

Responsive to Dependence — Delivery Transcript

Matthew 9:18–26 (CSB) • Wes Terry • Sunday, October 4, 2026 • *What Man Is This?*

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It's one of the worst feelings in the world — the feeling of helplessness. Watching someone you love struggle and hurt, in incredible pain, and not being able to do anything about it.

[A short stretch of the opening is unclear in the recording.] ... but none of them are similar. They're all different. And the last one is our Evel Knievel. You might say he's very fearless and always looking for ways to hurt himself. And so he had climbed to the top of the little playground thing to go down the slide — but instead of going down the slide, he thought, "Maybe today I can fly." So he turned around, looked at me, and flew flat down onto his face and hit the ground.

And immediately I had this rush of adrenaline and fear and anxiety. I thought to myself, "Why would any normal person do something like that?" And I go over there to pick him up, and it's just dead weight — dead weight in my arms. His eyes are rolled back. I cannot get him to come to. And immediately I start stressing out, yelling, "Call 911! Call 911! He's not breathing! He's not breathing!" And we load up into the car, because I wasn't waiting on the ambulance — I was going to drive there. And I'm slapping his cheeks, I'm yelling at him, I'm trying to get him to come to. I can't feel a heartbeat. I can't feel him breathing. His eyes are unresponsive.

And we get him into the ER, and he's still just limp. And by this point his eyes had kind of come to, but they weren't fixed on me. They were just kind of somewhere else. And the feeling of helplessness and inability was the worst feeling I've ever had for someone — you know, someone that you love, one of your own children. And it wasn't until they put him into whatever that machine is that scans your brain and makes a lot of noise — it woke him up, made him real mad, he started screaming and crying — and I was never more grateful to hear him scream and cry. And he came to, and there was no serious medical damage. Although I think he had some kind of mental problem, jumping off the slide in the first place! But there was nothing serious.

But I always go back to that point — that feeling of helplessness — and after that moment, finding ways so that I would never have to feel that ever again. **Helplessness is a state that most people try to avoid.** We don't like feeling helpless. So we avoid it in every arena of our life — not just when you think about your children and protecting them from themselves, but maybe in your marriage, maybe in your workplace, maybe in terms of your social psychology and how you relate to other people. You don't like feeling insecure. You don't like feeling like you don't have what it takes. You don't like feeling like you're at the mercy of other people. And so you find ways so that that's not the case.

And it's natural. I'm not saying it's something that every human doesn't do — every human does this. The problem is when that tendency of resistance makes its way into your relationship with God. If you begin to approach your relationship with God as though "I don't need any help," and you're avoiding a state of helplessness in your relationship with God, then that will lead you astray.

And yet I think, especially as Americans, we have a temptation to do that. There are even slogans like "God helps those who help themselves" — which, by the way, is not in the Bible. I think it was Benjamin Franklin who said that, and I don't think he was a Christian. It's nowhere in the Bible. Now, there is a sense in the Bible that responsibility is good — it's positive — and laziness is bad and should be avoided. But there's a difference between responsibility and self-reliance. **Responsibility is doing what you're supposed to do. Self-reliance is saying, "I don't need anybody else's help to do so."**

And when you begin to adopt a posture of self-reliance in your relationship with God — because you do that in every other area of your life, especially as an American, pulling yourself up by your bootstraps, which by the way is literally impossible; you cannot pull yourself up by your bootstraps, but we've taken that logical impossibility and made it into this American commandment — when you bring that into your relationship with God, it's going to lead you astray. You cannot have a relationship with God in the spirit of self-reliance. That resistance is going to ruin what could be a very life-giving and important relationship with God.

And we're seeing that, I think, in our study of the Gospel of Matthew, in how Jesus interacts with a group of individuals in chapters 8 and 9. Again and again he demonstrates that it's not the people of high position, power, and authority that impress him or that rightly understand the nature of the kingdom of God. It's rather those who are poor in spirit — those who are humble and dependent. Those are the ones who fully understand what God's kingdom is about and how to receive it.

