

John 9:1-12; "Eyes to See" Part 1 – October 12, 2026

I. Welcome & Review

A. Good morning! Ohayou gozaimasu! Welcome to Calvary Chapel Iwakuni.

1. *Welcome any visitors and those streaming online.*

B. What a blessing it is to be here with you all as we gather together to praise and worship our Lord through the songs we sing and now through the study of His Word.

C. But before we get into our study, let's go ahead and dismiss our elementary aged children to their Sunday School Classrooms.

1. And as the kids make their way out, will the rest of you open up your bibles and make your way to John chapter 9?

D. Last week we finished off chapter 8 with Jesus proclaiming, "Most assuredly, I say to you, before Abraham was; I AM".

1. Jesus was making a bold proclamation and declaration that He preceded Abraham and that He is the Great I AM; the eternal self-existent One, who had no beginning and no end; the Alpha and the Omega; God Almighty in the flesh.

2. And when Jesus made this bold proclamation, the Jews knew exactly what He was saying and immediately took up stones to cast at Jesus.

a. To them, for Jesus to claim Himself as deity was considered blasphemy and the punishment for blasphemy against the Lord was death by stoning according to the Law.

3. But we read how Jesus hid Himself and went out the temple, going through the midst of them, and so passed by.

4. Jesus miraculously somehow evaded the mob mentality of the Jews who wanted to stone Him and made His way out the temple passing on by them all. We noted last week how this escape reinforced one of the themes we have been reading about throughout John's gospel regarding God's ultimate timeline. Jesus escaped because it was not yet His time; His hour had not yet come.

E. Well, our text this morning picks up the account in chapter 9 detailing for us what took place as Jesus exited the temple and passed on by outside one of the road leading to the temple.

1. Our text this morning is going to be John chapter 9 vs. 1-12. And our study today is really going to be a multi-part study. I'm not sure if it will end up being a two-parter, or a three-parter, all I know for sure is that we won't get through the entire chapter in one sitting.

a. The title I've chosen for this study is "**Eyes to See**". And this is part 1 which focuses in upon the "The Blind made to See".

2. Now, all of chapter 9 deals with the same issue. The entire chapter centers around the healing of a blind man and the events that transpired after His healing.

a. I was tempted to try and tackle the entire chapter at once, for continuity's sake, but figured I'd break it up so that we didn't rush through the chapter and miss some of the things the Lord wants to speak to us through this account.

3. So, today we are only going to get through the first 12 verses of the chapter dealing primarily with the healing of the man; next week, Lord willing we will pick up the account and consider the events that transpired after the healing.

F. Hopefully you are all there in John chapter 9 by now. If so, I'd like to invite all who are able to rise to their feet in honor of God and His Holy Word.

1. I'm going to read through the entirety of our text from my Bible, do your best to follow along in yours.

2. John, the beloved disciple who penned this gospel, records the following for us in vs. 1 of chapter 9. (R & P)

II. Intro;

A. Our account today is about a blind man that Jesus healed on His way out of the temple as the religious leaders took up stones to execute Him.

1. Jesus is making His way out the temple, He is with His disciples, and they come across a blind man who was somewhere along the road begging as people made their way to and from the temple.

B. And as they pass on by, Jesus took notice of this blind man; He saw him.

1. A man that many no doubt passed on by throughout their day walking to and from the temple; a man who had more than likely become part of the local landscape along the roadside; a man most people wouldn't pay any attention to. And yet, we are told that Jesus saw him.

2. The word see here in the Greek is the word "eidon". It isn't the typical word used for "see" which is "blepo". The verb "eidon" carries with it the idea of not just merely seeing but having perception as well.

3. When Jesus looked upon this blind man, He was aware of his situation, He had perception, an insight into his condition. And so, He stopped and drew His attention towards him.

4. Now this man was born blind. It is the only case in the gospel records where we are specifically told of a condition that was congenital.

a. The book of Acts records a couple different instances of people born with certain illnesses, deformities, and/or diseases, but this is the only mention of a specific case in the gospel records.

