

Miracles of Sight and Sound

Scripture: Matthew 9:27–33

Code: 2267

INTRODUCTION

A. The Perversion of Creation

When God created man, He gave him dominion over the earth. Adam was king, having been given the right to rule over the created order. Man's kingdom was incredibly wondrous, for it was created by the infinite mind of God. But man sinned and lost his crown. The kingdom of light was replaced by a kingdom of darkness on this earth. Man's dominion was usurped by Satan, and because of that, there would be tears, pain, sorrow, sweat, grief, illness, injury, suffering, decay, quarreling, fighting, war, chaos, murder, lying, and ultimately death.

B. The Promise of God

Instantly as man fell, God promised that He would someday restore His Kingdom to man. Someday man would again be the king of the earth. Dominion would be taken from Satan, the kingdom of darkness would end, and the kingdom of light and glory would return and last forever. As soon as man had fallen in Genesis 3, God gave the promise that there would come One who would be of the seed of a woman, and would bruise the serpent's (Satan's) head (v. 15). From that time on, the Old Testament was filled with promises that God would bring a Deliverer who would again establish the rule of God. That restoration would wipe out disease, death, pain, illness, sorrow, war, and fighting. The prophets repeatedly predicted that this anointed Son, the King of kings, Satan's conqueror, death defeater, sin's destroyer, and the healer of men was coming. The Jewish people knew Him as the Messiah, the Anointed One; the Prophet, Priest, and King surpassing all others. Someday, according to the Old Testament, He will come and establish His throne on the earth, making this world as God intended it to be.

C. The Purpose of Matthew

Matthew's purpose in writing is to tell us that Jesus is that Messiah and King. He will right the wrongs, reverse the curse, establish the Kingdom, and destroy the Enemy. And in order to convince us that Christ has the power to do that, Matthew records His miraculous power in chapters 8 and 9 as it fulfills Old Testament prophecy. Selecting only nine of Jesus' many miracles, Matthew is saying, in effect, "Jesus is the Messiah and He has given a preview of all that He will accomplish in His Kingdom." That Kingdom will display His power over disease, death, and disorder. In His First Coming, Jesus previewed that power.

The last three miracles deal primarily with His power over death and nonfunctioning parts of the human body. That is the kind of power that will bring about the longevity of life and the resurrections that will accompany the Kingdom (Isa. 65:20; Dan. 12:2). As the Messiah, Jesus demonstrated that power by raising Jairus' daughter from the dead. He showed His power over dead people and even over the dead faculties of those who were living. He healed blind eyes, deaf ears, and silent tongues. Such power was prophesied in Old Testament passages like...

1. Isaiah 29:18--Speaking of the Kingdom and the coming day when Messiah arrives, this verse says, "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

2. Isaiah 35:5-6--When the Kingdom comes, "then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the

dumb sing...."

The Old Testament said that when the Messiah came in power, the deaf would hear, the dumb would speak, the blind would see, and the lame would walk--that He would give back life to dead faculties through miracles of sight and sound. Such miracles affirmed that He was the prophesied Messiah. Matthew did not select those miracles randomly; they give us the full range of prophetic fulfillment and affirm that Jesus is none other than the promised Messiah.

As we approach the passage on miracles of sight and sound, let's set the scene. Matthew 9:27 begins, "And when Jesus departed from there...." That refers to the house of Jairus in Capernaum. By that time it was evening. Jesus had a busy day raising the dead, healing the woman with an issue of blood, and perhaps engaging in dialogue with the disciples of John the Baptist and the Pharisees. As He left the house of Jairus, a mass of humanity followed Him. It was made up of the crowd that pushed their way through the narrow streets of Capernaum to the house of Jairus. They had seen Him heal the woman with the issue of blood. The crowd of mourners and musicians who witnessed the resurrection He performed followed as well. A growing crowd was returning with Jesus to the place where He was staying. On the way there, Jesus performed a wonderful miracle of healing for two blind men. First of all, let us consider...

I. THE CONDITION OF THE MEN (v. 27a)

"And when Jesus departed from there, two blind men followed Him..."

