

The Miracle of Sight

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[0 : 0 0] Let us turn in our Bibles to the chapter of God's Word which we read, the Gospel of John chapter 9. And while I want to refer to most of the chapter, we'll just read again verse 25.

John chapter 9 verse 25. He answered and said, Whether he be a sinner or no, I know not. One thing I know, that whereas I was blind, now I see.

This chapter teaches us so much. For example, we generally in the Western world in the 21st century would consider it a greater miracle to raise someone from the dead than to open the eyes of a blind person.

That's the way we would think in the 21st century in the Western world. Not so in biblical times.

Look at verse 32. Since the world began, was it not heard that any man opened the eyes of one that was born blind?

[1 : 4 6] Remember in John chapter, just two chapters ahead, the raising of Lazarus from the dead, chapter 11 in John verse 37.

Some of them said, this is concerning Lazarus that was dead. Some of them said, could not this man which opened the eyes of the blind, could he not have caused that even this man should not have died?

You see, there were examples of people being raised from the dead in history, in biblical history at this time. There was Elijah, you remember, raised to dead, the widow's son.

You remember later on, there were, when the Israelites were being attacked, they saw a band of enemies coming to them and they were at a funeral.

And they hurriedly just put a man, a dead man, into the grave of Elisha. And whenever the bones of the dead man touched the bones of Elisha, he rose from the dead.

[2 : 5 5] It's been heard of. In Jesus' own ministry, the raising of the widow of Nain's son, the raising of Jairus' daughter, all that had been heard of.

But opening the eyes of someone blind, never heard of. It was considered a greater miracle than raising someone from the dead.

We learn from this chapter also how costly it can be to publicly confess the name of Jesus. We see it in the parents of the blind man.

We see it in the blind man himself. He was eventually cast out of the synagogue. Excommunication. I think one of the more important things we notice here, though, is how this man grew so quickly in grace and in faith.

Here we are in the words of our text. And he can't tell you, was Christ a sinner or not? By the time we reach the end of the chapter, he is confessing him as Lord.

[4 : 1 1] He's worshipping him. He's glorifying his name as his own personal saviour. But once again, once again, as we look through the Gospel of John, we discover that the most important issue is, what do we think of Christ?

We can know our Bibles. We can perhaps pray efficiently. But if we don't know Christ, we're not one of God's.

We're not forgiven. And we're not on our way to heaven. Christ is the key. And it comes out so apparently in this chapter and, of course, throughout the whole Gospel of John.

So let's just go through it as we can. Verses 1 to 5. It all begins with the disciples asking, who sinned? This man or his parents that he was born blind.

You see, nothing changes. Today, we live in a litigation culture. That's not new. Today, when something goes wrong, when something serious happens, we want to blame someone.

[5 : 32] There must be some politician responsible that his head can rule. Someone, there must be someone to blame. Here is the Son of God. He wants to heal.

He wants to heal. We want to blame someone. And when you think about it, isn't it an illogical question?

Not very intelligent, really, is it? Who sinned that this man was born blind? This man or his parents? How could it possibly be a man's sin that makes him born blind?

You can't commit sin until after you're born. It's an illogical question. And yet, once again, we see sin is not only self-destructive.

Sin is not only evil. Sin is downright foolish. Sin is an illogical question. Now, we've learned, we've read there, that the crowd present, as it were, to the whole situation.

[6 : 46] They present sin as the only reason for affliction. Did this man sin? Or did his parents sin? Sin is an explanation.

The only explanation, as it were, for affliction. But isn't the Bible teaching us here? Isn't the Holy Spirit teaching us here another reason for affliction?

Is it not pointing out to us here? Christ tells us there's another reason. God's glory.

Verse 3 makes that clear. Jesus answered, Neither of this man sinned, nor his parents, but that the works of God should be made manifest in him.

Maybe you're racking your brains. Why has this happened to me? And you're searching your life. You're looking for a sin which would make God do that to you.

[7 : 51] Well, our lives are full of sin. But here we are taught. There's another reason why God sends trouble and affliction into our lives.

His glory. His name's sake. And that is vitally important for us to grasp. We should, of course, also notice God's glory is inevitably connected to Christ being on earth.

God can be merciful to you, and he can be merciful to me, but only through Christ. Only through Christ can God be merciful.

