

Do You Believe in the Son of Man?

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[0 : 0 0] be seated. Please take out your Bibles and turn with me to John chapter 9. Is there anyone here who does not have a Bible in hand? You're going to need a Bible in hand because we are going to be going through the text because I want you to see some incredible truths that we see before us. I don't know. Some of you guys are pretty inquisitive. I don't know if you all are inquisitive, but I think in our course of life we ask ourselves questions. Some questions are fairly deep, right? Does God exist? What is the purpose of my life? So I decided to go to Google and find out what the most asked questions in life are. I figured this would give us an entrance into the greater mind that is man and explore the deep questions of his heart. The number one rated question is, what is my IP address? It's the most searched question on the internet. So I said, okay, I'll just scratch that off. That's probably computers asking that question. What is the second most question? What time is it? That's the second most asked question on internet. And wouldn't you know it, number three, which is a question I'm quite certain we never ask here in Squamish, is how to tie a tie. All right? That's the number three asked question on Google, how to tie a tie.

So I had to start digging down to see if there was more substance questions. One kind of was interesting to me that is asked over 350,000 times a month is how many weeks in a year? Thought we kind of figured that one out. But following that is how does someone get pregnant? All right, we're finally starting to ask some big questions. So I was looking forward to hearing what the other answer was underneath it. And the question was, how do you download a YouTube video? So some people ask some really good questions. And some people ask, well, is there not, let's just call them not so good questions. I think the bigger question is, we start to ask ourselves, what is this meaning of life? Who is God? Why should he matter to me? These are some of the questions that some people ask.

One question, which I'm quite certain many of you have asked is, why is it that some people believe in the Lord Jesus Christ? And why do some people not believe in the Lord Jesus Christ? Those people tend to ask that, we can even ask that in our own personal context. Why does one of our children believe, but our other child does not? Why is a brother able to say, why I believe? Why doesn't my sister believe?

[3 : 3 7] We've grown up in the same influences, the same homes. We've heard the same messages. We've attended the same churches. We've gone to the same youth camps. But some believe and some do not believe.

We find an answer or response to this question in John chapter 9. So please open in your Bibles to John chapter 9. This section of Scripture would be a great comedy if it weren't for the tragedy that is found within the text. So what I'm going to do is I'm going to take some time, we're going to go through the entire text of John chapter 9. My title for this sermon is taken from verse 35.

Do you believe in the Son of Man? Now before I go any further, I need to explain the context of this section of Scripture. There's an event, the Jesus Christ, the apostles are in Jerusalem at the time. There's a major festival and it's called the Festival of Booths. There was four major festivals that went on in Israel plus some other minor ones. But this was one of them where a lot of people would from all around the area come to Jerusalem. So a lot of, you know, it's very hard sometimes to guess at the numbers that would come. But some scholars speculate that an additional could be up to one million people would descend upon Jerusalem. So that means there'd be a lot of camps and tents, set out, big masses of people coming in for this festival.

So they have to come through a gate during a festival. And if there's ever a good time to do some begging, it's during a festival, right? So let's take a look at verse 1 here of the text. It says, and he, this is Jesus, passed by. And it's talking about passing by a gate. And as we know in that understanding, they didn't have social assistance like we have social assistance. There was no

welfare.

So if you had someone that was disabled, blind, deaf, wasn't able to operate, probably would spend his time at one of the gates where the mass of people were coming in and he'd be able to beg or she would be able to beg for money. That would be their, their kind of their social assistance. So Jesus saw a man blind from birth and his disciples ask him this question. It's a great question.

[6 : 33] Rabbi, who sinned, this man or his parents, that he was born blind? Now what's interesting is we would never ask that question. That's not a question that we would ever think about asking. But in Jewish teaching at the time, physical suffering was considered a direct result of personal sin. So the assumption could be either this man sinned in his youth when was made blind or more probably his parents had sinned and this was the reason for this.

Now we can answer that question with yes. We happen to live in a fallen world and biblically speaking, all pain and suffering is a result of sin. That's not the question they're asking.

