

Can You See?
John 9:8-41
Pastor John Miller

I've kind of reminded you that John's gospel is laid out with seven miracles, and I wanted to use those to introduce again what we're covering tonight in John 9. The miracles have three purposes in John's gospel. First, they meet human need. Every time Jesus did a miracle, He cares about people. God cares about people, and God heals people. Jesus came and healed people because God loves and cares for them. Secondly, the miracles also pointed to His deity. John said, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." These signs point to the deity of Christ where we might know that He is God. Thirdly, out of the miracles (this is where chapter 9 comes into chapter 10) came a message, and there were those who believed and those who did not believe. The gospel of John is the gospel of belief, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." That's what the gospel is about—that Jesus is God. Either you believe in Him and have life or you reject Him and do not have that eternal life, but the wrath of God, the Bible says, abideth upon you.

The first three miracles or signs show how a person is saved. I haven't done a lot of preaching on this through this series, but I wanted to point it out. First of all, the water to wine indicates that we're saved by the hearing of the Word of God, "...faith cometh by hearing, and hearing by the word of God." Secondly, the healing of the nobleman's son indicated that we're saved by faith, by believing the Word of God. The healing of the lame man indicates that we're saved by the grace of God. He had no ability to walk or to do anything to help himself, but God came to him and rescued him by His grace. The last four signs—four, five, six, and seven—or miracles were the feeding of the five thousand. That indicates that salvation brings a satisfaction and that Jesus is the bread of life. We eat of Him and we're satisfied. The healing of the storm being calmed indicates that we have the peace of God in our hearts through knowing Christ. Miracle six, which we have in John 9, is the healing of the blind man indicating that God opens our eyes and brings us from darkness to light. The seventh miracle will be the raising of Lazarus from the dead. It indicates that we have new life in Christ. Today, we come to the subject of salvation brings light or sight, but if we reject that light, then we will continue in darkness.

Let me outline the entire chapter so you get it all in one setting. First of all, in verses 1-7, we have the cure. In verses 8-34, we have what's called the controversy, the conflict, that was created there. The last section of this chapter, verses 35-41, is the confession that the blind man confessed that Jesus Christ is the Son of God. Let's go back to verse 1 and look at the cure. "And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is

day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing."

The means Jesus used to heal this man—the mud in the eyes—seems to us to be a bit offensive. It's interesting, when you look at Jesus healing people and you remember that they're actual miracles, they really took place, but they all convey in some way how God saves sinners. I would point out that this would be but to many an offensive thing that He would make mud out of spit and put it in the man's eyes just as the cross of Christ is an offense, the Bible says, to those who do not believe. To us which believe, it's the power of God to salvation, but many people stumble and are offended by the cross. It also seems to be kind of inadequate. How can spittle and mud put on the eyes bring healing? Many people look at the cross and would say, "Well, how can a Man dying on a cross two thousand years ago bring salvation for us today?" Others might say, "Well, it's so simple. He spits on the ground, makes some mud, slaps it on the guy's eyes, tells him to go wash, and he comes seeing," and the truth is the gospel is simple. Salvation is simple, but it's not simplistic. Many people stumble over the grace of God, "Don't I have to work for it? Don't I have to deserve it? Don't I have to do something in order to be saved?" The answer is no. We simply have to believe in Christ and we are saved by His grace.

Now, you move from the cure—Jesus healed the blind man—to the controversy, verses 8-34. The controversy revolves around several individuals. The first is the reaction of the neighbors in verses 8-12. How did the neighbors respond to this blind man, this beggar they were so familiar with, when all of the sudden his eyes are healed, he can see, and he's transformed? Verse 8, "The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?" They looked at this guy and said, "Wait a minute. Isn't this the guy that used to sit around and beg?" Verse 9, "Some said, This is he: others said, He is like him: but he said, I am he." I've always liked that. The people are looking at him, "Isn't that the guy that used to be blind?" "No. It just kind of looks like him." Others said, "No. I think it is him." He says, "I'm him. I'm he. I'm me."