Because Christ paid the punishment due to everyone who will be in heaven. Whoever they are. God has sworn sin must be paid for.

Either by ourselves in a lost eternity, or by Jesus Christ on the cross. God can only be merciful to us if he has punished our sin upon Jesus at the place called Calvary.

[9 : 20] Then we look at the miracle in verses 6 and 7. Jesus spat on the ground, and he made clay with his saliva, put it on his eyes, and sent him out to wash.

Have you ever thought a miracle is actually quite difficult to define? There's miracles, you see, going on all the time.

But just because we're used to them, we don't think it is a miracle. You put a seed potato, or half a potato, you put it in the ground.

In several weeks or a few months, that small seed potato develops into several potatoes, huge ones sometimes.

That's a miracle. It takes time. It takes weeks and months. But it's a miracle. But because it happens regularly.

[10 : 30] You plant your potatoes every year, you expect a growth. But because it happens regularly, it's not a miracle. But it really is. And so one definition we can make of a miracle is God contravening, suspending, or accelerating, or accelerating, the normal laws of nature.

You see, we looked at feeding of 5,000. A few fish and a few rolls fed, what, 5,000 plus people.

The expansion. That's happening all the time when you plant seed. It's happening all the time. It's just that it's accelerated in the case of the miracles.

Christ's miracles were always instantly visible. There was no need for them. You often hear today these false, fake, faith healers.

They will say, and many of them, oh, oh, he's cured. He's cured. But it's yet to be made manifest. That's not the way Christ healed. Whenever he healed, instantly visible, and instantly verifiable by a professional.

[11 : 53] I find it hugely encouraging and strengthening to faith that most of the miracles in the Bible are recorded by who? Dr. Luke.

Most of the miracles of Jesus are recorded in the Gospel of Luke. And he was a doctor. Professional, qualified. And he is the one who spells out about miracles.

They were instant. They were verifiable. They could be seen with the eyes. And, you know, the power of God is seen in them.

Putting clay on someone's eyes normally blinds them. Normally blinds them. But in this case, it opened their eyes.

The power of God. And you will find in the Bible, the power of God to us, is obtained through obedience to the faith.

[12 : 54] It's amazing how often the power of God is connected to faith. That very famous verse of Paul's in Romans 1.16.

It is, I am not ashamed of the gospel of Christ, for it's the power of God and to salvation to everyone that believes.

The power of God's connected to faith. To the obedience of faith. The believing of faith. Ephesians 1.19.

Same principle. The greatness of his power to us who believe. Again, power connected to obedience.

1 Thessalonians 2.13. The word of God, which effectually worketh also in you who believe. Is there no power in your life?

[13 : 59] Is there no power of God in your life? It's faith. It's connected to faith in God. And it's connected to obedience.

You see sometimes, well, you read at least two times in the Bible about the obedience of faith. That they obeyed or obeyed not the gospel.

Believing in Christ is obeying Christ. You cannot separate faith from obedience. Obeying the gospel.

And not simply just believing it. Now, look at the different responses of people here to this miracle.

You have the neighbors in verses 8 to 12. There is such a dramatic change in this man through the miracle of Christ opening his eyes.

[14 : 59] There is such a change in the man that a lot of time is spent arguing if it's the same man. There is such a change, a radical change.

And they have got this debate, is it the same man or not? Until eventually, they have to call the man himself. And see what a good witness he is.

What's a good witness? It's someone who simply tells the truth. And sometimes the truth is not spectacular.

The truth to be blessed need not be spectacular. We have a near accident. And we make a big fuss and say, wonderful, God save me.

I was just nearly over the edge of the cliff. A wonderful deliverance. But wait a minute. It's a greatest miracle that you don't even go near the edge of the cliff.

[15 : 59] That you're not pushed to the edge. That's a miracle too. It's a great miracle. Now here's the man. And he tells the simple truth. Can anything be simpler?

I am the man. That's pretty clear. I was born blind. Simple. Straightforward. A man called Jesus came along.

Oh, they said, yeah, we know about him. We consider him a sinner. Isn't he a sinner, they ask him. He says, I do not know. Our text. Whether he be a sinner or no, I know not.

One thing I know. Whereas I was blind. Now I see. He knows some things. But he doesn't know other things.

And it's very important for us if we're given a testimony. Just to tell the simple truth. If there's something we don't know well, be honest. But this man certainly brings in Jesus.

