

**The Healing of Two Blind Men**  
**Matthew 9:27-31**  
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Matthew 8-9 provides us with the account of ten miracles that serve to prove the authority of Jesus over all. Matthew has organized these miracles into groups for the purpose of presenting Jesus as the Messiah of Israel.

- Miracles of healing (8:1-17)
- Miracles of power (8:23-9:8)
- Miracles of restoration (9:19-34)

The last set of miracles begins with the raising of a girl from the dead and the healing of a woman from a hemorrhage. This is followed by the account of the healing of the two blind men in Matthew 9:27-31. This builds the case that Jesus is the Messiah based upon several Old Testament prophecies from the book of Isaiah:

*“On that day the deaf will hear words of a book, and out of their gloom and darkness the eyes of the blind will see” (Isaiah 29:18).*

*“Behold, your God will come with vengeance; The recompense of God will come, but He will save you. Then the eyes of the blind will be opened” (Isaiah 35:4-5).*

*“I am the LORD, I have called You in righteousness, I will also hold You by the hand and watch over You, and I will appoint You as a covenant to the people, as a light to the nations, to open blind eyes, to bring out prisoners from the dungeon and those who dwell in darkness from the prison” (Isaiah 42:6-7).*

The healing of the blind men was part of how Jesus proved to John the Baptist that He was the Messiah, *“Jesus answered and said to them, “Go and report to John what you hear and see: the BLIND RECEIVE SIGHT” (Matthew 11:4-5).* Clearly, Jesus expected John to know these Old Testament prophecies of the Messiah.

This account of the two blind men being healed by Jesus is unique to the Gospel of Matthew. It is not found in any other Gospel. It is one of five different occasions in the Gospels where we find blind men being healed. Altogether there is a record of a total of seven specific blind men that were healed by Jesus.

### **The blind men seek to be healed (9:27-28)**

These two men learned about Jesus and managed to follow Him in spite of the obstacle of their blindness. Following Jesus is the essence of discipleship and these two men testified to their belief in Jesus by their words, "*Have mercy on us, Son of David!*"

This is the first time in Matthew's Gospel that someone calls Jesus the Son of David. Matthew began his book with the words, "*The record of the genealogy of Jesus the Messiah, the son of David.*" This was an important title as it points to His messianic nature and His authority to heal. We will see a growing controversy about Jesus' place as the Son of David as this Gospel progresses (cf. Matthew 12:3; 21:9, 15; 22:42-45).

We will see later in Matthew others who are in some form of desperate need cry out to Jesus by calling Him the Son of David (Matthew 15:22; 20:30-31). This brings a connection between the sense of great need by a person and the use of this messianic title to identify Him. Those recognizing their need have a greater willingness to believe.

They followed Jesus and came up to Him "when He entered the house." The existence of the definite article means that Matthew is referring to a specific house. The most likely possibility was Matthew's house (Matthew 9:10). This is because it was in Capernaum and was the last house referred to besides the house of the official, which can be ruled out since "*Jesus went on from there*" (Matthew 9:27).

Jesus speaks to the two men only after they are inside the house. He likely waits to address them until they are inside for the same reason that He only had a few people in the room when He raised the official's daughter in Matthew 9:25. There was probably a large crowd still following Jesus after the earlier miracles and Jesus again sought to lessen the observers. His desire to lessen those who might spread the news of His healing is evident from Matthew 9:30, "*See that no one knows about this.*"

He questioned the two blind men, "*Do you believe I am able to do this?*" This question focuses on their faith in Him. They plainly affirm their faith with the inclusion of His title, "*yes, Lord.*" Their belief was more than in His ability, but was also in His Person. Their faith precipitated this healing and Jesus emphasized the centrality of faith in the work of God. "*Without faith it is impossible to please Him*" (Hebrews 11:6).

### **The blind men see (9:29-31)**

These men were healed according to their faith (not in proportion to their faith) by Jesus touching their eyes. This was not the only time a blind man was healed by Jesus touching their eyes, as a survey of the healing of the blind demonstrates:

- Matthew 12:22; Luke 11:14-15 – A blind man was brought to Jesus and Jesus healed him without any other details given.
- Mark 8:22-25 – A blind man was brought to Jesus who healed him after spitting on his eyes and laying hands on him. The first part of this healing included the man saying, *“I see men, for I see them like trees, walking around”* (Mark 8:24). The second part of this healing occurred after Jesus *“laid His hands on his eyes; and he looked intently and was restored, and began to see everything clearly”* (Mark 8:25).
- Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43 – Two blind beggars by the road near Jericho, one named Bartimaeus (Mark 10:46), were healed by Jesus touching their eyes (Matthew 20:34) and saying *“receive your sight; your faith has made you well”* (Luke 18:43).
- John 9:1-7 – A man born blind was healed by Jesus when *“He spat on the ground, and made clay of the spittle, and applied the clay to his eyes, and said to him, ‘Go, wash in the pool of Siloam’ ”* (John 9:6-7).

As with other miracles of Jesus, there exists variety in each account. In many cases, Jesus touched the eyes of the blind. Twice he included spit. There is no model for Jesus’ healing blind men but there is an emphasis on faith. Importantly, in these cases, it was Jesus’ word, not His touch that brought the healing.

There is also an element of realism included. In the case of the blind man that Jesus spit on his eyes in Mark 8, there is the description of the two elements of the restoration of vision, the functioning of the eye and the translation of what the eye captures into an image that the brain can correctly interpret. Mark places this healing after rebuking His disciples’ lack of perception and understanding, *“having eyes, do you not see?”* (Mark 8:14-21). This healing was placed to illustrate the process the disciples were going through to understand fully that Jesus was the Christ (Mark 8:29).

This story concludes with the stern warning by Jesus to the two men who now see, “*See that no one knows about this.*” This exhortation, called the “messianic secret,” is found often in the Gospels (Matthew 8:4; 12:16; 16:20; 17:9; Mark 1:43; 5:43; 7:36; 8:26, 30; Luke 5:14; 9:20-21). The reason for such an exhortation was the publicity created challenges to His ministry.

When news spread about His miracles, “*Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere*” (Mark 1:45). Besides the overwhelming crowds, there was the aspect of timing, “*My time is not yet here*” (John 7:6). “*When the days were approaching for His ascension, He was determined to go to Jerusalem*” (Luke 9:51). This resolution to head to the crucifixion ended the need to slow the spread of the news of His miracles.

In spite of the faith of the two blind men, they failed to heed Christ's warning. Instead, “*they went out and spread the news about Him throughout all that land*” (Matthew 9:31). True faith does not preclude disobedience. People who truly believe and have been greatly blessed by God because of their faith may still sinfully rebel against the will of their Savior.

## **Conclusion**

It is ironic how these two men were so compelled to tell people about Jesus even though they were sternly warned not to, while we have been commanded to tell people about Jesus (Matthew 28:19-20) and find it so difficult. Those who have been delivered in a much more profound spiritual sense ought to be far more eager to “*spread the news about Him throughout all the land*” than those who have their eyesight restored.

The greater our perception of our deliverance, the greater our interest in glorifying the Deliverer in obedience to Him. Also, the greater our perception of our deliverance, the greater our insight into what we have been delivered from. As we grow in our understanding of our own deliverance, we will grow in our sense of mankind's need for deliverance as well.

This awareness of the need of others is why Jesus will view people with compassion in Matthew 9:36. The essence of our heart for compassion and our eagerness to help them rests upon our spiritual perception of the true need of mankind.