

9:32

As they went out, behold, they brought to him a dumb man possessed with a devil. Dumb here means blunted in hearing or speech. It can mean either deaf or dumb. And, as a matter of fact, context usually tells you which, because this man ends up what? Speaking. So we know that he wasn't deaf necessarily, although he could have been. He was dumb.

Look at chapter 11. I want you to see where it's used in regards to deafness. Verse 5. Jesus is speaking to the disciples of John the Baptist and He said,

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear.

The word deaf in 11:5 and dumb in 9:32 are the same Greek word. Context determines whether it's blunt in speech or blunt in hearing. So it's the same Greek word. It can be translated either way.

So back to chapter 9. This is the fourth time we find Him delivering those possessed of devils. We think of chapter 4 verse 24, look there with me. Chapter 4 verse 24, I want you to see that this is a common thing.

*And (Jesus) His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were **possessed with devils**, and those which were lunatick,*

So please notice that there was a difference, to the writer Matthew, in the first century, between sicknesses and devils, diseases and devils, lunacy and devils. So this idea that, "Oh, such folklore. Everything to them was devils, devils, devils." No, He was healing sicknesses he did not attribute to devils, or demons, however you want to say it.

*Matthew 8:16 When the even was come, When the even was come, they brought unto Him many that were **possessed with devils**:*

That word by the way, that phrase "possessed with devils," was one adjective in the Greek, one word. There's no noun in it. Those who were demonized, possessed or tormented with demons, He was delivering them.

and He cast out the spirits with His word.

So from the context there, you should know, that spirits and devils in parallel there, are one and the same. I've known people make entire new doctrines, "Well first you have spirits and then you have devils." No, no, you need to go to bed earlier. That is not what that's saying. They're synonymous.

*Matthew 8:28 And when he was come to the other side into the country of the Gergesenes, there met him two (and again, it's one word in the Greek) two **possessed with devils**, (or two who were demonized) coming out of the tombs, exceeding fierce.*

and you know the end of that story.

We're told in Ephesians chapter 6:12 that we don't wrestle against flesh and blood, we wrestle against principalities, and powers, and the rulers of the darkness of the world, and spiritual wickedness in high places. I'm not anti-pharmaceutical, but the fact is, when we know people love money and we know 1 Timothy 6:10 is in the book...

For the love of money is the root of all kinds of evil.

I have no hard time believing that the powers of darkness love making money through people. They will use the love of money to hurt people.

I'm not asking you to give up medicine. Of course I'm not. I'm not asking you to change the way you parent. No. I'm asking you to listen to God and do some research every now and then. Because the chances are, the devil hates you. There's a solid possibility that he hates you even more since you were saved and he hates your kids, the next generation of believers. And if he can affect their minds, even indirectly through irresponsible money lovers, well then he will. If not directly through false religion, then maybe indirectly through a love of money. I don't know. Food for thought.

9:33

And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, "It was never so seen in Israel." So we have two possible relationships here between faith and miracles in these Scriptures. Sometimes faith produces a miracle and sometimes a miracle produces faith. Look at this! The multitudes marveled, "We've never seen anything like this in Israel!" Well that is high praise.

9:34

But the Pharisees said, He casteth out devils through the prince of the devils.

*12:22 Then was brought unto Him (that is Jesus) one possessed with (a demon or) a devil blind, and dumb: and He healed him, insomuch that the blind and dumb both spake and saw. 23. And all the people were amazed, and said, "Is not this the son of David?" 24. But when the Pharisees heard it, they said, "This fellow doth not cast out devils, but by Beelzebub **the prince of the devils.**" 25. And Jesus knew their thoughts and said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27. And if I **by Beelzebub cast out devils**, by whom do your children cast them out? Therefore they shall be your judges. 28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." 31 Wherefore I say unto you, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, **it shall not be forgiven him**, neither in this world, neither in the world to come."*

"We are not happy about Jesus casting out devils. Surely people will start following Him. We can't have people following Him. It will mean our jobs. Who will come and hear us speak? Who will buy our books? Who will attend our coliseum events? So, the only reason He's able to do those things is because He Himself is empowered by Satan." Imagine, imagine looking at Jesus, the Son of God, the Son of Man, the Son of David, and saying, "He is possessed by Satan."

