

JESUS OVER SICKNESS



+ SESSION OUTLINE

1. The Son of David responds to humble faith (Matt. 9:18-19,23-25).
2. The Son of David responds to bold faith (Matt. 9:20-22).
3. The Son of David responds to desperate faith (Matt. 9:27-31).

Background Passage: Matthew 9

+ WHAT WILL MY GROUP LEARN?

Jesus healed those who acted in faith in Him.

+ HOW WILL MY GROUP SEE CHRIST?

Jesus responded to those who came to Him in faith for physical healing. In a greater way, all who come to Jesus in faith for salvation from sin are forgiven and restored with God.

+ HOW SHOULD MY GROUP RESPOND?

Because we have been saved through faith in Jesus, we strive to live out our faith each day, trusting in God to supply all of our needs.

GROUP TIME

NOTES



SCRIPTURE HANDOUT

Scan this QR code for a reproducible handout of this session's Scripture passages.

INTRODUCTION

SETTING: Chapters 8 and 9 in Matthew's Gospel are a collection of stories showing the healing power of Jesus. He touched a leper to cleanse him, He healed the servant of a centurion who understood true authority, He cured Peter's mother-in-law, He cast out demons and sent them into pigs, and He commanded a paralytic to get up and walk. Matthew wanted His readers to clearly see that Jesus heals.

EXPLAIN: God still heals today in many ways. But ultimately, He is concerned about our spiritual healing over everything else.

DISCUSS: When have you seen God heal? (be prepared to share an answer of your own to jump-start the conversation)

TRANSITION: Jesus's ministry was rapidly growing a following. Some followed to see a show, a spectacle. Some followed to see when He would mess up or fail terribly. Some followed because others were following. And some followed, wanting to believe. They all wanted something from Jesus. And Jesus just wanted their faith.

OPTIONAL QUESTION: Especially because of unlimited access to media today, why are crowds drawn to spectacles or viral videos? (they want entertainment; they want to follow what everyone else is following; they want to see the next interesting thing; they want to see for themselves if something is true)

POINT 1

THE SON OF DAVID RESPONDS TO HUMBLE FAITH (MATT. 9:18-19,23-25).

NOTES

18 While he was saying these things to them, behold, a ruler came in and knelt before him, saying, “My daughter has just died, but come and lay your hand on her, and she will live.” **19** And Jesus rose and followed him, with his disciples.

.....

23 And when Jesus came to the ruler’s house and saw the flute players and the crowd making a commotion, **24** he said, “Go away, for the girl is not dead but sleeping.” And they laughed at him. **25** But when the crowd had been put outside, he went in and took her by the hand, and the girl arose.

READ: Ask a volunteer to read aloud **Matthew 9:18-19,23-25** from his or her own Bible.

EXPLAIN: Use the **VERSES 18-19** commentary to highlight the following point (*the bold words fill in blanks in the Daily Discipleship Guide [DDG]*):

Biblical humility includes putting aside our pride, **position**, and preferences to **posture** ourselves in submission to God, knowing He is Lord of all.

DISCUSS: How can we develop our own humility, particularly in approaching Jesus in prayer? (by admitting we don’t deserve anything; daily listening to the Holy Spirit as He reveals our sin to us; daily confessing and repenting of our sin; approaching the Lord with praise, worship, and awe)

EXPLAIN: Use the **VERSES 23-25** commentary to point to Jesus’s miracle of raising the little girl from the dead; then pass out copies of **PACK ITEM 5: JESUS’S MIRACLES** and use this narrative to help explain the definition and purpose of miracles (*the bold words fill in blanks in the DDG*):

KEY DOCTRINE #33: *Miracles:* A miracle is an event in which God makes an exception to the **natural** order of things, or supersedes natural laws, for the purpose of demonstrating His **glory** and/or validating His **message**. Miracles are recorded throughout Scripture; miraculous signs and wonders were oftentimes evident when a prophet or an apostle was speaking God’s message to the people. Because we believe God to be all-powerful and personally involved in this world, we believe He can and does perform miracles.

TRANSITION: In the midst of raising this little girl from the dead, Jesus had a holy detour with another who needed His help.



