

Chapter 1 : Hope from the Old Testament (Romans ) | [calendrierdelascience.com](http://calendrierdelascience.com)

*The CSB Here's Hope New Testament is perfect for anyone coming to God's Word for the first time. Featuring the easy-to-follow "Roman Road" plan of salvation and a special "Where to Find It" index section, this New Testament is a wonderful resource that shares the good news of the Gospel and the hope found in a living, every day relationship.*

Jeff expressed his concern to Brenda that all too many older Christians seem to be speaking more of their fears than of their faith. It is a strange way to show us love. I show him his nightlight and remind him it will always be on. I check under the bed and in the closet and reassure him there are no monsters. But most importantly, I tell him mommy and daddy are right down the hall. And, if he ever needs anything, we will be there. I want to equip him for the darkness. This slogan resonated with many Americans because they lacked assurance of hope for the future. A number of events have occurred recently which make people fearful of the future. In the recent past, we have seen natural disasters such as Hurricane Katrina, a tsunami in Indonesia, earthquakes in Haiti and Chile, and forest fires followed up by mudslides on the West Coast of our country. Then there are the man-made dangers looming in the future. There are threats of rogue governments in Asia and the Middle East, of nuclear proliferation, and of terrorist plots here and abroad. Young and old have lost faith in politicians, and some have lost hope in the political system altogether. People desperately want to find something or someone in which they can put their hope. Most of us recognize that hope is often found in conjunction with faith and hope. I do not remember ever hearing a message focusing primarily on hope. This is why I have chosen to take a number of lessons to explore the hope of the Christian, rooted in the person of Jesus Christ. Hope in the Bible: He is our father in the presence of God whom he believed "the God who makes the dead alive and summons the things that do not yet exist as though they already do. Sometimes we will find a pertinent text by searching on a synonym. But at other times, we will simply have to know the Bible well enough to turn to those texts which deal with this topic in more general terms. Sometimes as with Romans 4: Just be aware of the fact that a concordance search is a good start, but it is not the end-all for studying biblical concepts. There is also false hope, such as the misplaced hope of the Jews who were persecuting Jesus because he had healed a paralyzed man at the pool of Bethesda on the Sabbath: There is also the hope which some falsely place in money: But we wish to focus our attention on the hope which is uniquely Christian, the hope which looks forward to spending eternity in heaven with God, which is rooted in the person and work of the Lord Jesus Christ. By his great mercy he gave us new birth into a living hope through the resurrection of Jesus Christ from the dead, 4 that is, into an inheritance imperishable, undefiled, and unfading. Let us consider some of the dimensions or facets of this hope. Biblical hope is exclusively Christian. Only those who have placed their trust in Jesus Christ can possess biblical hope. Now we do not want you to be uninformed, brothers and sisters, about those who are asleep, so that you will not grieve like the rest who have no hope 1 Thessalonians 4: Biblical hope is closely related to faith. At times, hope seems to be used interchangeably with faith. Be brave, take heart, all who put your hope in Yahweh Psalm But now, O Lord, upon what am I relying? You are my only hope! In fact this is why we work hard and struggle, because we have set our hope on the living God, who is the Savior of all people, especially of believers 1 Timothy 4: For this is what pleases God. Through him you now trust in God, who raised him from the dead and gave him glory, so that your faith and hope are in God 1 Peter 1: Now faith is being sure of what we hope for, being convinced of what we do not see Hebrews Because Christian hope is a matter of faith, our hope is characterized by confidence rather than wishful thinking. Patiently wait for God alone, my soul! For he is the one who gives me confidence Psalm We have this hope as an anchor for the soul, sure and steadfast, which reaches inside behind the curtain Hebrews 6: Christian hope looks for its fulfillment in the future, and thus hope requires us to wait. Now hope that is seen is not hope, because who hopes for what he sees? For through the Spirit, by faith, we wait expectantly for the hope of righteousness Galatians 5: Christian hope looks forward to great change for the better. But as it is, they aspire to a better land, that is, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them Hebrews Here is an aspect of hope that we dare not overlook. Hope looks ahead to change which is for the better, and thus

Christian hope desires that which is anticipated by faith. It is implicit in Christian hope. Hope deferred makes the heart sick, but a longing fulfilled is like a tree of life Proverbs Hope deferred makes the heart sick, But desire fulfilled is a tree of life Proverbs Here, we see the parallelism of Hebrew poetry, where the author repeats the concept of the first line by using a synonym for it in the second line. Hope desires that for which it confidently waits. Christian hope is characterized by perseverance and endurance. For everything that was written in former times was written for our instruction, so that through endurance and through encouragement of the scriptures we may have hope Romans Hope is the confident expectation of the future changes that God has promised, but that are not yet seen, which the Christian strongly desires and for which he eagerly awaits. The Old Testament and Hope Romans Here Paul tells us that the Old Testament has great value for the New Testament Christian because its instruction instills within us a hope that inspires endurance. My intention here is not to attempt a thorough exposition of this chapter, but rather to focus on the words of verse 4 and see how Paul demonstrates the truth of these words by his use of the Old Testament in this text. I believe these 13 verses in Romans 15 are really the conclusion to the main argument of the Book of Romans. The major issue facing Christians in New Testament times was the relationship between Jews and Gentiles in the church. I believe that while Paul deals with this issue in almost every one of his epistles, he makes it his major focus in Romans. Here is his most comprehensive effort to explain the relationship of Jewish and Gentile Christians in the church. Let me briefly walk through the main sections of Romans to demonstrate how this works. The Gentiles may not have the Law of Moses, but they do have the revelation of God in nature. Gentiles rejected the revelation of God in nature and chose to worship the creation, rather than the Creator. Thus, they are condemned for not responding rightly to the revelation they received by worshipping God. But when the same standard God judges men by what they do with what they know is applied to Jews, they fail the test as well. They know far more about God than the Gentiles. They consider themselves to be experts in the law. But they fail to live in accordance with what they know. Their guilt is even greater than that of the Gentiles because they have been given greater revelation than the Gentiles, and yet they have rejected it. For there is no distinction, 23 for all have sinned and fall short of the glory of God. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed. No, but by the principle of faith! Is he not the God of the Gentiles too? Yes, of the Gentiles too! If men have always been saved by faith, how do we explain the salvation of Old Testament saints like Abraham? That is the question Paul raises at the beginning of chapter 4. His answer is amazing. He turns the reader to Genesis The law would not be given until many years later, so Abraham was not saved by keeping the law. Beyond this, Abraham was not circumcised until Genesis And so one would be technically correct to say that at the time of his salvation by faith, Abraham was really a Gentile. The writer to the Hebrews will go on to show how this same resurrection faith enabled Abraham to be willing to sacrifice Isaac, since he believed that if he sacrificed Isaac, God would raise him from the dead. There were Jewish believers who wanted to impose the Law of Moses upon Gentile converts for the sake of sanctification. Are we to remain in sin so that grace may increase? How can we who died to sin still live in it? Our identification with Christ at the time of our salvation caused us to die to sin and to be raised to new life in Christ. Those who have died to sin dare not continue to live in sin. So, sanctification is a necessity. We dare not delude ourselves by thinking that faith in Jesus for the forgiveness of our sins and the gift of eternal life justifies continuing to live as we once did. Romans 6 sets forth the necessity of sanctification. Romans 7 sets forth the impossibility of sanctification "in the power of the flesh. Just as the Law of Moses sets an impossible standard for salvation Romans , so it also sets forth an impossible standard for sanctification.

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