John 9:13-41; “Eyes to See” Part 2 – October 18, 2026

I. Welcome & Review

A. Good morning! Ohayou gozaimasu! Welcome to Calvary Chapel Iwakuni. What a blessing it is to be here with you all as we gather in honor of our Lord and Savior Jesus Christ.

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

B. At this time, 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?

C. Last week we started our study of John chapter 9 in a message I entitled “Eyes to See” and I said it was going to be a multi-part study.

1. Last week was part 1 as we covered the first 12 verses of the chapter detailing for us how the blind were made to see.

2. Jesus, as he made his way out the temple away from the religious leaders who wanted to stone Him, stopped when He saw a blind beggar on the roadside; a man we learned had been born blind and spent his entire life in darkness.

3. Jesus’ disciples wanted to know who sinned, the man’s parents or the man himself, that he was born blind. But Jesus refuted such bad theology and stated that it wasn’t a matter of sin, but an opportunity for God to reveal Himself to this man and through this man, as He brought about an incredible work of healing.

4. Jesus spit in the ground, made clay with the dirt, and then proceeded to anoint the blind beggars eyes with the clay. Afterwards He instructed the blind beggar to go to the Pool of Siloam and wash out the clay.

5. The man did so, and as he washed his eyes, he was healed and he saw the light of day for the very first time in his life; a life-changing healing by the Lord upon this man.

6. Well, he came back to his neighborhood and everyone around him was astonished and amazed that he had been made well. Some couldn’t even bring themselves to believe their own eyes and what they were seeing. This man who they knew was born blind, was all of a sudden seeing and walking around town a new man.

7. And there was quite the buzz in the air. Everyone was talking about this man and questioning how it was even possible and if it really was the same guy or not. People were amazed and dumbfounded, not knowing how to process what their eyes were showing them.

8. They asked the blind man who it was who healed him, and all the blind beggar could say was that it was a man named Jesus. When they asked where He was, the blind beggar could not give them an answer. He didn’t know where Jesus was, he simply answered, “I do not know”.

D. And that is where our text is going to pick up this morning in vs. 13 and the second part of our study, “**Eyes to See**”. This time, instead of focusing in upon the blind made to see, we’re going to focus our attention upon how the seeing were made blind.

1. Hopefully you are there in John chapter 9 by now. If so, I’d. like to invite you all to rise to your feet in honor of God and His Holy Word.

2. We’re going to attempt to get through the rest of the chapter this morning. So, our text will be vs. 13 all the way down to vs. 41.

3. I’m going to read through the entirety of our text from my Bible, do your best to follow along in your own. John continues with more of the details of the events surrounding the healing of this blind man beginning in vs. 13…. (R & P)

II. Outline;

A. Our text this morning presents two side by side progressions.

1. On one hand, there is the progression of spiritual insight by the formerly blind man and his understanding of exactly who Jesus is.

2. Then on the other hand, we have the progression of spiritual blindness on the part of the Pharisees; highlighted by their unwillingness to see and accept the truth that is so plainly presented before them.

B. We are covering a larger portion of scripture than what we usually do, so we won’t be able to go as in-depth as we may normally do, but I trust that God has something for each of us as we gather to hear from Him.

C. For those of you who like to take notes and outline our text, I’ve taken the liberty of dividing our text into five different sections; each dealing with five different encounters shared by the various persons involved in the account.

D. We’ll start off by looking at the initial encounter of the formerly blind man and the Pharisees and their “**Discussing the Details**”. Take a look again at vs. 13-17 with me.

III. John 9:13-17; Discussing the Details

A. So, as I mentioned we left off last week’s study with a great amount of buzz and excitement. The people were all wondering how to process what they were seeing. Was this the work of a genuine miracle from God? Or was this just some sort of hoax or farce? The work of someone trying to stir up the people and manipulate them?

B. Because there was so much doubt and uncertainty, the people decided to bring this to the attention of the Pharisees; the religious leaders of the day who were supposed to be the experts on the divine.

1. The Pharisees were considered the custodians of the Jewish faith during the first century and so it made sense for the people to bring this case before them for their own judgment.

2. Afterall, the people didn’t want to go around perpetrating that a miracle from God had happened, if in fact it were not from God.

C. Now, we are given some information in vs. 14 that it was the Sabbath. Which to the Pharisees was a very important detail.

