

Jesus – The King of the Jews #25

Miracles of Sight and Speech

Matt 9:27-38

Introduction:

1. As Matthew continues to present the third set of miracles that demonstrate Jesus' claim to messiahship (begun with the dual miracles of [9:18-26](#)), he shows Jesus' power to restore sight to the blind and hearing to the deaf.
2. In raising Jairus's daughter from the dead, the Lord demonstrated His ultimate power over death.
3. And because death is the ultimate and inescapable penalty of sin, Jesus' power over death also demonstrated even more than did His power to heal disease that His claim to forgive sin ([9:2-6](#)) was not empty.
4. In healing the woman with the hemorrhage ([9:20-22](#)), and now healing the blind and the deaf men, He continued to demonstrate His power over the physical evils and corruption that sin produces.
5. Through the miracles of restoring sight to blind eyes and sound to deaf ears the Messiah again affirmed His ability not only to restore life to a body but also to restore life and function to any of its individual parts.

I. THE PAIR GIVEN SIGHT – vs 27-30

- Of the seventeen healing miracles of Christ detailed in the Scriptures, four have to do with blindness.
- In fact there are more recorded healings of blindness in the miracles of Christ recorded in Scripture than of any other physical affliction.
- In this case of healing blindness, two blind men are involved in the healing. Blindness seems to have been a more common problem in Bible times than today.
- Today we have better medical treatment to counter blindness—people did not have glasses then nor did they have cataract operations then. So folk became blind more frequently than today.

A. Condition of the Men – vs 27a

27 And when Jesus departed thence, two blind men followed him...

1. The providence -- "*Jesus departed thence*"
 - a) *The actions of Christ provided the opportunity for these two blind men to appeal to Christ for their sight.*
 - b) *The blind men did not waste their opportunity.*
 - c) *Those who waste opportunity will come up short in every area of life, especially in their spiritual lives.*
2. The path – “followed him”
 - a) *If you want blessings from Christ, you must follow Christ.*
 - b) *Some seem to think they can have heaven's blessings but live a worldly life. It does not work that way.*
3. The Problem – “blind men”
 - a) *Blindness seems to have been a more common problem in Bible times than today.*
 - b) *Unsanitary conditions, infectious organisms, blowing sand, accident, war, malnutrition, and excessive heat all combined to make blindness a constant danger.*
 - c) *Many infants were born blind because of various diseases suffered by the mother during pregnancy, and many others became blind a few days after birth by being exposed to venereal disease, especially gonorrhea, as they passed through the birth canal.*
 - d) *It was not uncommon for blind people to associate with others who were blind, and it is possible that these **two blind men** had been companions in darkness for many years.*

^{BYZ} **Matthew 9:27** Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κρᾶζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ.

As Jesus passed by (paragonti Iēsou). Associative instrumental case with ēkolouthēsan. It was the supreme opportunity of these two blind men

B. Cry of the Men

27b ... crying, and saying, Thou Son of David, have mercy on us.

1. Their passion -- "**Crying**" – (imperfect tense)
 - a) *The passion of the request is in the word "crying."*
 - b) *The word means "to cry out" (Vine) intensely.*
 - c) *They couldn't see how close or far away Jesus was so they cried out*
 - d) *If we want God to be earnest about our requests, we have to be earnest in making them.*
2. Their praise -- "**Thou Son of David**"
 - a) *This term spoke of the Jews' Messiah.*
 - b) *Every Jew who heard the blind men call Jesus the **Son of David** recognized it as a clear confession of their belief in His messiahship.*
 - c) *Publicly and boldly they affirmed Jesus as the promised Deliverer of Israel, and they came to Him seeking their own deliverance.*
 - d) *To call Jesus "Son of David," gave much praise to Christ*
 - e) *The blind men could not see physically, but they certainly could see spiritually.*
 - f) *Far better to be blind physically than spiritually.*
3. The prudence -- "**Have mercy on us**"
 - a) *They were wise to seek blessing from Christ on the basis of mercy*
 - b) *Pleading your case by mercy is the only proper way to request a blessing from God.*
 - c) *We have no merits for any blessing from God.*
 - d) *The blind men did not pray for justice; for if they got that, they would go to hell.*
 - e) *Always come to God via mercy if you want blessing.*

BYZ **Matthew 9:28** Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῶ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῶ, Ναί, κύριε.

BYZ **Matthew 9:29** Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.