FLUTE PLAYERS

When someone died in Jewish tradition, loud noise and crying were part of the mourning ceremony. “Even the poorest people were required to hire at least two flute players and one wailing woman to perform these services.”¹

COMMENTARY

VERSES 18-19 / There was a constant struggle between Jesus and the Jewish powers that be. We saw it in last week's passage about Jesus's healing of the paralytic (Luke 5:17-26), and Matthew is careful to bring it out in his Gospel. Just after Jesus invited Matthew to follow Him, Jesus was degraded by the Pharisees for eating with "tax collectors and sinners" (Matt. 9:11). When John the Baptist's disciples had asked why Jesus's disciples didn't fast (vv. 14-17), Jesus responded in a parable, explaining that a new patch doesn't work on old wineskins. This explanation cryptically pointed out that the old covenant of the law and the sacrificial system would no longer work. Jesus was the new covenant and would change the way humanity interacted with God. The synagogue leaders were certainly still holding onto the old covenant of the law.

It is fitting, then, that **"while he was saying these things to them"** that one of the synagogue leaders **"came in and knelt before him"** (v. 18). Surely this man knew how most of the ruling members of the synagogue felt about Jesus, and it was probably not in his career's best interest to side with the man who was causing the uproar. But we quickly understand why this synagogue leader was willing to risk his religious position: his daughter was dead.

Some people at this time might have viewed a daughter as a burden, causing the family to consider the cost of a proper dowry and unable to carry on the family name. But no good father would see her only through those eyes—a good father would never count the cost or consider a daughter a burden. He would be heartbroken at the hopeless news of her death.

Luckily, news of Jesus's healing power was spreading rapidly among the synagogues. The synagogue leader by faith came to Jesus and knelt. In front of a crowd, he humbly spoke words of faith: **"Come and lay your hand on her, and she will live"** (Matt. 9:18).

We have seen before that Jesus responds to lived-out faith. When He saw it proclaimed in the man's voice and actions, He and His disciples followed the man to his home.

VERSES 23-25 / We'll address Jesus's side quest between these verses in the next point. But we can imagine the father was mentally counting down the seconds while Jesus responded to and spoke with a woman in need. We can imagine some of his inner thoughts: "Jesus! My daughter is dead! We need to keep moving so you can help her. Can't You talk with this woman later?"

After the pause, Jesus and His disciples continued their journey. As was typical of the time, they arrived at the home to find a crowd of musicians and mourners, family and townspeople. Jesus, always in a position of authority, instructed them to leave because **"the girl is not dead but sleeping"** (v. 24). We can all hear the cruel roar of the crowd—This healer is crazy! But to the One who would triumph over it, death was only as permanent as a nap. Jesus's perfect understanding of earthly death and eternal life gives us a glimpse into the power of death itself: it cannot compete with Jesus.

We might have been offended if a crowd laughed at us, but Jesus did not worry about what people thought of Him (John 2:24-25). Instead, He lifted the dead girl's hand. He did the same thing when He healed Peter's mother-in-law (Matt. 8:15) and a blind man (Mark 8:23). It's the same phrase used to describe Paul's friends guiding him into Damascus (Acts 9:8). The One who has power over death is compassionate and tender to those who need that calm.

At the touch of Jesus, the little girl **"arose"** (Matt. 9:25). The rich Greek verb can mean "to rise or arouse from sleep." It could also point to raising someone from the dead (Matt. 3:9). It's the same word translated "Get up" in last week's lesson about the paralytic (Matt. 5:24). Jesus raises all: the sleeping, the lame, and the dead.

POINT 2

THE SON OF DAVID RESPONDS TO BOLD FAITH (MATT. 9:20-22).

20 And behold, a woman who had suffered from a discharge of blood for twelve years came up behind him and touched the fringe of his garment, **21** for she said to herself, “If I only touch his garment, I will be made well.” **22** Jesus turned, and seeing her he said, “Take heart, daughter; your faith has made you well.” And instantly the woman was made well.

READ: Ask a volunteer to read aloud **Matthew 9:20-22** from his or her own Bible.

EXPLAIN: Use the **VERSES 20-21** commentary to highlight the following point (*the bold words fill in blanks in the DDG*):

Bold faith moves us **closer** to Jesus, believing in His **character** and work.

DISCUSS: How can bold faith reveal itself in a believer’s life today? (by continually working on our marriages, even in difficult times; through not giving up hope on a lost friend or wayward child; through loving the unlovable in our society; through forgiving when it seems impossible)

EXPLAIN: Use the **VERSE 22** commentary to emphasize the following idea (*the bold words fill in blanks in the DDG*):

When we **believe** Jesus to be Savior and Lord, we find **healing** that transcends this world and this life.

