

Jesus Heals a Man Born Blind

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[0 : 0 0] might say i don't have time i don't have time to pray and you know when we say that and it's not just young people who say that it's the older people say it as well some days i don't have time to pray and you can almost hear god saying you have it so wrong because if we make time with the lord the lord has a wonderful way of sorting out our day a day without prayer is a day where we're not going to get on too well so you make sure it doesn't matter whether you're the youngest person here or the oldest person here you make time to be with the lord to speak to the lord and speak the lord loads of times throughout the day and ask him to help you to point you in the right way sometimes to close your mouth sometimes to open your mouth sometimes to help you to get on with people sometimes to help you to forgive people sometimes to help you to be wise to understand things there's loads of things all the time we're needing the lord to help us so you make sure that as you go out throughout the day that you speak to the lord and ask the lord to speak to you as well all right we're going to sing again in psalm 30 from sing psalms psalm number 30 from sing psalms at tunis and minva we sing verses 1 to 8 psalm 30 verses 1 to 8 lord i will the ex lord i will exhort your name for you have rescued me you did not let my foes rejoice and gloat triumphantly lord god in need i cry to you and you restored my health oh lord you brought me from the grave and saved my soul from death you holy one sing to the lord sing out with joyful voice when you recall his holy name then praise him and rejoice his anger but a moment lasts life long his favor stays though tears may last throughout the night joy comes with morning's rays verses 1 to 8 of psalm 30 that's on page 34 the tunis and minva lord i will exhort your name oh lord i will exhort your name for you have rescued me you did not let my foes rejoice and long triumphantly lord god in need i cry to you and you restored my health oh lord you brought me the love oh lord you brought me back to you and you restored my soul from death you holy one sing to the lord sing out with joyful voice when you the lord sing of the lord keep oh this came out with the lord as January we call his holy name

The lord sing now hi to what in the lord roll and once i nameless for you he can survive and cast our song again for you alone And thank you and still let the lord sing to the lord sing with the fowl x1 y Heavy to the lord sing now marverage sing it and notifications for you and hope to be broadcast your name.

And he will live and thank you and your name for your name and yet repeat in ca presentations fire And capture my tie-o and the ifice in your name for the beta wil-yreame vigaimatbulence the lord. His holy name's z Statementora singliche tradition for you and by bat-ar McFarne which new you will please you bow&like; the path of our church or God's life to ring on the subject of this holy name the grand best to a moment. I'm home at last, I've gone on his favor's day.

Though tears may last throughout the night, joy comes with morning's rays.

I never shall be moved, I say, in my prosperity.

[5 : 0 1] You made my mountain firm and strong when you or favored me.

But when you hid your face from me, my heart was terrified.

To you, O Lord, I brought the love, for never she bore my cry.

Amen. John chapter 8, verse 57.

So the Jews said to him, You are not yet fifty years old, and have you seen Abraham? Jesus said to them, Truly, truly, I say to you, Before Abraham was, I am.

[6 : 4 3] So they picked up stones to throw at him. But Jesus hid himself and went out to the temple. And as he passed by, he saw a man blind from birth.

And his disciples asked him, Rabbi, who sinned, this man or his parents, that he was born blind? Jesus answered, It was not that this man sinned or his parents, but that the work of God might be

displayed in him.

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.

Having said these things, he 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. 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?

[7 : 49] Some said, It is he. Others said, No, but he is like him. He kept saying, I am the man. So they said to him, Then how were your eyes opened?

He answered, The 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. Amen. And may God bless to us this reading of his own holy word. I'm going to sing again from Psalm 146 in the traditional version.

Psalm 146. Scottish Psalter. I'm going to sing from verse 5 to the end.

That's on page 446 at Tunis and Stephen. Oh, happy is that man and blessed whom Jacob's God doth aid, whose hope upon the Lord doth rest, and on his God is stayed, who made the earth and heavens high, who made the swelling deep, and all that is within the same, who truth doth ever keep, who righteous judgment executes for those oppressed that be, who to the hungry giveth food.

[9 : 08] God sets the prisoners free. The Lord doth give the blind their sight. The bowed down doth raise. The Lord doth dearly love all those that walk in upright ways.