Blindness was a common malady in Egypt, Israel, and Arabian countries. In fact, the gospel records include more healings of blind people than any other type of healing, which may be an indication of its commonness. There were several causes of blindness: poverty and the unsanitary conditions that went with it, brilliant sunlight, excessive heat, blowing sand, accidents, war, and infectious organisms. Many people were blind from birth because of a form of gonorrhea, which sometimes was not even known to be existing in the mother. Yet, when the baby passed through the uterus, those particular germs became lodged in the conjunctivas of the baby's eyes and began to multiply, rendering the newborn permanently blind. That is why antiseptic drops are put in the eyes of a newborn baby today, virtually eliminating that cause of blindness. That cause may have been what was in the mind of the disciples when they saw a blind man, and asked Jesus, "Master, who did sin, this man, or his parents, that he was born blind?" (Jn. 9:2). They may have been wondering if he was blind as a result of that disease his parent could have contracted. There were also infective organisms that were the common cause of trachoma, a type of blindness that has been almost eliminated through the use of sulfa drugs. But in Jesus' time, such drugs were not available and therefore blindness was a major problem.

II. THE CRY OF THE MEN (v. 27b)

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

Two blind men followed Jesus, shoving their way along in their attempt to stay with the group that was leaving the neighborhood of Jairus. They boldly cried out to Jesus, having heard of Him and having possibly been part of the crowd at Jairus' house. If so, they were well aware of the resurrection that had just occurred.

What type of people follow Jesus?

It is always the broken-hearted, the bereft, the hurting, the unfit, the outcast, the discouraged, the sorrowing, the lonely, the sinful, and the guilty people who follow Jesus. You never find the self-sufficient ones who think they have all the resources, or those who don't really have any questions. I once said to a certain man, "I can introduce you to Christ if you really want to know Him." But he said, "I don't want to know Him, because I don't have any need for that." The thing to do in that

situation is pray that God will bring such a person to the place where he has a desperate need, because only desperate people come for help.

A. The Crying Described

The blind man and his friend were yelling or shrieking. The Greek word is used in the gospels of insane, epileptic, or demon- possessed people who scream unintelligible words (Mk. 5:5; 9:26). It is used of our Lord on the cross when He "cried out, and gave up the spirit" (Mk. 15:39). It is used of a woman who was groaning with the pains of childbirth (Rev. 12:2). The word doesn't necessarily refer to intelligible speech; it can refer to cries in agony, as we see in those illustrations. The two blind men were shrieking and crying out in agony and desperation, pleading for help in the midst of their deep need. That is the desperation that often results in spiritual regeneration.

B. The Christ Declared

In addition to crying and shrieking, the blind men were intelligibly saying, "Thou Son of David, have mercy on us" (v. 27a). Why did they call Jesus of Nazareth Son of David? Did they know His lineage from Joseph and Mary, who were both of the line of David (Mt. 1:1; Lk. 3:31)?

1. The Title Expressed

The title Son of David was the common Jewish designation for the Messiah. Matthew, aware that it would be recognized by His Jewish readers, began his gospel with it in...

a. Matthew 1:1--"The book of the genealogy of Jesus Christ, the son of David...." That Messianic affirmation showed that He was the Promised One. That title contained the concept of dominion and kingship that the prophets spoke of.b. 2 Samuel 7:12-14-- The promise of Messiah was given to David by God: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thine own body, and I will establish his kingdom. He shall build an house for My name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be My son...."Because that promise was not fully realized in Solomon, the Jewish people knew that it ultimately referred to a greater Son of David who would come.Several times Christ was recognized as the Son of David in such Scriptures as...c. Matthew 21:8-9--As Jesus made His triumphal entry into Jerusalem, "...a very great multitude spread their garments in the way; others cut down branches from the trees, and spread them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" The crowd, acknowledging Jesus to be the Messiah, requested Him to save them with cries of "hosanna." He was coming in the Lord's name as His representative. As fickle as they were, the crowd addressed Jesus with the correct Messianic title of Son of David.d. Matthew 22:41-42--"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is He? They say unto Him, The Son of David." In other words, everybody knew--even those who didn't believe that Jesus was the Messiah--that the Son of David was a title by which the Messiah was designated.

2. The Title Evidenced

a. Their Knowledge of MessiahWhen the two blind men called Jesus the "Son of David," I believe they were affirming that He was the long-awaited Messiah, the King of Israel. Perhaps they recalled Isaiah 35, which said that He would heal the blind when He came. And maybe they were aided by the far-reaching and effective ministry of John the Baptist, who heightened the anticipation of the Messiah's coming. When Jesus did the things that the Messiah was supposed to do, it became apparent to many--including the two blind men--that Jesus fulfilled their expectations, so they gave Him the Messianic title.b. Their Need for MercyThe two men also cried something else that helps us know something of the genuineness of their faith. They said, "...have mercy on us." To go with their knowledge, they also had a right attitude. I believe that they felt a spiritual need as much as they felt their physical one. They believed from what they had experienced that Jesus had the power to bring the Kingdom blessings. And yet they knew that they were undeserving, so they asked for mercy.