C. Confrontation of the Men

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

1. Came into the house
 - a) *Maybe this was Peter's house in Capernaum*
 - b) *The blind kept up with the crowd - made their way into the house*
2. The challenge before the restoration
"Believe ye that I am able to do this?"
 - a) *The challenge had to do with their faith, not their finances /fame*
 - b) *They had followed Him and cried out showing that they believed that Jesus was able to heal them.*
 - c) *Our blessings from God are conditioned more on faith than we often realize. Men, of course, pride themselves in benevolence regardless of faith.*
3. Faith is not needed for healing
4. Faith is needed for salvation

D. Conversion of the Men

29 Then touched he their eyes, saying, According to your faith be it unto you.

1. The Cure – vs 29-30
 - The word "*opened*" is a figure of speech.
 - a) Contact for the cure. "*Then touched he their eyes.*"
 - (1) In all four cases of healing the blind, Scripture records that Christ touched them.
 - (2) This fit their condition.
 - (3) They could not see Christ, but they could feel His touch.
 - (4) And as we noted in previous miracles where Christ touched the person being healed, this contact showed the compassion of Christ for the persons.
 - b) Condition for the cure. "*According to your faith.*"
 - (1) As we noted a bit earlier, faith was the important ingredient in the healing.
 - (2) Faith is very important to God, so much so, that "without faith it is impossible to please him" ([Hebrews 11:6](#))

E. Command to the Men

30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

- Here is another miracle in which Christ gave a command after the miracle to not speak about the miracle.
1. The demanding of the restriction – “straitly charged”
 - a) "straitly charged" from one Gk word which is a very stern word
 - b) Christ demanded that the blind men not speak about their healing.
 2. The design of the restriction
 - While this restriction seems strange because it is so contrary to the spirit of the Great Commission, we must remember Christ does not give strange commands.
 3. Jesus' reason for this command was not, as some suggest, to keep His miracle-working power from becoming known.
 4. He had already performed hundreds of public miracles and had become famous for them.
 5. His miracles were meant to be publicized, because they demonstrated His divine messiahship.
 6. The best explanation seems to be that He did not want His messiahship proclaimed prematurely.
 7. As already noted, the men's calling Jesus the Son of David was a clear acknowledgment of His messiahship—and it was a title He did not reject and that His act of healing in fact confirmed.

F. Contrariness of the Men

31 But they, when they were departed, spread abroad his fame in all that country.

1. The disobeying of the restriction – vs 31

31 But they, when they were departed, spread abroad his fame in all that country.
- The blind men, like the leper we studied in [Matthew 8](#), disobeyed Christ.
 - a) *Speed of the disobedience.* "They, when they were departed, spread abroad his fame in all that country" ([Matthew 9:31](#)). Mankind so quickly falls back into sinful conduct.
 - b) *Shamelessness of the disobedience.* The blind men evidence no shame in their disobedience.
 - c) *Support for their disobedience.*
 - d) *Many folk think that telling about Christ to multitudes condones any evil done to accomplish this work. It is the corrupt idea that the end justifies the means. A number of churches in our day have used fleshly methods to increase their church attendance and offerings. And these churches justify these unholy methods on the basis that attendance and offering have increased by using them.*

II. Healing of the Deaf Man – vs 31-34

- This account of exorcising a demon is very similar to the accounts given later in [Matthew 12](#) and also in [Luke 11](#).

A. The Coming for the Miracle – vs 32

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

1. The work in the coming – “dumb man”
 - a) Once again others bring the needy to Christ.
 - b) Work was involved, inasmuch as there would have to be persuasion of the needy to come, and here the persuading would be difficult because the man could not speak. But the "bringers" persisted and got the man to Christ.
 - c) It was a noble work indeed.
2. The wisdom in the coming -- "Brought to him"
 - a) Wisdom realizes that Christ is the answer to our problems
 - b) Today folk look to the government and other agencies for help rather than to Christ.

BYZ **Matthew 9:30** Καὶ ἀνεώχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὁρατε μὴδεὶς γινωσκέτω. Strictly charged them (enebrimēthē autois). A difficult word, compound of en and brimaomai (to be moved with anger).
ἠνεώχθησαν verb ind aor pass 3ppl from ἀνοίγω -(1) transitively *open* (AC 12.14); *give entrance or access to* (MT 25.11); idiomatically ἀνοίγειν τοὺς ὀφθαλμούς *literally open the eyes, i.e. cause to see* (MT 9.30); with a figurative sense, *literally open the eyes of the mind, i.e. cause to understand* (AC 26.18); ἀνοίγειν τὸ στόμα *literally open the mouth, i.e. begin to speak* (MT 5.2); ἀνοίγειν θύραν *literally open a door, i.e. make possible* (CO 4.3); αἱ ἀκοαὶ ἀνοίγουσιν *literally the ears open, i.e. become able to hear* (MK 7.35); (2) intransitively (second perfect) idiomatically τὸ στόμα ἀνοίγειν πρὸς *literally open the mouth toward, i.e. speak the whole truth* (2C 6.11)

BYZ **Matthew 9:31** Οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῆ ἐκείνῃ.
διεφήμισαν verb ind aor act 3pp from διαφημίζω -of news or a report *spread abroad, tell everywhere, proclaim widely*

BYZ **Matthew 9:32** Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον.