And in our passage today we're going to see that especially pronounced with a series of three individuals. There's going to be a father who comes to Jesus who has a daughter that's dead, and he can't do anything to fix that. There's going to be a woman with a physical bleeding problem that she's tried every way she knows how to fix, and she cannot fix it — so she reaches out to Jesus in the spirit of dependence. And then we're going to see a little girl who is dead and unable to even pray, unable to even respond in any way — and we're going to see Jesus raise her back to life.

And in all of those moments, all three of those people — even though they're very different on the social spectrum, one from a position of high authority and influence, one from a position of very low — all of them come to Jesus with the spirit of dependence. They come with a spirit of desperation, and they cry out to him for the help that only he can bring. And Jesus is responsive to that spirit.

And what we're going to see in our passage is one of the most important truths of the Christian gospel. This is the thing that, if you don't understand it and embrace it, will undermine your maturity as a Christian believer. And that is this truth: **Jesus is responsive to dependence.** Jesus is responsive to dependence more than any other thing. He's not impressed by your self-reliance. He's not impressed by your positions and authority. He's not impressed by your gifts and your serving and all the things that are good things that we should pursue. But the thing that impresses Jesus, as we've seen throughout the Gospel of Matthew, is a spirit of humility and a spirit of dependence — because that is the spirit he embodied while he walked this earth. That's the spirit that he embodied in his relationship with God the Father.

Set the table

And that's been the tension that we've been tracking as we've made our way through this series. I think the slide right before this one gives a review of everywhere that we've been. This is, I think, the tenth week in the series, and it's been such a beneficial series to me personally as we've tried to answer this question: **What man is this?** We've seen Jesus give this incredible teaching in the Sermon on the Mount, but when he comes down the mountain he has these encounters, and everyone's left with that question: What kind of man does the things that Jesus has been doing? What kind of man says the things and goes the places that Jesus says and goes?

And we've seen in every case that Jesus is a little bit different — different than their expectations of what the Messiah would say and do. In the case of the leper, we saw that Jesus is willing to do what others won't. In the case of the Roman centurion, we saw that Jesus is impressed by modest faith. In the case of every sick and demented person in Capernaum, and Peter's mother-in-law, we saw that Jesus is both a bearer and a healer of your burdens. He is unwilling to be second, and so there are no conditions to following Jesus. He is sovereign and yet submitted to the will of his heavenly Father — and so even though he has all authority, he finds himself entering into suffering, entering into places and positions where he will be resisted and even harmed. He is sovereign and yet submitted. He is unrivaled and yet rejected. He is a man, fully man, and yet he's also divine — God the Son. He's merciful toward sinners — especially the worst of sinners, especially sinners like Matthew, who was a tax collector and among the most despised.

And then last week we saw that Jesus is too big for your old box — and by "old box" I mean your religious assumptions about what God must be like and how to be rightly related to him. Jesus confronted John's disciples, who were sincere, who were looking for the Messiah, who wanted to be rightly related to God, but had assumptions that were incorrect. And so Jesus challenged those assumptions and said, if you're going to follow me, you can't understand me

while clinging on to your old box and your old traditions. Jesus likened himself to a groom at a bridal banquet, and he likened his new covenant to new wine being poured into old wineskins.

And now we're going to see that same groom walk into a house of mourning — walk into a room where people are grieving the death of a young girl — and he is going to say to those people, "Stop grieving. She's not dead but asleep." And then he's going to demonstrate why their grieving was so sorely misplaced.

So with that in mind, let's pick it up in Matthew chapter 9. We're going to start in verse 18 and read through verse 26. You'll have to pardon my throat this morning — I made a joke about allergies, and then I decided to get some.

Verse 18:

As he was telling them these things, suddenly one of the leaders came — that leader, his name is Jairus; we know from Mark and Luke he was a leader of the synagogue in Capernaum, so this is a religious leader — one of the leaders came and knelt down before him, saying, "My daughter just died, but come and lay your hand on her, and she will live." So Jesus and his disciples got up and followed him. Just then, a woman who had suffered from bleeding for twelve years approached from behind and touched the end of his robe, for she said to herself, "If I can just touch his robe, I'll be made well." Jesus turned and saw her. "Have courage, daughter," he said. "Your faith has saved you." And the woman was made well from that moment. When Jesus came to the leader's house, he saw the flute players and a crowd lamenting loudly. "Leave," he said, "because the girl is not dead but asleep." And they laughed at him. After the crowd had been put outside, he went in and took her by the hand, and the girl got up. Then news of this spread throughout that whole region.

