

(Matt. 9:27) - In the following verses we see the Lord performing more miracles as further proof that He was (and is) the Messiah, the Savior of sinners, the One appointed and promised by the Father in the Old Testament to come into the world and accomplish redemption for all the elect given to Him before the foundation of the world (Psa. 146:8; Isa. 35:4-5; Dan. 9:24; Matt. 1:21; 11:5). Here, we see two blind men following Him, *“CRYING, AND SAYING, THOU SON OF DAVID, HAVE MERCY ON US.”* *“Son of David”* is a title of the one true Messiah Who is God manifest in the flesh, *“made of the seed of David according to the flesh”* (Rom. 1:3). Keep in mind that in the Bible physical blindness is a picture and a reminder of the spiritual blindness of all of us as fallen in Adam and born spiritually blind in our spiritual death and depravity (Matt. 13:13-15; 15:14). Christ told Nicodemus, *“Verily, verily, I say unto thee, Except a man be born again, he cannot SEE the kingdom of God”* (John 3:3). Paul wrote, *“But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world HATH BLINDED THE MINDS of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them”* (2 Cor. 4:3-4). As it took a miracle of God to give these blind men physical sight, it takes a miracle of God’s grace and power to give us spiritual sight to see *“the glory of God in the face of Jesus Christ”* (2 Cor. 4:6; cf. Isa. 42:6-7; Matt. 13:16). Notice also that these two blind men begged the Lord for *“mercy.”* They knew they did not deserve His goodness and compassion. Here is a picture of sinners coming to the Lord on the basis of mercy, not merit (cf. Luke 18:13). God’s mercy is sovereign mercy (Rom. 9:15) to show that salvation with all of its blessings comes to sinners by God’s sovereign grace in and by the Lord Jesus Christ and not by the works and the wills of sinners (Rom. 9:16). All who receive mercy come to the Father through Jesus Christ and on the basis of His merits alone.

(Matt. 9:28-29) - Note the Lord’s question - *“BELIEVE YE THAT I AM ABLE TO DO THIS?”* They answered, *“YEA, LORD.”* Here again we see the nature and object of faith. It is not faith in our choice or ability to believe something or someone. It is faith in Christ and HIS ability to do what He is willing to do and what He has promised to do. The Lord said, *“ACCORDING TO YOUR FAITH BE IT UNTO YOU.”* This is the same as saying, *“According to what you know to be true be it unto you.”* And what did they know to be true? They knew that if Christ was willing to heal them, He was able to do so. It is the same in salvation (Eph. 2:8-10). Christ promises to save, and He is willing and able to save, ALL who come to Him begging for mercy (John 6:37). The problem with us is that none of us by nature are willing to come to Him for salvation God’s way (Rom. 3:10-13; 1 Cor. 2:14). We want salvation our way in which we can claim some glory. We will not come to Christ God’s way unless the Father Who sent Him draws us and gives spiritual life, faith, and a desire to be saved HIS way to the praise of the glory of HIS grace (John 6:44-45).

(Matt. 9:30-31) - *“AND THEIR EYES WERE OPENED”* - The Lord was pleased to open their eyes and allow them to see. He gave them what they desired. As Christ is always successful towards those He means to heal physically, He is always successful to save all sinners whom the Father gave to Him before the world began. He will give spiritual life, knowledge, sight, hearing, faith, and repentance to all of His people, His sheep, His church. All for whom He died and arose, all for whom He shed His blood and established a perfect righteousness, shall be saved (Matt. 1:21; John 6:39-40). Again, the Lord told them not to spread this news around because He was not doing this for His own fame, and it was not time for His fame to spread so widely as to cause Him to be arrested and for Him to suffer unto death for His

people. That time would come soon. But we also see that the two men spoke of it publicly anyway.

(Matt. 9:32-34) - Next, *“THEY BROUGHT TO HIM A DUMB MAN POSSESSED WITH A DEVIL.”* The word signifies one who is both dumb and deaf. Here, He *“CAST OUT”* the demon, and the man began to speak. Again, we see a vivid picture of salvation when the Lord gives spiritually deaf sinners, not only eyes to see, but ears to hear the Gospel of His free and sovereign grace in Christ Jesus our Lord and Redeemer. When Stephen preached his message of judgment against the unbelieving Jews, he told them, *“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye”* (Act 7:51). The uncircumcised heart and ear are the unregenerate heart and ear. When Christ sends forth the Spirit to give spiritual life, He gives that sinner spiritual hearing to hear, believe, and love the Gospel truth of salvation by God’s grace and to hear and love God’s Word. Consider how many times the Lord says, *“He that hath ears to hear, let him hear”* (Matt. 11:15, et. al.).

In accordance with their hatred of Jesus, the Pharisees accused Him of casting *“OUT DEVILS THROUGH THE PRINCE OF THE DEVILS.”* They were still spiritually dead, blind, deaf, and under the power of demons in their unbelief and hatred of Christ and His truth (John 3:19-20). This caused them to deny what they saw with their eyes that would prove Jesus to be the Messiah, God manifest in the flesh. They wanted no part of a salvation that would involve them denying the works they highly esteemed by trying to establish their own righteousness for their own glory. They stubbornly refused to submit to Christ’s righteousness imputed as the only ground of salvation (Rom. 10:1-4; cf. Matt. 13:13-15).

(Matt. 9:35) - Despite the opposition of the Pharisees, the Lord continued His ministry of teaching and preaching *“THE GOSPEL OF THE KINGDOM,”* which is the message of salvation by God’s grace which He would accomplish for His people, God’s elect both Jew and Gentile, and the establishment of His kingdom of righteousness through His obedience unto death as Surety, Substitute, Redeemer, and Preserver of those He came to save. He continued His healing ministry to show His power as God manifest in the flesh and His power to save His people from their sins.

(Matt. 9:36) - Here is the perfect man, Jesus of Nazareth, concerned as we all ought to be about the welfare of those around Him. Seeing them in their ignorance and unbelief moved Him to compassion. Like wandering sheep, they had no caring shepherds to declare the Gospel to them (Ezek. 34:7-10), only the self-righteous Pharisees who kept them under legal bondage (Luke 11:46; Gal. 6:13). Spiritual and eternal rest come only in and by the Lord Jesus Christ when He brings His true sheep to enter into HIS rest by God-given faith and repentance (Matt. 11:28-30; Heb. 4:1-11). We who believe in Him, rather than continuing to try to establish a righteousness of our own, are brought by God to rest in HIM alone and HIS righteousness alone for our whole salvation (1 Cor. 1:29-31).

(Matt. 9:37-38) - The world is like a wheat field out of which God’s elect must be harvested (1 Cor. 3:7). God is not willing that any of them should perish but that all of them would be brought to repentance by God-given faith in Christ (2 Pet. 3:9). But for His glory in Christ and for the salvation of His people God uses the means of the Gospel in the power of the Holy Spirit to call His elect unto salvation (Rom. 1:16-17; 1 Cor. 1:18-24; 1 Thess. 1:4-5). Christ sends forth His preachers and witnesses to tell His people the truth, but at this time *“THE LABOURERS ARE FEW.”* So, He tells His disciples to pray to the *“LORD OF THE HARVEST”* (cf. John 15:1), to *“SEND FORTH LABOURERS INTO HIS HARVEST.”* We sow and water by preaching the Word of God, but God gives the increase (Rom. 10:13-17).