5. Being born blind, this man has no idea what light is; He has no idea or concept of the blue sky, the green grass, or the brightness of the sun.

6. He feels the warmth of the sun, but he has no concept of what it looks like. He has spent his entire life in complete and utter darkness.

- C. And we get the sense that Jesus must have told His disciples a little bit about this man and his condition, because in verse 2 the disciples ask a question about this man and his condition.
1. Now, perhaps this man and his story was something that had made its way around town throughout Jerusalem. Perhaps he had sat there along the roadside most of his life and maybe Jesus and His disciples even passed by him before. But this time was different. Jesus saw something in him that made Him stop.
 2. Remember that the Pharisees just picked up stones to execute Jesus. He escaped from their immediate presence, but there was no guarantee that they wouldn't come searching after Him. And yet, instead of continuing their escape, Jesus stops and is drawn to this man who was born blind.
 3. And as Jesus looks upon this man, the disciples see it as an opportunity to ask Jesus a theological question.

D. Take a look at our opening verses once again.

III. John 9:1-2;

- A. As Jesus took notice of this man that was blind from birth, the disciples took the opportunity to ask a theological question about divine retribution.
1. They ask, "Rabbi, who sinned, this man or his parents, that he was born blind?"
- B. Now, their questioning was based upon the idea that any sort of sickness, disease, deformity, disability, and/or illness was the direct result of sin. That if someone did suffer from any such thing, then it was because of sin.
1. And this is something I'd like to take a few minutes to discuss with you.
 2. The idea or notion that the sins of the parent are passed down to the child has some weight behind it because of two important truths.
 - a. One is that, in essence, all sickness, all disease, all things that are not perfect, are in fact the result of sin.
 - i. Because of sin..., death, destruction, deformities, diseases, disabilities, and all sorts of less than perfect things entered into the world. We live in a fallen world and everything that isn't whole, that isn't perfect, is the result of sin entering into the world.
 - ii. But original sin and personal sin are different. And the disciples here are not talking about original sin, but the personal sin of the parents or the child. So, this doesn't apply here.
 - b. The other reason this idea carries some weight is because children learn from their parents.
 - i. The example the parents give often impacts and effects the child.
 - ii. It can be a good example, or a poor example. Sin can be passed on from generation to generation as people follow in the footsteps of their parents.

3. Because of these truths, the teaching that sins could be passed down from one generation to the next was a very prominent one of the first century. It was based somewhat upon Scripture, but perhaps a lopsided view of Scripture; an imbalanced view of Scripture. Let me explain.
 - a. There are a number of verses in the OT that speak of God's visiting the iniquity of the fathers upon the children to the third and fourth generations. Exodus 20:5, Exodus 34:7, Numbers 14:18, Deuteronomy 5:9, Jeremiah 32:18. All make mention of this.
 - b. But each of those verses also describe God as One who shows lovingkindness to thousands, who forgives iniquity and transgressions, who shows abundant mercy to those who love Him and keep His commandments.
 - c. And so you have to keep the balance. You can't overemphasize one part of the verse and ignore the other part of the verse. You have to keep a balanced approach.
4. God does not spiritually judge people based upon the sins or righteousness of others. No, each person is spiritually judged based upon their own actions.
 - a. In Ezekiel God makes this very clear stating, "Behold, all souls are Mine; The soul of the father As well as the soul of the son is Mine; The soul who sins shall die. But if a man is just And does what is lawful and right;...If he has walked in My statutes—And kept My judgments faithfully—He is just; He shall surely live!' Says the Lord God." (**Eze. 18:4-5, 9**)
 - b. Later in vs. 20 the Lord states, "The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself." (**Eze. 18:20**)
 - c. Everyone is going to be **spiritually judged based upon** their own righteousness or wickedness. The Scripture is quite clear on this.
5. But, the Rabbis of that day taught differently. They taught that punishment for sin could be passed on from generation to generation. They even believed and taught that a baby could sin inside the womb.
 - a. Prenatal sin. They tried to use verses like Genesis 25:22 that described Jacob and Esau struggling together within the womb of their mother Rebekah. (**Gen. 25:22**)
 - b. They suggested that this was evidence of prenatal sin. That because Jacob and Esau are described as struggling, or wrestling, fighting each other in the womb that it was evidence of sins that could be committed within the womb. It's crazy. But it was something that was taught by some rabbis of the day.