That is something you never heard a Pharisee ask for, because they thought they were self-sufficient. They thought they had earned everything God had to give by their works; therefore they failed to see their need for mercy. However, the two blind men came with not only a right understanding of who Christ was, but also a right understanding of how unworthy they were. They came to the right person for mercy, because Christ was so merciful.

Let me emphasize our Lord's mercy as I quote from my book on Kingdom Living:

He was the most merciful human being who ever lived. He reached out to the sick and healed them. He reached out to the crippled and gave them legs to walk. He healed the eyes of the blind, the ears of the deaf, and the mouths of the dumb. He found prostitutes and tax collectors and those who were debauched and drunken, and He drew them into the circle of His love and redeemed them and set them on their feet. He took the lonely and made them feel loved. He took little children and gathered them into His arms and loved them. Never was there a person on the face of the earth with the mercy of this One. Once a funeral procession came by and He saw a mother weeping because her son was dead. She was already a widow, and now she had no child to care for her. Who would care? Jesus stopped the funeral procession, put His hand on the casket, and raised the child from the dead. He cared. ([Chicago: Moody Press, 1980], p. 107)

Hebrews 2:17 says that our Lord was "made like His brethren, that he might be a merciful and faithful high priest...." The blind men followed along, because they knew that Jesus was a merciful Messiah. They begged Him to extend mercy that they knew they really didn't deserve. Apparently though, Jesus didn't acknowledge their cries; He let them continue to pour out their hearts and persistently manifest their sincerity as a way of pulling them out from the fickle, superficial crowd. If their faith was real, they would persist in following Jesus, not turning around until He healed them. In this way He tested their faith, allowing it run to its extremity to prove its genuineness.

III. THE CONFRONTATION WITH THE MEN (v. 28)

A. The Place

"And when He was come into the house..."

Finally Jesus responded when he arrived at the house in which He was probably residing while in Capernaum. It was possibly the house of Peter that Jesus lived in during much of His ministry in Galilee, the same same way that the house of Mary, Martha, and Lazarus served as His home when He as in Judea. That was as close as He ever came to having a house of His own.

B. The Persistence

"...the blind men came to Him..."

Jesus returned home after a busy day of teaching, healing, and walking among the mass of humanity. The fact that the men even followed Jesus into the house emphasizes the utter lack of privacy that our Lord had, not to mention the relentless pressure of people who dogged His footsteps. I don't think any of us can even begin to fathom what it must have been like to have those tragic people clinging to Him throughout His ministry. That made His moments of privacy relatively few, unless late in the night He went away to some private place of prayer.

I see an important truth here. Every one of the healings we've seen in this chapter involves persistence, and that is how Jesus took a person past their physical healing all the way to spiritual conversion. He allowed their faith to be stretched. For example, the friends of the paralytic had to literally tear a roof apart in order to get him healed--that's persistence! They didn't say, "Hey it's crowded in there, Charlie. Let's come back another day." No. They found a way to bring their friend before Jesus. The ruler of the synagogue also showed persistence: When Jesus agreed to heal his dying daughter, but stopped on the way to his house to heal the woman with an issue of blood, you can imagine how anxious the ruler was. Then when he found out that his daughter had died, he didn't think it was too late; he asked Jesus to bring her back to life. Even the woman who grabbed His tassel during that interlude, desperately worked her way through the crowd to touch Jesus and

affirmed her faith.

C. The Purpose

1. To Elicit Their Confession

Jesus asked the blind men, "...Believe ye that I am able to do this?..." (v. 28). Does that seem like a strange question? If it was obvious that they believed He could heal them, why did Jesus ask that question? Its purpose was not to deny their belief that He was the Messiah, nor to question whether they thought He had the power to heal. He knew they believed that. I think He asked them that to hear their own confession of faith. The Apostle Paul said, "that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved" (Rom. 10:9; NASB). I believe that Jesus was drawing out a verbal confession of the blind men's faith so it might stand as a testimony to what is necessary for genuine conversion.

Second, I believe that Jesus wanted...

