "far off" at best.

## **Acts 12:11**

10 Now, passing through the first jail and the second, they come to the iron gate that brings them into the city, which spontaneously was opened to them. And, coming out, they came forward one street, and immediately the messenger withdrew from him.

11 And Peter, coming to himself, said, "Now I truly am aware that the Lord delegates His messenger, and extricates me out of the hand of Herod and all the **hope** of the Jewish people.

The Jews "hoped" to have Peter killed by Herod. They were working toward that end, **hoping** to succeed.

Let's look now at the other use of the same Greek word:

## **Acts 27:33**

33 Now, until the day was about to come, Paul entreated all to partake of nourishment, saying, "Today is the fourteenth day; **apprehensive**, you are constantly

abstinent, taking nothing.

34 Wherefore I am entreating you to partake of nourishment, for this belongs to this salvation of yours, for not a hair from the head of one of you shall perish."

35 Now, saying this, and taking bread, he thanks God in sight of all, and, breaking it, begins to eat.

36 Now, becoming cheerful, they also all took nourishment.

Look at the difference when the same Greek word is rendered "apprehensive;" it is obvious why these men would have been fearful, right? They were not projecting any positive opinion into the future – as the word "hope" would have required. Quite the opposite: they feared for their lives in a storm that had threatened to break up the ship and had eaten nothing for 14 days as a result!

### **Acts 28:6**

1 And, being safely through, then we recognized that the island is called Melita.

2 Besides, the barbarians tender us not the casual philanthropy, for, kindling a fire, they took us all in, because of the imminent shower and because of the cold.

3 Now at Paul's twisting together a certain quantity of kindling and placing it on the fire, a viper, coming out of the warmth, fastens on his hand.

4 Now, as the barbarians perceived the wild beast hanging from his hand, they said to one another, "Undoubtedly this man is a murderer, whom, being safely through out of the sea, Justice lets not live."

5 He, indeed, then, twitching the wild beast into the fire, suffered nothing evil.

6 Yet they were **apprehensive** that he is about to become inflamed or suddenly fall down dead. Yet, after much **apprehension**, and beholding nothing coming to be amiss with him, retracting, they said he is a god.

### **Luke 21:26**

25 And there shall be signs in the sun and the moon and the constellations, and on the earth pressure of nations in perplexity, at the resounding of the sea and the shaking,

26 at the chilling of men from fear and **apprehensiveness** of that which is coming on the inhabited earth, for the powers of the heavens shall be shaken.

27 And then they shall be seeing the Son of Mankind coming in a cloud with power and much glory.

These are two examples of the use of a word that may have some positive aspects, but others that are clearly negative. And every use, the same Greek word, meaning "Toward-Seem" plays out.

Let's now look at where the word "hope" was used when in fact another word appears and gives a completely different meaning:

### **Acts 2:26**

25 "For David is saying to Him, I saw the Lord before me continually, Seeing that He is at my right hand, that I may not be shaken.

26 Therefore gladdened was my heart, And exultant my tongue. Now, still my flesh also shall be tenting in **expectation**,

27 For Thou wilt not be forsaking my soul in the unseen, Nor wilt Thou be giving Thy Benign One to be acquainted with decay.

At least 5 other versions say "hope". Amplified adds "*will encamp, pitch its tent, and dwell in hope in anticipation of the resurrection*"

### **Romans 8:20**

20 For to vanity was the creation subjected, not voluntarily, but because of Him Who subjects it, in **expectation**

21 that the creation itself, also, shall be freed from the slavery of corruption into the glorious freedom of the children of God.

Look at Who is expecting here: God! Yahweh, Whose name, according to the CLV of the Hebrew scriptures, means "Subjector-to" (or the One Who is Subjecting).

God is far beyond mere "hope!" and we do a disservice to Him by merely hoping in Him ourselves...in His promise, His Word, His Declarations. HE IS FAITHFUL and in HIM, through Christ, we are "*joint enjoyers of Christ's allotment*" (Romans 8:17).

In the CLNT-KC, under "expect", it reads: "*have or rely on a present person or thing (Hope has degenerated into a desire for something which we have no real reason to expect.)*"

### **Romans 8:24-25** Look at it first in the NIV:

For in this **hope** we were saved. But **hope** that is seen is no **hope** at all. Who **hopes** for what they already have? <sup>25</sup> But if we **hope** for what we do not yet have, we wait for it patiently.

Now the KJV:

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? <sup>25</sup> But if we hope for that we see not, then do we with patience wait for it.

Finally, the CLNT:

24 For to **expectation** were we saved. Now **expectation**, being observed, is not **expectation**, for what anyone is observing, why is he **expecting** it also?

