

## JOHN

- I. Review the different parts of this story
  - A. As I said last Sunday, this story of Jesus healing a man born blind begins in **John 9:1** and comes to its conclusion in **John 10:21**.
    1. John begins this story in **vs. 1-7**, where he tells us that Jesus healed a man born blind.
    2. In **vs 8-12**, John presents the healed man's neighbors' response to the healing.
    3. In **vs 13-34**, John presents the Pharisees responses to Jesus' healing of the blind man.
    4. And in **vs 35-41**, John talks about Jesus response to the blind man and to the Pharisees.
    5. Then we move on to **John 10:1-18**, where Jesus presents a parable and an explanation of His parable for the purpose of affirming His deity, and in so doing, explaining His ability to heal the blind man.
    6. And finally, in **John 10:19-21**, John concludes this story by presenting the divided response of the religious leaders to Jesus and the healing.
  - B. **John 9:1-7** . . . As [Jesus] passed by, He saw a man blind from birth. [2] And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?" [3] Jesus answered, "It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him. [4] We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. [5] While I am in the world, I am the Light of the world." [6] When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes, [7] and said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went away and washed, and came back seeing.
  - C. Pray
- II. Whose is the light of the world today?
  - A. **John 9:5** . . . "While I am in the world, I am the Light of the world" **OR** "I am light to the world."
    1. Before healing the blind man, Jesus makes two seemingly unrelated statements.
    2. In **vs 4** Jesus says, "We must work the works of Him who sent Me as long as it is day; night is coming when no one can work."

- a. We talked about this statement last Sunday, and I want to remind you of only one part of what I said, which is that healing is one of God's works, and not just healing sicknesses or diseases or handicaps that occur after being born, but also those we are born with – such as the blindness of the man about to be healed and the spiritual blindness every one of us is born with.
  - b. Of course, there are more works of God than healing the sick, **such as** feeding the hungry, clothing the naked, sheltering the homeless, visiting prisoners, protecting the rights of the weakest and the widows and the orphans, serving the aged, evangelizing unbelievers, discipling new believers, edifying all believers, building the church with the goal of helping all its members rise to the quality of character and life belonging to Jesus Christ, and growing in godliness ourselves – just to name a few.
  - c. In addition, we should look at Jesus' healing of the man born blind as a reason to confidently believe that nothing is too hard for God, and therefore, by God's grace and power, we too can at least attempt works of God that seem to hard or even impossible.
3. The **second** statement that seems out of place is found in vs 5, "While I am in the world, I am the Light of the world" **OR** "I am light to the world."
- a. I acknowledge that there is more than one way to apply these words, but in keeping with the context, it is probable Jesus is speaking these words because He is about to heal the blind man.
  - b. Consider: there is no indication that the blind man sought Jesus' help in gaining his sight. Instead, Jesus took note of his condition and without being asked, healed him. Based on this and the rest of the story, it would appear that the blind man entered his healing without having given much thought to who Jesus was, why He had come, or what He could do. And yet, following the healing, the blind man showed a progression of spiritual awareness that indicates he not only saw sun light for the first time, he saw God's light for the first time with his mind and heart. And it is this part of the story that confirms that Jesus is the light of the world – specifically in relation to anyone born blind physically and all of us who are born blind spiritually.
  - c. Let me give you some details from the story that describe what I am talking about.
    - (1) When asked by his neighbors how it came about that he could now see, the man born blind said, "The **man who is called**

**Jesus** made clay, and anointed my eyes, and said to me, 'Go to Siloam and wash'; so I went away and washed, and I received sight" (**John 9:10-11**).