2. To Evaluate Their Confession

He desired to separate them from those who were looking for a political deliverer. In effect, Jesus was asking, "Are you following Me because I am a man with charisma, or do you really believe that I represent the power of God to heal your blindness? Are you willing to affirm My Lordship?" As I've said before, faith is not necessary for healing. The Gospels are loaded with people whom Jesus healed; however, they didn't give evidence of having any faith. But faith is necessary for conversion, and Jesus wanted to bring those men as far as their faith would take them. When a man recognizes his need of mercy and that Jesus is the promised Messiah, and is willing to submit to His lordship, then he has expressed a consummate saving faith.

I believe that when the blind men said, "Yea, Lord," they were using more than just a term of respect in the sense of "sir." Because of other elements such as their persistence, I think that their use of that term was filled with all the reverence, submission, and devotion that they could offer. They made a saving affirmation.

We saw the condition of the men: they were blind. We heard their cry: "Son of David, have mercy." We witnessed the confrontation: "Do you believe?" Now we come to...

IV. THE CONVERSION OF THE MEN (vv. 29-30a)

"Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened..."

I believe they didn't only have their physical eyes opened. At that moment, the flower of faith burst into full bloom as they became children of God. Let's briefly examine both elements of healing:

A. The Manner of Healing

So often Jesus touched people to express divine tenderness in the same way that He touched the blind men's eyes. I am impressed by the simplicity of that healing. There was no fanfare. He didn't say, "Now back up, because the power's going to fly in a minute." He didn't get on a big rock and say, "Watch this." It was a simple task, because Jesus, as God, didn't need to expend a lot of energy to heal a couple of blind men. The One who can raise all who have ever died from all the graves that have ever been dug could certainly handle a couple of blind fellows. When He touched their eyes, they were opened. The men received unimaginable joy as sight burst into their conscience.

B. The Measure of Faith

What did Jesus mean by the phrase "...According to your faith be it unto you." How much faith did they have? Did they have enough faith to be healed? Yes. Did they have enough faith to be saved? Yes. If they had enough faith to be saved, then salvation is what they received. Although faith is not mandatory for healing, it is for salvation. As Jesus tested their faith, He found that it was big enough to encompass redemption.

Faith in itself is nothing, as Archbishop Trench, writing on the same passage in Matthew, clearly indicates in *The Miracles of Our Lord*:

The faith which in itself is nothing, is yet the organ for receiving everything. It is the conducting link between man's emptiness and God's fullness; and herein lies all the value it has. It is the bucket let down into the fountain of God's grace, without which the man could never draw water of life from the wells of salvation; for the wells are deep, and of himself man has nothing to draw with. It is the purse, which cannot of itself make its owner rich, and yet effectually enriches by the wealth which it contains ([London: Kegan, Paul, Trench, Trubner, & Co., 1902], p. 212).

That's a great statement about faith, the channel through which we receive what God graciously gives us. Through their faith, the blind men received salvation from One who not only has the power to give sight, but the power to save men as well.

V. THE COMMAND TO THE MEN (v. 30b)

"...and Jesus strictly charged them, saying, See that no man know it."

How could the men who were blind keep everyone from knowing that they had been healed? Did this mean that they would have to go around with their eyes closed, bumping into things while pretending they were blind? The people who knew them would know otherwise. What was Jesus saying here? Jesus was very serious when He strictly charged them. The verb that Matthew used is very strong. It is also used to refer to the snorting of a horse. It conveys the idea of scolding someone in Mark 14:5. Why was Jesus so adamant about the men not telling anyone?

Some people say that Jesus wanted to hide the fact that He was a miracle worker. But it is obvious He didn't want to hide that because He was doing miracles in public. Others simply say that He didn't want anyone to find out about the healing of the blind men. That can't be true either because all of their friends and relatives were going to find out immediately. So there must be a different reason. I believe that He told the men not to spread the news of their healing for three reasons:

A. Political Problems

First of all, the proclamation that the blind men had made of Jesus as the Son of David, the Messianic heir to the throne of Israel could have created some premature political tensions. The Jewish leaders would have immediately opposed that title being applied to Jesus because He hadn't come up through the Jewish religious establishment. Similarly, the Romans would be threatened by the possibility of a Messianic deliverer. Ultimately, it was the very affirmation that Jesus was King that brought Him to the cross. But, it was not yet time for His redemptive death to take place.