1. The religious leaders have already taken issue with Jesus' healing on the Sabbath previously. And so, the fact that He has done it again, is going to be something that causes some to completely reject Jesus.

D. When the formerly blind man was presented before the Pharisees, they asked him to tell them how he had received his sight.

1. Giving the Pharisees the benefit of the doubt here we can see why they would want to know the details of what happened. They are being asked to determine whether or not this was a genuine work from God or not and so it is good that they are seeking out the details.

2. The man simply responds to them, "He [referring to Jesus] put clay on my eyes, and I washed, and I see." Very simple, very straightforward.

   a. Some suggest he was vague with the details because he didn't want to incriminate himself or Jesus. Making clay on the Sabbath was considered work by the religious authorities.

      i. By this time the religious authorities had looked to define what work was and had come up with 39 different categories of work that were prohibited upon the Sabbath.

      ii. Kneading was one of those categories. Kneading involved the binding together of loose particles using liquid. So, taking the dirt or clay of the earth and mixing it with saliva would be considered a form of kneading and therefore prohibited upon the Sabbath.

      iii. If the man told the Pharisees that Jesus made the clay they would immediately see that as a violation of the Sabbath.

   b. So, instead of saying Jesus made the clay, he simply said "He put clay on my eyes". And perhaps there is some truth to this idea of the man wanting to be discreet in sharing information with the Pharisees.

E. And when the Pharisees heard the testimony of the formerly blind man it ended up causing a division amongst the religious leaders.

1. Some declared that Jesus could not be from God because He did not keep the Sabbath.

2. Even if they didn't find him guilty of kneading and making clay, the oral tradition also prohibited applying any non-life saving medicines or cures.

   a. Healing on the Sabbath was considered work and therefore a violation of the Sabbath Law.

   b. The only exception was in the case of a life-saving application in an emergency situation. The religious authorities said it would be ok to heal then, but again, only if the injury were life-threatening.

   c. Any other sort of healing that occurred upon the Sabbath would be considered work and a violation of the Sabbath law.

   d. Now it is important that we understand that Jesus never broke the Sabbath as God intended it. He was often *accused* of breaking the Law, but what was really happening is that He often violated their own *interpretation* of what the Law said.

   e. Jesus never violated the Sabbath. But He didn't bother keeping the man-made traditions and interpretations that were against the heart of God's Law and His Word.

3. Other did not agree. They questioned the idea that a sinner would be able to do such signs.

   a. The ability to heal the blind was something significant, but it wasn't altogether impossible. There were people who may have become temporarily blind because of some illness or disease, and then after recovering from the illness received back their sight.

   b. But the idea or notion that someone could receive their sight when born blind was unheard of. And some of the Pharisees couldn't simply look the other way when it came to the testimony of this man who was born blind and now all of a sudden is able to see.

   c. They labeled this healing a sign. The word here in the Greek is used to speak of miracles and wonders. Some listened to the details and came to the conclusion that this was in fact a miracle; a sign.

      i. We should not be surprised by this. Earlier in John's gospel Nicodemus, one of the Pharisees, came to Jesus and said himself, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." (**Jn. 3:2**)

      ii. Perhaps it was Nicodemus who led the group that believed this to be a genuine sign; a bona fide miracle from God. We can't say with certainty, but I wouldn't be surprised. He's said similar things already about Jesus and we know that he became a secret follower of the Lord through the years.

F. When the group was divided they turned to the man himself who was formerly blind and asked him what he thought and what he had to say about the man based upon the fact that he opened his eyes.

1. The man responded, "He is a prophet.". And here we note a progression towards the spiritual insight of the formerly blind man.

2. The first time he described Jesus, he simply said he was "a Man". "*A Man* called Jesus made clay and anointed my eyes and said to me, 'God to the pool of Siloam and wash.' So I went and washed, and I received sight." (**Jn. 9:11**)

3. At first, Jesus was just a Man to this blind beggar. But after being touched by Him and healed in a miraculous way, this formerly blind beggar understands that this man Jesus has to be more than just a man, He must be a prophet as well.

4. The word prophet here is used to reference any person acting by divine influence as a prophet or ambassador of God and is sent by God.
5. By saying Jesus is a prophet, the man is declaring that Jesus was sent by God, as a representative of God. Which was true to an extent. But as we'll see He is much more than just a prophet.

