

# Operation 180

## Session 2: Hope in the NT

### Home Group Edition

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## Session 1 review

- ❖ Daily meditations
  - Did any of the assigned Psalms stand out to you?
- ❖ Spirituality of the Psalms Live Cycle Chart
  - Can you see the cycles in your life according to the chart?
- ❖ Homework: Life moments snapshot worksheet

## Review

Let's look at our theme passage for this series:

*44 He told them, "These are my words that I spoke to you while I was still with you—that everything written about me in the Law of Moses, the Prophets, and the Psalms must be fulfilled." 45 Then he opened their minds to understand the Scriptures.*

*46 He also said to them, "This is what is written: The Messiah will suffer and rise from the dead the third day, 47 and repentance for forgiveness of sins will be proclaimed in his name to all the nations, beginning at Jerusalem.*

*48 You are witnesses of these things. 49 And look, I am sending you what my Father promised. As for you, stay in the city until you are empowered from on high." (Luke 24:44–49)*

Let's unpack this passage and see how it provides an outline for this series:

- ❖ Verses 44-45: Here we see Jesus "opening their minds to understand the Scriptures" in such a way that the disciples see the Old Testament as being *fulfilled* in Him. As we will see in this session, *hope*, as defined in Old Testament terms, was seen as *waiting* for God

to act. With Jesus being the fulfillment of Scripture, the *waiting was over*. This is cause for great hope!

- These verses correspond to Step 2 of a 12-Step program.
- ❖ Verse 46: In this key verse, Jesus teaches that Scripture foreshadowed that He, as God's chosen agent on Earth to make all things new (the Messiah), would be a suffering servant and resurrected from the dead. As we will see in this session, this is the centerpiece of hope in the New Testament - the Resurrection Power. We will see the Apostles preaching the power of the resurrection as proof of Jesus as Messiah throughout the Book of Acts.
  - This verse corresponds to Steps 2 and 3 of a 12-Step program.
- ❖ Verse 47: This verse forms the center for the bulk of this series- the healing power of repentance and forgiveness *for all*. Luke, a physician, makes a great effort to document how Jesus had the authority to forgive sins on Earth and how much of that healing involved forgiveness. We will also see that we must do the hard work of repentance. But through this hard work, we will reap the benefits of hope and healing that only Jesus Christ can provide.
  - This verse corresponds to Step 1 (powerlessness over sin, our "bottom"), Steps 4 (a sin inventory), Step 5 (confession), Steps 6 & 7 (sanctification), and Steps 8 & 9 (forgiveness and amends).
- ❖ Verse 47-49: These verses describe discipleship under the Lucan Commission. As disciples of Jesus Christ, we have a message to proclaim to all nations: *The Good News of forgiveness in the repentance of sins*. We are to proclaim and witness this message to all *under the power of the Holy Spirit*. Of the four Gospels, the Gospel of Luke speaks most about Jesus and the disciples operating under the power of the Holy Spirit. In the Book of Acts, the Apostles are seen operating under the power of the Holy Spirit as the new church is expanding against resistance. We will end this series by seeing how God has gifted each of us in different ways through the Holy Spirit to carry the message of Good News to different people in different places.
  - These verses correspond to Step 10 (perseverance and resisting temptations), Step 11 (desiring the gifts of the Holy Spirit), and Step 12 (carrying the message).

Recall that last session, we defined hope and faith as follows:

*Hope: Confident trust with the expectation of fulfillment.*

*Faith = Risk + Direction.*

When we have faith, we are willing to step out in a direction that involves risk. When we step out in hope, we move in faith in a direction often involving a goal or destination that cannot be seen.

When we are filled with a confident, expectant hope, we will risk moving in faith. As we will see later, moving out of the dark and into the light can trigger fear and shame for many people, causing them to remain in hiding. It takes real hope to begin our recovery process. But hope does not operate alone.

Recall the connection between *hope* and *faith*. According to the Apostle Paul, from hope springs faith and love:

*“for we have heard of your faith in Christ Jesus and of the love you have for all the saints because of the hope reserved for you in heaven. You have already heard about this hope in the word of truth, the gospel” (Colossians 1:4–5)*

Also, recall that we saw that Adam and Eve’s sin in the Garden caused them to hide (and be separated) both from *each other AND from the presence of God*. Remember, this prompts God to ask, “*Where are you?*”

Why did this happen? What were Adam and Eve thinking? Adam’s answer to God’s question gave us the answer: *Fear*. Adam answered, “*I was afraid.*” Fear drives separation.