You know, it's interesting. When your life is changed by the power of the gospel, the Bible says, "...old things are passed away; behold, all things are become new." We're changed and transformed and many times people who knew us before our conversion are amazed that we're the same person, "You know, something's different about you. You're not the same anymore." It's because we've come to new life in Jesus Christ, "...old things are passed away."

In verse 10, "Therefore said they unto him, How were thine eyes opened?" He says, "I'm the guy. I'm the blind man," and they say, "Well, then, how were your eyes opened?" A couple of different times you're going to see this question asked of the blind man, but what I want you to notice is, they didn't ask, "Were your eyes opened?" It was obvious that he was blind and now he sees. What they ask is, "How did it happen?" There's no question that a miracle has taken

place. They don't question whether, "Can you really see? Are you just trying to fake us out? Did it really happen?" No. They knew that he was healed and just wanted to know how that is even possible.

In verse 11, "He answered and said," notice the simple way he gives his testimony, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me," notice how personal it is, "Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not," I don't know. Now, how much simpler can it be? "Are you the guy?" "Yeah, I'm the guy." "Well, how did you get healed?" "A man named Jesus made some clay, put it on my eyes, told me to go to the pool of Siloam to wash, I went, I washed, I received sight." They said, "Well, where is He?" He says, "I don't know." Notice that he's referring to Jesus as a Man, "A man that is called Jesus." There's going to be a progression in this interchange and dialogue, this controversy, as the man first says, "All I know is that He is called Jesus and that He's a man," until it gets to where He's now a prophet, and then He is the Lord and is worshiped by the blind man. Not only did he receive his physical eye sight, but he is going to receive his spiritual eye sight. There's progression where he comes to faith in Jesus Christ, but I want to point out that he kept his testimony very simple, very much to the point, it was first-hand experience, he sticks to the facts, and keeps it very personal.

Do you know I meet people all the time that say, "Well, I don't really have a spectacular testimony. I wasn't a heroin addict. I wasn't a murderer. I wasn't on death row. I wasn't an alcoholic or in prison, so I don't really have a testimony." You have a testimony if you were saved by the grace of God. Sometimes we make such a big deal out of people that had a real sinful past and they got saved. That's really wonderful, praise God for His grace and mercy, but it's just as much a miracle that somebody, who according to the world, lived a good moral life but were lost in their sin and came to the realization they needed Jesus, they trusted Jesus, and were born again. Or, they accepted Christ at a young age and lived for the Lord their whole life. "Hey, what's your testimony?" "Well, I was eight years old. I asked Jesus into my heart. That's it," and pretty much their whole life they walked with God, but they've trusted Christ, they know Christ, and that's a powerful testimony.

What I want to say is just tell people simply and personally what happened to you. Just tell them what Christ has done in your life. They can't refute that. They might think you're crazy or you've lost your mind, but you had a front-row seat to see what God has done in your life. In a minute he's going to say, "All I know is that I was blind, and now I see." Sometimes it can be that simple. "I don't know theology, I don't study eschatology, I haven't studied and mastered Hebrew or Greek, but all I know is once I was blind and now I see," amen? Just tell people what Jesus Christ has done for you. All of us—every one of us—has a story. Every one of us has a testimony that we can and we should share. Make it personal, and keep it simple that Jesus Christ has set you free.

Notice, beginning at verse 13, that the Pharisees come into conflict now with this man. "They brought to the Pharisees," this is verses 13-17. First, you have the reaction the of the neighbors, now you have the reaction of the Pharisees, the religious leaders of the Jews. "They

brought to the Pharisees,” the Pharisees were the strictest sect of the Jewish religion. The term means separate ones. They were devoted to the law, to keeping the law, and there was no one more righteous or holy, as far as the Jew was concerned, than a Pharisee. “They brought to the Pharisees him that aforetime was blind,” they brought the blind man to the Pharisees.