- c. This is not something that is taught from the Scripture. In fact, the apostle Paul in Romans talks about God's election and how Jacob and Esau, not yet being born, nor having done any good or evil, were elected by God alone. [Rom. 9:11]
 - d. So even what they thought of us as evidence of sin within the womb, wasn't so. Paul tells us that while in the womb Jacob nor Esau did anything good or evil.
6. Thus, the idea that a baby could be held responsible for the sins of their parent, or that a baby is held responsible for sins committed within the womb does not align with what Scripture teaches.
 7. When the disciples asked "Who sinned, this man or his parents, that he was born blind?" they were basing their question off of bad theology.
 8. Just because someone is born with a defect, a disease, a deformity, or any other type of illness is NOT automatically the result of personal sin.
 - a. I say automatically, because the truth is, that some sin does impact developmental issues within certain children.
 - i. A drug addict can continue to use drugs while pregnant and lead to certain developmental issues within the child.
 - ii. An alcoholic can continue drinking during pregnancy and babies can face any number of physical, structural, neurological, cognitive, behavioral, and/or emotional challenges.
 - iii. In that sense babies can be impacted by their parent's sin, but they are not judged spiritually by that sin. They face the physical consequences of their mother's poor choices, but God does not judge them spiritually.
 9. Why do I bring this up and spend so much time on this idea? Because this sort of thinking is still prevalent today. Some people still think that suffering is the direct result of sin. That if something bad is happening it is because of sin. Look, that is possible, but it isn't the only explanation.
 - a. I am reminded of Job. Job experienced all sorts of suffering, all sorts of pain and anguish. And his friends were those who followed the same bad theology as the disciples in believing all suffering was the result of sin; that it was a demonstration of God's judgment.
 - i. Job's friends came alongside him and accused him of sin and said some terrible and hurtful things to him; things that weren't even true of him. They were terrible friends.
 - ii. Job's suffering was not the result of sin in his life, but the result of Satan wanting to buffet him. Satan wanting to get Job to curse God and abandon Him.
 - b. And Satan is still at work wanting people to curse God and forsake Him. Wanting to get people to question God and turn away from God. Using situations to twist reality and make it seem like God is

the One to blame for all these bad things. But in reality, it is Satan, it is the result of living in a fallen and sinful world.

- c. Look, I know that many of us have experienced pain and suffering. We've gone through difficulties and challenges.
- d. Maybe some of you here this morning are currently going through some sort of difficulty and great challenge.
- e. The enemy would want us to think that it was because of our own doing, because of sin in our lives; that God is judging us. But that isn't the God we serve. God doesn't operate that way. Don't let the enemy whisper his lies in your ear. Suffering and difficulties are not always directly related to sin. They can be, but to assume all suffering is, directly contradicts what the Bible teaches.

C. Ok. I'll get off my soap box and get back to our text. Take a look at vs. 3 with me where Jesus quickly corrects the disciples bad theology. Vs. 3.

IV. John 9:3;

- A. Jesus makes it very clear. This wasn't a matter of personal sin or judgment for sin. This man's condition, being born blind, had nothing to do with the sin of his parents' nor his own sin.
 1. This was not God's punishment for sin, it was God's opportunity to reveal Himself in this man and through this man.
 2. I'm not saying that God wanted this man to be born blind so that He can one day heal him. He didn't force this man to live his entire life in darkness waiting around for Jesus so that He could use him as an object lesson. That isn't the God that we serve.
- B. Why this happened isn't told us. Jesus doesn't try to explain why God allowed this to happen, He simply states how God could work through it.
 1. God can use the various situations and circumstances we face for His glory. To reveal Himself to us in powerful ways. He isn't limited by our difficulties, in fact He shines through them.
 2. The cause of the situation wasn't the point. Jesus drew their attention away from the cause and moved it towards the opportunity it created for God to work in a powerful way.
 3. And the same is true in our suffering and challenges. Instead of focusing upon the cause of certain situations, we ought to consider the opportunities it gives for God to reveal Himself in powerful ways.
 - a. God can use our suffering to do a great work inside each of us, a good work, to grow us and mature us in our faith.
 - i. Romans 5 declares how "we can glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope." (Rom. 5:3-4)
 - ii. James tells us "count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. [And we