B. Publicity Problems

Second, when people heard about such healings, they had a tendency to see Jesus only as a miracle worker. That kind of a conclusion resulted in dangerous and needless publicity, like that of John 6. Jesus was forced to slip away from the five thousand He had miraculously fed, because they wanted to make Him a king (v. 15). Later on, He rebuked those who continued to follow because they only wanted free food (vv. 26-27).

Jesus didn't want inaccurate publicity. It wasn't until Matthew 10 that He began to send His apostles forth with the right message. Certainly somebody as newly converted as the former blind men might present a confused message. For that reason, Jesus wanted to wait for the official ambassadors to be sent out that He had been personally discipling.

C. Personal Problems

Third, I think Jesus wanted people to draw conclusions for themselves, rather than to make judgments about Him based on hearsay. Furthermore, if those men went beyond the circle of the people who knew them and started broadcasting what Jesus had done, people might question the reliability of their testimony. Therefore, it might be better if the people came themselves and examined the evidence before they made such conclusions.

Jesus didn't want a fickle movement to enthrone Him as a king. Neither did He want a lot of unrepentant people following Him who didn't understand the nature of His Kingdom, and were merely looking for a circus atmosphere. He didn't want others to start a revolutionary uprising on His behalf.

So Jesus warned them about not saying anything.

VI. THE CONTRARINESS OF THE MEN (v. 31)

"But they, when they were departed, spread abroad His fame in all that country."

But the men did exactly what He told them not to do. However, that is understandable. If you had been blind and were given sight, you would probably tell others about it with a lot of excitement. Usually the problem is that the Lord wants us to say things, but we don't. However, there are times when He doesn't want us to say things, but we do. In that case, I guess it was a sin that only a grateful heart could commit, but it was nonetheless a sin. They were commanded not to speak, but they disobeyed the command. Fortunately, the story doesn't end there, for in the next verse we see...

VII. THE COMMITMENT OF THE MEN (vv. 32-33a)

"As they went out, behold, they brought to Him a dumb man [Gk. *kophos* = 'one deaf or dumb'; cf. Mt. 11:5] possessed with a demon. And when the demon was cast out, the dumb spoke."

We might doubt whether they were genuinely children of God if all they did was disobey immediately. So Matthew records the evidence of their salvation. The two who had been blind immediately got a hold of a friend and brought him to Jesus. This fellow beggar was deaf, a very common disability due to infections within the ear, congenital defects, and blowing sand. But he was deaf and mute as a result of being possessed by a demon. It is possible for demons to affect people in a physical way, as Scripture clearly indicates. But when the Lord, who has power over the kingdom of darkness, cast the demon out, "...the dumb spoke..." (v. 33a). The verse doesn't even tell us how the Lord did it. Matthew doesn't make a big fanfare about His power here because there was so much of it, and casting out a demon was a simple thing for Him. Again, may I draw your attention to the fact that the passage says nothing about the man's faith. We don't know if he even knew what was going on when he was healed. We do know, however, that the blind men had faith enough to be saved and to immediately become useful to Christ in bringing others to Him. I'm glad the story ends that way. They were weak and disobedient, but they also were committed enough to bring a fellow beggar to Christ.

CONCLUSION

I think this simple story contains one of the most beautiful analogies of salvation in all of Matthew's gospel. Their blindness is an analogy of the spiritual blindness that is caused by sin. The story provides an outline of a logical (although not necessarily chronological) sequence in salvation:

A. A Need

First of all, the two blind men had a need: they were blind. That's where salvation begins--nobody comes to God unless he senses a need and knows that he cannot see. A person must recognize that He has no resources, no hope, and that he cannot discern the truth. This sense of desperation is then followed by...

B. Knowledge

They found out that Jesus was the Messiah, the Son of David. Their knowledge was right. Out of their need came their knowledge--they sought to know the truth and they found it. This search for the right answer is followed by...

C. A Sense of Sinfulness

They said, "Have mercy on us. We're not here to tell You that we deserve anything; we're here to tell You that we need something." That's how salvation is: you come with a cry for mercy.

D. Faith

They persistently followed the Lord, crying out to Him, as evidence of their faith. The Old Testament says, "And ye shall seek Me, and find Me, when ye shall search for Me with all you heart" (Jer. 29:13).

So salvation begins with a need, the knowledge of the solution, a sense of sinfulness that you don't deserve the solution, faith that persists in reaching out, and then comes...

E. Confession

When asked if they believed in Christ's ability to heal them, the two blind men said, "Yes Lord." That was an affirmation of their submission and devotion to the lordship of Christ.