[17 : 06] This man points to Jesus. A good testimony, a good testimony points to Christ. The man doesn't go on about how blind he is.

He says he was born blind. That's it. And then it's about this man Jesus coming along and what he told him to do and what he did and how he followed him. And his eyes were opened.

And you see, it's a mistake for people giving a testimony to go on and on and on about how sinful they were, how evil they were, how wicked they were. A good testimony points to Christ, points to Jesus.

Yes. Always, and it's also interesting to notice why he doesn't go on about his blindness, how he tells it was meeting Jesus that made all the difference.

It is interesting to notice a good witness, a truthful witness, does not always necessarily convert people. You see what happened here?

[18 : 19] There was division over it. And there was a division among them at the end of verse 16. How can that man possibly have done it?

He's just a man told the truth and it was Jesus that did it. But telling the truth doesn't always lead to people being converted and joining your side as it were. That's the neighbours.

What about the Pharisees? What's their response to this miracle that no one can explain? Verses 13 to 17. They are not rejoicing that the man was healed.

Their only concern is were their rules broken? That's what their concern about. Was our system broken? You see, Jesus spat on the ground and mixed clay with his spittle, the saliva and the clay and the ground.

That was turned a work according to the Pharisees' system. It was turned a work just to mix liquid with clay. That's a work prohibited on Sabbath and therefore he was classed as a sinner.

[19 : 36] the Pharisees have no problem whatsoever in calling Jesus a sinner and they want the man to say he was a sinner but he refuses even in his most ignorant state he refuses to call him a sinner.

And according to the Pharisees of course they had no qualms in saying Jesus was a false prophet. Now it's interesting the Old Testament in Deuteronomy 13 tells us what to do about a false prophet because a false prophet can prophesy signs and perform miracles and they came to pass.

Now some of them didn't and of course they were instantly rejected if what they predicted would come to pass did not come to pass but sometimes they did come to pass.

A false prophet can make things happen. Deuteronomy 13 If there arise among you a prophet or a dreamer of dreams and giveth thee a sign or a wonder and the sign or the wonder come to pass for of he spake unto thee saying let us go after other gods which thou hast not known or let us serve them.

Now notice the lesson. The way to prove whether a man is a prophet or a false prophet is not necessarily that what he prophesies does not come to pass.

[21 : 18] Sometimes that's the case but not always. False prophets can sometimes accurately predict the future. What's the test?

You see it tells us in Deuteronomy 13 there's thou shalt not have the Lord your God is doing this to test you to prove you to see will you give up worshipping God will you turn to another false God that's the test the test is what is this false prophet or this prophet you're concerned about what does it lead you to is he leading you to God to Christ to Calvary to forgiveness or is he leading you away from God that's the test it's not whether it comes true or not don't let false prophets accurately predicting the future don't let that deceive you the question to ask is is this man for God and Christ is it for the Bible is it for truth or not that's the case and God allows these things to happen so that we may be tested that we might be proved genuine and sincere do notice also that they're trying to give glory to

God that is the Pharisees they're trying to make the man glorify God apart from honouring Christ it can't be done verse 24 then again called they the man that was blind and they said unto him give God the praise because we know this man's a sinner they're wanting them to say Christ is a sinner but and glorify God by doing that well contradiction self contradictory you cannot glorify God apart from honouring Christ if you're wondering how to get right with God if you're wondering how to have your sins forgiven if you're wanting the one thing needful if you want to go to heaven if you want to possess eternal life you can only get it through

Christ through Jesus you cannot give glory to God apart from Christ and that's all the Pharisees were trying to disprove here they weren't wanting the man to acknowledge Christ as God's son the saviour that he had sent into the world it can't be done only through Christ can you receive mercy and forgiveness in fact to be more correct only through Christ crucified you see there are some people and they believe Jesus is the saviour but there was no need for him to die he just died to give an example of self sacrifice listen if Jesus did not die for our sins our sins are not forgiven we have to stand in judgment before