G. While the formerly blind beggar is growing in his spiritual insight, we also see a diminishing spiritual insight amongst the Pharisees.
1. Some were willing to accept that what Jesus did was a genuine sign from God, but others were too set in their ways to be willing to consider the details. Rather than following the evidence, they begin to look for reasons to reject the evidence.
2. They keyed in on the fact that a man was healed upon the Sabbath instead of keying in on the fact that a man was healed by God.
3. They were more focused upon the Sabbath and honoring their own traditions and interpretations than they were with considering the evidence that was right before them, the fact that a genuine miracle had taken place in their midst.
4. And I believe this contrast brings up a good point for us to consider this morning. The formerly blind beggar considered the evidence and allowed it to lead him to a conclusion, while the Pharisees started with their conclusion and tried to explain away the evidence.
5. One drew closer to God, while the others grew distant from God. We need to be willing to follow the Biblical evidence wherever it leads and not let our own preconceived assumptions and ideas keep us from receiving spiritual insight from the Lord.
   a. Are we holding on to any preconceived notions or ideas about God, His world, and how He works in it that could potentially be keeping us from growing in our understanding of who He is and how He works in our lives? We need to be willing to consider the evidence and let it lead us to the truth, let it lead us to Christ.
   b. The truth will always **point us to Christ** for He is the truth. If our conclusions are leading us away from Christ, and pointing us away from His Word, then they aren't true. They are false conclusions that need to re-evaluated in the light of Christ and His Word.

H. Let's continue on to our next section dealing with the parents and the Pharisees and their "**Denying the Deliverance**".

IV. John 9:18-23; Denying the Deliverance

A. Because the Pharisees were divided and could not deny the fact that this man could now see, they decided that their best course of action was to attempt to deny the deliverance from his blindness even happened.

B. In vs. 18 it says that the Jews didn't believe concerning "him". The "him" is the man who claimed he was born blind and now could see.

1. They couldn't deny that he could now see, and so they sought to deny that he was born blind. And in order to try and solidify their case they called upon the parents to come in and testify concerning their son and the truth of his birth account.

C. They asked the parents two questions; "Is this your son who you say was born blind?", and "How then does he now see?".
1. If the parents refused to answer the questions then they would be in a great amount of trouble from the religious leaders. And, if they answered the questions with replies that they didn't want to hear, then they also would be in trouble.
2. At the root of this interrogation and attempt to deny the previously blind man's deliverance is the fear of man.
3. The religious leaders had already decided that if anyone ever confessed that Jesus was the Christ, their long-awaited Messiah then they would end up being put out of the synagogue; excommunicated.
   a. That word "Christ" is not part of Jesus' name; it's a title. The word Christ is the same as the word Messiah. Both mean the same thing in their respective languages.
   b. "Christos" in the Greek means "anointed One" and "mashiyach" [maw-shee-akh] in the Hebrew means "anointed One". Both are a reference to the long-awaited Messiah that the Jews were hoping would come and deliver them from their oppressors.
4. And the Jews had already decided that if anyone confessed that Jesus was in fact their long-awaited Messiah and deliverer, then they would be excommunicated from the community of faith. They would be ostracized and despised by the entire Jewish community.
5. The Pharisees and the religious authorities carried a lot of power and sway over the people. And they didn't like anyone coming along trying to usurp or undue their power and so they used their power to leverage people into doing as they said, or else they would face the wrath of the religious elite and subsequently the whole community.
6. The Scriptures rightly declare that the fear of man brings a snare.
   a. Proverbs 29:25 states, "The fear of man brings a snare, But whoever trusts in the Lord shall be safe." (**Pr. 29:25**)
   b. Earlier in His earthly ministry Jesus declared, "And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell." (**Mt. 10:28**)
   c. People are fearing the wrong thing. They shouldn't be afraid of man, but should have a healthy fear and reverence for the Lord.
   d. Jesus said, "For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels." (**Mk. 8:38**)

e. Fearing man and what he can do to you is extremely short-sighted. We can't let the **fear of man keep us from honoring** and glorifying Christ and the work He has done in us and others.

f. There is a day that is coming when Jesus will return and will put to shame all those who feared man instead of the Lord.

g. Our focus and attention should not be upon what man thinks and what man may do to us, but upon the Lord, what He thinks, and what He will do for those who love Him and are called by Him.

h. When we understand what the Lord thinks and what the Lord says about us, it really doesn't matter what man thinks or what man says about us.