DISCUSS: How did the woman’s faith lead to more than physical healing? (she could now worship in the temple or synagogue; she could now feel accepted and loved; she could now see Jesus as who He truly is—Lord)

TRANSITION: Jesus called this woman, burdened with disgrace and uncleanness for twelve years, “daughter.” His compassion was not shaped by her physical limitations. In the next passage, two men were wrapped up in their physical lacking as well, but they too looked to Jesus for help.

NOTES

LAWS ON BODILY DISCHARGE

Leviticus 15 gives laws for God’s people about bodily discharges that include blood, among other things. Whether through disease or normal bodily processes, laws for being unclean served the purpose for hygiene issues as well as to keep the ritual purity of the tabernacle/temple and synagogues as sacred places of worship. Though these were laws to keep ceremonial purity, they reminded God’s people about their need for moral purity.

VOICES from CHURCH HISTORY

“Though sorrows, heaviness, and faintings of heart ever so much increase; yet, if your faith increases also, it will bear you up in the midst of them.”²

—Isaac Pennington
(1616–1679)

COMMENTARY

VERSES 20-21 / These verses chronologically follow the moment when Jesus and His disciples began following the synagogue leader home. Verse 20 opens with **“Behold,”** pointing to a significant event. This was a poignant part of the story, and Matthew uses the opening phrase to draw our attention to it.

As we consider this woman, we must carefully imagine how her physical ailment affected every part of her life. She had suffered from **“a discharge of blood”** for twelve years. Though many have speculated, we’re not exactly sure what the issue of bleeding was. But we know, according to Mark’s Gospel, that she had “spent all that she had, and was no better but rather grew worse” (Mark 5:26). Luke’s and Mark’s versions of this story both point to her desperation of trying everything to find healing, but no physician could help her.

According to the Law of Moses, unchecked bleeding made a person unclean, as well as everything and everyone that person touched (Lev. 15:25-27). For twelve years, this woman couldn’t enter the synagogue, the center of all Jewish cultural and religious life in a city. She couldn’t hug her family and couldn’t even share furniture with them. As people who quarantined during the COVID-19 pandemic learned, this type of life is miserable. We need touch and interaction. She had none for twelve years.

She, like the synagogue leader, had heard of this One who could heal. Her uncleanness, though, caused a problem: she wasn’t technically allowed to be in the crowd for fear of making others unclean. Yet her faith was mightier than her fears. She **“came up behind him and touched the fringe of his garment”** (Matt. 9:20), likely so no one would realize she’d sullied the famed teacher. She told herself that it would work; after all, He had healed others with a touch.

The end of Jesus’s robe was more than just a simple hem; it was where obedient Jews attached **“tassels for remembrance,”** a blue

cord to remind them to obey the Lord’s commands (see Num. 15:37-40; Deut. 22:12). Perhaps the bleeding woman touched the hem of His robe simply because it was the only thing she could grab, but the significance of that exact point of the garment pointed to Jesus’s complete and total obedience to His heavenly Father.

VERSE 22 / “Jesus turned, . . . seeing her” (v. 22). Pause and carefully picture that moment. Jesus, His disciples, the synagogue leader, and the crowd were walking to heal a little girl. Feel the buzz all around. Suddenly, Jesus stopped and turned. We can imagine that several others kept walking a few steps, not realizing He’d pivoted in the middle of the road. He didn’t glance back or look over His shoulder, He turned and saw her: the woman who had been invisible to everyone, the one who felt forgotten, alone, and dirty.

Jesus saw her. The Greek word *eido* is sometimes translated “to know, perceive, notice, pay attention to.” We saw this word last week when Jesus said, “But so that you may know that the Son of Man has authority on earth to forgive sins” (Luke 5:24). The woman’s bold confidence that Jesus could save her without a word or a request got His full attention.

His words to her are significant: **“Take heart, daughter”** (v. 22). Often translated “be of good cheer,” Jesus says this phrase several times throughout Scripture as He healed (Matt. 9:2) or appeared in a mighty way (Matt. 14:27). The woman could have courage or good cheer because she believed Jesus to be exactly who He was.

The woman was **“made well.”** So much more than physical healing, this Greek verb points to keeping safe, rescuing from danger, saving, and delivering. It’s the same verb used in the prophecy, “he will save his people from their sins” (Matt. 1:21). Her faith led directly to healing as well as salvation.

POINT 3

THE SON OF DAVID RESPONDS TO DESPERATE FAITH (MATT. 9:27-31).