Adam’s answer reveals the cycle at the heart of all addiction, a cycle of *fear*, leading to *shame*, that results in our *hiding*.

The cycle looks like this:

*| Fear -> Shame -> Hide*

Always remember that *shame* is different from *guilt*. Guilt says, “I did something bad.” We will deal with what you did and the resulting guilt in the forgiveness section of this series. God forgives guilt.

Shame says, “*I am bad.*” Shame is a public emotion that we feel when we believe we are a bad person. There is no place for shame in the Bible or our lives.

Recall that when we are operating from *fear*, we feel *unsafe*. Years of living in fear can cause us to end up in *despair* -, the feeling that everything is wrong and nothing will turn out well. Feeling unsafe, we are unwilling to take risks and remain in the dark. Stuck in despair, we have lost all hope and faith.

An over-arching consequence of sin is that God’s creation suffers because the *connectedness* designed into creation by God has been severed. Connectedness is an essential part of creation and a key factor in feeling safe. The breaking of connections, like a married couple getting

divorced, is an actual piece of God's creation being severed. As a result of the Fall, creation has been *de-created* or *uncreated*. Adam and Eve are now *surviving* as separated beings, apart from each other and God.

We all go through periods where we simply struggle to survive in a fallen world, feeling unsafe and in despair. We may reach for anything or anybody that numbs these feelings or makes us feel connected, even for a brief moment. After we act out, we feel *shame* and remain in our separation from others and from God only deepens. And the cycle of addiction repeats, again and again.

A key takeaway from Session 1 is that *hope* in the Old Testament is seen as *waiting for God to act*. The ancient Israelites had hope in waiting because of two truths: 1) God will do what He promised in and through His Word, and 2) What God has done before He can and will do again if sought. We will see in this session that *the waiting is over*.

*God acted in and through His Son as Lord and Messiah, and is now working through the power of the Holy Spirit which is available to all, no matter how far away we are.*

## Introduction

Let's begin this session with a quote from Scripture that shows how the Apostle Paul ties together the concept of hope between the Old and New Testaments:

*“As it is written: I have made you the father of many nations— in the presence of the God in whom he believed, the one who gives life to the dead and calls things into existence that do not exist. He believed, hoping against hope, so that he became the father of many nations according to what had been spoken: So will your descendants be.” (Romans 4:17–18)*

Abraham was waiting - *hoping against hope* - to become a father well past the age considered possible, at least by human minds. But what God promised - for Abraham to become the father of many nations - Abraham *believed* God would do.

Jesus wants to do the same in your life. Is your recovery a distant hope? Are you hoping against hope for sobriety or freedom from the self-destructive behaviors that have you in chains? In this session, we will follow in the footsteps of Abraham, putting our faith into action and *believing that Jesus will do what He said He would do*.

In this session, we will see that Jesus, as Lord and Messiah, came to *give life to the dead*, including you and me. Jesus also can and will *call things into existence* that are not even on your radar right now. People, places, and circumstances will present themselves out of nowhere to guide us back into the light.

All we have to do is *believe*. (More on belief later in this session) You may be *hoping against hope* right now. But, like the ancient Israelites and Abraham, keep your eyes focused on God, believing He will do what He promised. He has done this for many before you, and He has done this same thing for many of those around you. Keep moving in your faith. And what God has done for others before *He can and will do for you if sought*.

## The Hope of Christmas

I will use any excuse to preach about the hope of Christmas, so let's work Luke's Christmas narrative into this session. Actually, all joking aside, the Christmas narrative of Luke's gospel plays a crucial role in how Luke reveals Jesus as God's chosen Messiah. Let's take a look.

Luke begins by using ordinary people to say that God is about to do what He said He would do all throughout the Old Testament.