And so again we see Matthew tell a story that Luke and Mark both record — and again, Matthew's telling of the story is very different than Mark's and Luke's. Matthew strips away all of the details that many of us probably enjoy — the crowd pressing in on Jesus, and the tension that builds because when the leader comes the girl isn't yet dead, and she dies on the way as Jesus turns and heals this woman with a bleeding problem, and then of course he goes to the house and heals her. Matthew has stripped all of that away, as he is prone to do, because he wants our focus not on the woman, not on the father, but on Jesus — and on the ways in which Jesus is unique and authoritative. He wants us to rightly answer and respond to the question, *What man is this?* Jesus is the Christ. He's the Son of Man, the Son of God. And our response to him needs to be like this father, like this woman — unlike these mourners.

So what I want us to do with the time that we have is to see why Jesus responds to dependence, and what that dependence ought to look like in our own life.

Jesus responds to one posture

Matthew begins with this leader coming to Jesus, and the first thing that the leader does is bow down before Jesus. He goes to his knees. And this was a religious leader — which meant that he's responding very differently than his contemporaries and cohorts, because they were in a

posture of resistance. Most of the scribes and the Pharisees wanted nothing to do with Jesus. They thought him a blasphemer. They thought him a charlatan. They thought him possessed even by demons, as we'll see. And yet even though that was the case for most of this man's contemporaries, he sees and understands a truth about Jesus that none of them were willing to embrace: that he's more than just a man. He is even more than just a teacher. He is the Son of God, and he is my only hope for this problem.

Now, he has a daughter — a young daughter; she's twelve years old — and she is dead. And he rightly recognizes that his authority as a synagogue leader can't fix that. And so he comes and he kneels down before Jesus. And that is, I think, Matthew's way of demonstrating the posture we need to adopt if we want Jesus to respond to us: a posture of humility and dependence. In your notes: **There's only one posture — one posture and one posture only — that Jesus will reward or respond to, and that is a posture of dependence.**

Now, I say that with some degree of confidence because of what Matthew says in verse 19. It says that Jesus got up, and his disciples got up, and they followed him. Everywhere else in the Gospel of Matthew, people are following Jesus. He says, "Follow me," and they get up and they follow. You rarely see Jesus follow someone else. And yet Jesus gets up and he follows this man — this synagogue leader, of all people — because this leader had rightly responded with a spirit of humility.

And so if you want God in your life — you want the blessings of God to flow, you want to experience God's presence, you want God's grace to bear on your life — you cannot come to him with your conditions. You cannot come to him on your terms. He loves to give his presence. He loves to give his grace. But you have to come on his terms, and those are terms of humility. And that's what you see in this man. He kneels down. He doesn't claim his rights. He doesn't say, "I'm the synagogue leader." He rejects all of that — just like in the case of the centurion. He had Roman authority, and yet he didn't use that Roman authority. He actually pointed away from it and said, "I just know I need you."

And so the only posture that Jesus responds to is a posture of reverence and dependence. **You've got to take your reverence and elevate it above your social rank.**

You see this in the case of this father in a couple of ways — not only in his willingness to kneel, but also in the nature of his request. He says, "My daughter is dead, and if you will lay your hand on her, she will live." This idea of laying the hand of Jesus on his daughter is an echo of the Old Testament. Throughout the Old Testament it was the hand of God that delivered Israel from their oppression. It was the hand of God that would part the Red Sea and do miracle after miracle after miracle. And so in a way this synagogue leader — although he probably didn't have a fully developed theology — is demonstrating: "Jesus, I recognize you're not just a man. I recognize that your hands are one with, or somehow commingled with, the hand of God. And my position and authority and influence cannot fix the problem that I have in front of me. There's only one power, there's only one authority, there's only one position that can do that — and it isn't mine, but it is yours."

And so you see his humility and submission. You see his reverence for Jesus. And it is that kind of reverence that you need to adopt if you want Jesus to respond.

