

# MATTHEW: THE GOSPEL OF THE KINGDOM

*LESSON 27 – JESUS HEALS TWO BLIND MEN AND FACES OPPOSITION TO HIS MINISTRY – MATTHEW 9:27-35*

## JESUS HEALS TWO BLIND MEN - MATTHEW 9:27-31

And as Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David." 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." Then he touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly warned them, "See that no one knows about it." But they went away and spread his fame through all that district.

This miracle story is the middle story in the final triad of miracles that are shared in Matthew 8-9. The key throughout these miracles is Jesus' authority and people's faith in his authority. This miracle does add a new element with the cry of the men, "Have mercy on us, Son of David!" (9:27).

1. Matthew introduced Jesus as "Son of David" at the start of the Gospel, but this title has not been used since then. The first time this title is exclaimed from someone in Matthew comes from the lips of two men who are blind. Neither the crowds or authorities have seen Jesus well enough to call him the Son of David. What is the messianic expectation in the title "Son of David"?
2. Blind men, outcasts, the lowly, and people of no societal account are the ones who acclaim Jesus as the Son of David, but the religious leaders never do. How does a person remain spiritually blind to God's works? How does a person see God's works?
3. The two men in this miracle had spiritual sight before they received physical sight. The men had faith while they were still blind. Jesus brings healing and forgiveness, one day, that salvation and healing will be fully experienced. What should characterize our waiting for the Last Day when we will experience the fullness of the glory of God?
4. Jesus occasionally enjoins people to silence about his true identity or his marvelous deeds. Why do you think Jesus said, "See that no one knows about it"? The two men had called Jesus, "Son of David."

5. This title in the first century had assumptions about power, especially to judge and condemn the Gentile idol-worshipers who were oppressing Israel. Jesus may want his works to give definition to the Son of David instead of these mistaken notions. Jesus has not come merely to fulfill the political and nationalistic expectations of people. Why do people use Jesus as a tool for fulfillment of political ambitions?
  
6. There is ample evidence in documents of Judaism that the hope for the “Son of David” would be to deliver righteousness and restorative divine justice in the whole world. But in this evidence the messiah is not shown to be a gentle, serving, suffering Son of David. How does Jesus accomplish righteousness and justice and remain a gentle, serving, suffering servant? (Matthew 5:17-20)

### OPPOSITION TO JESUS FROM THE PHARISEES - MATTHEW 9:32-35

As they were going away, behold, a demon-oppressed man who was mute was brought to him. And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, “Never was anything like this seen in Israel.” But the Pharisees said, “He casts out demons by the prince of demons.”

8:1-9:35 is a lengthy narration of Jesus’ deeds after the sermon on the mount. Jesus moved with the purpose of proclaiming and teaching the Good News. The conclusion to this section records three contrasting reactions to Jesus.

7. Describe the reactions of the three interactions:
  - a. The demon-oppressed man
  
  
  
  
  
  
  
  
  
  
  - b. The crowds
  
  
  
  
  
  
  
  
  
  
  - c. The Pharisees
  
8. The Pharisees do not deny the supernatural activity at work in Jesus, but they attribute his work to “the evil one.” The power of evil and unbelief is revealed when men can be eyewitnesses of the mighty deeds of God in Jesus and conclude the power at work comes from the devil. Only those in whom God has worked the miracle of faith can see the truth of Jesus. How is faith more than just the marveling that the crowds showed?

9. The primary message of the miracles in this section of Matthew is the revelation of the person and work of Jesus, but the section concludes with some unable to speak or to see this truth. What does this tell us about the need for the Spirit to be at work to guide us to the truth?
  
10. The miracles communicate and promise salvation from sin and the effects that this salvation brings into this world. Jesus has the authority to forgive sins (1:21; 9:1-8; 26:28). Jesus' atoning and sacrificial death on the cross ultimately provides this forgiveness. Why is forgiveness necessary?
  
11. Our life lived under the cross awaits the age to come, through our hope in Christ we give testimony to his work by ourselves becoming gentle, serving, suffering servants. Still, we may wonder if Jesus will do more of these miracles of chapters 8-9 still today. How does God in Jesus continue to break into the fallen creation? Can we expect that our lives as Christians will be transformed by the promise that the kingdom of heaven is near?
  
12. In the ministry of Jesus, some become disciples who follow, some become crowds that marvel, and still some remain Pharisees that begin to set themselves in opposition and suspicion. Despite this varied response, what does the ministry of Jesus continue to look like?