are to] let patience have its perfect work, that we may be perfect and complete, lacking nothing." (Jas. 1:2-4)

iii. Again, Romans teaches us that "all things work together for good to those who love God, to those who are the called according to His purpose." (Rom. 8:28)

b. God can use our suffering to help advise and encourage others who pass through similar situations.

i. God comforts us in our suffering, so that we may be able to comfort others who go through the same thing.

ii. Paul writes about this in 2 Corinthians stating, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God." (2 Co. 1:3-4)

c. God can use our suffering to break through the hardness of another person and bring about change in them.

i. I know people who have come to faith because of the suffering of others. God used those things to soften their hearts, to reveal Himself to them and to reveal their need for Him.

ii. Maybe you know people who have experienced the same. Who have come to faith through the heartache and difficulties of others who persevered in their faith.

d. God can use our suffering, or our perseverance through the suffering to be an encouraging example to other believers as well.

i. When we go through great difficulties and still praise the Lord, it has an impact upon those around us. As they see us continue to praise Him in the midst of heartache and difficulty it encourages them to do the same.

ii. This is the testimony of Paul the apostle. He went through all sorts of suffering because of his faith in God and he is an example to us all. We see his perseverance and are encouraged by it; we are inspired to follow in it.

4. So the next time we face suffering, our focus should not be "God, why are you doing this?", but rather "God, what do you want to do through this?" "How do you want to reveal yourself in me and through me."

a. This wasn't a matter of sin. That isn't the focus. The focus wasn't about why God did this, but about what God could do through this.

C. Let's continue in our text. Take a look at vs. 4 & 5 with me.

V. John 9:4-5;

A. We get a sense of urgency here in Jesus' response.

1. He must work the works of God. That was His purpose. To do the will of the Father, to complete the work the Father had for Him.

a. This is what Jesus said earlier in John 6. "I have come down from heaven, not to do My own will, but the will of Him who sent Me." (Jn. 6:38)

b. There was no other option. This was His desire and purpose. To do the works of His Father, to be about His Father's business.

2. And Jesus needed to do these works while He still had time to do so.

a. When Jesus says He must do the works while it is still day, He is talking about His day; His time there on earth. His time was coming to an end. In less than 6 months He will go to the cross and die for the sins of the world. He will be crucified, resurrected, and then soon after ascend to His Father thus completing His earthly ministry.

b. The night that is coming is a reference to the end of His earthly ministry.

c. So time is of the essence. Jesus is operating upon a divine timeline and His time is coming to an end. He needs to do the works of His Father while He still can here on earth.

3. Jesus states that as long as He is in the world, that He is the light of the world. He needs to shine brightly while He can. People like this blind beggar are in darkness and He has come to shine His light upon a world lost in darkness. He has come to reveal Himself to them and draw people to Himself.

B. As we consider the urgency of Jesus and His understanding of the fact that His time was limited it ought to encourage us to do the same.

1. Just as Jesus had his own day, His own opportunity to do the Father's work, so too do we. We have a limited amount of time before our day is up and our night comes. And unlike Jesus, we don't know the "when" our day, our time is up. We don't know how much longer we have. We don't know when our night will be.

2. Life is guaranteed to no man. We can be here today and gone tomorrow. Our life is but a vapor. And realizing this ought to give us a sense of urgency about doing our Father's work.

a. We spend a lot of time and energy planning out our own plans and our own works, but how much energy and effort are we giving to the work of the Father, to God's work?