We can always say yes. Some suffering is directly related to sin. I know a guy who can't walk very well. And the reason was because when he was an unbeliever, he was a thief running away from a police officer, tried to make a leap off a building. It didn't work, crushed his leg. And now he has an infirmity.

Thank God, God has reached into his life, saved his life. But that is a direct result of his sin of being a thief. But that's not what it's talking about here either. But to say that this man's sin or his parents' sin is directly related to this man's blindness is not biblical in any way, shape, or form.

And Jesus clears this up for the disciples immediately in verse 3. He says, Jesus answered, it was not that this man sinned or his parents. But he gives this interesting response.

[8 : 25] Now think about that for a second. When we take that verse at face value, could it be that God had blinded this man, let's just say he's 30 years old, 30 years prior, so that when he would walk in, he would be able to unblind him and therefore show his glory.

That's not what he's talking about. Even though some people try to make that connection, that connection doesn't exist at all. What happened here is this man was born blind, but there's this moment that God's glory is reflected when God does something like this. When we, how do I say, when we return God's mercy for God's mercy. There's someone in our church that actually reflects God's glory very well. And I believe it is Stephanie. Stephanie has taken in, as you know, as a foster parent, she takes in children after children after children who do not have parents.

God did not make those kids without parents so Stephanie could eventually be their parent. But Stephanie recognizing that God has called her to love those who are not loved is demonstrating for us what God's heart is, what God's mercy is. That is what we see with these kids running around, these little babies that she has. That is a reflection of God's mercy. And that is the exact same thing that has been reflected in this moment that Jesus is showing mercy to this man.

So verse four, Jesus says, we must work the works of him who sent me while it is day. Night is coming when no one can work.

As long as I am in the world, I am the light of the world. And what Jesus is displaying here, hey, there's a sense of urgency. I have a job to do and I want to get about doing that job.

[11 : 05] You see, when Christ walked the earth, scripture tell us that disease was virtually banished from all Palestine. You could not walk anywhere into any city that Jesus had previously walked and find any sick people. In fact, as we knew before previously, Matthew noted at the front of the gates where Jesus came from, nobody was sick anymore. It was all gone. Wherever Jesus went, he healed.

This was display of his love, his mercy, his kindness. Suffering was ending when Jesus is around. Verse six, having said these things, he being Jesus spat on the ground and made mud with the saliva.

Then he anointed the man's eyes with the mud and said to him, go wash in the pool of Siloam, which means sent. So he went and washed and came back seeing.

Scripture tells us that Jesus did miracles for four reasons. One, it fulfilled messianic prophecy.

The text that Carl read in Isaiah predicted that the Messiah would come, would open up the eyes of the blind. So if you were anyone of any understanding of your faith at that time, the one who came and opened up the eyes of the blind was the Messiah. The second reason why we see that God heals that he, it authenticates his ministry. It proves who he is. The third reason it brings God's glory and ultimately it demonstrates his deity. Now I want to call your attention to verse seven.

[13 : 01] Notice it says, so he went and washed and came back seeing. Here we see six characteristics of Jesus's healing as opposed to what we see on TV and those charlatans who offer fake healing. When Jesus heals, it's instantaneous. It's done with a word or a touch. It's instant. It's complete.

Notice he didn't come back while one eyes work and the other one's not so working, but I'll take one over two. It doesn't work that way. He's completely healed. This is organic healing. It's not that he was sitting at the front of the gates because he had a headache or a bad back. He couldn't see. He was completely blind. Some are told that the reason they do not or are not healed is because they do not believe. The reason you're not experiencing God's mercy or God's healing is because you do not have enough faith. Well, this text actually demonstrates quite the opposite. It's not even brought into play here. Faith isn't the issue. At this point, we have no reason to believe that this man even knows who Jesus is.

He's just a guy who came down, put some spit, some mud, put it in his eyes, told him to go down to the pool and wipe off and you will see.

It reminds us of the story in John 5 when Jesus simply passing by told the man, take up your mat, walk and sin no more. So let's get back to this man who had been born blind.