First is Mary, the soon-to-be mother of God's Chosen One. In one of the most emotional and timeless passages in the Bible, Mary, in her discourse traditionally known as the *Magnificat*, expresses her amazement that God is working through a lowly person like herself. She also expresses gratitude for the great things that God is doing in Israel, and, importantly for our purposes, that God is doing *just as he spoke to our ancestors*:

*“And Mary said: My soul magnifies the Lord, and my spirit rejoices in God my Savior, because he has looked with favor on the humble condition of his servant. Surely, from now on all generations will call me blessed, because the Mighty One has done great things for me, and his name is holy. His mercy is from generation to generation on those who fear him. He has done a mighty deed with his arm; he has scattered the proud because of the thoughts of their hearts; he has toppled the mighty from their thrones and exalted the lowly. He has satisfied the hungry with good things and sent the rich away empty. He has helped his servant Israel, remembering his mercy to Abraham and his descendants forever, just as he spoke to our ancestors. And Mary stayed with her about three months; then she returned to her home.” (Luke 1:46–56)*

This passage ends with reference to Mary's relative Elizabeth, who was already pregnant with the boy who would become John the Baptist. The angel Gabriel had visited both Mary and Elizabeth's husband, Zechariah, a priest about to go on duty.

Unfortunately, Zechariah does not listen and believe Gabriel as obediently as Mary does, so Gabriel closes Zechariah's lips until the time comes to name the baby. Zechariah names the baby John, as suggested by Gabriel, and Zechariah's lips are unsealed.

Zechariah is then filled with the Holy Spirit and prophesies over baby John. Like the *Magnificat*, this passage, known as *The Song of Zechariah*, is read every day worldwide in churches using traditional prayer books. Notice the emphasis on God remembering his holy covenant, and make sure you catch the redemptive nature of Jesus' ministry to come:

*“Then his father Zechariah was filled with the Holy Spirit and prophesied: Blessed is the Lord, the God of Israel, because he has visited and provided redemption for his people. He has raised up a horn of salvation for us in the house of his servant David, just as he spoke by the mouth of his holy prophets in ancient times; salvation from our enemies and from the hand of those who hate us. He has dealt mercifully with our ancestors and remembered his holy covenant— the oath that he swore to our father Abraham. He has given us the privilege, since we have been rescued from the hand of our enemies, to serve him without fear in holiness and righteousness in his presence all our days. And you, child, will be called a prophet of the Most High, for you will go before the Lord to prepare his ways, to give his people knowledge of salvation through the forgiveness of their sins. Because of our God’s merciful compassion, the dawn from on high will visit us to shine on those who live in darkness and the shadow of death, to guide our feet into the way of peace. The child grew up and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel.” (Luke 1:67–80)*

Luke's imagery of “God’s merciful compassion” being the source of the light that “will visit us to shine on those who live in darkness and the shadow of death, to guide our feet into the way of peace” is Scripture at its’ hopeful best, foreshadowing Jesus’ ministry of mercy and healing.

And what does Zechariah prophesy for his own son John? A message of forgiveness to come, namely “to give his people knowledge of salvation through the forgiveness of their sins.”

To give his people knowledge. John the Baptist was to go “before the Lord” to give knowledge, that is, information that they did not know. Perhaps a fact that was not apparent to them at the time. And this fact was that *salvation was about to be available to all in the forgiveness of their*

sins. This would be great news for the readers of Luke in the first century after centuries of silence from God.

But before John is to go before the Lord and proclaim this message, angels bring the Good News to the shepherds out in their fields in the classic Christmas scene:

*“In the same region, shepherds were staying out in the fields and keeping watch at night over their flock. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, “Don’t be afraid, for look, I proclaim to you good news of great joy that will be for all the people: Today in the city of David a Savior was born for you, who is the Messiah, the Lord. This will be the sign for you: You will find a baby wrapped tightly in cloth and lying in a manger.” Suddenly there was a multitude of the heavenly host with the angel, praising God and saying: Glory to God in the highest heaven, and peace on earth to people he favors!” (Luke 2:8–14)*

A few notes on this passage are relevant in the context of recovery.

First, God uses the most unlikely people to carry His message. The angels announce the birth of Jesus as Messiah and Lord to *shepherds*, considered the blue-collar working class of the day. Not able to make every religious commitment because of the nature of their job, shepherds were often looked down upon by the religious elite. Like the lowly and humble teenage Mary, God is seen here using everyday, ordinary people to carry out His will on earth. And He will do the same with you!