Here’s the problem, “And it was the sabbath day,” it was Shabbat, “when Jesus,” healed the blind man. I don’t think it’s an accident that Jesus healed on the Sabbath day. We’re going to see that the Pharisees, though religious, had a very perverted understanding of the Sabbath day as many people today do. They forget that the Sabbath was made for man, not man for the Sabbath. The Sabbath wasn’t intended to be a burden around a person’s neck. As a matter of fact, it was a covenant God made with Israel. Of all the Ten Commandments that are repeated in the New Testament, that one is absent. It’s not a command for Christians today to worship on Saturday, nor is it a command or obligation to worship on Sunday. We can have church any day of the week, and we should worship God everyday. Amen? It’s not just one day a week. The Sabbath was intended to be a blessing to man, not a burden, and these legalists made it a burden too heavy for them to bear. Jesus had healed on the Sabbath day, and this brings Him into conflict with the Pharisees.

Verse 15, “Then again the Pharisees also asked him,” the blind man, “how,” not if, but how, “he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.” His testimony is even getting simpler here, “This Man Jesus, made some clay, put it on my eyes, I washed, and now I see.” “Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.” Every time Jesus did a miracle or preached, there was always a division among them. Anytime Jesus is preached today, there’s always a division: those who believe and those who reject. Again, there’s a lot of confusion about the Sabbath day.

Verse 17, “They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.” Here’s the second progression. The first, “He’s a Man, Jesus, who healed me,” now he says, “He is a prophet.” Notice, beginning in verse 18, that the dialogue now moves to the parents. First, there’s the neighbors, then the Pharisees, then there’s the parents, and the Pharisees come back into the picture. Verses 18-23, “But the Jews did not believe concerning him,” they really didn’t believe he was blind. They didn’t believe that Jesus did a miracle. They didn’t believe Jesus was a prophet. They didn’t “believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son,” most parents know who their kids are, right? “We know that this is our son, and,” secondly, “that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.” This is what you call sidestepping the issue. “Well, we know that’s our son. We know that he was born blind. We know that now he sees, but Who gave him his sight we don’t know.”

Notice this in verse 22, "These words spake his parents," John says, "because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him." They basically don't want to be excommunicated from the synagogue. To a Jew, this was a very, very tragic thing to have, and sometimes you would be excommunicated from the synagogue. You would be kicked out of the synagogue. His parents don't want to confess that Jesus Christ is Lord, so they're basically saying, "Well, he's of age, why don't you ask him?"

Write down Proverbs 29:25. It says there, "The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe." How many times we're afraid to let people know that we believe in Jesus. I remember when I first got saved. It was kind of a freaky scary weird thing to let your friends know that, "I'm now a Christian," you know. It's like, "How am I going to do that?" A lot of people struggle with that today, "Well, if I accept Christ, what will my husband say? What will my wife say? What will my boyfriend say? What will my girlfriend say?" We kind of hold back, or we're afraid or fearful. I encourage you not to be afraid of what man will do unto you, not be afraid what man will say about you. It's important that we stand for the Lord. Amen? We've taken up our cross, we're following Him, and we said, "No," to the world and, "Yes," to Jesus. It really doesn't matter what people think. Can I really encourage you, too, to let your light shine. You don't have to be obnoxious. You don't have to be rude, but you certainly should let your light shine about who you are and that you're a believer in Jesus Christ.

The blind man, himself, now comes into conflict with these Pharisees. "Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner," now, think about that—God, manifested in the flesh, Jesus came down from heaven, born of a virgin, sinless Son of God—He healed this blind man and they say, "We know this guy's a sinner," basically because He wasn't keeping their Sabbath law. He wasn't breaking God's law, He was breaking their man-made traditions and laws. They exhort the blind man, "Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know," and I love this, "that, whereas I was blind, now I see."