NOTES

27 And as Jesus passed on from there, two blind men followed him, crying aloud, “Have mercy on us, Son of David.” **28** When he entered the house, the blind men came to him, and Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” **29** Then he touched their eyes, saying, “According to your faith be it done to you.” **30** And their eyes were opened. And Jesus sternly warned them, “See that no one knows about it.” **31** But they went away and spread his fame through all that district.

READ: Ask a volunteer to read aloud **Matthew 9:27-31** from his or her own Bible.

EXPLAIN: Use the **VERSES 27-28** commentary to highlight the following point (the **bold** words fill in blanks in the DDG):

The blind men in this passage were honest in their self-assessment: they needed **mercy** and healing from the **Messiah**.

DISCUSS: How do we honestly approach God with humility and still present our requests to Him in faith? (we start by knowing we deserve nothing; we come to God with open hands; we present our requests but don't demand that the Lord fulfill them; we don't bribe God or try to trick Him; we remain content in our circumstances, trusting in Him for what He knows is best)

EXPLAIN: Use the **VERSES 29-31** commentary to emphasize the following idea (the **bold** words fill in blanks in the DDG):

Great faith knows Jesus's **ability** to do the impossible and expectantly **hopes** that He will act on our behalf for God's glory.

DISCUSS: From Day 4 in the DDG: **God can do all things, but how are we to act when He chooses not to do what we are hoping for?** (we continue to trust in God's ultimate plan despite the circumstances; we wait patiently for whatever plan God has; we learn from our circumstances and stay faithful to who we know God to be from His Word; we linger in the unknown of our limited perspective while knowing that God is almighty, all-powerful, and all-good)

COMMENTARY

VERSES 27-28 / “As Jesus passed on from there, two blind men followed him” (Matt. 9:27). News about Jesus was spreading fast, and now two blind men were following Jesus and calling out, **“Have mercy on us, Son of David!”** (v. 27). This was no flippant name for Jesus; it pointed to the fact that God had promised David that his throne would be established forever (see 2 Sam. 7:12-13). The Israelites had been waiting for this “Son of David” to take the throne since the exile, some five hundred years prior. Matthew had even used this exact phrase in the opening verse of his Gospel: “The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham” (Matt. 1:1). The blind men were calling, “You are the One we’ve been waiting for; the One God promised to David!”

Their plea for mercy also looks back to the Old Testament, for many of the psalms contain a pleading for God to have mercy during affliction (see Pss. 6:2; 9:13; 24:16). These desperate men were desperately clinging to God’s words. They believed Jesus was the promised Son of David, and they were “calling out” to Jesus (Matt. 9:27). The original word means “to croak as a raven or shriek, exclaim, or scream.” Their cries for mercy may have been ear-splitting and annoying but rooted in their faith.

Yet Jesus kept walking and **“entered the house”** (v. 28). Like before, Jesus entered a house in private to perform a miracle (vv. 23-25). He didn’t need to be a spectacle. He was more concerned about the blind men’s faith.

Faith is inward, but it is revealed outwardly. Jesus had heard the faith of these blind men, and He offered them a chance to reveal that their cry for mercy was also a statement of faith. Asking if they believed that He could heal them, they responded affirmatively and called Him Lord. They had already believed and placed their faith in Jesus.

VERSES 29-31 / “Then he touched their eyes” (v. 29). The Greek word translated “touched” comes from a root word that means “to adhere to” or “to kindle a fire.” Jesus had touched the leper (Matt. 8:3) and Peter’s mother-in-law (v. 15), and He had been touched by the bleeding woman (9:20,21). Jesus wasn’t concerned with social distancing around the sick or becoming unclean according to the Law.

Though the healing was from Jesus alone, He drew a parallel to the men’s actions: **“According to your faith be it done to you”** (v. 29). There was a strong connection between what they believed and what Jesus did. That doesn’t mean that we can believe our house will double in size and it will do that. When we believe Jesus is who He says He is, entrusting Him with the outcome of our cries, we find confidence in how He chooses to act.

Jesus touched the men and their eyes were opened. It’s the same Greek word used by Jesus when He promised, “Knock, and it will be opened to you” (Matt. 7:7). Jesus had proven His own words true. These men had begged for mercy from the Messiah, their prayers had knocked on the door of heaven, and they received their sight. Heaven was opened when Jesus was baptized (Luke 3:21), the graves when He died (Matt. 27:52), and prison doors were opened by an angel (Acts 5:19). Jesus has the power to open doors that will never close again (Rev. 3:7). He alone is worthy to open the book and the seals (5:2,9).