God ourselves if that's the case Christ died for our sins according to the scriptures it's the only hope we have we either pay for them ourselves or Christ has paid for them at the cross don't bypass that whatever you do in your religion make sure Christ is your only hope of salvation so we've looked at the neighbours we've looked at the Pharisees now we look at the parents there what they think what they think of well there there's nothing much to say verses 20 what a sad case it is they know a miracle was performed on their son they know he was born blind they're seen now he's seen but they're afraid of excommunication so they kept quiet and they opt out there's lots of us like that isn't there keep quiet opt out don't want to get into trouble my friend that's natural perfectly natural but we need to be spiritual we need to be spiritual the blind man himself he was interrogated he was incriminated he was excommunicated but he was blessed blessed physically and blessed spiritually but do learn because you profess

[26 : 41] Christ because you stand up for Christ that does not mean that you have immunity from problems immunity from illness immunity from trouble no that's not the example you see you have one promise that is always always always relevant it doesn't matter what happens to you as a Christian it doesn't matter what condition you're brought into you have this huge promise this tremendous blessing God and Christ is with you he's with you in that hospital theatre he's with you as you're maligned by others he will never leave you nor forsake you now one thing in passing about sensing the presence of Christ being with you it's not always felt the two on the way to Emmaus had Christ with them and they didn't realise it until it was all past until they started discussing over it at tea time they didn't realise they had Christ with them the presence of Christ the presence of God is not always felt especially at the time and secondly all remember this with the presence of

Christ it's not always pleasant you remember Peter when the saviour came along and he had no success fishing then the saviour trolling the cast on the other side and they get the raft of fishes what was Peter's reaction when the net nearly broke with all the fish he had depart from me I am a sinful man you're holy you're just the presence of God is not necessarily comfortable it's not always felt and it's not always comfortable well we must close with this these last three verses which are cause trouble to many people Jesus said for judgment I am coming to this world that they which see not might see and that they which see might be made blind and some of the

Pharisees which were with them heard these words and said unto them are we blind also Jesus said Antrim if you were blind you should have no sin but now ye say we see therefore your sin remaineth what's been said here what is Jesus saying here for judgment I have come into the world not necessarily but unavoidably see he caused a division for judgment now the word judgment the original word in Greek is the word krima from which we get our English word criterion the criterion of me coming into the world is a watershed it divides it causes division it's the one thing you have to get hold of and if you don't you lose everything for judgment for the criterion is

I have come into the world and you're either for me or against me you're either saved or you're lost unavoidably some will reject him but that doesn't mean to say that he doesn't save others that those who do not see may see that is that they may see that I am the Messiah that they may see I am the anointed of God those who say they see that is those who think they see may be made blind well what Jesus is saying there in these two terms is if they had admitted their spiritual blindness they would have had their eyes opened to see that Jesus is the true Christ that's essentially what he's saying if they had admitted that they were blind spiritually blind they would have had their eyes open how important it is to confess we cannot save ourselves we cannot even see

Christ when we see him first he's a root out of a dry ground but it's all about seeing Jesus if we would just admit we're spiritually blind we would be richly blessed by our eyes being opened to see that Jesus is the Christ therefore your sin remains because you saw all that there was to see physically yet you would not accept it you saw all there is to see but you wouldn't believe therefore your sin remains they saw the temple they saw the law written the tablets of stone they saw the miracles they saw the Messiah they saw all there is to see but they wouldn't believe him they wouldn't accept him they wouldn't have him into their lives therefore your sin remains again we discover what's the one thing what you think of

[32 : 38] Christ well listen to one last word from Jesus blessed are those who have not seen and yet have believed may God the Holy Spirit make his word his truth effectual to every one of us that we may see him as the only saviour of God's people let's pray our father in heaven he bow before you and ask that you would open our eyes that we might see Jesus as the way the truth and the life gracious father we pray that you would anoint us with your holy spirit bring us into your number keep us in your love and your fear for all we pray we pray in

Christ's name and for Christ's sake Amen well we conclude by singing from Psalm 119 Psalm 119 verse 18 18 to 23 Psalm 119 verse 18 open mine eyes that of thy law the wonders I may see I am a stranger on this earth hide not thy laws from me go down to verse 23 against me princes speak with spite while they in council sat but I thy servant did upon thy statutes meditate Psalm 119 verses 18 to 23 gon coworkers join

O the night 29 heaven price and cómo dripelle, gros■ ne ada cowych et among■■■■
Thank you.

Thank you.

Thank you. Thank you. Thank you.

[37 : 10] Thank you. The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all, now and forevermore. Amen.