B. The Cause for the Miracle – vs 32

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

- The man brought to Christ had a serious cause needing Christ's help. Actually there were two problems, but one was tied to the other.
 1. The demon in the cause -- "*possessed with a devil [demon]*"
 - a) *When a demon possessed a man, it was not a blessing but a burden.*
 - b) *Evil curses.*
 - c) *Any blessing it appears to bring is a mirage.*
 2. The dumbness in the cause -- "*A dumb man*"
 - a) *The effect of the demon possession was loss of speech.*
 - b) *Generally Satanic influence results in too much speech, not too little.*
 - c) *But stopping the mouth would stop outward praise to God and testimony for God.*

C. The Casting Out in the Miracle – vs 33

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

- Jesus never met a demonic power He could not conquer.
 1. The celerity of the casting out
 - a) *Quickness of the miracle is seen in the quickness of the speaking*
 - b) *As soon as the demon was cast out the dumb spake.*
 - c) *As with the other miracles, speed was proof of His power.*
 - d) *If the miracle work did not take effect for days or weeks or months, people would have given credit to other influences, but not to Christ.*
 2. The consequences of the casting out -- "*The dumb spake*"
 - a) *Christ went to the root of the problem*
 - b) *Before the man could speak, the demon needed to be exorcised.*
 - c) *Many problems today are not solved because people will not go to the root of the problem.*

D. The Comments About the Miracle – vs 33-34

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

- The reaction of the observers to this miracle was twofold. Some praised it and some criticized it.
 - Times have not changed much. Every work of God will have both praise and criticism.
 1. The acclaim in the comments – “It was never so”
 - The multitudes made the best comments.
 - a) Character of the acclaim. "*Marvelled.*"
 - (1) This means to admire, wonder, be amazed. The deficiency here is that it does not express a belief that saves.
 - (2) As we noted in earlier miracles, it is not enough to marvel and wonder, but faith must be involved.
 - b) Conclusion of the acclaim. "*It was never so seen in Israel.*"
 - (1) Christ was unique. He was more than a prophet or an exceptional man.
 - (2) He was in fact God incarnated in the likeness of human flesh.
 - (3) He created the world, and so His miracles were superior to anything ever seen by man not only in Israel but also in the whole world.
 2. The accusation in the comments
- 34 But the Pharisees said, He casteth out devils through the prince of the devils.
- a) *Again it is the religious leaders of the land who were the most critical of Christ.*
 - b) *And their accusation was full of venom.*
 - c) *They accused Christ of being in legion with Satan*
 - d) *It is bad enough to criticize Christ, but to accuse Him of being in legion with Satan is gross evil.*

BYZ **Matthew 9:33** Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ.

BYZ **Matthew 9:34** Οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

III. THE PUBLIC MINISTRY SUMMARIZED – vs 35-38

- This chapter of Matthew closes with a summary of the ministry of Christ in the communities throughout Galilee.
- It was impossible to record all the details of Christ ministry so periodically Matthew gives a general summarization.

A. The Communities in the Ministry – vs 35

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

- Christ did not limit His ministry to any one community. He reached out to many communities.
 1. The places of the communities – “cities and villages”
 - a) *The communities varied in size.*
 - b) *Cities and villages can be distinguished by physical character—the cities were generally walled while villages were not.*
 2. The path to the communities – “all the cities / villages”
 - a) *Christ had an extensive ministry.*
 - b) *In those days there was no radio or TV or newspapers or magazines by which to reach people, so one had to travel to the people.*
 - c) *Christ did not have a lazy, luxurious ministry.*