If nothing else, just tell people that, "You know what? All I know is once I was blind and now I see." "What about the people in Africa that have never heard?" "I don't know, once I was blind and now I see." "What about evolution?" "I don't know, but all I know is once I was blind and now I see." "What about God? How can a God of love let people suffer in the world?" "I don't know. All I know is once I was blind and now I see." You don't have to be eloquent. You don't have to be intellectual. You don't have to be deep. You just have to share what God has done for you, "This is who I was, and this is now what God has done for me." Amen? You give Him all the glory, you give Him all the praise for the way that God has transformed your life.

Let me give you a little recommendation, too. When you're telling people your testimony, don't wallow in the sins of the past. It's okay to let people know how you were a sinner, but don't go into all the gory details. There's a sense in which we should be ashamed of the way that we used to live. Sometimes Christians tell their testimony like they're glorifying their sinful past.

Like, “Wow! You were a big sinner, that’s awesome! You’re amazing!” Paul basically said, “I was the chief of sinners, but I’m saved by the grace of God.” So, don’t wallow in the past. Focus on the present, that God has changed and transformed your life. “All I know is, once I was blind, but now I see.” Keep it simple.

Verse 26, “Then said they to him again, What did he to thee? how opened he thine eyes?” And I love it, the blind man “answered them, I have told you already, and ye did not hear,” or believe me, “wherefore would ye hear it again? will ye also be his disciples?” This really got them hot. I think he’s actually being a little sarcastic here, and I love biblical sarcasm. I think it’s really cool. He says, “Well, you want to be His disciples, too?” “Then they reviled him, and said, Thou art his disciple; but we are Moses’ disciples.” If I were there I’d say, “Groovy doovy, big deal. Whoopee dee.” They were pledging allegiance to Moses and the law, which Jesus came to fulfill, but they were rejecting the very Son of God who came to redeem them upon the cross, “...we are Moses’ disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.”

You know, when you can’t reason with somebody, you haven’t got a logical leg to stand on, then you get all emotional, you scream and yell, and you just kick them out of the synagogue. It’s interesting that this humble blind man wasn’t schooled in the training of the Pharisees, but he seems to have more understanding, reason, and insight than these religious leaders, the Pharisees.

There’s a couple things I want to mention here. In verse 31, the blind man says, “Now we know that God heareth not sinners,” that statement misinterpreted or taken out of context could confuse people. Whenever you interpret a text, you need to do a couple of things. You need to basically ask, “Who is speaking? Who are they speaking to?” and “What’s the context that leads up to and follows after it,” and “What is he trying to convey?” There is a sense in what he’s saying is not true—God does hear sinners. But there’s also a sense in which it’s true that God doesn’t hear sinners. Let me explain. Does God hear sinners? Well, you and I are sinners, saved by grace, right? I hope God hears sinners or we’re all in trouble. We are still sinners, saved by grace, so God does hear us when we cry.

Here’s the difference. We have a relationship with God, we are the children of God, we’ve been born of God, so we can talk to our Abba in heaven. When Jesus said, “You pray, Our Father in heaven,” you can’t really pray that unless He is your Father. He’s not your Father unless you’ve been born again. The sense in which it’s true is that if you have not been born again, God is not your Father; if God’s not your Father, then God’s not required or obligated in a sense to hear you, and God may not necessarily. It doesn’t mean that He doesn’t hear you—He knows all

things, He's omniscient—but when it says, “hear you,” it means He didn't have to respond because He's not your Father in heaven, you don't have a relationship with Him. I think about this a lot because a lot of times people who aren't Christians say they pray and expect God to answer their prayers, “Well, I prayed, and God didn't answer me.” Well, God's not your Father in heaven. You're not born again. You're not a child of God. God has no obligation to listen to you; but if you are His child, He hears you, He responds to you, and He takes care of you. God is omniscient. God know all things. God does actually hear their prayers. There's not anything that God doesn't know. God doesn't have a relationship with sinners who are unregenerated, and He doesn't have any obligation to respond to them in faith.