3. The scriptures encourage and exhort us to redeem the time. To make good on the time that we have here on earth. To be involved in the eternal and not just the temporal.

a. Paul writes in Romans, "And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the

armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lust.” (**Rom. 13:11-14**)

- i. Church family we need to kick it into gear. Time is ticking away. The night is far spent and the day is at hand. Each day that passes is another day we draw closer to the end of our opportunity to witness for the Lord, to be about His business.
- ii. We need to cast off the works of darkness, not have anything to do with the things of this world, and put on Jesus not making any provisions for the flesh.

b. Ephesians 5 states, “See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil.” (**Eph. 5:15-16**)

- i. I don’t think you need me to remind you of this truth. That the days are evil. Time is running out. We need to have a sense of urgency in our walk with Jesus.

c. May we be those who redeem the time and know the time. That we would know that time is precious and each day that passes is one less day to be used by God to do the works of God.

4. Jesus had a sense of urgency about Him and so should we.

C. Let’s continue in our text. Take a look at verses 6-7 with me.

VI. John 9:6-7;

A. Here we are given the details of Jesus’ miraculous healing of the blind man; how He spat in the ground, made clay with his saliva and then proceeded to spread the clay across the guy’s eyes, “anointing” him with the it, and then sending him to the pool of Siloam to wash the clay off.

1. And as I read this account and envision this happening, I can’t help but think how odd it is what Jesus does. When you actually take the time to ponder what that would have looked like or how that would have happened, it really is odd.
2. Jesus spits in the dirt and makes “clay” otherwise know as “mud”. And then proceeds to stick it upon this guys eyes. I don’t know about you, but I’ve played in some sports on rainy days, and I know what it feels like to get some mud in your eye. It isn’t pleasant.
 - a. I wonder what some of the other people, some of those passing by would have thought of Jesus’ sticking mud in the eyes of a blind man. This had potential to backfire big time.
3. And then consider the idea that this man is blind. He has mud in his eyes and then Jesus tells him to go to the pool of Siloam to wash. But He doesn’t offer to take the guy there. Can you imagine what that would have been like. A blind guy stumbling down the street trying to

make his way to a place he’s never even seen before because some guy put mud in his eyes? It is odd, is it not?

4. Well, we aren’t told how, but the man did make his way to the pool and did wash and he was healed.
- B. And the thing that I want to point out here is the fact that the means by which Jesus healed was odd and it was varied.

1. For you see, Jesus healed other blind people throughout the gospels, and He did so in a variety of ways.
 - a. In Matthew ch. 9 we read of two blind men who called out to Jesus saying, “Son of David, have mercy on us!”. Jesus entered into a house and the two blind men followed after Him. Jesus said to them, “Do you believe that I am able to do this?” They said to Him, ‘Yes, Lord.’ Then He touched their eyes, saying, ‘According to your faith let it be to you.’ And their eyes were opened.” (**Mt. 9:28-30a**)
 - i. So Jesus healed with a single touch of the eyes.
 - b. In Mark ch. 10 we read of Jesus healing a blind man by the name of Bartimaeus. Jesus had entered into the city of Jericho and blind Bartimaeus was calling out to Him, “Son of David, have mercy on me!”. Maybe he had heard about the other two blind men who had been healed and figured this was the way to get healed himself, calling out “Son of David, have mercy on me!”.
 - i. “Jesus answered and said to him, ‘What do you want Me to do for you?’ The blind man said to Him, ‘Rabboni, that I may receive my sight.’ Then Jesus said to him, “Go your way; your faith has made you well.’ And immediately he received his sight and followed Jesus on the road.” (**Mk. 10:51-52**)
 - ii. Here in Mark, Jesus didn’t even touch the guy, all He did was speak the word and the man was healed.
 - c. In Mark ch. 8 we read of yet another blind man whom Jesus healed. Jesus came to the town of Bethsaida and a blind man was brought to Jesus and they begged Jesus that He may touch the man.
 - i. Maybe they heard about that other two blind guys who got healed as well. The people thought that a single touch would do the trick. But Jesus did something entirely different here as well.
 - ii. For this guy, Jesus actually touched him and then spit in his eyes.
 - iii. When Jesus asked if he saw anything after spitting in his eyes and touching him the man said he only saw men like trees.
 - iv. Then Jesus put His hands on his eyes again and made him look up. And [then] he was restored and saw everyone clearly. (**Mk. 8:25**)
2. Four different accounts of Jesus healing blind people. Here in John it was a little spit and mud in the eyes, in Matthew it was through a single

touch. In Mark He healed through spoken word, and again in Mark it was spit and a combination of two separate touches from Jesus.

