



Healing of the Two Blind Men Mathew 9: 27-35

In the Name of the Father, Son, and Holy Spirit. Amen.

Once again we see, in the Gospel account appointed for this Sunday, that all authority over life and death belongs in the hands of God, not in ours. In the hands of God alone. He is the One who gives life and who ends it. This is His absolute privilege, as Creator and God. As we read in the Old Testament Book of Deuteronomy, where the Lord says unequivocally: "See now that I, even *I*, am He, and there is no god with me: *I* bring death, and *I* make alive; *I* wound, and *I* heal: neither is there any that can deliver out of My hand"! (32:39) (This is why Orthodox Christians do not sanction euthanasia or suicide.)

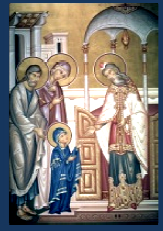


Of course because the Lord Jesus Christ *is* God, being the Second Person of the Blessed Trinity and therefore of the same essence as God the Father and God the Son, all life and death belong to Him, and this is why He was able to heal sick bodies and even raise the dead. When, through the intercessions of a saint and the prayers of the Church, Holy Unction, etc., someone is healed today, this healing still originates from the Lord Christ Himself *and no other*. A saint, whether living on earth or living now in heaven, would have no power to do this on his or her own, but the saint can ask the Lord for the healing, and that is the way in which it works. This is the doctrine of the

Communion of Saints, for in Christ, all are alive, none are dead, as Scripture says, and those in heaven are quite capable of hearing our prayers and, in turn, continuing to pray for us at the Heavenly Throne, just as we pray for each here on earth. We must feel sorry for those Christians who do not have this doctrine of the Communion of the Saints and their intercession.

This, then, is the background and the context in which we must see all of the extraordinary miracles of the Lord recorded in the Gospel, as well as the miracles of the saints, both when they were here on earth and now that they are in heaven with Christ.

Now the healing recorded in today's Gospel reading concerned two blind men and one who was deaf and dumb. Of course Jesus restored their sight. But as with almost every miracle we read in the New Testament, there are layers and layers of meaning to this. (By the way, the Lord of course worked hundreds more miracles than those recorded in Scripture—the Evangelists themselves testify to this--; but the Gospels recorded the ones that had significant teaching dimensions *in addition* to the actual healings themselves.)



If you remember, in the Book of Isaiah there is a prophecy about the Messiah which says that when the Anointed One comes “the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped” (Is. 35:5; Is. 29:18; 42:7). So these kinds of healings were quite specific signs that Jesus of Nazareth was and is, indeed, the Messiah. Even the fact that the blind men called Him the “Son of David” is significant. This of course expressed their faith in Him as the rightful King of Israel, a literal descendant of the great Old Testament King and composer of the Psalms, as well as the Messiah. So this is still another prophecy fulfilled.

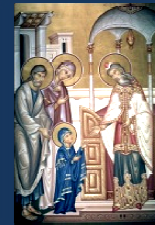
But, remember that the Scribes and Pharisees, who had a monumental loathing for Christ and wanted to squelch Him, had accused Him of casting out demons by making use of Satan himself. Of course this made no sense, for the Devil would not want to destroy His own work. Nonetheless, this was the slander spread against the Lord, and it was used to try and dismiss or discredit all of His healings and exorcisms.

And there is still another level of meaning in this Gospel narrative; it is quite simply this: many of us, who have good physical sight, are yet *spiritually* blind. What does that, practically speaking, mean? It means that we do not see truth as it really is--and remember, our Lord said, “**I am the Way, the Truth, and the Life.**” It means that we do not discern spiritual things correctly; we often get them wrong; we misunderstand things of God, and we often make wrong judgments about others. It means that, spiritually, we are not moving in a world of sunshine, but in a world of darkness, where there aren’t even any stars and moon to shine. Yet Christ was the Light that came into this world, as St. John tells us at the onset of His Gospel.

**THEREFORE, IF WE HAVE
NOT ALREADY DONE SO, WE
MUST IMPLORE THE LORD TO
HEAL OUR SPIRITUAL
BLINDNESS.**

. . . it is only by acquiring Christ that we receive Light and, in *that* Light, we are then able to see and understand other men and the things of God. This is called “illumination,” and it is one of the stages of spiritual growth.

Similarly, with regard to being deaf and dumb: many of us have tongues that are healthy but unfortunately connected in the middle and wagging at both ends, full of useless chatter, gossip and just plain baloney. And we have ears that hear perfectly well, but we use them to listen to gossip and idle talk. We are deaf to the promptings of the Holy Spirit, and we have forgotten that the Lord warned that we would be accountable for every idle word—every idle word we speak, and every idle word we gladly listen to.



**THEREFORE, WE NEED TO
HAVE OUR SPIRITUAL
DEAFNESS AND DUMBNESS
HEALED, AS WELL AS OUR
SPIRITUAL SIGHT**

. . . so that what we say to others is of true value to them, and what we listen to is edifying to us. Otherwise we are locked within ourselves, basically talking and listening to ourselves; it is a kind of inner monologue, even when we are with others! In psychology this is a kind of emotional or mental illness, and I'm sorry to say that every priest and spiritual father has also seen this in Christians—those who have all of the right external things about Orthodox Christianity in place, but who have yet to do the *inner* work and be spiritually healed by Christ and made whole.

Brothers and sisters, this work of spiritual healing, which we must ask the Lord to bestow upon us, is a true “work” in itself. It means humbling down, not seeing our own opinions and views as being always infallibly correct; opening ourselves up to the healing presence and active of God in our daily lives, and not just on Sundays or when we're in trouble and need something.

In the Name of the Father, the Son, and the Holy Spirit. Amen.