Verses 5 to the end. The tune is in Stephen. Oh, happy is that man. And blessed whom Jacob's God doth aid, whose hope upon the Lord doth rest, and on his God is stayed, who made the earth and heavens high, who made the earth and heavens high, who made the swelling deep, and all that is within the same, who truth doth ever keep.

Who righteous judgment executes for those oppressed that be, who to the hungry giveth food.

Who to the hungry giveth food. God sets the prisoners free. The Lord doth give the blind their sight.

The bowed down doth raise. The Lord doth give the blind their sight.

[11 : 33] The Lord doth give the blind their sight. The Lord doth give the blind their sight.

The Lord shall be forevermore.

My God, O Zion, ye praise to all generations.

Praise to the Lord, give ye. Amen. Let's turn for a little to the chapter we read in John chapter 9.

I just want us to look at this section that we read here. Excuse me. And as he passed by, as Jesus passed by, he saw a man blind from birth.

[13 : 12] And his disciples asked him, Rabbi, who sinned, this man or his parents, that he was born blind? Jesus answered, it was not that this man sinned or his parents, but that the work of God might be displayed in him, and so on.

It wasn't much for a person who was blind. There wasn't much for them to do back in the days of Jesus except to beg. They were really dependent on what anybody could give them.

And we find this, that's exactly what this man was doing. He was a beggar, we're told that in verse 8. And this, of course, is a wonderful occasion for this poor man, because it just tells us very simply that Jesus passed by.

And it's quite often we find that expression in the Bible. It's Jesus passed by. Jesus of Nazareth was passing by. It's a wonderful expression. And, you know, in a sense, that happens every time we meet together like we do today.

And wherever people meet under the word, wherever the gospel is preached, Jesus is passing by. Because he tells us in the word that where two or three are gathered in his name, that he is there in the midst to bless.

[14 : 24] So the opportunity, when people gather together, when God's people gather together, it's a very special time. And sometimes we lose sight of that, and sometimes we forget it.

Even if we're hard in heart, even if we feel cold and indifferent, even if we've come in unprepared, we've all got to remember that Jesus is here.

His word has stated it. It's not something, it's not dependent on how we feel. We know there are times we can really feel the presence of God.

These are special times. We're aware. We're aware in an amazing way that the Lord was close to you.

But whether we're aware of it or not, the fact of the matter is the Lord is here this morning. He's passing by in the gospel. And it's a gospel opportunity.

[15:21] It's a time, it's an opportunity for people to deal with Jesus, or more theologically correct, to have Jesus deal with them.

And so we find this is what happens here. And as Jesus and the disciples were passing by, there was this blind beggar there.

And the disciples asked, who sinned, this man or his parents, that he was born blind? Very interesting. As Jesus and the disciples walked by, Jesus and the disciples looked at that man through different eyes.

Jesus looked at that man with eyes of mercy and with eyes of compassion. The disciples looked at that man as an object, as it were, for theological discussion.

That's the way they looked at him. And they were saying, ah, right, who, who, that man is blind because either of his own sin or because of his parents' sin.

[16:26] That was their, that was their automatic conclusion. And sadly, that was very much an idea amongst the Jews, that personal suffering was as a result of personal sin.

It goes right back to the days of Job. And remember how Job's friends were convinced that Job was a secret hypocrite. Oh, they were saying to Job, and everybody knew Job was a very righteous man, a pious man.

He was a great worshipper of God. Everybody knew that. But Job's friend said, ah, that was an outward display. Ah, there was another life. Another life that nobody could see.

And in that life, there must have been great wickedness. And God has come in vengeance and in justice to deal with Job. They were so wrong. And the book of Job shows that they were completely wrong.

But that kind of thinking was very, very prevalent in the time way back. And right down, not just in the time of Jesus, but you know, it even works its way down to this very day.

[17:35] That sometimes people think personal suffering must be because of personal sin. Now, Jesus makes it very clear here, as the Bible does in many other places, that we are never, ever, ever to go down that road.

There could be a direct link. For instance, you might have somebody who was a severe alcoholic who develops chronic health issues. And there's obviously a direct link to a particular lifestyle to the illness that comes along.