Second, Luke, the only Gentile (non-Jewish) New Testament author, writes with great certainty that the message of “good news and great joy” is for “*all the people*.” Heaven then doubles down as it opens up and presents the *heavenly host* of angels who proclaim the classic Christmas message: “*Glory to God in the highest heaven, and peace on earth to people he favors!*” Who is this hope of peace for? *All on earth!*

The notion that God is extending His favor beyond the Jewish nation was controversial and is a point of resistance for Jesus and the Apostles in the early church. Luke writes under the inspiration of the Holy Spirit with great boldness that this hope and peace are available to all, *including you, no matter what your background*. Jesus is Lord and Messiah, and He is Lord and Messiah *for all*.

Finally, a detail that is easy to miss in the glory and splendor of the angels and their announcement is the *sign* that is mentioned to the shepherds that the baby Messiah will be found *wrapped tightly in cloth and found in a manger*. Why this sign? What does this mean? Many attach much symbolic significance to these details, and for good reason. But for our purposes in this session, Luke leaves no doubt about what this “go and see” moment is about.

Luke closes this loop a few verses later after the shepherds have seen the baby Jesus, brought this good news to all who listen in town and returned to their flocks. Luke buttons up this scene by stating:

*“The shepherds returned, glorifying and praising God for all the things they had seen and heard, which were just as they had been told.” (Luke 2:20)*

The shepherds found everything *just as they had been told*. God did exactly what He said he was going to do. This is cause for great hope and joy, indeed!

From here, Luke records Jesus being baptized and the Holy Spirit falling on Jesus (Ch. 3), resisting the Temptation “*full of the Holy Spirit*” and beginning His public ministry in Capernaum (Ch. 4).

## The Hope of the Resurrection

As Jesus concludes His public ministry, Luke paints a picture of Jesus approaching Jerusalem on Palm Sunday with a “*whole crowd of disciples*,” praising God “*joyfully with a loud voice for all the miracles they had seen*.” (Ch. 19) But within a week, Jesus is crucified on Good Friday and laid in the tomb. (Ch. 23)

Luke shows us that hope began in the empty tomb on Easter morning. In another encounter with angels, the women at the tomb are told by the angels::

*“He is not here, but he has risen! Remember how he spoke to you when he was still in Galilee, saying, ‘It is necessary that the Son of Man be betrayed into the hands of sinful men, be crucified, and rise on the third day’ And they remembered his words.” (Luke 24:6–8)*

*And they remembered His words*. Luke shows us that Jesus is doing exactly what He said He would do - be raised on the third day. He has risen!

They remembered His words, the words that Jesus repeats in the Lukan commission:



*“He also said to them, “This is what is written: The Messiah will suffer and rise from the dead the third day (Luke 24:46)*

But none of this changes the fact that Jesus is dead. The disciples must have been shocked and disappointed beyond belief. Their faith must have been crushed. After all the hard work of the past three years, it all must have seemed like it was over. All hope was gone; their faith was for nothing. Great despair must have been felt by all.

So how do the disciples react? What message do they proclaim? That is the subject of this session.

Luke opens the Book of Acts with Jesus telling His disciples to wait for they will be *“baptized with the Holy Spirit in a few days”* (Acts 1:5)

Then, on the Day of Pentecost, *“they were all filled with the Holy Spirit”* (Acts 2:1) - just as Jesus told them. Once again, God will do what He said He would do.

In an amazing scene, those present *“began to speak in different tongues as the Spirit enabled them”* (Acts 2:4). They then ask: *“What does this mean?”* (Acts 2:12)

That is the question: What does this all mean?

In the first recorded Christian sermon, Luke tells us how the Apostle Peter answered this very question. From his answer, we can see how he and the apostles drew meaning and hope from the death and resurrection of Jesus.

Here is an excerpt of Peter’s first speech:

*“And it will be in the last days, says God, that I will pour out my Spirit on all people; then your sons and your daughters will prophesy, your young men will see visions, and your old men will dream dreams. I will even pour out my Spirit on my servants in those days, both men and women and they will prophesy. ... Then everyone who calls on the name of the Lord will be saved. ... Though he was delivered up according to God’s determined plan and foreknowledge, you used lawless people to nail him to a cross and kill him. God raised him up, ending the pains of death, because it was not possible for him to be held by death.” (Acts 2:17-18, 21, 23-24)*

First, we see Peter quoting from the Old Testament to show that the pouring out of the Holy Spirit was God doing exactly what He said He would do.