I think there's a tendency, if we're not careful, to say, "Well, Jesus, I've served you for this many years. I've been doing the right things. I've given all this money. I've devoted myself to your kingdom. I got this award, I got that award, I got this recognition." Maybe you wouldn't say that, but you know what I mean. There is this impulse in every human being to say, "Do we not deserve this? Can we not have any credibility?" And to that I think Jesus would say, "I'm thankful — but that's not what impresses me. What impresses me is your recognition of who I am, not my recognition of who you are."

And so you need a posture of humility and a disposition of reverence. But not just that — you've got to exchange your social rank for reverence, and you also need to **let your dependence outweigh your self-reliance**.

And you obviously see that in what the man says: "She's dead. I can't fix it." But I think you see it even more strongly in how Matthew tells the story. Again, if you go and look at this story in Luke and in Mark, the way they tell the story, the little girl isn't dead — she's dying when the man comes. Now, there are ways to harmonize all of that, and Matthew's doing this for a reason. What Matthew, I think, is trying to create is a scene of utter desperation — a scene in which the circumstances are dire. It's not like this man is asking Jesus to do what any other doctor could do. It's not like this man is asking Jesus to do what maybe he could do but doesn't have the time for. He's asking Jesus to do what literally no one else could do. Every other option had been exhausted. Every other attempt had been made. There was a hopelessness. There was a helplessness. There was a sense of, "You're the only one who can — because you're not just a man."

[A few words are unclear in the recording.] Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they are the ones who are going to inherit the earth. This man, I think, powerfully and beautifully illustrates that posture — and he does it as a synagogue leader. Which I think reminds us that Jesus is not playing favorites. It's not like Jesus is saying, "I'm just for the poor and the oppressed. I'm anti-religion, I'm anti-temple." Jesus is pro- *[unclear]* a posture — and that is a posture of humility and faith. And so you can be a religious person, you can be a leader in the synagogue, and if you adopt a posture of dependence and humility, he will respond to that — just like he responded to the Roman centurion, just like he responded to the sick and the demented in Capernaum. He will respond to a posture of reverence and dependence.

Jesus receives every person

Then Matthew switches gears, and he kind of wraps this second miracle inside of a miracle. We haven't seen the first miracle yet — we've just seen the request and Jesus respond. And as they're on their way to that little girl to heal her from her death, Jesus is interrupted by this woman with a bleeding problem.

So let's look at verses 20, 21, and 22 again: *Just then, a woman who had suffered from bleeding for twelve years approached* — where does she approach from? From behind. She approached from behind — *and touched the end of his robe*. Why? *Because she said to herself, "If I can just touch his robe, I'll be made well."* Jesus turned and saw her. *"Have courage, daughter," he said. "Your faith has saved you." And the woman was made well from that moment.*

Now, we're not supposed to lose the irony that Matthew's trying to paint. You've got a synagogue leader who is high-status, high-class — and then you have this woman with a bleeding problem. Women were already considered [*unclear in the recording*] — and this was a sick woman who was ceremonially unclean. And so the contrast could not be more strong. And yet even though she was socially [*unclear*], Jesus shows her great mercy and compassion.

And the idea that Matthew wants us to see is that Jesus not only responds to dependence, but Jesus will also not deny any person that comes to him. **There is no person that Jesus will not receive** — including a person like this woman.

And we've seen this throughout Matthew 8 and 9. Every time that Jesus can break a taboo, he wants to do it. He goes to the leper instead of running away from him, and he touches the leper, which was not supposed to be done. With the paralytic who comes in — who can't walk, who in Mark's and Luke's Gospels comes through a hole torn in the roof, interrupts Jesus, and is kind of socially irresponsible — Jesus responds with forgiveness and kindness and mercy. Matthew the tax collector — Jesus calls out to him. He doesn't wait for Matthew to come to him. You see again and again and again that there are people that others would reject and alienate, and yet Jesus does not do that to them. Jesus receives any person. It doesn't matter who you are. It doesn't matter what you've done, where you've been, what kind of baggage you're bringing to the table.

This idea that a lot of us can unintentionally adopt — that Jesus is too busy for me, Jesus is too important for me, my need is irrelevant, my need is small compared to those needs — Jesus here in this passage demonstrates that there are no needs that are too small. There are no people that are too small. There are no insignificant problems. Any problem that's creating suffering and pain that you are willing to bring to Jesus is a need and a suffering that Jesus is willing to see and to respond to. Maybe not heal in every case the way you want him to heal — but one in which he will turn and see and demonstrate mercy toward you. There is no person that Jesus won't receive.