Put yourself in his position. You haven't seen anything ever in your life. You have no idea of colors, of shapes, the beauty of looking out over the garden of Gethsemane or seeing the mountains.

[15 : 18] You wipe away the mud from your eyes and you now see. I think there would be a joy, wonder and amazement felt. Amen?

It's kind of cool. You see those YouTube videos about people, there's that new surgery restoring some of their color. You've seen some of that. They're doing something with their brains and all of a sudden they're able to see color and you see them when they take off their blockers after the surgery and they just weep. They just weep.

I think this is something that this man would have done. He could see his mom and his dad for the first time. His brothers or sisters.

I'm sure he would be quite an emotional time, the blue of the sky. What's interesting is when we look at verse 8, it says, the neighbors and those who had seen him before as a beggar were saying, is this not the man who used to sit and beg?

Some said it is he. Others said no. But he is like him. He kept saying, I am the man. I am the man. I am the man.

[16 : 36] So they said to him then, how were your eyes open? All right, you're blind. You can now see.

What's one of the first things you're going to do? I can't believe my mom put this shirt on me, right? You're going to clean up. You're going to see, oh my goodness, I can't believe my hair was like that. You're just going to change certain things. It's kind of funny. At seminary, one of my professors was colorblind, and we could always tell when his wife was away. Right? He had to dress himself in that tie.

Never matched what he was wearing. But there's this change. I'm imagining he probably cleaned himself up for the first time. Probably felt depressed.

Nobody likes to give to a happy beggar. But when they try to pull those hard strings of wanting to look soft, we see that, right? We see the people who are fully able-bodied at those corners, trying to beg.

[17 : 43] When they see people looking at them, the head's down. They're trying to create an emotional response in us. So I'm going to assume here that his entire disposition has changed so much that even his neighbors don't recognize him.

And they asked the question, Then how were your eyes opened? Verse 11, he answered. He said, This man called Jesus made mud and anointed my eyes and said to me, Go to Siloam and wash. So I went and washed and received my sight. They said to him, Where is he? He said, I do not know. I wonder if there's any sort of sarcasm in this response, right?

Because he doesn't even know what Jesus looks like. He took off. He went to the pool. He washed and now he sees them. They're asking him, You know, Where did Jesus go? I don't know. I don't even know what he looks like.

He's Jewish. I don't know where he is. I do not even know what Jesus looks like, let alone tell you where he is.

[19 : 01] In this man's response, we find one of the first answers to the question of how do we see the Son of Man. This is the first point.

If you're following, taking notes, to see Christ, you need to see Christ. To see Christ, you need Christ. You need him.

Christ is the initiator of this faith. The blind man never knew Jesus. He never went looking for Jesus. He never called out to Jesus.

The man simply knew he was blind and could not see. Yet Jesus comes over to him and heals him. It is the same thing in our salvation. Jesus' work on the cross redeems us. The Holy Spirit draws us. And God receives all the glory when we say yes.

[20 : 01] Amen? You see, nobody can get unblind on their own. We can admit we are blind, but we cannot unblind ourselves.

In fact, our eyes actually testify to how blind we are. We can see the absolute beauty and wonder of this world, yet still not know how it came to be.

So seeing isn't the way to God or seeing with one's eyes. Reality is, one is not truly spiritual until God begins to open spiritually blind eyes.

So how do we know when God is at work in our lives drawing us to him? I believe in different people.

There's different ways. I believe sometimes God jumps into your life with such force that it causes you to automatically know him.

[21 : 08] Sometimes it's a situation where you have to deal with death. Sometimes it's life. My friend's mom got saved when she felt my friend kick in her womb.

She was an ardent atheist, actually a mathematician, living in a commune, trying to stay away from God as far as she could. And upon that pregnancy and feeling that kick, boom.

All those atheist arguments out the door and her and her husband began a journey that led to Jesus Christ. Sometimes God is quiet and patient and he argues with us over time.

I know people who've heard about Christ the first time, accept him as Lord and Savior on that moment. I know other people who've taken 7, 10, 20 years for them to keep hearing the gospel.

