
Hope Model.tv Set 14 28 _BEST_

31. in the light of the fact that we human beings hope for all sorts of great and diverse things, and that in the course of history so many things have come to pass which people either were not able to achieve, or did achieve them only partially, the thought occurs that the kingdom of god is not all-embracing and is not accessible to everyone at all. today, so it appears, we are in the situation of those men who with st paul hoped "that we shall be saved by hope." if this is true, then it is the hope of being saved, and salvation itself, that is the hope of the christian. 32. if the hope of our salvation is the hope of salvation itself, then it is true that salvation itself is not accessible to everyone at all, but merely to those who make the final choice, and that it is given for all men only when it is completed. but this can mean only one thing: salvation is not an everyday thing, is not an event that happens and is over. for it is the event of the eternal, and in some sense it is the essence of time itself. it takes place once and for all, and it will be our eternal state. there are many great philosophers who have expressed this in their own ways and in their own words. but, for our part, let us simply note that the gospel cannot be understood, however much we may try to do so, and however frequently we might say it, without being constantly thrown back to the great hope, the infinite hope, the only hope of salvation. 33. on the other hand, it is true that the kingdom of god, which is the kingdom of the "king of glory" (phil 2:6) and is far above all human hopes, can now, in the midst of all our human disappointment, still be desired. how can this be so? because god's kingdom is not only a hope, but is an affirmation. for it is a kingdom that can indeed come about, that is present. therefore we say that it is a state of perfection, a state of salvation, that waits for us until we will recognize the gift that has been given to us, namely salvation and eternal life. in terms of the gospel story, we may say that salvation is not a thing that has happened once and for all, and that could have taken place. but salvation is something that is awaited, a day that comes and goes and that nobody can foresee. there are many who long for a "better day" that has never come, many who long for a "new day" that has never dawned. we meet these people everywhere, and especially in large cities. they are spiritually in a state of frustration, and they are seeking what they cannot find. meanwhile life goes on. st paul encountered people like these when he was on his way to the place of execution in rome. he did not "hunt" for them, but met them on his way, and did not flee from them. he met them in their state of waiting and hoped for a change. he taught to them the truth of the gospel, which he presented to them in a way that was suited to them. he must have spoken clearly to them in words that they could understand. they were not easily won over by his and his fellow christians' example. perhaps st paul, as well as others, were right to wait in patience, perhaps it is still right to do so. but today something different is called for.

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in our reflection, then, we will have to show how the substance of things hoped for and the substance of things hoped for in christ are not two: one is linked with the other, it is inseparable from the other. the son of god in his revelation has made the new covenant accessible to us and has lived his entire life in our midst to demonstrate the certainty of hope. now hope is certain. the substance of things hoped for and the substance of things hoped for in christ are two in christ. their inseparability has made possible the great call of hope tree: one who hopes in this way leaves the world in which he has toiled for decades and renews his relationship with god. god does not abandon him; he remains his "hope", as it were. 10. i use here the word hypostosis to mean the substance of things hoped for in christ. as far as its hypostasean characteristics are concerned, this substance is never separate from the hypostasis of the son of god. it is not a third thing, it is not separated from the hypostasis of the son of god. as the substance of the son of god, it is constitutive of the hypostasis of the son of god and it comes from him. it is not an abstract substance, but a substance of flesh that is his. this fundamental christian belief is expressed in the christian doctrine of the trinity: god is huiou hyparchontos (greek, "the one who is in a certain sense first and secondary"); therefore we say that god is the hypostasis hyparchontos of the son. hope, the future of life, is not a substance that exists in us as a thing, it is a substance that comes from him: the son of god. therefore hope is always relative to the hypostasis of god, it is always hypostasis in the sense of an hypostasean hope.

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