3. And the question begs itself, "Why did Jesus do it differently each and every time?" And I think the answers has to do more with us, then it does Him.
 - a. You see, Jesus knew that if He did it the same way each time, that we would come along and think that the key to healing was following a certain method. And we would develop that method and turn it into a ministry.
 - i. If it was through the spoken word, we would develop this faith healing ministry where we tout God's miraculous healing through the spoken word. We would develop a word of faith movement.
 - ii. If it were through a single touch. We would develop a laying on of hands ministry believing that if we just laid hands on people they would be healed of their infirmities.
 - iii. If it were a multiple stage process involving spit combined with a touch, and then yet another touch, we would develop these multi-step programs. *"Come to our three-step healing program involving spitting, touching, and touching again."*
 - iv. If it was through mud, we would develop a ministry around the earth and our need to connect to our origins seeing as how we were originally made from the dust of the earth. And we would call people to get in touch with nature and allow God to bring healing that way.
 - b. We are so prone to try and put God in a box and try to limit the ways in which He can work. We say, *"oh, it's gotta be this way, or that way"*, thinking we can figure God out and define how He can and can't work. God is not going to be put in any of our boxes. He's going to operate as He sees fit. He's going to do His work however He wants to do His work.
 - c. And who are we to try and say He can't do that? He's God, He can do whatever He wants.
 - d. God works in **various ways through various people**. How He works in your life may not be exactly how He works in my life. That doesn't mean that one work is greater than the other, nor does it mean that God loves some more than others based upon the way He works in them. God is sovereign and creative; He has the ability to work in us however He sees fit. Don't try to limit God, or put God in a box. He won't fit and it will only be an exercise in futility.

C. Back to our text. Read with me vs. 8 & 10.

VII. John 9:8-9;

A. Here in these verses, we read about the responses of the neighbors and locals who knew the blind man previously, before he had been healed.

B. And it is quite interesting to envision what was going on.

1. In vs. 8 it says "the neighbors and those who previously had seen that he was blind said, 'Is not this he who sat and begged?'"
2. In vs. 9 "Some said, 'This is he.'
3. Again vs. 9 "Others said, 'He is like him.'"
4. At the end of vs. 9, "He said, 'I am he.'"
5. In vs. 10 it was "Therefore they said to him, 'How were your eyes opened?'"

C. Each one of these words "said" is written in the imperfect indicative. Meaning that it was describing an action in the past that continued on and on without any indication of ending.

1. The idea is that his neighbors said and continued to say over and over again, *"Is not this he who sat and begged?"*
2. Some said and continued saying, *"This is he"*. While other said and continued to say, *"No, this isn't him, it's just someone like him. It can't be"*.
3. And the blind man himself continued to say over and over again. *"No, it is me. I am the blind guy that used to beg here. It's me, it really, really is me."*
4. To which they continually asked, *"Well, how were your eyes opened? Tell us, tell us!"*

D. I mean, this is quite the scene. People are flabbergasted. They can't believe their own eyes even though they have perfect vision. They are blown away.