I know other people who were completely hostile to the gospel, hated the gospel, and finally, one day, heard it again, accepted it, and are now friends of Jesus.

[22 : 24] Jesus draws us in different ways. Some of you may be here wondering today, perhaps it's your friends, perhaps it's even you, your wife, your husband, your parents, and you are wondering if it's God that is drawing to you, drawing him to you.

One pastor writes, one way to know is if you begin to sense your lostness and find yourself wanting to escape it, you should realize that this desire is not something you could have generated.

It could be that God is calling you. Such a process requires help and it's a good indication that the Holy Spirit is whispering in your ear.

Let's get back to the text here. Verse 13. They brought to the Pharisees the man who had formerly been blind.

We don't know who they is. We don't know what their reasons are. But for some reason, they want to prove something to the Pharisees. Now remember the Pharisees.

[23 : 33] These are the keepers of the law. These are the men who would be considered the religious insiders. If there's anybody in the land who can identify a work of God, it's supposed to be these guys.

Highly respected. They were known to live religious lives and there was one thing that were noted as they knew God's word. So now verse 14.

The shoe drops another issue. Now it was the Sabbath. When Jesus made the mud and opened his eyes, so the Pharisees again asked him how he had received his sight.

And he said to them, he put mud on my eyes and I washed and I see. This is a dilemma, okay?

Verse 16. Some of the Pharisees says, this man is not from God for he does not keep the Sabbath. So all of a sudden, everybody's excited about this man who was once blind that they all saw, could see, but uh-oh, it's on the Sabbath.

[24 : 55] But it's interesting, others said, how can a man who is a sinner do such signs? So you have one people saying, well, only a sinner would break the Sabbath.

Then the other ones are asking the question, well, if he was a sinner, could he really do this great and incredible miracle that we just saw? Because if this man was indeed healed, it cannot be from

God because anyone of God would keep the Sabbath.

That is the assumption. The real God must adhere to our rules, right? You guys ever think that about God? You kind of got God in a box?

You have these rules that you've created and if you adhere to these rules, God will do what you want. Now, what's interesting is it's maybe not just quite that he healed on the Sabbath.

Some scholars argue that there was actually two laws that he could have broken. One, it was illegal to heal on the Sabbath unless a person's life was in danger.

[26 : 04] The second one is if he needed the mud. How much work went into spinning into the mud and creating the mud for his eyes? I don't know.

But it could have been that law that he broke. But this is the biggest rub of all. These commands are not found in the Bible.

These laws that were broken, that were added on, were actually added on to the text, what would eventually become what's called the Mishnah.

They were man's laws. They were never God's laws. God never made these rules. And if he did such things, then he must be a sinner.

And how can sinners do such things? So confused are they at this proposition that they actually asked the man who was born blind. Verse 17.

[27 : 04] So they said again to the blind man, what do you say about him since he has opened your eyes? And the man, knowing what most men would know, he's a prophet.

He's got to be a prophet. Their response in verse 18, the Jews did not believe him for he had been blind and he had received his sight.

Boom. They're recognizing that not even a prophet could do the work that they're looking at. All right? So he's saying a prophet, a man of God, perhaps like Isaiah, Ezekiel, Elijah, Elisha.

But this is where we find our second point. The second point is in order to see Christ, you need faith. You need faith. You need to trust.

And that trust begins with your understanding that your thinking might be faulty. So here, they're looking at a man. They have no doubt seen Begin.

[28 : 13] They have all his friends and his neighbors that are testifying to what happened. Yet without God, they do not recognize the woeful condition. In fact, when it's said that he's a prophet, can't be a prophet.

Prophets don't heal. You see, a spiritual sight responds in faith. I have a friend I've shared the gospel with on many, many occasions.

They've read mere Christianity. They've come to hear preaching. They've come to hear me at church. But to actually sit down and read their Bible won't happen. And they just simply said, because I feel like a sinner when I read that.

Aha! You are a sinner. No, no I'm not. I do good things. So what are these Pharisees?

They have this dilemma before them. What do we do? Verse 18. Until they called the parent of the mind, the man who had received his sight, and they asked them a question.