Second, in raising up Jesus from the dead, *God worked according to His plan*, which included *making a new way (the Resurrection) when there seemed to be no way*. One theme we will see throughout the New Testament is that, like the Exodus in the Old Testament, the Resurrection is presented as proof-positive that God is at work in our lives because both events involve God providing a solution when there was no hope according to human experience. Only God could part the waters and rescue Israel from the Pharaoh and slavery, and *only God could raise His Son from the dead and defeat death*.

## What does it all mean?

But what does this all mean? Peter answers this in his mic-drop closing statement:

*“Therefore let all the house of Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Messiah.” (Acts 2:36)*

Luke is connecting the dots by linking the message of the first Christmas given to the shepherds to the meaning of Easter.

*Jesus Christ's resurrection proves that Jesus is Lord and Messiah*, just as announced on the first Christmas.

In other words - *THE WAIT IS OVER!*

The hope in waiting we saw in the Psalms last session is now over.

Peter knew this “with certainty.” And we should, too.

But where is the hope in this message? What should we do with this message? What does it mean that the Messiah is here?

The crowd gathered in the Upper Room asked Peter the same question. Read Peter’s reply carefully as it frames the next several sessions::

*“When they heard this, they were pierced to the heart and said to Peter and the rest of the apostles, “Brothers, what should we do?” Peter replied, “Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children, and for all who are far off, as many as the Lord our God will call.”” (Acts 2:37–39)*

Peter answers the question of “*what should we do*” with a *call to repentance*. The process of repentance involved in this call will be the subject of the next several sessions.

Peter also connects the hope behind this call - *the forgiveness of sins to the receiving of gift of the Holy Spirit*. And this gift is available to *all*, including you, today! Peter says this promise is for you *no matter how far away you are*.

The arrival of the Messiah brings a new season to creation, one of renewal. A renewal of all creation, including Israel, that *only* the Messiah can bring. *Creation is being revived*. God is beginning the process of restoring creation to where it was in the Garden of Eden, back to a place of *rest and shalom*.

This promise is woven in Scripture throughout the Old Testament, and as we have now seen over and over, *what God promises, God delivers*. God is delivering on this promise in and through His Son, Jesus, as Lord and Messiah.

A key component of this plan is the pouring out of the Holy Spirit to all, not just a select few prophets as in the Old Testament.

Both Luke and the Book of Acts record the *Ascension* of Jesus Christ into Heaven, resulting in the *promise* of the Holy Spirit being poured out to all who believe in His name. The Holy Spirit should be a central focus of hope for all in a Christian recovery plan.

Let’s see what the New Testament says about the Holy Spirit.

## The Hope of Freedom and the Holy Spirit

Paul expresses the hope that is provided by the Spirit of the Lord, the Holy Spirit:

*“Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.” (2 Corinthians 3:17, CSB)*

There is hope in freedom. Freedom from our addictions, freedom to come out of the darkness into the light, freedom from despair. Freedom to reconnect with family and friends.

Freedom is the freedom to hope, and the freedom to move in our faith.

Freedom is the freedom to take risks and move into the next chapter that God has planned for us. To be revived in a new season of walking the light. To walk as a *new creation in Christ*.

As we asked last session, are you ready to remove the yoke of sin, fear, and shame from your shoulders? Why are you waiting? The Apostle Paul says the time is now:

*“Working together with him, we also appeal to you, “Don’t receive the grace of God in vain.” For he says: At an acceptable time I listened to you, and in the day of salvation I helped you. See, now is the acceptable time; now is the day of salvation!” (2 Corinthians 6:1–2)*

The waiting is over! Now is *your* time of salvation!

The waiting is over, *now is the time to believe*.