B. The Communication in the Ministry – vs 35b

- Christ had an extensive ministry. He not only worked miracles as we will see shortly, but He also had a message to communicate to the people.
 1. The style of the communication -- *"Teaching / preaching"*
 - a) *Teaching and preaching had the same substance but they were not the same in style.*
 - b) *The word translated "preaching" means to proclaim or herald.*
 - c) *Preaching included teaching, but teaching did not always include preaching.*
 2. The site of the communication -- *"In their synagogues"*
 - a) *Much of Christ's communication was done in synagogue*
 - b) *Paul used the same method.*
 - c) *The advantage of a synagogue ministry was in the fact that they had the Scriptures and one could reference the Scriptures to support the message.*
 3. The subject of the communication -- *"The Gospel"*
 - a) *The good news Christ proclaimed was the King (the Messiah) had come.*
 - b) *But the reception to this message was poor, for the people did not want a king like Christ Who dealt with sin.*
 - c) *They liked Christ's miracles and wanted someone to overthrow the Roman rule, but they did not want Christ's message or someone to overthrow the rule of evil in their hearts.*

C. The Curing in the Ministry – vs 35

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

- Christ not only had a ministry of communication, but He also had a ministry of curing physical problems.
- This part of His ministry the people liked the best.
 1. The problems for the curing – “sickness disease”
 - a) *There were many physical problems then as today.*
 - b) *In those days medical help was most wanting compared to today.*
 - c) *Therefore a simple sickness or physical problem for us would often be a major problem to them.*
 2. The power in the curing – “healing”
 - a) *Christ never met a physical illness He could not heal.*

ΥΖ **Matthew 9:35** Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρῦσσω τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ
And Jesus went about (kai periēgen ho Iēsous). Imperfect tense descriptive of this third tour of all Galilee.

D. The Compassion in the Ministry – vs 36

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

- The compassion of Christ was always evident in His ministry. It was evident in both His words and deeds.
- The love and mercy and grace of God were personified in Him.
- 1. The perceiving in the compassion -- *"he saw the multitudes"*
 - a) *Christ saw multitudes differently than we see crowds.*
 - b) *He saw them as more than numbers to count for a record breaking church attendance—He saw the needs of the people.*
 - c) *Christ had spiritual perception in His sight.*
- 2. The problems for the compassion – “fainted” “scattered”
 - The problems were threefold.
 - a) *Lacked strength.* "Fainted." *The people would faint when temptation and trials came upon them.*
 - b) *Lacked sanctity.* "Scattered." *This word speaks of sheep going astray (cp. [Isaiah 53:6](#)), of leaving the right path and going on evil paths, and it also speaks of the harm that comes from straying. Unholy conduct hurts the sinner.*
 - c) *Lacked shepherds.* "As sheep having no shepherd." *This was a severe indictment upon the religious leaders of the day. These leaders prided themselves as the spiritual guides and shepherds of the people. But Christ said they were not shepherds at all. They, in fact, were leading the people astray.*

E. The Counsel About the Ministry – vs 37-38

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

- The condition of the people prompted this counsel from Christ about the need for the people.
- 1. The problem in the counsel
 - a) *Largeness of the harvest.* "Harvest truly is plenteous." *This is figurative language speaking of the great need of the people spiritually. There were multitudes who needed the message about Christ.*
 - b) *Laborers for the harvest.* "The laborers are few." *This is a chronic problem that still exists. Every Christian organization and effort lacks adequate laborers.*
 - (1) Few people are willing to get involved and commit themselves to service for God.
 - (2) Most everybody is too taken up with their own concerns to be interested enough to work in God's fields.
- 2. The praying in the counsel

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest"

 - a) *Remedy in prayer.* "Pray ye therefore." *The problem of not enough laborers is to be solved through prayer. Yet how seldom do we pray for more laborers.*
 - b) *Request in prayer.* "Send forth laborers into his harvest." *The word translated "send forth" is the same word translated "put forth" in [Matthew 9:25](#) and involves force. "Sometimes God literally has to push or force a man into the ministry who resists his known duty" (A. T. Robertson). *God has ways of persuading reluctant men to serve Him. These ways are often painful. If God calls, do not rebel.**

BYZ **Matthew 9:36** Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

And Jesus went about (kai periēgen ho Iēsous). Imperfect tense descriptive of this third tour of all Galilee.

Scattered (ἐόριμμένοι)

So A. V. and Rev. The word is the perfect participle passive of ῥίπτω, to throw or cast, and means thrown down, prostrated.

BYZ **Matthew 9:37** Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι.

BYZ **Matthew 9:38** δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

That he send forth labourers (hopōs ekbalēi ergatas). Jesus turns from the figure of the shepherdless sheep to the harvest field ripe and ready for the reapers. The verb ekballō really means to drive out, to push out, to draw out with violence or without. Prayer is the remedy offered by Jesus in this crisis for a larger ministerial supply. How seldom do we hear prayers for more preachers. Sometimes God literally has to push or force a man into the ministry who resists his known duty.