And by the way, I wonder if I could just show you that we are dealing with one grand context here

*Matthew 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house **Beelzebub**, how much more shall they call them of his household?*

And Beelzebub is of course the "Prince of Flies," or maybe less refined, it actually in its root means the "Prince of Dung," and that was a title for Satan. And so Jesus says, in just a few verses here, "They called Me a child of Satan. What will they call you?" Quite a continuing context.

9:35

And That is a very strong conjunction. It means "immediately" or "close on the heels of." So here's Jesus. He is healing someone who's demonized. He's not getting very much credit for it. He's actually told that the reason He's doing it is because He's an agent of Satan.

Jesus went about all the cities and villages, It looks like Jesus is finally leaving Capernaum. He's been there for a very full weekend. Just read these last two chapters again, and don't forget the three chapters of the Sermon of the Mount begin the weekend as well. It's a very strong connection. Now, this wouldn't be such a big deal if we didn't already see this in Matthew 4:22

*And **they immediately** left the ship and their father, and followed Him. 23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*

Look at 4:23 and 9:35. He's going about cities, villages, teaching in their synagogues, preaching the gospel of the kingdom, healing every sickness, every disease among the people. Very similar.

"How could there possibly be any more to do?" Everywhere He goes people are trying to touch Him. Everywhere He goes He's healing. This is really something, **all manner of sicknesses, all manner of diseases**. There was apparently nothing to do for researchers because He was healing.

teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. Now that is really a mouthful if you think about it. He's healing every kind? Why is He doing this? Matthew 9:6,

But that ye may know that the Son of Man hath power on earth to forgive sins.

There was a time and place for miracles and signs and wonders. I'm certainly not going to say that the Lord could not do it today. For certainly He can do anything He wants to do, other than that which is against His character. We know He cannot lie. We know He cannot fail. So there are a few things He cannot do, children's songs notwithstanding. It is possible He could do miracles today. I trust that He does. I believe He does. Jesus told us why He did these miracles. He already told us why. It was so that you would know that if He can take care of the physical maladies He can probably forgive sins too.

9:36

But when He saw the multitudes. He's going out. He's seeing the work. There's more to do.

He was moved with compassion on them, because they had fainted. They had lost heart, and it drives Him to a certain emotional response. Think that through. Despite Jesus' extensive ministry, many in Israel, no doubt even in Galilee, remained unreached. Jesus' human emotions reflect a deep, gut-level compassion because they're scattered. And in the context, they're scattered by a demon-crazy world.

were scattered abroad as sheep having no shepherd. And that really is a big deal.

And remember He's very tired. He's sleeping in boats. Who does that? They're crossing the water in the middle of a storm and Jesus is very tired. And they had to wake Him up. Yes, I understand that there is some measure to the Lord's weariness here. And yet, He walks out to the rest of the cities and He sees there's more work to do and it drives Him to a deep emotional response. Imagine that. It's kind of like moving someone from one house to the next, and you've got the truck almost loaded, you've almost got it done, and then they say, "There's a shed out back."

Even Jesus saw He needed help. Was He doing great things? Was He effective? Was He efficient? Was it enough? There were still multitudes. Multitudes. I hesitate to say this, but I need to say it, because it is the spirit of the passage. Jesus needed help reaching the multitudes.

Now, I could go off into my Systematic Theology, and some of you are already correcting me. Thank you very much. I don't need it. I already know that God is sovereign. He can do anything He wants to do. I already know angels preach the Gospel from the sky in the book of Revelation. I don't need a course on that. I am fully aware of that. But the spirit of this passage, nonetheless, shows us that Jesus

was emotionally overwhelmed with the work. And the issue is not, “Well, no one wants to hear.” They’re preaching the gospel of the kingdom and the issue is not that there’s no harvest. The issue is that there’s no workers. He’s driven to deep, deep emotional response.

9:38

I find all kinds of people looking for meaningful work. But typically what ends up happening is we become discontented in the work wherein we abide and we quit doing it with our heart, and so there is no Peter and Andrew pulling their nets in, in chapter 4. We have people standing around saying, “There’s nothing to do. Boy, I wish I just had something to do.” Now, I may not know what I’m supposed to do tomorrow, but I bet you I can find something meaningful to do today. And I’ll bet you that if it’s meaningful it has something to do with the Lord’s harvest. “I don’t like where I work now.” Well, Jesus is probably going to leave you there until you are working. James and John fishing. I don’t see them standing out there looking for work. No, they’re working already.