If you have an unbeliever, a non-Christian, praying, God does hear them but isn't necessarily going to answer them. He may—in His grace and mercy—providentially work out what they're asking, but again there's no relationship there. You don't have an Abba Father relationship. But if you're a child of God, He hears you; and you have a relationship with Him.

There's another aspect to this verse as well, that's Psalm 66:18. It says, “If I regard iniquity in my heart,” guess what, “the Lord will not hear me.” It's not that He cannot hear me, He will not hear me. In other words, one of the reasons God does not answer prayers, even of His people, is sin in our lives. If we are habitually or willingly practicing sin, God's not going to hear us. That's why the Bible says, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” So, we have to confess our sin, be forgiven of our sin, and have a relationship. Now, when you're born again, you're a child of God; but when you sin, there's a break in fellowship—not sonship but fellowship. First John is all about that, “If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth,” but “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” You may not lose sonship, but you do lose fellowship. If there's nothing between your soul and the Savior, you confess your sins and He cleanses you from sins. You have fellowship with Him. You can talk to Him. You can pray to Him, and God answers prayers.

Verse 32, “Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing,” was his reasoning. They just got angry and said, “Thou wast altogether born in sins,” they knew he was born blind. Remember the disciples asked, “Master, who did sin, this man, or his parents, that he was born blind?” They just wrote him off as one who has sinned, thus he had the blindness. “And they cast him out,” or they kicked him out of the synagogue.

The third, and last, section of this episode is verses 35-41, and this is my favorite section. It's the confession. So, it moves from the cure to the conflict or controversy and now moves to the confession. Verse 35, “Jesus heard that they had cast him out,” it was a formal, official excommunication, “and when he had found him, he said unto him, Dost thou believe on the Son of God?” It's interesting, Jesus using that term for Himself, the Son of God. And, notice it's always “the” Son of God, not “a” Son of God. It speaks of His uniqueness and His divine nature.

Notice verse 36, “He answered and said, Who is he, Lord, that I might believe on him?” He

goes from the Man made mud to He is a prophet to now He is Lord and begins to worship Him. "And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him." Notice Jesus doesn't rebuke him. Jesus doesn't stop him. Jesus didn't say, "No, that's idolatry. Don't worship Me." He just lets the guy worship Him. "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

In verse 35, "Jesus heard that they cast him out; and," He looks for him and finds him. This is a key thought from John 9:35 that will carry into chapter 10 where Jesus said, "I am the Good Shepherd. I give My life for the sheep," and He goes out to seek and to find that which is lost. Jesus, now, wants this man not only to be healed physically, but Jesus wants the man to be healed spiritually. You know, it doesn't do any good if God heals your body but you die in sin and go to hell for all eternity. A lot of people like to put the emphasis on the body, and it's fine that God would heal our bodies. But if you die and you don't know the Lord, then you're lost for all eternity. What good is it to have a healed body and you have a lost soul? Jesus goes after this man to open his spiritual eyes as well as his physical eyes. What you have in verse 35 is the Good Shepherd going out to find the lost sheep.

The man responds with, "Who is he, Lord," and He says, "...it is he that talketh with thee." It's a marvelous thing! The man then said, "Lord, I believe. And he worshipped him." I believe that this is where the man was saved by faith, that he put his trust in Jesus as Messiah and came to a saving faith. He received his spiritual sight. What an awesome thing that is!

Jesus actually closes with this statement. This summarizes this whole chapter. He said, "For judgment I am come into this world," what kind of judgment is He talking about? He's talking about the fact that He came as the light. Depending on how you respond to that light, it will either bring salvation or condemnation. He came not to condemn the world, but that the world through Him might be saved. His coming into the world as light in this dark world actually brought to light their sin, their lost state, and it actually brought about their condemnation. The judgment He's talking about that He brings into the world is also referred to as that sword which will divide a household—those who believe in Jesus and those who do not believe in Jesus, those who believe and are saved and have everlasting life, those who reject Christ and experience condemnation. That's the judgment that He brought into this world, "...I am come into this world, that they which see not might see," stop right there. What does He mean by that? He's talking about those who know they are sinners, that see their lost condition and admit they are blind. They come to Him in faith and are forgiven of their sins and are saved.