## Now is the time to believe

Let’s return to a passage of Scripture we looked at last session, John 3:16-20:

*“For God loved the world in this way: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Anyone who believes in him is not condemned, but anyone who does not believe is already condemned, because he has not believed in the name of the one and only Son of God. This is the judgment: The light has come into the world, and people loved darkness rather than the light because their deeds were evil. For everyone who does evil hates the light and avoids it, so that his deeds may not be exposed.” (John 3:16–20, CSB)*

Notice the use of the word “*believe*” in this passage. Anyone who *believes in Him* is not condemned and has eternal life. Those who do not believe are characterized as *not believing in His name* and are *already* condemned. In other words, their unbelief condemns them.

But fear can grip us, a stumbling block to our belief. The fear of being exposed for what we really are. *If you knew the real me, you would run from me. Do you know who I am? What I did? How many people I have hurt?*

But Jesus came to save people exactly like you. Jesus tells us this Himself:

*16 He came to Nazareth, where he had been brought up. As usual, he entered the synagogue on the Sabbath day and stood up to read. 17 The scroll of the prophet Isaiah was given to him, and unrolling the scroll, he found the place where it was written:*

*18 The Spirit of the Lord is on me,  
because he has anointed me to preach good news to the poor.*

*He has sent me to proclaim release to the captives  
and recovery of sight to the blind, to set free the oppressed,*

*19 to proclaim the year of the Lord's favor.,*

*20 He then rolled up the scroll, gave it back to the attendant, and sat down. And the eyes of everyone in the synagogue were fixed on him. 21 He began by saying to them, "Today as you listen, this Scripture has been fulfilled."  
Luke 4:16–21 (CSB)*

*This Scripture has been fulfilled, Jesus says, in Him, today. Again, the waiting is over. God did what He said He would do. And He did it in and through the person of Jesus. And He did it to save people being held captive by their addictions, people being oppressed by their fear and shame, people just like you and me. He came to set free the oppressed.*

Whatever you are being held captive by, whatever self-destructive behavior has you in chains, Jesus is here to release you!

Have you gone blind to the beauty of the world around you? Are you missing out on the little things in life? Are you hiding from your family in shame? Jesus is here to give recovery of sight to the blind!

Take a moment and open your eyes to the beauty of God's creation and move from being separated from God's creation to moving back into connectedness.

Whatever forces are oppressing you, crushing you, weighing you down, now is the time to let Jesus remove that yoke from your shoulders and give you rest.

This is how the Bible is fulfilled in Jesus today - through your recovery and restoration, reviving you to thrive in a new season in your life.

But *how* do I believe?

Maybe you are new to the Bible, to church. Maybe you don't yet understand all the chapter and verse stuff.

It turns out that Jesus doesn't make it too difficult. In fact, He gives a choice: Either we can believe in Him, or we can believe in His works. *We just need to believe.*

Jesus faced this exact situation in His ministry. To those who were ambivalent in their belief, He said this:

*"If I am not doing my Father's works, don't believe me. But if I am doing them and you don't believe me, believe the works. This way you will know and understand that the Father is in me and I in the Father." (John 10:37–38)*

Either we can believe Jesus because of His message, or we can Jesus because we believe He is doing the work of Father God.

In other words, Jesus asks us to *believe in Him as we have come to understand Him*. Some people come to understand and believe in Jesus because of a message they heard preached or Scripture that stood out to them. Others come to understand Jesus through the undeniable things that God has done for them or others they have heard through others' testimonies. Either way, Jesus says that is OK - *believe in me or my works*, He says. But believe.

A key take-away for this session is that all Jesus wants us to do at any moment is to *come to Him* by *giving all we understand about ourselves to all we understand about Him at that moment*. Nothing more, nothing less.

The traditional Step 3 reads: "We made a decision to turn our wills and our lives over to the care of God, *as we understood Him.*"

Let's do that now by making this decision together, turning our will and our lives over to Jesus *as we understand Him at this moment*.

# The Wesley Covenant Prayer

It is traditional in recovery to recite a covenant prayer before embarking on the hard work involved in the call to repentance. Let's do this together as a community now:

## **Wesley Covenant Prayer**

"I am no longer my own, but thine.

Put me to what thou wilt; rank me with whom thou wilt.

Put me to doing, put me to suffering.

Let me be employed by thee or laid aside for thee, exalted for thee or brought low for thee.

Let me be full; let me be empty.

Let me have all things; let me have nothing.

I freely and heartily yield all things to thy pleasure and disposal.