And I find that when Jesus, or even Jehovah in the Old Testament, is looking for someone, he’s finding a Gideon who is threshing wheat. He’s finding David who is killing bears with his hands. He’s finding people that are doing things, not people that are sitting around writing poetry about how lousy their life is.

Pray for the laborers to change locations. They’re laborers, and we want them in the harvest. When we find Jesus finding people, we find them doing something. So when we look for work, we see, all of a sudden, that we are joining people who are already doing work. They need help making their work better. The question is, “does the Lord, can the Lord, give me at least short-term, a work to do within that work?” We continue in this work because we understand there are some workers doing a work who need more workers, and nothing makes me look like I can work quite like being caught in the act of working. We continue in that work because we understand there are some workers doing a work who need more workers. And so we are working, waiting for the Lord, and while we’re working where we are set, we are praying that the Lord will send more workers into the harvest.

We’re supposed to be praying that the Lord will send laborers into the harvest. That word “send,” in verse 38, I’ll grant you, is a verb, but you will see the noun form in 10:2.

10:2

Now the names of the twelve apostles are these. Look what He calls them for the very first time. Apostles is the noun form of the verb “send.” Now that blows my mind. Here’s how you could probably rephrase it if you wanted to, “Disciples, I am moved about people who are fainting. They are being worn out.” And isn’t it interesting, the context, I’ll come back to it, but the context is they are fainting and scattered abroad as sheep having no shepherd. And, it’s right on the heels of a man being delivered from being demonized. We’re talking about people that are being worn out by the wicked one. The Lord comes out and He just got done healing someone who’s being demonized. Look up here! Listen, for crying out loud! I’m talking about they’re demonized and He says, “I’m looking out and I’m seeing an entire multitude of demonized people.”

And so, what is the first thing He tells them to do? Well, heal the sick, verse 8, cleanse the lepers, raise the dead, cast out devils, but the main point I want you to see is not that He’s sending them out to do the exact work He’s been doing in front of them, but listen to this: He says in verse 9:38, “Pray that God will send people into the harvest.” Chapter 10 verse 2, “You are my sent ones.” Apostles, I’m going to say it again, I don’t want you missing it, I don’t want you leaving here saying, “What was he saying?” I don’t want you doing that. I’ve heard it too much in the last two years of my life; it’s driving me mad. Listen to me now, chapter 10 verse 2, “apostles” is the noun form of the verb “send.” He says, “You pray that the Lord sends people into the harvest.” I have no idea what the reaction was, but two verses later they are the ones sent into the harvest. So, sometimes, I think I can easily say, we are the answer to our own prayers.

*Matthew 10:16 Behold, **I send you** forth as sheep in the midst of wolves: be ye therefore wise as serpents.*

Behold, I send you forth. That is another proof text. The verb in chapter 10 verse 16, “I **send** you,” and the verb in chapter 9 verse 38, “Pray the Lord will **send** forth laborers into His harvest.” That verb is the same in both places. He said it twice, once with a noun, once with a verb, “You better be ready because when you start praying, as a body, that the Lord sends laborers into the harvest field, I’m going to send some of y’all.”

We romanticize about missionaries we support. Because some of us volunteer for missions trips, and we think, “I bet all they do is knock on doors eight hours a day. I bet their just preaching to gobs of people, multitudes. I bet they’re falling down before them crying, ‘What must I do to be saved?’ I bet it’s just full days of nothing but revival. Full days of just amazing stuff and they’re just knocking on doors, and baptizing converts, and planting churches, and starting radio ministries, and Bible colleges, and orphanages, and it’s just amazing! I bet they don’t even take vacations it’s so awesome!” I want to remind us please, that if we’re not harvesting here, we’re hypocrites. “But I give.” Good for you. I’m glad you give. We need givers. We sure do.

Some of you...you’re sergeants, you’re officers, you’re corporate executive officers, you’re presidents of branches of banks, you are way past thinking about the mission field. Well all right, then come on back to me, and listen to me for just a second about those needs in our neighbor’s lives? I’ll bet some of us can meet those very needs. “God meet that need!” (9:38)

“Ok, I’m sending you to do it” (10:2).

Well, I think sometimes we’re busy saying, “Lord, please touch some people,” and the Lord is saying, “I’m using your hands.”