25 Now, if we are **expecting** what we are not observing, we are awaiting it with endurance.

Look at the definition of "faith" in **Hebrews 11:1**

**NIV:** Now faith is being sure of what we **hope** for and certain of what we do not see.

**KJV:** Now faith is the substance of things **hoped** for, the evidence of things not seen.

**YLT:** And faith is of things **hoped** for a confidence, of matters not seen a conviction,

**CLNT:** Now faith is an assumption of what is being **expected**, a conviction concerning matters which are not being observed;

Let me make this very personal if I may:

Barbara and I are about to move from the home we have been in for 11 months, come the end of June, to another one, which God today is sealing as I prepare this study.

If we merely hope for His hand to move on this home, and for the provision to keep us in it – just as His hand moved to get us and keep us in this home – we have no real confidence...we deny the power and authority He has given to us, and demean His operation in our lives –that’s how I see it. On the other hand, if we EXPECT Him to show us the home He has for us and to provide the means to acquire it, and to sustain us in it FOR HIS PURPOSES, we are confident in Him to do what only He can do when and as we do what only we can do.

Barbara has had nothing but confident expectancy throughout this process. I confess to having more hope – and therefore apprehensiveness – than confident expectancy. I have had to repent for my unbelief and come into agreement fully with my wife and with God Himself about the home into which we will move at the end of this month – a home God sovereignly showed, provided the funds to lease; one which meets our needs and the requirements for His purposes. It is a home twice the size of the one we’re in now, with room for much larger meetings of the “ecclesia” in Carmel, guest rooms and a safe place for God’s kids to meet with Him unhindered and unhampered.

So I am learning through this that expectation leads to gratitude and confidence, where hope leads to doubt, uncertainty, and apprehensiveness. I confess that I have found myself more times in hope than in expectation. Tonight’s study has been as much for my advancement as it may be for yours.

### **Philippians 1:6**

6 having this same confidence, that He Who undertakes a good work among you, will be performing it until the day of Jesus Christ

### **Ephesians 3:12**

12 in Whom we have boldness and access with confidence, through His faith.

### **Luke 24**

13 And lo! two of them in the same day were going into a village which is named Emmaus, sixty stadia away from Jerusalem.

14 And they conversed with one another concerning all of these things which have befallen.

15 And it occurred, in their conversation and discussion, Jesus Himself also, drawing near, went together with them.

16 Yet their eyes were held so as not to recognize Him.

17 Now He said to them, "What words are these which you are bandying one with another while walking?" And they stood with a sad countenance.

18 Now, answering, the one named Cleopas said to Him, "You are sojourning alone in Jerusalem and did not know what things are occurring in her in these days?"

19 And He said to them, "Which?" Now they say to Him, "Those concerning Jesus the Nazarean, a Man Who came to be a Prophet, powerful in work and in word, in front of God and the entire people,

20 so that both our chief priests and chiefs give Him up to the judgment of death, and they crucify Him.

21 Yet we **expected** that He is the One about to be redeeming Israel. But surely, together with all these things also, it is leading in this third day since these things occurred.

22 But some also of our women amaze us. Coming to be at the tomb early

23 and not finding His body, they came saying that they have seen an apparition of messengers also, who say that He is living.

24 And some of those with us came away to the tomb, and they found it thus, according as the women also said, yet Him they did not perceive."

25 And He said to them, "O foolish and tardy of heart to be believing on all which the prophets speak!

26 Must not the Christ be suffering these things, and be entering into His glory?"

27 And, beginning from Moses and from all the prophets, He interprets to them, in all the scriptures, that which concerns Himself.

28 And they draw near to the village where they went, and He does as though He were going further.

29 And they urge Him, saying, "Remain with us, for it is toward dusk and the day has already declined." And He entered to remain together with them.

30 And it occurred, at His reclining at table with them, taking the bread, He blesses it, and, breaking, He handed it to them.

31 Now their eyes were opened up, and they recognize Him. And He became unapparent to them.

32 And they say to one another, "Was not our heart burning in us as He spoke to us on the road and as He opened up to us to us the scriptures?"

Today this scripture fell upon me, and I ask my Father in heaven for mercy, not to have believed Him thoroughly. I'm going to pray, and I invite you to join me, just in case there may be areas of your own life in which Hope with apprehensiveness had dominated over expectancy with confidence in Him Who alone is God!

Father, I renounce and break agreement with words that I have spoken either against Your operation or out of harmony with His revelation. I repent – I change my mind and turn from unbelief to complete faith in the only Wise God Whose arm is not too short to perform that which He has promised.