And now, O glorious and blessed God, Father, Son, and Holy Spirit, thou art mine, and I am thine.

So be it.

And the covenant which I have made on earth, let it be ratified in heaven.

Amen."

# Daily Meditations

***Theme: Hope in the context of the New Testament: The hope of the Resurrection. Examples of how the apostles of the early church proclaimed this hope to all.***

## **Day 1**

Paul and Barnabas in Antioch:

“Therefore, let it be known to you, brothers and sisters, that through this man forgiveness of sins is being proclaimed to you. Everyone who believes is justified through him from everything that you could not be justified from through the law of Moses. So beware that what is said in the prophets does not happen to you: Look, you scoffers, marvel and vanish away, because I am doing a work in your days, a work that you will never believe, even if someone were to explain it to you.” (Acts 13:38–41)

Notes: \_\_\_\_\_  
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## **Day 2**

Paul at Ceaserea:

“To this very day, I have had help from God, and I stand and testify to both small and great, saying nothing other than what the prophets and Moses said would take place—that the Messiah would suffer, and that, as the first to rise from the dead, he would proclaim light to our people and to the Gentiles.” (Acts 26:22–23)

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### Day 3

The hope of a new season in our lives where our recovery will help others:

“Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort. He comforts us in all our affliction, so that we may be able to comfort those who are in any kind of affliction, through the comfort we ourselves receive from God. For just as the sufferings of Christ overflow to us, so also through Christ our comfort overflows.” (2 Corinthians 1:3–5)

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### Day 4

The hope of our redemption in Jesus:

“In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he richly poured out on us with all wisdom and understanding.” (Ephesians 1:7–8)

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### Day 5

The hope of unity in and through the Holy Spirit:

“Therefore I, the prisoner in the Lord, urge you to walk worthy of the calling you have received, with all humility and gentleness, with patience, bearing with one another in love, making every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit—just as you were called to one hope at your calling—one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.” (Ephesians 4:1–6)

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## Day 6

The hope of Jesus as the anchor for our soul, keeping us steady in the storms of life

“We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain.” (Hebrews 6:19)

Notes: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## Day 7

The overflowing of hope that flows from the Holy Spirit in our lives:

“Now may the God of hope fill you with all joy and peace as you believe so that you may overflow with hope by the power of the Holy Spirit.” (Romans 15:13)

Notes: \_\_\_\_\_  
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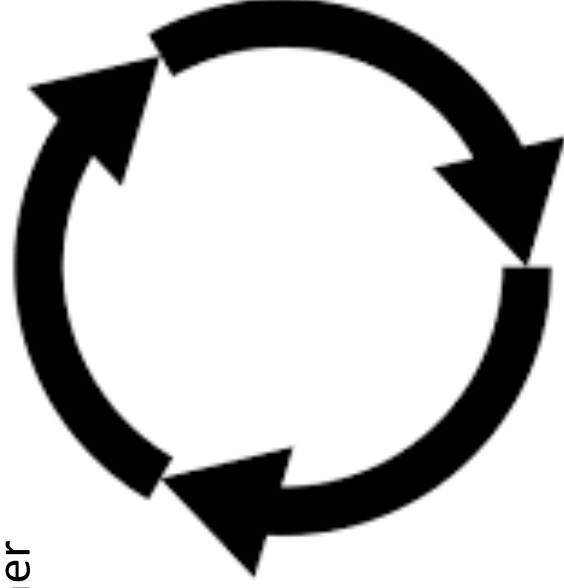
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# ***Spiritual Cycle of the Psalms***

God's action in creation, our experience, our season

- 1) Creation
- 2) Thriving
- 3) Summer



- 4) De-creation
- 5) Surviving
- 6) Fall/Winter

- 7) Re-creation
- 8) Reviving
- 9) Spring

## ***Life moments snapshot worksheet***

10 life moments of great hope and safety	Hope level (0 to +10)	10 life moments of hopelessness and despair	Despair level (0 to -10)
1)		11)	
2)		12)	
3)		13)	
4)		14)	
5)		15)	
6)		16)	
7)		17)	
8)		18)	
9)		19)	
10)		20)	

+10

More hope/safety

Birth

Today (Time)

despair/unsafe

-10