[29 : 16] Is this your son who you say was born blind? Okay, all of a sudden the vernacular's changed, right? Before it was an already accepted version that he was blind.

Now it's the one you say was born blind. How then does he now see?

They call on the man, they call the neighbors, and now they call the parents. I don't know how prideful you are, but I can be pretty prideful at times.

I actually don't like to be proven wrong. I don't know about you guys, but I don't. Sometimes I will go through argument after argument after argument not wanting to admit that I'm wrong.

In fact, there's a psychological study that's out there that once you have your position, no amount of information is going to change your mind. That's how stupid and prideful we are as a people.

[30 : 24] You know that? They actually have a psychological name for it and it is not stupid. It's some other type of study which defines the more information that I give you, the more you will continually try to deny it.

We're silly people. people. So here are these men and you need to understand for them to consider that Jesus is God would mean for them to admit that their whole way of life and their whole way of thinking is wrong.

Think about that for a second. Everything that you have done, what you honestly believe is right, everything you're doing to thinking I am doing something and I am earning God's grace, I'm doing it

in the power of God, God's grace is on me because I do these wonderful things is negated if I admit that Jesus Christ is the Son of God because only the Son of God can heal like Jesus heals.

That is the proposition before these men and it's got to be frightening. I have a friend who went through that whole system, I think it wiped out 10 years of her life.

She would have been the perfect person at your church, probably running a prayer meeting, very involved, very well respected, adopting young kids that were troubled, but then their lives started to come against God's word and I believe the person is saved.

[32 : 18] She would argue that she's very environmentally conscious. I recycle. And those she thought were check marks to her righteousness.

righteousness. And then life started going astray for her. God's not hearing me.

God doesn't believe in me. God's not listening to me. Have you ever been at the point in your life where you actually believe God owed you something?

We've been there. back in 1996 I was diagnosed with cancer. I was working with the government at the time, kind of new to the city. I was having some physical problems.

I went in, test after test after test. And I remember the doctor says, all right, next week we're going to do the surgery. You need to sign this form. And I was supposed to sign off on the form that I'd have someone there, but that they were going to do the surgery and remove the cancer.

[33 : 21] And I remember at that point you're just kind of stoic. You sign the letter and I remember trying to drive home and I pull over on the road and I'm crying. At that point I'm only 29 years old. How could I have cancer?

Didn't God make me a whole bunch of promises? Wasn't I going to be a good boy at church? I would be blessed with a family and children and all these wonderful things.

I'm starting this great brilliant career. God must owe me something. That's literally how I felt for 48 hours. 48 hours I didn't go to work.

Stayed at home and I wept. As God would have it when the surgeon went in to do the surgery, nothing was there to remove. Whether I was healed by my mother's prayers or whether the surgeon made a mistake in the first place, I do not know.

But I know that it changed my eternal destiny from that point on. I recognized that God doesn't owe me anything and I was acting like he did.

[34 : 28] You see, like the Pharisees, perhaps you who is a religious insider, you're the person who always does right. In fact, your parents consistently remind you that you're the good son or the good daughter.

but you actually live the life that you live in order to get leverage on God. If I do these things now, I can get something from God later.

You see this as parents, right? Your kids, you know that they obey you because they're going to get something. It's kind of funny, I was thinking about my dog the other day, right?

You know, sit, he sits, oh good boy. The only reason he's sitting is because he's getting a treat at the end of it, right? He's really not a good boy. He's actually a bad boy. But he's a dog, so that means he's always a good boy.

But anyway, but he's not doing it out of some longing to please me. There's something at the end of it for him. Maybe you're like that too.

[35 : 37] Maybe you want God to bless you because you worked so hard to obey him to be a good and decent person. Sure, Jesus is your helper. Jesus is your example. Jesus is your inspiration.

You'll hear Dave say maybe Jesus is your teddy bear. But your savior, the one who demands everything from your life, no way, I don't want that.

You see, to have your spiritual sight opened by God, you readily admit that you are a sinner in need of a savior, that you are blind and now that you see, you believe in Christ.