These are things you don't need an awful lot to work out the like of that. But we're not to, in any way, say when difficulties and tragedies and problems come, that there is any link to anything within that.

In fact, the Lord makes it very clear that it is not. And the amazing thing, it is often, it is often the choice people in this world who are called upon to suffer.

Now, this idea that personal suffering comes through personal sin, that's more an Eastern idea. It's kind of like Hinduism or something, the whole idea of karma.

[18:47] And that if you, this idea of a continuation of the soul going on from life to life to life into moving from one life and then you die into something else.

This idea of karma would have the, they would say, oh yeah, it was this man. This man in a previous life must have done something really bad. That's why he was born blind in this life. But of course, that's rubbish.

That's not the way it is at all. So we've always got to guard against making the assumption, because something goes wrong, then that it is God exercising his displeasure because of some sin. It's something that the Bible makes that clear over and over and over again. Of course, we do know that all the suffering and all the sorrow in this world is the direct result of sin.

The sin that came into this world. Because if there was no sin, there would be no sorrow, there would be no sadness, there would be no death, there would be no suffering. And that's one of the things we look forward to in glory.

[19:53] When all these things which, all these things which so not just disrupt life, but bring the sorrow and the pain and the sadness, they will be gone forever.

That's one of the beautiful pictures in Revelation. A series of negatives where there will be no more. No more curse. No more tears.

No more death. Wow. Can't wait in some ways. It's not wonderful. Because the world that we are living in is so tied in with all these things, which is a result of the fall and the result of sin. So Jesus is saying it wasn't this man that sinned, not his parents. But Jesus makes something quite interesting. What he says, it was not that this man sinned or his parents, but that the works of God might be displayed in him.

You know, the works of God are displayed in our lives all the time. And we need the discernment to see. And the works of God are even displayed in the sorrows and in the pains.

[21 : 07] Sometimes, sometimes it's hard for us to understand. And I know there are people here today who just cannot understand and will never understand this side of eternity.

The mystery of the works of God. They're deep. They're beyond our comprehension. Sometimes they are so painful. But God is at work in everything.

We must never lose. If ever we take God off the throne, we might as well walk away. Even although we don't understand. Sometimes you'll hear people say when there is some tragedy, where was God in that?

As if this is something that God didn't know about. And although it might be difficult for us to understand and even come to terms with, we must never, ever, ever take God off his throne. And off the control of his throne. But Jesus is showing here that in this, that is, the glory of God is going to be seen. And so we find that Jesus stops to deal with this man.

[22 : 15] Now I find the background to this healing really quite amazing. Because remember at the end of chapter 8, the Jews, those in opposition to Jesus, had picked up stones to stone him.

And you know that often happens when a person loses an argument. Jesus has been discussing with them. And they've gone from a kind of being semi-tolerant to being absolutely livid. Because they've lost the argument. They've lost the debate. And they've just become irrational and unreasonable. And in the end they just pick up stones to stone him.

And Jesus makes his way, runs to the temple, and he disappears. That's what it reads. So they pick up stones to throw at him. But Jesus hid himself and went out of the temple.

And we follow this on. As he passed by, he saw a man blind from birth. Here we see the heart of the Savior. If I had been in the position that Jesus was in, where we find people picking up stones to stone me, and I go and I try and I do, I run away, I would have kept running and running and running until I'd put a few miles between me and my intended stoner.

[23 : 38] But the heart of Jesus is so great that as he goes, he sees this passion in need. His heart is so great that despite what the threat that has been behind him, he stops and he deals with this man.

And that is the wonderful thing about Jesus. His whole life is displayed like that. He was always putting others first. That was the very nature of Jesus' mission.

If it wasn't, he wouldn't have come from glory at all. If Jesus had been looking after his own well-being, his own self-interest, the Son of Man would not have come into this world. Because what he came into was a world that was heaving with pain, with sorrow, with abuse, with anger, with violence, with murder, with all the...

And he came into this world to deal, to deal with the absolute mess that was there. And he knew it was going to cost him absolutely everything.

