

# Hope for the Hopeless

Mt 9:18-26

May 10, 2020

## Introduction:

### Lots of things can bring us to a point of hopelessness.

The death of a spouse or child, the loss of a job, a chronic illness, a marriage on the brink of divorce, the potential of financial ruin, a prodigal son or daughter.

### Hope and faith work together

Heb 11:1 Now faith is the assurance of things hoped for, the conviction of things not seen.

Rom 4:18 In hope against hope he [Abraham] believed, so that he might become a father of many nations according to that which had been spoken, "SO SHALL YOUR DESCENDANTS BE."

Rom 8:24 For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees?

### Definition:

Both the verb and noun of the New Testament word for hope have to do with trust and confidence; the expectation of what is sure to come; and the active, faith-filled waiting for God to fulfill that which He inaugurated by the power of His Spirit. (from; The Lexham Bible Dictionary)

Someone defined it this way – "Hope is waiting in confident expectation for God's promises in Christ." In other words, hope is being confident that the power of God is going to get you through whatever you are facing.

## Two New Testament examples of hope and faith Mt 9:18-26;

(see also Mk 5:22-43; Lk 8:41-56)

### Comparison

Jairus	The woman
He was a leading Jewish official	She had no prestige or resources
He was a synagogue leader	Her affliction kept her from worship
He came pleading for his daughter	She came with a personal need
Jairus' need was public - all knew it	Her need was private - only Jesus knew
The girl had been healthy for 12 years,	She had been ill for 12 years and was made whole
Wanted Jesus to touch the girl	Wanted to touch Jesus

## **Jairus**

Mt 9:18-19 While He was saying these things to them, a synagogue official came and bowed down before Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live." 19 Jesus got up and began to follow him, and so did His disciples.

**Jairus was the synagogue official** (in Mk and Lk he is identified as Jairus)

**Jairus was a man of reputation.**

He was a ruler in the local synagogue.

The local synagogue was not just a place of worship, but it was a major community building. Although it was primarily used as a place of worship and teaching, it was also a place to collect tithes, local administration, hospitality and a place where disputes could be settled.

It also was a place where a group of elders at the local synagogue could judge offenders and deal out punishment.

**Jairus was a well-respected man in the community.**

He was relied upon and looked up to by the people.

**Animosity towards Jesus was building, debates about Him were going on in the synagogues.**

Discussions about how best to deal with Jesus have started to occur.

Jairus has most likely taken part in those discussions, and now he is approaching Jesus not as a doctor for a cure. But as a Messiah who will heal.

**Jairus was desperate** He did not come at night so that nobody would see him, like Nicodemus.

He must not have cared about his:

Reputation in the community  
Position in the synagogue and

**Jairus had hope and confidence that Jesus would heal his daughter.**

He was confident in the power of God

He came expressing his hope humbly and sincerely.

**In his hopeless situation, his daughter has just died, then he comes to Jesus.**

has just died; past tense (lit. Just now died)

(Mk 5:23 "at the point of death,") (Lk 8:42 "she was dying.")

come and lay Your hand on her, and she will live

shows his faith in the miraculous power of Jesus

**Jairus approaches Jesus humbly**, kneeling at his feet, putting aside his own position (Mt 9:18).

He does not come to Jesus throwing his weight around

He does not come brazenly demanding that Jesus heal his daughter because of his position

## **Jesus raises the girl from death**

Mt 9:23-25 When Jesus came into the official's house, and saw the flute-players and the crowd in noisy disorder, 24 He said, "Leave; for the girl has not died, but is asleep." And they began laughing at Him. 25 But when the crowd had been sent out, He entered and took her by the hand, and the girl got up. 26 This news spread throughout all that land.

## **The woman**

Mt 9:20-22 And a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched the fringe of His cloak; 21 for she was saying to herself, "If I only touch His garment, I will get well." 22 But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well." At once the woman was made well.

**She has been suffering for twelve years from a discharge of blood**

Most scholars agree that this is understood to be some sort of blood disorder that caused hemorrhaging in between her constant menstrual flows.

**She would have been known by many because she was a social outcast.**

**She is not respected but shunned from society, She is not looked up to but looked down upon.**

**She is desperate**

This blood disorder made her a social outcast because according to the Levitical law it made her perpetually unclean.

Lev 15:25-31 says, If a woman has a discharge of blood for many days, not at the time of her menstrual impurity, or if she has a discharge beyond the time of her impurity, all the days of the discharge she shall continue in uncleanness

Every bed on which she lies, everything on which she sits shall be unclean  
Whoever touches these things shall be unclean

When a person became unclean it would cost them both time and money.

According to the law they had to go and purchase turtledoves or pigeons and present them to the priest to have a sacrifice made.

**She is alone**

She would not be allowed to go into the synagogue to worship  
She would not be able to work

**Everything that she came into contact with became unclean**

No one would come to visit  
No one would invite her over

**If she were married, she most likely would have been divorced**

If she was never married, there would be no prospect for marriage

In Mark and Luke's account of this story, he makes it clear that this woman went to every doctor she could find. She spent everything that she had, and only got worse and worse.

**The woman's approach to Jesus:**

She does not charge into the crowd complaining to Jesus about how she is a victim because of how people have treated her.

She doesn't approach Jesus with loathing and self-pity about her circumstances.

She didn't want to bring a lot of attention to herself. She didn't want people to see.

Not being able to participate, She had been cowering in the shadows for the last 12 years of her life; looking at things from afar.

Imagine her walking through the streets, trying to stay off to the side, doing her best to avoid touching anything and anyone so that she could just get near to Jesus.

Trying to avoid anyone noticing her so that she wouldn't have to listen to the insults. And as she stops and waits for Jesus to walk by. She squats down on the ground and as Jesus walks by she reaches out and lightly touches the fringe of his garment.

The "hem" refers to the special tassels that the Jews wore on their garments to remind them they were God's people (Num 15:37-41; Dt 22:12).