You see, in Jewish tradition, there had only been one or two instances of a blind man being healed, but never had they ever heard of someone who was born blind and now healed.

Take a look at verse 20. It says, his parents answered, Lord, we know that this is our son. Imagine that. They're even questioning the fact that whether or not it's his son or not.

[36 : 42] And that he was born blind. But now, he now sees we do not know, nor do we know who opened his eyes.

And they ask a very wise question. Ask him, he is of age, he will speak for himself. It's not a bold or wise statement, looking under the brackets.

His parents said these things because they feared the Jews. For the Jews had already agreed that if anyone should confess Jesus to be Christ, he would be put out of the synagogue.

To be put out of the synagogue meant you lost your friends, your family, you lost your social structure. If you had a job associated with anybody, you would lose your money, your income. this was huge. And these parents aren't naive to who is asking them this question. If they respond, quote unquote, incorrectly, they lose everything.

[37 : 53] This is their baby boy. Came in the world that was never able to see. You better believe they learned how to childproof, even in the first century, to make things easier for him.

He didn't get to the front of the city gates on his own. I'm sure they were the ones to walk him, to feed him, to take care of him, all those years as they watch him grow up.

Forever wishing that their boy could see. And now he can. But they cannot rejoice.

They cannot bless God for doing this. This is their baby boy, their beloved son. And they can't even defend him.

And they must be saying, these Pharisees, how blind can they be? verse 24. So for the second time, they call the man who had been blind and said to him, give glory to God.

[39 : 08] We know that this man is a sinner. That term, give glory to God, is like saying, swear on your mother's name. Put your hand on the Bible.

It's an expression that you are going to tell the truth. You're going to come clean. You're going to tell us the truth behind this great scandal. Admit this story is untrue.

Admit that it's all a lie. Admit that you were never blind and you've been going to the front of the city and it's been a big ruse this whole time.

Verse 25, he simply answers, whether he is a sinner, I do not know. One thing I do know, that though I was blind, now I see.

They said to him, what did he do to you? How did he open your eyes? And he answered them again, I have told you already and you would not listen. Why do you want to hear it again?

[40 : 14] And almost there's this little switch and I think there's a little sarcasm coming in from him. He's frustrated now. And he asked them a question that he knows they're going to reject.

Do you also want to be his disciples? And they reviled him saying, you are his disciple, but we are disciples of Moses.

We know that God has spoken to Moses, Moses, but as for this man, we do not know where he comes from. You see, with that declaration, they were saying, we are all about the law, even the laws that we wrote.

The man answers in verse 30 why this is an amazing thing. You do not know where he comes from and yet he opened my eyes. Now, this is a guy who's actually quite schooled in the history of his faith.

I'm sure it proves his ears work very well. He says, we know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him.

[41 : 26] Never since the world began has it been heard that anyone opened the eyes of a man born blind. man. If this man were not from God, he could do nothing.

The response, you were born in utter sin and you would teach us and right there, right then, he is cast out.

Look at that, he was an insider for what, half a day? Spent his whole time begging at the gates, now I can see, I can now go to the synagogue on my own, be a part of the greater Jewish community that I've sit here listening to my whole life, and just because now I see, I am cast out.

See, the truth of the matter is, unless the Holy Spirit opens blind eyes, unbelievers will always deny the truth, no matter what the evidence is. These men knew the prophecies, and they knew the one that states that the Messiah would heal the blind.

We just heard that prophecy this morning. But for them to turn their back on their old way of life, no way.

[43 : 04] You see, when we share God's truth with our family and friends, our loved ones, we need to begin by praying to God. We don't begin by praying that they would just hear what we have to say, but God would create an opportunity for the gospel, that God would start drawing them with their heart.

You see, sometimes in wanting to prove Jesus, we download a ton of information on them, but unless they recognize that they are sinners in need of a Savior, they may intellectually get it, but will

be spiritually blind.

Check out verse 35. Jesus once again enters the scene. This is our beautiful God.

Jesus heard that they had cast him out. And having found him, he said, Do you believe in the Son of Man?