This woman, though, is not just any person. It says that she had a bleeding problem, and the Greek word that's used for bleeding is the same Greek word that's used in Leviticus 15 for ritual impurity. If you go back to Leviticus 15 — I gave you just a little bit of a section, verses 31 to 33 — these were laws around ritual purity. There were a lot of laws around that, but one of them had to do with human bodily fluids. It's kind of gross — my wife's going to kill me. But I want to make a distinction between ritual impurity and sin. Not everything that made you ritually impure was impure because of a moral defilement. There were laws and customs around worship, and the basic idea is: anything wrong, anything dirty, anything out of the ordinary,

anything deficient, anything less than your absolute best was forbidden from entry into the temple. And that included this idea of human discharge.

And so the Lord says to Moses, *"You must keep the Israelites from their uncleanness, so that they do not die by defiling my tabernacle that is among them."* And it's not just women — it's also men. It's men who have an emission in the night, and then it's also a woman in her menstrual cycle — anyone who has a discharge, whether male or female. So it's not just that they were picking on the women. But this was definitely one of the cases: any kind of very natural bleeding that would happen during a monthly cycle would require a woman to refrain from engagement in the temple rituals. She basically would not go to church. *[This woman's condition]* was something else, but it was similar enough that it would have made her ritually impure — not sinful, not morally polluted, but unable to participate in her spiritual life, unable to go to church, unable to interact with her people, who were pious Jews.

And so essentially, because of the nature of her problem — because it was a chronic bleeding — she had experienced permanent exclusion from being able to participate in the things that she loved the most, the people that she loved the most, the relationships that mattered to her. Worshiping God, being in the presence of God in the tabernacle — those things had been removed. And so it says that she had a bleeding problem for twelve years. You need to feel the full weight of that. She is feeling the full weight of social and spiritual alienation.

And the reason that she comes up to Jesus from behind is because she knows she's not really allowed to touch him. Because of her ritual impurity, to touch Jesus would have made him unclean — which is also mentioned in Leviticus 15. And so she's trying to do her part. And she says to herself, "If I can just touch the robe — I don't have to touch his skin, he doesn't have to touch me, we don't even have to have a big thing — if I can just touch his robe, then I will be healed." That was the level of her faith.

And not only does she touch the robe of Jesus — Jesus, in Matthew's Gospel, turns, and he sees her, and he speaks words of mercy. And notice what he says to her: "Have courage, daughter." It's the only time anywhere in the Gospels that Jesus refers to a person this way. He says something similar to the paralytic, but he doesn't call him daughter. He calls *her* daughter. It's the only time he uses that language — and it's the same language as the dad, who said, "My daughter — would you please come to her?" So the same compassion and commitment that this dad feels toward his dead little girl is what Jesus has toward this woman who had been alienated and ostracized and separated and excluded, and wondered, "Does anyone ever care for me or love me?"

And so the words of Jesus reassured her: God does love you. You are loved by God. You are someone's daughter. Your mom and dad may have rejected you, and maybe you haven't been able to experience the kind of acceptance that you so desperately crave — but I see you. I love you. Have courage, daughter. **His mercy reassured her of God's love.**

And then her healing was in response to her faith. But we've said again and again that the power of faith is not in the faith, or in the one who exercises the faith. **What makes faith powerful is the object in which it's placed.** It was because she believed that Jesus could

heal. She had received that word — we don't know from whom, but word had spread about Jesus, about his ability and power to heal. She heard that word, she believed that word, and because she believed it so strongly, she touched just the hem of his garment — just the hem of his robe — and it made her well because of her faith. Not because her faith was strong, not because it was sincere, but because it was rightly placed in the Lord Jesus Christ and in his word. And so his mercy reassures her of God's love, and **his word is what restores her back to life.**

Now I want to show a clip from *The Chosen* that I think captures this moment pretty well. I had to edit it down because I didn't want to waste time, but I think it conveys this moment. So let's watch this, and then we'll wrap it up.