Have you ever met somebody that's so self-righteous and proud, unsaved. They think they're going to heaven, and they're lost. Basically, they think they see, but they're blind. Amen? They think they're okay, but they're lost. That's what Jesus is talking about—those who are blind and they know they're blind, they do receive their sight; but "...that they which see might be made

blind.” Now, don’t misunderstand that. Jesus doesn’t make anybody blind, He manifests that they are blind. He doesn’t make you blind, He just exposes that you’re blind.

Here’s a story to illustrate that. I heard a story years ago about a mine and miners working deep in the mine (I’ll make this story short.) There was a big explosion and the mine shafts collapsed in. It took several days to dig through and rescue the miners that were in the shaft. When they came into the mine shaft with their lights, the miners were saying to the rescuers, “Turn on the light. Why don’t you turn on the light? Why hasn’t anyone brought any light?” The rescuers realized that these guys had gone blind in the explosion in the mineshaft, but they didn’t even know it. For these several days they lost their sight, but because they were living in darkness, they didn’t know they were blind until the light came into the room. The light didn’t blind them, the light manifested that they were blind, and that’s what happens when Jesus comes on the scene. That’s what happens when you come on the scene. Every one of us needs to be light in a dark world. When we do that, we manifest those who see their blind state, admit they’re blind, turn to Jesus for forgiveness and healing, and receive their spiritual sight.

The self-righteous people, like the Pharisees, who think that they’re okay, that they’re righteous, that they don’t need God, they’re the ones that are really blind and will never see. It’s talking about people seeing their sin and their need of a Savior, Jesus Christ. Jesus said, “Blessed are the poor in spirit: for theirs is the kingdom of heaven.” What does it mean to be “poor in spirit?” It means that you see that you are a sinner before a holy God. In order to come to salvation, you must first see that you are a sinner. You don’t come to Him self-righteous. You don’t come to Him and say, “Hey, You’re lucky to have me on Your team, God. You’re really privileged to have me join Your team.” You come naked. You come blind. You come destitute, and you don’t offer anything to Him—Nothing in my hands I bring, Simply to Thy cross I cling. Jesus is saying, “I come into the world to bring judgment, to bring this distinction—those who think they see, they’re blind; and those who are blind and admit it, see it, and know it, shall come to see,” spiritually speaking.

Verse 40, “And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?” “Are You telling us that we’re blind also?” “Jesus said unto them, If ye were blind, ye should have no sin,” in other words, if you were truly humble and admitted that you were a sinner, then you would be forgiven of your sin. You wouldn’t have any responsibility, “but now ye say, We see,” knowledge brings responsibility. But they didn’t really see, so they were lost, “therefore your sin remaineth.”

There’s an interesting contrast. Beginning in John 9, we have a blind man; at the end of John 9, we have a blind nation, the Jewish leaders. At the beginning of John 9, we see a blind man sees, and at the end of John 9, we see the self-righteous men are made blind. How sad that is. I love what Charles Haddon Spurgeon said about this. He said, “It is not our littleness that hinders Christ; but our bigness. It is not our weakness that hinders Christ; it is our strength. It is not our darkness that hinders Christ; it is our supposed light that holds back his hand.” How true that is. Warren Wiersbe said, “Let Christ lighten your darkness, fill your emptiness, so that

the works of God may be displayed in you.”

Basically, Jesus, still in John 9, is saying, “I am the light of the world. Whoever believes in Me, whoever trusts in Me, whoever comes to faith in Me will not walk in darkness but have the light of life.” Amen?