He answered, And who is he, sir, that I may believe in him? And Jesus said to him, You have seen him, and it is he who is speaking to you.

[44 : 20] He said, Lord, I believe. You see, to see Christ, you recognize Jesus Christ as Lord. You do not recognize him as a prophet. You do not recognize him as a good teacher.

You do not recognize him as a guy who had a really good ethic. You recognize Jesus as Lord. Now, what's interesting, before him, he called him prophet.

Now, he's calling him Lord. Lord, just think about what this man has been through. Questioned by astonished neighbors. Questioned by hostile Pharisees. He's been effectually abandoned by his parents.

He's been excommunicated from the synagogue. Why? For being healed. When Jesus asked him, Do you believe that I'm the Son of Man?

He's not asking him if he believes that he's a prophet. He's not asking him if he believes he's a miracle worker. But, does he believe that Jesus is the Messiah? Do you believe I am the promised one who will come to take away your sins and make you right before God?

[45 : 30] That term Son of Man is from Daniel, which Daniel prophesied of Jesus' coming and everlasting kingdom. The man was born blind and Christ gave him spiritual sight.

And he gets it. And he understands and recognizes that Jesus is Messiah. How do we know that? Verse 38. You see, to see Christ is to worship Christ. To see Christ is to worship Christ. Verse 38.

He said, Lord, I believe, and he worshiped him.

Here we not only calls him Lord, but he worships him. And that word means here to bow down, to prostrate himself, to surrender everything to God.

Jesus said, verse 39, for judgment I came into this world that those who would not see may see, and those who see may become blind.

[46 : 42] Verse 40. Interestingly enough, some of the Pharisees near him heard these things and said to him, and I'm going to guess there's some form of sarcasm here, are we also blind?

You see, the way the question is asked, it almost demands a negative response. He thinks they're going to get Jesus' seal of approval. Jesus simply asked them a question, if you were blind, you would have no guilt, but now that you say we see, your guilt remains.

See, the truth of the matter is when you know you are a sinner, it is easy to get saved. People who know they are not particularly good are already moving towards God.

Because like the blind man, the prerequisite to receiving God's grace is to recognize you need God's grace. For some of you who have grown up in the church, getting saved is tough.

It is, it's tough, it's hard. It's just like it was for the Pharisees. You see, for most of us, our sins are hidden, they're not so obvious, right?

[47 : 59] We're not prostitutes, we're not tax collectors or thieves or murderers. Our sins are harder to spot.

Gossip, lust, pride, anger, anxiety, discontentment, selfishness, selfishness, impatience, lack of self-control, judgmentalism.

Some of us live in those sins. If someone says you're an anxious person, guess what? You have been living in that sin that that sin is now a characteristic of you.

You see, for people who are insiders in the church, it is, it's harder to become Christians. Because like the Pharisees, we don't only need to confess our sins that we know are wrong, but we now have to confess the things that we thought were right.

By obeying my mom and my dad through Sunday school, by obeying my Sunday school teacher, by obeying my pastors, my adults around me, those are all good things.

[49 : 30] I get my mom and dad's favor when I do those things. That must mean I am saved. See, that's the problem for those that are in the church.

we need to confess our works of righteousness along with our works of unrighteousness.

All those acts we did to bring favor in God's eyes that we thought we were pleasing God, we need to ask for forgiveness. You know, those things that you do that you think good about yourself, you're proud of, that you think God now owes you something?

See, this is why it's tough for the Pharisee to believe. Because he would not only have to confess the things he's done wrong, but he has to confess the things he's done right as well.

And perhaps you're one of those people. There was this interesting testimony I heard, and the woman who wrote out her testimony and read it, she says, if I was saved by my good works, there would be a limit to what God could ask of me and put me through.

[50 : 56] If I was saved by my good works, I would be like a taxpayer with rights. I would have done my duty, and now I would deserve a certain quality of life.

But if it is really true that I am a sinner, saved by sheer grace at God's infinite cost, then there is nothing he cannot ask of me.

My question for you is, do you belong to God, or do you belong to your religion? Let me pray. Let me pray. Let me pray. Let me pray.