[Video clip from The Chosen plays.]

It gets you right in your feels, doesn't it? It's a pretty good description of what might have happened — you see a lot more of Luke and Mark in how they paint the scene. But it was her faith in the word of Jesus, and in the power of Jesus to heal, that saved her.

Matthew also uses a word that he repeats three different times. It's kind of unfortunate that the CSB doesn't bring it out the same way every time. In verse 21 in the CSB, she says to herself, "If I can just touch his robe, I'll be made well." That's the Greek word *sōzō*. *Sōzō* means salvation. It's the same word that Matthew used to talk about the mission of Jesus — to save his people from their sins. That word is used first as she reaches out: "If I touch his robe, I'll be made well." Jesus turns and says to her, "Your faith has saved you" — that's the same Greek word, *sōzō*, but this time it's translated *saved*. And then Matthew turns around, as the commentator, and says that woman was *sōzō*-ed from that very moment. So you see this repetition: salvation, salvation, salvation — in response to this woman who was ritually unclean, reaching out, not touching his skin to defile him in violation of the law, but touching his garment, and being saved as a result of her faith.

And so the idea is that Jesus not only responds to a posture of dependence — but one of the things that true dependence stimulates is a willingness to reach out. To ask Jesus for help. To plead for mercy. To respond to the word of Jesus in a way that you actually act and live as if that's true. It's not enough, in other words, just to have reverence for God and to believe intellectually, "I know God could help," if that knowledge of what God can do and your reverence to bow before him does not also move you to a place of action and faith — to step out in faith and live as if God's word really is true, as if God really will respond, as if God really can heal. And so praying in faith, living in faith, responding in faith is one of the things in God's kingdom — in his economy — that he has required in order to unleash and bring about his kingdom on earth as it is in heaven.

And so we need to be like the leader in how we kneel before the Lord Jesus, but also like this woman in how we reach out in faith in response to his word — believing that it can save us. It can save you from your sin. It can save you in many other ways.

Jesus rules over every power

That response is the opposite of what the grievers do. Matthew finishes this passage with Jesus showing up at the ruler's house. It says in verse 23 that *when Jesus came to the leader's house, he saw the flute players and a crowd lamenting loudly*. And I think this is a tie-back into the fasting of John's disciples. They thought they were supposed to be sad, and Jesus says don't be sad. And so here are some people who are sad — and they are right to be sad. A girl has died. Their job is to mourn the death. Except they were professional mourners, which meant some of it was a little bit performative — not to say they weren't really grieved, but they were playing it up on purpose. And when Jesus saw them lamenting loudly, Jesus said, "Leave, because the girl isn't dead." So again, the grieving was performative; it wasn't sincere. And they weren't really seeing who was in the room.

And as a response to their ridicule, Jesus removes them. He casts them out. *After the crowd had been put outside, he went in and took her by the hand, and the girl got up. Then news of this spread throughout that whole region.*

And I see here a foreshadowing of the day of judgment. You have these mourners who were right to be mourning and grieving, because from what they could tell this girl had died. And yet when Jesus shows up — when the Son of God comes and tells them, "You need not cry" — instead of responding in faith and obedience, they respond in unbelief and ridicule. They laugh at him. They ridicule him. And what does Jesus do? He casts them out.

What I found interesting is that the word Matthew uses for him driving them out of the room is the same word that was used of the demoniac, when Jesus cast out those demons. And so he is casting out this spirit of unbelief.

Which is different than doubt. It's not that Jesus rebukes doubt — because sometimes it's hard to believe. Jesus says some things that sound outlandish on the surface. But what faith does is work through its doubt and hold its questions in tension with the reality that "I know enough about Jesus to know that his word can be trusted, and so I'm going to move forward with uncertainty." That's not what they were doing. They were responding with hostility. They were responding with ridicule. They were responding with unbelief. And what will happen on the day of judgment is that those who have unbelief in their heart will be rebuked; they will be cast out into the lake of fire. **Unbelief will be rebuked.** Jesus is casting these people out because of their unbelief.