1. *"This is the same guy?" "Could it really be?" "Yeah, its him."*. *"No, it can't be. I've seen that guy sitting their beggin his entire life. There's no way that's the same guy!"*
2. Do you get the picture? Can you see and envision what is taking place here? I hope you do, because it is an extremely important point.
3. This is what it should be like in our life as well. When Jesus touches us. When Jesus reveals Himself in us and we are healed by Him spiritually.
 - a. People ought to look at our life and **see a drastic difference** in our life. So much so that people would be amazed to see it.
 - b. That they would look at your life and say, *"You, you're a Christian!", "Wow, that's amazing!", "Could it be?"*. And other people would say, *"Yeah, it's true, he gave his life to the Lord", "God is doing an amazing work in his life."*
 - c. And people would be overwhelmed and hopefully come to the same place that these people did and ask us, *"How did it happen?", "Tell me more, I want to know how Jesus touched your life."*

d. And we would be given the opportunity to share with them the love of God, the grace of God, and how God worked in our life, and how He longs to do a work in their life as well.

4. That is my hope for us all. That the work Jesus does in us would change us so much that it causes others around us to be in amazement at what God has done in and through our lives. And give us opportunities to share with others the hope we have in Christ.

E. Well, let's take a look at these final verses and we'll wrap up our time together. Take a look at verses 11 and 12 with me.

VIII. John 9:11-12;

A. The people wanted to know how it happened and the man was faithful to tell them what he knew. How a man named Jesus made clay, anointed his eyes with it, and told him to go wash in the pool of Siloam. So, he did as he was instructed, and he received his sight.

1. Now, something I find interesting is the idea that the man omits the fact that Jesus spat upon the ground in order to make the saliva.

2. Because he was blind when it happened, he had no idea how Jesus made the clay in the first place. He didn't see exactly how the miracle took place. He couldn't fully explain it because he didn't fully see it.

3. And I think this is worth noting as well. Sometimes we are just like this blind beggar. We know that God has done an amazing work in our life, maybe even done the miraculous. But we can't fully explain it.

4. When asked how it happened, we are often forced to say, I don't know exactly how it all works; I just know it works. I just know He did a work in me that I can't fully explain.

a. In my life, and I imagine in your life as well. All we know for certain is that we were hopelessly lost without Him, living in the darkness and then one day Jesus shined His light upon us.

b. Someone shared the gospel with us and it just clicked. It all of a sudden made sense and God revealed Himself in us. We understood our need for forgiveness, we understood that we were sinners in need of a Savior, and we accepted by faith the good news of the gospel of Jesus Christ.

c. And as we did so, we were washed and cleansed from the penalty of our sins. We were brought out of the darkness and into the light. We were adopted into the family of God and made co-heirs with Christ. We were clothed with the righteousness of Christ and granted eternal security through Him. His Holy Spirit came and took residence within us and our bodies became the temple of the Holy Spirit.

d. God justified us declaring us righteous in His sight. He redeemed us from our bondage in sin. He reconciled us to Himself and we entered into peace with God. He forgave our past, present, and even future

sin. He removed our condemnation and guilt. He made us a new creation. He delivered us from the kingdom of darkness, into the His glorious kingdom. He united us with Christ so that His death became our death and His life became our life. He placed us in the body of Christ and made us members of one another. God did all of this and more.

e. And to be honest, I had no idea He was doing all that when I first got saved. I couldn't even begin to explain those things and still even to do this day, it is difficult to explain exactly how those things work.

f. I just know that they do. I don't know how to explain all these different things. But I do know this, "I once was lost, and now am found. I was blind, and now I see."

g. We all **were the blind man at one time** in our lives before Christ revealed Himself in us. We can't fully explain it all, but we believe and trust by faith that all those things happened the moment we put our faith in Jesus Christ.

B. Now, the crowd responds and wants to know where Jesus is at. The man was blind when it happened, He had no idea. He responds I do not know.

1. Next week, Lord willing, we're going to begin to see the process of Jesus' revealing Himself to this blind man made to see.

2. At first, Jesus was just a man named Jesus who put mud in his eyes and told him to go wash and brought about a healing in his life. But as the story unfolds, we're going to view an incredible progression of understanding from this man in regard to Jesus and who He is.

3. It's an incredible progression, something I'm looking forward to covering. But you'll have to come back next week to get more of the story. For now, we'll close here at verse 12 and we'll pray, asking God to continue to reveal Himself in us and through us to the world around us. Let's pray.