[24 : 52] It was going to take every single thing out of him. But he still came. And we see the big heart of Jesus all the time. See it in the upper room.

As the horrors of Golgotha and Calvary are unfolding before him. He's busy there. Let not your heart be troubled, he's saying to the disciples. He's tending for them.

He's caring to them. He's making provision for them and for the church in the future. Even on the cross, as they're hammering in the nails, he's saying, Father, forgive them, for they know not what they do.

Even in the agonies of the cross, he's making provision for his mother. He's saying to John, There's your mother. To his mother, There's your son. On the cross, in his agonies, he's dealing with the criminal who was on the side, who was saying, Lord, remember me when you come into the kingdom.

That's the heart of Jesus. The biggest heart this world has ever seen. And it's still the biggest heart this world has ever seen. So let us not lose sight of that fact.

[26 : 02] And so we find that Jesus stops and he deals with this beggar. And as we so often see, sin is a picture of blindness.

And that's, we are, very often in the Bible, it is shown to us that when we see the picture of sin, we see blindness. If you're here today, right, if you're here and you don't know Jesus Christ as your own Savior, if you haven't come to faith in the Lord, if you're not following the Lord, you're still spiritually blind.

That's how it is. And there is, what you must pray is that the Lord will open your eyes to see. Because unless he opens your eyes, you can't see.

You know, you can sit under the gospel every single day of the week for years and years and years. And it'll just drift by. Unless your eyes are open to see, your ears are open to hear.

And all of a sudden, it makes sense. And I think we've said that often enough before. I remember myself how simple it all seemed when I came to faith.

[27 : 23] Beforehand, there just seemed to be this huge gap. Somehow, how on earth do I get from here to there? I know it says, believe in the Lord Jesus Christ and you'll be saved.

But how do you believe? How do I get from where I am, here to there? And I sat week in, week out, year in, year out.

And I knew what it was saying, but I couldn't get from here to there because I couldn't see. But you know, when the Lord opened my eyes, it was the most simple, straightforward thing.

And it seems so simple. Yeah. It's a gift. Lord. And you know, this was a beautiful thing. Here's this picture we have. It was the Lord who took the initiative in this story.

This blind beggar, he didn't know about Jesus. After he was healed, they asked him, I haven't a clue. A, he had never seen Jesus and B, he didn't know who Jesus was.

[28 : 24] He didn't really know anything about him. I don't know. That's what he kept saying. Jesus is the one who took the initiative. And you know, it's always, at the end of the day, the Lord who takes the initiative.

And you may be saying to yourself, oh, well, that leaves me in a, quite a, maybe no man's land. No, it doesn't. And I'll put it like this.

You have a real heads up by being here in church. In God's providence, in God's grace, in God's goodness to you, you have been placed within a family, you've been placed within a community, you've been placed in a way where you're coming to where Jesus stops and deals with people.

And that is the most wonderful thing. To me, that is a great pointer that you are 100% in the right place and that you are in the place where Jesus is going to deal with your soul.

Because Jesus has come to seek and to save those who are lost. And this is where he does it. This is where he works. And so Jesus then states in verse 4, we must work the works of him who sent me.

[29 : 40] Now, some translations have, I must work the work of him that sent me. And of course, this comes from different manuscripts. Some say I, some say we. Well, it says here, we, and that includes Jesus and us.

Jesus himself, looking at it from Jesus' point of view, Jesus knew his time was short in this world. He only had a very short time and he was going to work and he was going to work and he was going to work.

And if any person redeemed the time, it was Jesus Christ. He was always about the Father's business. And Jesus must be our example too.

You know, it's very easy, even in the Christian faith, to become completely sidetracked and to become self-absorbed with meetings and plannings and just wanting and don't get me wrong, we need to feed ourselves, that is important.

But you know, we've got to, it's about people. The Christian faith, the gospel, is about people. About speaking to people, visiting people, reaching people, communicating with people.

[30 : 52] The Lord puts you with people. You can speak to people, you can address people, you can touch people in life for good because the Lord has put you there.

And we've got to be involved in this. That's what Jesus went about doing. Doing good. He is our example. And we must redeem the time because you know, it's soon going to be over.