And there are a lot of things that Jesus could have rebuked throughout the Gospels. The one thing that he rebukes again and again is unbelief. He doesn't rebuke the woman for coming from behind. He doesn't rebuke her for being an inconvenience. He doesn't rebuke so many things. But he rebukes unbelief. "Woe to you, Chorazin! ... And you, Capernaum..." — all these miraculous deeds were done in front of you, and yet you had such little faith. He rebukes the disciples: "You of little faith." "Where's your faith?" He rebukes unbelief — but he responds to dependent faith.

And you see that picture at the end of this story, because this is a girl lying on a bed, unable to respond at all. Her father came; her father was pleading. But this was a girl who was lifeless. She couldn't pray. She couldn't respond. She was just lying there. And Jesus takes her by the hand — notice the connection to verse 18. The father says, "Would you lay your hand on her?" And Jesus lays his hand — he takes her little hand into his hand — and it says that she got up.

Which is again, I believe, a foreshadowing of that final day, when those who are resting in Jesus will rise — those who are dependent on Jesus for salvation, those who are trusting in his word, those who are asleep, as it were. Not because I believe in soul sleep — but those who are asleep, waiting for the Lord to come again with a shout, with the trumpet, with a cry of command, and the dead in Christ will rise. **Dependent hearts will be raised.**

The cross and the invitation

And that's exactly what you see in this story. It's exactly what you see at the end of the Gospel. Jesus is mocked. Jesus is ridiculed by the soldiers as he's crucified. And they say the same word — salvation. They say, "He saved others; let him save himself." But he doesn't. He doesn't call down angels. He doesn't come off the cross. He stays on the cross. He bears the wrath of God. He bears the sin of our unbelief, the sin of our weakness and our rejection, and he buries it in the tomb. And three days later God raises him from the dead.

And after that, Matthew says, the tombs in Jerusalem began to shake, and they were opened, and lots of dead people started walking around. It's a very odd passage — pointing to the reality that Jesus is the resurrection. Jesus is the life. He is the one in whom new life is found. And even if you're lifeless, even if you're dead, even if you have nothing left to give, all that is necessary is for you to have faith — to respond to the word of Jesus like a drowning swimmer who reaches for the life jacket. And that is sufficient to save you. Not because your faith is pretty. Not because you don't have questions. But because it's properly placed in the only one who can save.

And so if you're here this morning and you're not a Christian, that is the response. It's to recognize: my sin has separated me from God. I am spiritually dead. I'm lifeless. I cannot save myself. Only Jesus can save me. And respond with repentance and faith in the Lord Jesus Christ — in his death on the cross for your sins and his resurrection from the dead.

If you are a Christian, I think the invitation for us is to be like this father — to bring to Jesus that in your life which has died and is lifeless. That may be your marriage. That may be your financial situation. It could be a relationship with a grandson or a granddaughter, or someone else — a friendship that used to be so meaningful to you, and sin has wrecked it. Sin has done what sin always does: to kill and steal and destroy. The enemy has used the brokenness of this world to bring to death the thing that mattered to you.

And like this father, you would kneel before Jesus and recognize only he is God. And you would reach out like the woman and ask him for his help. And you would put it in his hands — just like this little girl's hand was in the hand of Jesus — and you would say, "Jesus, do what only you can do. And I'm going to sit here, and I'm going to wait, and I'm going to trust you, and I'm

going to submit to your purposes. And I'm going to know, even if I don't get what I want in this moment, there is a day coming when I will rise." **Every dependent heart will rise** — because that's the promise of Jesus and his word. And his word is true. And his word is powerful. And his word is mighty to save.

And so this morning, the invitation for us is to respond to that word with dependent hearts — humility and reverence. Let's do that now. Right there where you're seated, you can respond to the Lord; respond to his word. The altar is open. If you want to pray, I'd be happy to pray with you or for you, for the need that you may have. You can also respond with the connection card that's on the chair in front of you. You may not be a Christian, and you want to take a step of faith this morning. Respond to the Lord as he leads. The altar is open if you want to come, and you can respond with the connect card as well, as the Spirit leads.

Source: Broadview Church YouTube standalone — <https://www.youtube.com/watch?v=gN-L9iH9Bxc> ("Matthew 9:18-26 - Responsive to Dependence"). ASR: local faster-whisper (small / int8, with medium.en re-pass on unclear stretches). Polished for delivery readability.