Jesus then tells them, **“See that no one knows about it,”** as Jesus was still trying to help the disciples and crowds truly understand His messiahship, despite the misunderstandings. He was there to do miracles such as healing, but that was not His main purpose: He was there to save the lost.

Though the men had great faith, they couldn’t obey His last instruction to keep it quiet. How could they? They could see and they would never be the same again.

MY RESPONSE

Because we have been saved through faith in Jesus, we strive to live out our faith each day, trusting in God to supply all of our needs.

NOTES

HEAD:

Jesus made two distinct statements about faith in this passage: “Your faith has made you well” (Matt. 9:22) and “According to your faith be it done to you” (v. 29). Jesus made a point to link faith and His healing in a life over and over. This link should inspire every professing Christian to ask the question: “What do I really believe about Jesus?” Our belief should be grounded in the truth of God’s Word and lived out in word and deed. If you realize you’re lacking in faith about who Jesus is and what He can do, pray the words of Mark 9:24, “I believe; help my unbelief!”

In what areas do you struggle to believe the truths of the Bible?

HEART:

Most of the religious leaders in the Bible looked down on Jesus. They felt He was causing trouble and disrupting the orderly authority they held over the Jews, so they treated Him with disdain. But when the local synagogue leader was in desperate need and believed Jesus could raise his daughter from the dead, he came and knelt down (Matt. 9:18). Like that man, we must come to Jesus in humility, recognizing who He is and who we are. Jesus is certainly no genie; He is a servant, by His own words (Mark 10:45), but He is also so much more—He is King of kings and Lord of lords. We are called to be in reverent awe of Him.

What are ways you can humble yourself before the Lord during worship or prayer time?

HANDS:

The need for healing was great during the time of Jesus. People were afflicted with all kinds of diseases, ailments, and sicknesses. The need for healing is great in our day as well. We may not be inundated with blindness, leprosy, and demon possession like the people in the first century, but humanity is no less frail. Sickness and disease still cripple, steal hope, and crush spirits all around us. As we reach out a helping hand to those in need, we point others to the One who has power over all sin and its earthly consequences.

How can you help someone hurting or suffering today?

VOICES from CHURCH HISTORY

“The Way, the Truth,
the Life Thou art, This,
this I know; to this
I cleave; The sweet new
language of my heart,
'Lord, I believe.' I have
no doubts to bring to
Thee; My doubt has
fled; my faith is free.”³

—Harriet McEwen
Kimball (1834–1917)

POINT 1: THE SON OF DAVID RESPONDS TO HUMBLE FAITH (MATT. 9:18-19,23-25).

+ COMMENTARY

“It must have been difficult for Jairus to come to Jesus, since he was a devout Jew and the leader in the synagogue. But Jairus’ love for his dying daughter compelled him to seek Jesus’ help, even if the religious leaders were opposing Him. . . . Jesus quickly reassured the man and went with him. . . . We must learn to trust Christ and His promises no matter how we feel, no matter what others say, and no matter how the circumstances may look. The scene at home might have frightened Jairus, yet Jesus took command and raised the girl from the dead.”⁴

+ ILLUSTRATION

Point to the fact that the leader came and knelt down before Jesus. Ask, “What might you think if someone came into this room today and knelt down before you?”

Engage learners in considering some of the different ways respect is shown in each of the following countries. Read or summarize the information below, inviting any learners who have been to that country to share what they observed:

- In Japan: dress conservatively and be sure to bow deeply. If given a gift, accept it with both hands and don’t open it in front of the giver.
- In Sweden: don’t touch people during a conversation, never discuss politics or religion, and focus on having a quiet dignity. Silence is not uncomfortable for them.
- In Mexico: don’t make too much eye contact, and be sure to avoid burping aloud.
- In Kenya: shake hands by grabbing their right wrist with your left hand; this is a sign of respect. Ask about their health and family before getting to more serious topics.
- In Korea: don’t extend your hand to greet a Korean woman; in fact, don’t touch them while talking, and maintain a respectable distance.
- In Brazil: if eating a sandwich, use a napkin to hold it rather than your bare hands.⁵

Ask, “When was the last time you approached God, whether in prayer or worship, with honor and respect? What might that look like?”

EXTRA

POINT 2: THE SON OF DAVID RESPONDS TO BOLD FAITH

(MATT. 9:20-22).