As it says in the Bible, there is no work or labor in the grave. That's when it's all over. And you know, it's not going to be, it's not going to be long. And at the end of the day, you know what it says?

That our works follow us. what we are, what we do in this world, this is all going to have a bearing upon our future glory.

And at the end of the day, there's two sides of it here. And I look back myself and one of the things was just something that I think it always bothers you.

[31 : 58] When I was a young Christian, when I came to faith, I promised myself I was going to do so much for the Lord. And you know, as the time has gone on, I was saying, what have I done?

And I have actually heard old Christians, I remember one particular man who had served the Lord for about 50 years and saying, you know, he said, I don't think I ever did any good to anyone.

And that made me think and how it says in the word, when we have done all, we are but unprofitable servants. That's our side of it here. That's how we view it.

It's going to be different in glory. Because it's going to be reversed right round. Because you know, the wonderful thing is, the Lord is going to say to his people, when you did this and when you did that and when you did the next thing, and they're going to say, Lord, when did we do this?

When did we feed you? When did we clothe you? When did we? And Jesus says, as much as you did it to one of the least of these, my brethren, you did it unto me. Glory is going to be full of surprises.

[33 : 16] And that's going to be one of the major surprises to see all that we have actually done. So often, we feel a failure here. And so often, even when we try to do something, we feel, oh, we haven't done it right.

There's going to be a lot, this is a whole area that you can develop, but the one thing is, let us make sure, let us make sure that we redeem the time and use the time that God has given to us.

As the word says, whatever your hand finds to do, let us do it with all our might. There's many things that we could say that the time is going. Jesus then, of course, mentions and he says, as long as I am in the world, I am the light of the world.

We saw that before. Jesus is the one who brings light into the darkness. And remember, light and darkness cannot exist together. When the light comes, the darkness goes.

The light dispels, gets us away with the darkness. And that's how it is spiritually as well. We'll come to see this as we go on with this man who can't look at it today.

[34 : 23] Remember how he said, they were saying, how were you healed? I haven't a clue, he said. All I can tell you is, one day I was blind and now I see. That's what the Lord does.

He dispels the darkness. And that's what Jesus did for this man. It tells us, and this is what Jesus did. Having said these things, he 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. Why did he do that? I haven't a clue. I don't know why, but there are loads of suggestions.

A lot of people are suggesting that it's all tied in. John, one of John's big themes is that Jesus was sent from God.

And here's this pool, the pool of Siloam, which means sent. That's, Siloam is sent. It's a sent pool. And Jesus is, as it were, he's taking the earth.

[35 : 26] Now, remember, that's what we're made from. We're made from the dust to the ground. And Jesus is God. And he's, remember, Jesus is always using illustrations. He's teaching in an illustrative way.

He is God, but he's also of the earth. And he's identifying himself with the mud, with the saliva, with the mud. And he's taking that and he's putting it on the man and he says, no, I am sending you to the scent to wash and you'll be healed.

It was a picture almost of all that Jesus was about himself. And again, we see the, seeing the time as going, the obedience of this man in going.

Now, there's a, there's a lot of things we could say and I'm just going to finish because we're going to follow on with this chapter with this, this one thing. Jesus, we see here, uses a particular method or a particular means of healing this man.

Jesus could have just said, he could have just touched him and he would have received his sight. He could have just spoken the word and he would have received his sight.

[36 : 35] On this occasion, he made this little mud pack, put it on his eyes and told him to go and wash in the pool of Siloam. And this, one of the things that is being shown here is that the Lord uses a variety of ways to bring us to faith in himself.

There is only one way of salvation but the road to it is so varied and that's something we've got to understand because sometimes you will hear a person give their testimony about how they came to faith in Jesus Christ and you might not be able to follow one single bit of it and you'll say that is just, and you know sometimes people can get down about it and say oh maybe I'm not a Christian after all.

But the thing is there are loads of different, right, here's two blind beggars. There's this man, don't know what his name is, and there's Bartimaeus. Remember Bartimaeus?

Jesus was coming out, passing through Jericho and Bartimaeus who was blind he says to the crowd hey what's going on? He was aware of this crowd of people. They said Jesus of Nazareth is passing by.