F. Conversion

Their conversion is implied in the phrase "According to your faith be it unto you" (v. 29). And do you know what often follows conversion?

G. Weakness

Disobedience can occur when you are a newborn babe in Christ. You don't know how to discern between right and wrong, and can therefore be "tossed to and fro, and carried about with every wind of doctrine..." (Eph. 4:14). Spiritual babes who are weak in knowing and applying biblical truths are susceptible to disobedience, in spite of their zeal. Finally, the story ends with the of their...

H. Usefulness

Intermingled with their disobedience was their desire to bring somebody else to Jesus Christ. That is often true of new Christians. They just grab the nearest person and introduce him to the Lord. I believe that the Lord healed the man they brought to Him in order to show those two blind men that they were going to be useful to Him in the advance of His Kingdom.

Jesus is the Messiah. If you haven't yet come to that conclusion, you are living in opposition to all the evidence. If you've not experienced the conversion that we have seen in the lives of these men, you are yet in the darkness of your sin. That is needless, for Christ offers Himself as the One who dispels the darkness. Let me close with some appropriate words of George Lansing Taylor:

O Savior, we are blind and dumb,
To Thee for sight and speech we come;
Touch Thou our eyes with truth's bright rays,
Teach Thou our lips to sing Thy praise.
Help us to feel our mournful night,
And seek, through all things, for Thy light,
Till the glad sentence we receive,
"Be it to you as you believe."
Then swift the dumb to Thee we'll bring,
Till all Thy grace shall see, and sing.

Focusing on the Facts

1. What types of healing did the Old Testament prophesy the Messiah would accomplish when He came (Isa. 35:5-6)?
2. Why was blindness a major problem in Jesus' time?
3. What type of people follow Jesus?
4. What can we do for a person who hasn't recognized his or her need for Christ?
5. Describe the crying of the blind men.
6. How did the blind men address Jesus? What was meant by such a title?
7. What did the blind men request from Jesus? Why?
8. Why would we probably never read of a Pharisee asking for mercy?
9. Cite a couple of examples of how Jesus showed mercy to others.
10. Why might Jesus have let the blind men follow Him without immediately answering their cries?
11. Where might Jesus have stayed while living in Capernaum of Galilee? in Judea?
12. What was Jesus doing by asking the blind men if they thought He could heal them?
13. What can we learn about Jesus from His manner of healing the blind men?
14. Explain Trench's two analogies of faith.

15. What could be two of the reasons that Jesus commanded the men not spread around the news of their healing?
16. Rather than follow Jesus' instruction, what did the two men do? Why?
17. How did the men demonstrate their commitment to Jesus?
18. What does the account of the blind men serve as an analogy of?
19. Why is it that those who have just become Christians can so easily disobey?

Pondering the Principles

1. The two blind men came to Jesus with the right attitude and the right acknowledgment: They humbly sought mercy and they recognized Christ as the Messiah. How are those two elements applicable to salvation? (Jn. 5:39-40; 8:24) In what way does everyone need mercy? (Rom. 3:23) Make a list of five people you personally know who are not believers. What do you think that each of them lack: the right attitude, the right acknowledgment, or both? Knowing what they need, determine to study the Bible and share things with them that can lead them to salvation.
2. Privacy is an element that our society cherishes. Unfortunately, our privacy can turn us into isolationists if we're not careful. Do you recall the general pattern of Jesus' availability to people with little concern for His own privacy? Does your lifestyle have the proper balance of privacy and availability to those believers and unbelievers who can benefit from your witness? Do you take time to rest physically and spiritually refresh yourself in communion with God? Do you also sacrificially give of your time and privacy so that you may make an impact on others for the glory of Christ?
3. If God were to grade your faith in Him at this moment, would you receive an A, B, C, D, or F? Do you feel like your spiritual life is stagnant, or do you have great expectations for the things that God can do through you? If your faith seems weak, maybe you need to exercise it on a regular basis by trusting that God can use you beyond what you ever thought possible. Have you made yourself available to God, like the prophet Isaiah who said, "Here am I; send me" (Isa. 6:8b)? The more you trust God (see p. 8), the more you will receive of His fullness and be useful to Him.

Available online at: <http://www.gty.org>

COPYRIGHT (C) 2026 Grace to You

You may reproduce this Grace to You content for non-commercial purposes in accordance with Grace to You's Copyright Policy (<https://www.gty.org/about#copyright>).