D. Well, these parents are obviously afraid. We're told so in vs. 22 that they responded based upon fear.

1. When asked the first question, they did not deny that the formerly blind man was their son and that he was in fact born blind.

2. But when it came to answering the second question about how their son now was able to see, they dodged the question by simply stating that they did not know the means by which he was healed, nor did they know who was involved in it. They would not answer how it happened, or who was the One who opened his eyes.

3. Now, I'm sure their son told them. I'm confident that they heard the same story as everyone else. That Jesus anointed his eyes with clay and told him to go wash in the pool of Siloam and that when he did as he was instructed he was healed. I'm confident they heard that story.

4. But they basically try to pass the buck here. They weren't there to see it happen, so they don't want to testify to exactly what happened.

a. They are basically trying to save themselves the punishment that would come if they were to repeat the story their son no doubt told them. Again, the fear of man has brought them into a snare.

b. They are too scared to stand upon the truth. They fear the religious leaders and what they may do to them, and they fear their fellow man and how they may respond to them if they side with their son and his testimony about Jesus.

5. So, they basically try to recuse themselves from any involvement and say that their son is of age, he can speak for himself, and that the religious authorities should just ask him if they want the details.

6. But that's just the problem. The Pharisees aren't seeking the details. They aren't seeking the truth. They are simply seeking for a way to discredit this man and the miracle performed by Jesus.

E. Back to our text. Let's read vs. 24-34 as we consider the second round of questioning between the Pharisees and the formerly blind man and how it involved the formerly blind man "**Deducing the Data**". Follow along in your Bible, as I read from mine.

V. John 9:24-34; Deducing the Data

A. When the religious elite bring back the formerly blind man for a second round of interrogation they start off with a grand showing trying to intimidate the man. Basically, putting him under oath by demanding that he, "Give God the glory!".

1. This was a form of Jewish swearing in at official hearings and trials. This is what Joshua said to Achan when he questioned him about the spoils he had taken from Jericho. An account we'll be covering in just a few weeks during our mid-week study of the book of Joshua.

2. Joshua said to Achan, "My son, I beg you, give glory to the Lord God of Israel, and make confession to Him, and tell me now what you have done; do not hide it from me." (**Jos. 7:19**)

3. These Pharisees are basically trying to get this formerly blind man to do the same. To confess of his wrongdoing. To confess that Jesus is nothing more than a sinner.

4. You see, they weren't seeking for truth. It wasn't a swearing in where they were asking him to tell the whole truth and nothing but the truth.

5. No, they were telling him exactly what they wanted to hear from him: tell us that Jesus is a sinner and that this is all just one big hoax.

B. But unlike his parents, the former blind man does not cower down to their intimidation tactics. He doesn't fold under pressure, but stands upon his testimony of what Christ had done in his life.

1. He boldly declared, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see."

2. The formerly blind beggar didn't have all the answers. He didn't know about the nature of Jesus, whether He was a sinner or not. All he knew is that He healed him. He was blind, but now he sees.

3. And that is something I think we all need to realize the importance of when it comes to our testimonies. We don't have to have all the answers in order to share our testimony.

a. Many people still operate in fear. People fear that if they share their testimony or if they witness to others that someone might ask them a question they don't have an answer for. And so they remain silent and don't tell anyone about what Jesus has done in their life.

b. You don't have to have all the answers. People can argue with you over all sorts of things about different bible questions, but they can't deny your own testimony. They can't deny the work that Jesus has done in your life.

c. We can **boldly share our story with others** and let them know of the work Christ has done in our hearts and lives. What are they going to say, "that it didn't happen."?

i. "Jesus set me free from bondage to drug and alcohol abuse." Are they going to say that didn't happen?

ii. "Jesus saved my marriage that was headed straight for divorce court." Can they argue with that?

iii. "Jesus spoke to me through His word and revealed to me my need for a Savior." People can't argue with your testimony. It's your story of what Jesus did in your life.

iv. We shouldn't be afraid to share it. There is power in it and God wants to use our testimonies to encourage and exhort others. To lead some to their own testimony of how God reached them.

C. This formerly blind man is unashamed of the work Christ did in his life. And when the religious leaders ask him yet again to tell them what Jesus did, he doesn't change his tune. He doubles down and begins to deduce the date right before their eyes.

