64 ST. MATTHEW. IX. 27—38.   
 Deh. xv.   
 and para &%7 And when Jesus departed thence, two blind men fol-   
 felsvalso §=OD US.   
 xi 23, lowed, crying, and saying, Thou "son of David, have mercy   
 Yea, Lord. And when he was come into the house, the   
 coh vit. blind that no man to know it. Jesus saith unto them, Be-   
 lieve ye that I am able to do this? They said unto him,   
   
 29 Then touched he their eyes, saying, Ac-   
 cording to your faith be it unto you. % And their eyes   
 were opened; and Jesus straitly charged them, saying,   
 81 But they, when they were   
   
 ts “\*\*"" departed, spread abroad his fame in all that country.   
 82 As they went out, behold, they brought to him a   
 dumb man possessed with a devil. 58 And when the devil   
   
 her to eat. She was an only daughter, our Lord’s earnestness a to have   
 Luke viii. been twofold: (1) that He might not be   
 21—81.] Heating OF TWO BLIND 80 occupied and overpreesed with applica-   
 MEN. Peculiar to Matthew. 27.] de- tions as have neither time nor stre!   
 parted thence is too vague be taken asa for the preaching of the Gospel: (2) to   
 fixed note of sequence for “‘ may prevent the already-excited people from   
 mean the house of Jaeirus, or the town taking some public measure of   
 itself, even that part of the country,— and thus arousing the malice the Phari-   
 as ver. has generalized the and sees before His hour come. No   
 implied some pause of time. son of doubt the two men were guilty of an act   
 David] a title of honour, and of of disobedience thus breaking the   
 nition as the Messiah. It is remark- solemn injunction: for obedience better   
 able that, in all three narratives of than sacrifice; the humble observance of   
 giving sight to the blind in this Gospel, the word of the Lord, than the labo-   
 the title Son of David appears. rious and wide-spread will-worship after   
 28. the house] perhaps, as Euthymius, man’s own mind and invention. Trench   
 the house of some disciple. Or, house (Miracles, well remarks, the fact   
 which our Lord inhabited at Capernaum ; of almost the Romish interpreters   
 or perhaps the expression need not applanded this act, very characteristic,   
 any particular house, as we eome- and rests on deep differences.”   
 times use the expression, house, as 32—84.] HzaLine oF aA DUMB Dz-   
 opposed to the air. to do this] montac. Peculiar to Matthew. The   
 i.e. the implied in “have mercy word as they went out placcs this   
 on us.” 29.) Touching, or anoint- in direct connexion with the foregoing.   
 ing the eyes, was the ordinary method This narration has singular affinity   
 which our Lord of impressing on the that in ch. xii. or still more with its   
 blind the of the divine which parallel Luke xi. 14. In both, the same   
 healed them. Ch. xx. 84: Mark viii. expression of wonder follows; the same   
 John ix. 6. In this miracle however wo calumny of the Pharisees; only in ch.   
 have this peculiar that no direct xii. demoniac is said in Luke xi.)   
 word of power passes from our Lord, but to have been likewise blind. These cir-   
 a relative making that which cumstances, coupled with the immediate   
 was done a measure of the faith of connexion of this with the cure of   
 blind men: and from the result the blind men, and the mention of ‘the   
 of their faith appears. Stier remarks, Son of David’ in both, have led to   
 «We may already notice, the history of suppose that the account in ch. xii. a   
 this first period of our Lord’s ministry, repetition, slightly differing of   
 that, from having at first yielded the account in our text, also   
 diately to the request for healing, He with the preceding healing of the blind.   
 begins, by degrees, to prove and exercise But the supposition seems annecessary,—   
 the faith of the ap licants.” 30. as, the habit the Pharisees once being   
 straitly charged] 6 word is said to to ascribe our Lord’s expulsion devils   
 mean “to command with threatening,” to Beelzebub, the repetition of the re-   
 “to enjoin austerely.” The purpose of mark would be natural:—and the other