+ COMMENTARY

“When Jesus was touched, He stopped immediately in the middle of a crowd of people. He looked at the woman and said, ‘Have courage, daughter. . . . Your faith has made you well’ (v. 22). Even in a crowd, Jesus gives hope in the midst of despair. What good news to those who are hurting, to those who are walking through pain or struggling in some area of life. You are not lost in the crowd before Jesus. He is intimately aware of every single detail of your life. He knows your struggle, and His love for you is extremely personal.”⁶

+ COMMENTARY

“9:20-21 This time, however, an obstacle intrudes in their path—another needy person. A woman has been ‘bleeding’ for twelve years, i.e., hemorrhaging in between her normal menstrual flows. To have survived that length of time shows that her life is probably not threatened at this particular moment but also points to the incorrigibility of the illness. Like the girl who is dying, this woman would be viewed as ritually unclean, an even greater stigma than her physical problem (cf. Lev 15:19-33 . . .).”⁷

+ ILLUSTRATION

Before class, write the following on oversized index cards, one per card: *I once wore a bold fashion statement, I once tried a bold hairstyle, and I once ate something bold at a restaurant.* Hold up the cards one at a time and read them aloud. Enlist a few volunteers to raise their hands if the statement is true of them. Invite them to share briefly about the fashion choice, hairstyle, or food and how it impacted them. You might want to ask if they would do it again. Say, “The word bold takes on a different meaning when we apply it to different situations.” Be prepared to show some bold fashion choices or bold hairstyles by typing those words into an internet search engine and finding images that would most certainly turn heads in your town or city. (Be sure you’ve looked through the images before class; some bold fashion choices are also immodest.)

Say, “Bold fashion turns heads. Bold dishes ignite our senses. But what does bold faith do?” Point out that, like fashion or food, bold faith stands out. Ask, “Have you ever been around anyone who has bold faith? How does he or she stand out?”

POINT 3: THE SON OF DAVID RESPONDS TO DESPERATE FAITH

(MATT. 9:27-31).

+ COMMENTARY

“There is no question that these blind men realize who Jesus is. Isaiah 35:5 had promised that with the coming of the Messiah the ‘eyes of the blind will be opened.’ These men may well have known of such a prophecy and taken from it great hope in the Messiah. Notice that even in their blindness, these two men were able to see what all the Pharisees and scribes and teachers of the law around them could not see. May the Lord give us eyes to see Jesus as well.”⁸

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COMMENTARY

“[The blind men] call out, ‘Have mercy on us, Son of David!’ They understand Jesus to be the ‘Son of David,’ the first time Jesus is called by this title (cf. 1:1). This expression refers to the promise of the messianic deliverer from the line of David whose kingdom will have no end (2 Sam. 7:12-16 . . .). The messianic age promised to bring healing to the blind (Isa. 29:18; 35:5; 42:7), which Jesus told John the Baptist was one of the signs that he indeed was the expected Coming One (Matt. 11:2-6). The Old Testament records no healing of blindness, and none of Jesus’ followers is ever recorded to have given sight to the blind. But Jesus’ healing of the blind is one of his most frequent miracles (9:27-31; 12:22-23; 15:30-31; 20:30-34; 21:14-15). These men have profoundly connected Jesus with the prophecies of the Son of David who will heal blindness (cf. 12:22-23; 21:14-15), and they ask for that gift of messianic mercy.”⁹

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ILLUSTRATION

Draw learners’ attention to the word “desperate” in the heading. Say, “We have been in different types of desperate situations: we desperately need a gas station or we may be stranded on a road. We desperately need a drink of water after a hot day. But there was a different element of desperation to these blind men, because there was no one else that could help them.”

Invite learners to consider a time in their lives when they were desperate and didn’t know where to turn. Situations might include a discipline problem with a child, an undiagnosed illness, a problem at work, or something along that line. Ask, “Of course, we know we should turn to Jesus in our desperate times, but where else might we turn?” Help learners see that without eyes of faith, others may seem to have the answers we seek in desperate situations.

Say, “You may not have an incurable ailment as these men did. But there are times when each of us is desperate because no person can help us with our problems. It’s in the midst of this very desperation that we must turn to Jesus.”

Be prepared to play “Breathe” by Michael W. Smith (Worship, 2001) on a listening device. Encourage learners to listen to this song as a reminder that we are, most certainly, desperate for the Lord and lost without Him. Challenge learners to take time this week to journal or pray about their immediate need of Jesus in their desperate situations.

References

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