1. He said, "Look, I told you already what happened. I already told you how it went down and what Jesus did. You just aren't listening to me. You're disregarding the facts, trying to dismiss them, but that doesn't change the truth, it doesn't change the facts."

2. He even turns the tables on them a little insinuating that they are so intrigued by Jesus because they too want to become followers of Him.

3. This certainly got their attention. They reviled him, verbally assaulted him, and claimed that *he* was a disciple of Jesus and that *they* were disciples of Moses.

   a. But we already noted previously in chapter 5 how they really weren't disciples or followers of Moses either. Because they didn't believe what Moses wrote about Jesus.

   b. Jesus said, "if you believed Moses, you would believe Me; for he wrote about Me." (**Jn. 5:46**)

4. They claimed they didn't know where Jesus came from, yet earlier in the gospel of John the claimed with certainty that they knew where He came from, that he was the son of Joseph and Mary and that He was the son of the carpenter from Nazareth.

   a. Their progression into spiritual darkness and blindness is growing. They will not accept the truth, so they just start raising their voices and yelling and start saying all sorts of things that make no sense.

5. But the formerly blind man breaks it down for them. When he says this is a marvelous thing he is basically saying that this is such an odd and unusual thing, that the people who are supposed to be the purveyors of Godly wisdom and truth, can't even see something that is so plain and simple to see.

   a. He uses simple reason and logic to deduce the only possible explanation.

   b. He says, "Look, He opened my eyes. I was born blind and now I see. And we know that God doesn't hear sinners, (or do the bidding of sinners, listening to them and doing as they direct), we know that.

   c. We also know that God listens to those who worship Him and do His will. Followers of God, worshippers of God, have the ear of God and God works through them.

   d. We also know that since the world began nobody has ever heard of someone being healed of blindness from birth.

   e. When you put it all together, the only logical and reasonable explanation is that this Man is from God.

6. And instead of submitting themselves to the only reasonable explanation, the Pharisees responded with more insults and ended up casting him out. Excommunicating him for his testimony regarding the work of Christ in his life; for speaking the truth, and teaching them the truth, which they were too blind to see for themselves.

D. Let's continue in our text as the blind beggar is approached again by Jesus in vs. 35-38 which deal with "**Discovering the Deliverer**". Take a look.

VI. John 9:35-38; Discovering the Deliverer

A. I absolutely love vs 35. Jesus heard that the former blind man had been cast out and Jesus sought him out. He went and found him. The picture is so beautiful and expressive of how God works.

1. The man that the religious leaders cast out, the man ostracized from his community, the reject; this is who Jesus sought after. The world rejected the formerly blind beggar, but Jesus showed up and basically said "I'll take you".

2. The scriptures describe how God chooses the foolish things of this world. Paul writes in 1 Corinthians, "you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence." (**1 Co. 1:26-29**)

3. God takes the rejects, the despised, the foolish, the weak, the base, the everyday normal "Joe" and says, "*I can work with that. I'll take you on my team. I can use what you've got for my glory and for your good.*"

4. There is always **a place for us in Christ**. When the world rejects us and wants nothing to do with us, Christ is there to welcome us in. He seeks out the despised, the rejected, and makes them His own.

B. This man that was despised and rejected by the religious authorities, Jesus comes to and asks him, "Do you believe in the Son of God?"

1. The formerly blind beggar says, "Who is He, Lord, that I may believe in Him?" Do you see the continued progression? First, Jesus was just a man, then He was a prophet, then He was obviously someone sent

from God, know He is His master, His teacher, His Lord. He's ready to receive from Him whatever truth He is able to share with Him.

2. He says tell me who the Son of God is so that I may believe. He is a seeker. He wants to know who the Son of God is and Jesus doesn't disappoint.
3. He declares, "You have both seen Him and it is He who is talking with you." I imagine in my eyes a great sense of relief on this man's face. As if He was hoping that Jesus was the Son of God and now He knows it for sure. I imagine there was great joy in his heart and upon his face.
4. He responds, "Lord, I believe!" and he worshipped Him there in that moment, in that very spot.
5. The formerly blind man has made the full progression. He went from being blind and not being able to see, to having the having Jesus fully revealed in him and through him. His understanding of who Jesus is went from a just a man, to a prophet, to one sent by God, to master, to Son of God and Savior of his life who is worthy of all of his worship.
6. What an amazing progression we see in the life of this blind beggar and how God revealed Himself in him.

