

Hope for the Hopeless

By Mark Mayberry

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INTRODUCTION

From our shortsighted standpoint, sometimes the future appears bleak and hopeless.

Consider the despair of Naomi, widowed and childless, as she returned to the land of Judah: “I went out full, but the Lord has brought me back empty. Why do you call me Naomi, since the Lord has witnessed against me and the Almighty has afflicted me?” (Ruth 1:11-21, esp. vv. 12-13 & 19-21).

Consider the despondency of Job, battered and broken, who was robbed of children, wealth and physical well-being: “My days are swifter than a weaver’s shuttle, and come to an end without hope” (Job 7:1-6, esp. vv. 5-6 ; cf. also 14:18-22; 19:7-12).

Consider the dejection of Israel, who had been invaded, defeated, and carried away into Babylonian captivity: “Our bones are dried up and our hope has perished. We are completely cut off.” (Ezek. 37:1-14, esp. v. 11).

DIVINE LOVING-KINDNESS

In her hopeless despair, Naomi did not take into account Ruth’s loyalty or God’s loving-kindness (Ruth 1:15-17; cf. Gen. 49:8-10).

DIVINE GREATNESS

In his hopeless despondency, Job did not take into account the greatness of Jehovah (Job 38:1-7; cf. Psa. 31:23-24; 43:5).

DIVINE REDEMPTION

In their hopeless dejection, Israel did not take into account God’s restorative power (Ezek. 37:1-14; cf. Eph. 2:11-22).

CONCLUSION

Avoiding the human tendency of trusting in false hopes, let us trust in God (Psa. 33:16-22), and do His will, knowing there is a future for the faithful (Prov. 23:17-21).