Remember what Bartimaeus? He starts yelling and yelling Jesus oh son of David have mercy upon me and the crowd were telling him hey Bartimaeus be quiet. But the more they told him to be quiet the more he shouted.

[38 : 01] and then Jesus stopped and he called for Bartimaeus to come to him. And Bartimaeus he said to Bartimaeus what is it that you want me to do?

Oh he said Lord that I might receive my sight. He said go on your way your faith has made you whole. So if Bartimaeus sat down with this beggar the beggar would say oh my I couldn't have been really healed after all.

That's not what happened to me. Because this man's testimony of course we'll come to this next week there's a journey of faith he hasn't come there yet but the healing Jesus' healing was so completely different.

Jesus took the complete initiative in this one. There was no this beggar didn't shout after Jesus he had no idea who even who Jesus was. And Jesus is in a journey with taking this man on a journey of discovery.

We'll follow into that next week. But the point is this that all our testimonies are unique. We're individuals and the Lord deals with us individually.

[39 : 13] The important thing is that you follow Jesus. And I believe within the Christian church there are loads of people who are waiting for something dramatic.

They're waiting for some something to stir them. waiting for some like huge flash. And they're already in the kingdom but they don't realize.

They think there has to be more. You know some people come to faith young. And I often think it might be more difficult for people who come to faith when they're young.

Don't get me wrong. I think it's the most wonderful thing. it's the most beautiful thing to come to faith when you're young. But sometimes people when they come to faith when they're young as they get older they're waiting for they hear about this connerstion and they say oh and they keep asking oh Lord I need to be saved and do I do I trust in Jesus and they go through years and years and years still waiting still looking and they already have.

if your desire today your main desire it's a longing in your heart is that you you're wanting to follow the Lord.

[40 : 30] You don't want to follow other people or other ways. It's it's the Lord is number one in your heart. You want him. You feel you've never really spoken to others about it.

You feel I don't think I can be a Christian because I'm still I do all this and that and the next thing. is Jesus number one in your heart. Do you do you genuinely want to follow the Lord.

Well I would say that it's only grace that can do that. That's not the normal way. People don't want that. It's only those that the Lord is working in.

That's how we find it's just the beauty of the individual testimony. It's all so different. the important thing is that we're following Jesus.

Let's pray. Lord our God we we pray that we might indeed rejoice in the simplicity of the gospel. That to realize that all the doing has been done that Jesus has done it all.

[41 : 35] Salvation is a gift a gift for us. and we pray Lord that we will go to the giver and ask to receive the gift. Just like Bartimaeus said Lord that I might receive my sight.

May that be true spiritually for us all but particularly for any who as yet have never really seen Jesus have never really seen the way of salvation opening up for them.

Lord lead us in the right way. Have mercy on us and take away your sin. In Jesus name we ask it. Amen. Our concluding psalm is Psalm 147 from Sing Psalms.

Psalm 147 Sing 192 O praise the Lord how good it is to sing him songs of praise.
How pleasant to give thanks to him for all his gracious ways. The Lord builds up Jerusalem and he
it is alone who reaches out to Israel to bring the exiles home.

[42 : 53] He heals his people's broken hearts restores the bruised and lame. He sets the number
of the stars and calls them each by name. Great is our Lord and great in power his wisdom is
profound.

The Lord sustains the meek but casts the wicked to the ground. Sing to the Lord with thankfulness
with joy his praise proclaim and with the music of the heart give glory to his name.

These verses tune us credit in O praise the Lord. O praise the Lord how good it is to sing him songs
of praise and and to give thanks to him for all his gracious will the Lord builds up Jerusalem and he
it is alone who who who reaches out to Israel to bring the exiles home he heals his people's broken
hearts restores the bruised and and him he sets the number of the star and calls them each by
name great is our

Lord and great in power his wisdom is profound the Lord sustains the meek the cast the wicked to
the ground sing to the Lord with hand fullness with joy his praise glory to his name now may the
grace mercy and peace of God the Father Son and Holy Spirit rest and abide upon each one of you
now and forever more amen to