C. The Pharisees on the other hand are a totally opposite story. Instead of them growing in spiritual insight, they have grown further and further away from Christ. Instead of coming to the light, they have fallen deeper and deeper into the darkness.

D. Let's look at our final verses and wrap up our study as we look at the Pharisees who were with Jesus and him "**Declaring the Diagnosis**".

VII. John 9:39-41; Declaring the Diagnosis

A. When Jesus says "for judgment I have come into this world", He isn't contradicting what He said earlier in John chapter 3.

1. In John chapter 3 Jesus said, "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil." (**Jn. 3:17-19**)
2. Jesus didn't come to condemn; He came to save. But His coming results in judgment and condemnation for those who do not believe.
3. They stand condemned already. Jesus' coming didn't make them guilty. They were guilty already and the only way to escape the judgment is through faith in God's only begotten Son.

B. Jesus describes how His coming gives opportunity for those who do not see, to see. And at the same time, His coming also brings judgment against those who claim to see, but do not believe. Their unbelief leads to their own spiritual blindness and condemnation.

1. The Pharisees with Jesus were catching what He was saying and they responded, "Are we blind also?" To which Jesus responds with His own diagnosis, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains."
2. Because they claimed to have knowledge, because they claimed that they see, and yet they could not readily identify their own need for a Savior, the end result was that they remained in their sins. They remained in the dark.

C. This account of the blind beggar is just as much about the spiritual progression toward divine revelation as it is about the Pharisees' spiritual regression into absolute darkness.

1. While the beggar experienced a miraculous progression of faith, the Pharisees undergo a stunning spiritual deterioration, allowing their own prejudice to blind them to their own Messiah standing right in front of them.
2. If you look back, you'll see it. They went from simply being divided amongst themselves in the beginning, to allowing their own prejudice to override the evidence, to refusing the facts that they disliked, to hostility and fear mongering, to casting out a man who spoke nothing but the truth to them, to ultimately being diagnosed with their own blindness.
3. These men went from being the supposed guardians of God's law and God's truth to being entirely blinded to the fact that the very Son of God was standing right before them.

D. The truth of the matter is that both the beggar and the Pharisees were both spiritually blind at the beginning of this account.

1. One was open to receiving truth and it led to a divine revelation and worshipping at the feet of the Son of God.
2. The other was closed off to the truth and ultimately felt that they had not need for truth, that they already had enough truth. They claimed to be able to see, but they were blind to their need and remained in darkness because their deeds were evil, because they did not want to come into the light, to be exposed as people who were spiritually wanting.
3. There is a danger in thinking we know everything there is to know. There is a danger when we no longer feel like there is anything to learn. The moment we stop growing and allowing God to reveal Himself to us, is the moment we start to be like the Pharisees who felt they had all the knowledge they needed.
4. The blind beggar admitted and saw his need for Christ and received greater light, while the Pharisees denied Christ and felt they had no need for Him; they remained in their sin and fell into an even greater darkness.

E. And I think the application for us is easy to see. Do we **recognize our need for Christ** or insist that we have no need? Do we act more like the beggar or the Pharisees?

1. If we recognize our need for Christ, it will lead to spiritual growth and continued revelation from God.
2. If we insist we have no need, we will be left in the dark and remain in our sin. If we think we have no need for further growth and development we will end up heading down the same path these Pharisees ended up on. Denying the facts and ultimately being led to spiritual darkness and judgment.
3. Jesus is the light of the world. He has shined His light upon us, and He desires that we would come to Him, to come into the light and recognize our need for Him.
4. One of the greatest challenges and dangers we face within the church is not outright rebellion, but a religious self-sufficiency. Where we behave like the Pharisees and claim knowledge of the Scriptures, attend weekly services, teach others, and possibly even hold positions of authority, yet are completely oblivious to the work God is wanting to do in us and through us. We claim to see, but completely miss what God is wanting to do.
5. And my prayer is “God, give us eyes to see; eyes to see what it is You are wanting to do in us and through us. Eyes to see our continued need for You. Eyes to see our own spiritual blindness, our own self-sufficiency, and a willingness to confess those things before You.” Let’s pray.