- (2) A little later, the Pharisees asked the blind man who he thought Jesus was, and the blind man replied, "**He is a prophet**" (**John 9:17**).
  - (3) After talking to the healed man's parents, the Pharisees asked him to give glory to God for his healing rather than to Jesus. In fact, they asked him to condemn Jesus as a sinner. Refusing to condemn Jesus without sufficient evidence, the healed man said, "Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see" (**John 9:24-25**).
  - (4) In response to further questioning by the Pharisees, the healed man asked if they wanted to become disciples of Jesus? They responded by reviling him and saying, "You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where He is from" (**John 9:28-29**).
  - (5) At this point the healed man began to defend Jesus and remind the Pharisees of their own theology. Listen to what he says, "Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes. We know that God does not hear sinners; but **if anyone is God-fearing and does His will, God** hears him. Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. **If this man were not from God, He could do nothing**" (**John 9:30-33**).
  - (6) Finally, hearing that the healed man had been put out of the Synagogue (**see vs 22**), Jesus found him and said, "Do you believe in the Son of Man?" The healed man answered, "Who is He, **Lord**, that I may believe in Him?" Jesus said to him, "You have both seen Him, and He is the one who is talking with you." And the healed man said, "**Lord**, I believe." And he worshiped Him (**John 9:35-38**).
- d. **NOTICE:** the healed man went from referring to Jesus as a man, to a prophet, to defending Jesus as sent by God, to calling Him Lord, and finally worshiping Him.
- (1) Jesus not only opened his eyes to see the light of the sun for the first time – in his life, but Jesus also opened his mind and

heart to see the light of the Son of God for the first time, to call Him Lord, and to worship Him.

(2) This was a double healing – a healing of the body and a healing of the soul, a healing of the eyes and a healing of the heart.

e. Sadly, not everyone who enjoys good health or experiences a healing of the body wants or even accepts a healing of the soul. The Pharisees are an example of what happens when we resist or close our eyes and mind and heart to the light of Christ. They had physical sight going into this encounter with Jesus, **and** they could see just as well coming out of it. But they were spiritually blind – going into this encounter **and** coming out of it. The reality is, the light of Christ brings truth and healing to everyone, but not every heart is enlightened, not every mind is healed – and this is not due to any failure on Christ’s part, but rather to the unwillingness of those still in darkness to open their mind and heart to the knowledge of the truth.

B. Returning to vs 5 we read that Jesus said, “While I am in the world, I am the Light of the world” **OR** “I am light to the world.” However, the physical presence of Jesus is no longer in the world, for He has ascended into heaven. So now what? Is there no more Light of Christ in the world?

1. In **Matthew 5:14-16**, Jesus spoke these words, “**You** (*that is, you, me, and every other believer in the world on any given day and at any given time*) **You are the light of the world.**”

a. Jesus may be gone, but His light is not gone, for His followers, those who are members of the Body of Christ, that is, all believers everywhere – we are now the light of Christ in the world. Jesus has passed on to us the privilege and responsibility of being God’s light in the world.

b. But what does it mean to be the Light of the World? I believe it means we are the ones who show why God is worthy of our implicit trust, why God’s will is good and acceptable and perfect, why meekness and humility are the only sane and sensible way while aggressiveness and pride are the foolish and destructive way, why loving our neighbor as ourselves is the best way to live, why it is to our benefit to love God, submit to God, and serve God, why and how we are to care for the poor, the needy, and the weak, why and how we are to lay up treasure in heaven instead of on earth, and how to pursue godliness in a sin-dominated world.

- c. To be the light of the world is to be a spotlight, an example, and a benefit.
    - (1) As a spotlight, we show the way to God, the glory of God, and the trustworthiness of God.
    - (2) As an example, we show the way of faith in God, the way of love, the way of peace, the way of humility, and all other aspects of godly living.
    - (3) And as a benefit, we provide comfort, compassion, mercy, encouragement, kindness, hospitality, edification, patience, the unvarnished truth about sin, righteousness, and judgement to come, and the way of salvation through Jesus Christ.
  - d. In other words, to be the light of the world is to be like Jesus Christ in the world. And this should not surprise us because God predestined us to become conformed to the image of His Son so that we can be like Christ in the world (**Romans 8:29**).
2. Continuing on in **Matthew 5:14-15**, Jesus goes on to say, “A city set on a hill cannot be hidden; [15] nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house.”
- a. **A city set on a hill cannot be hidden** – in other words, you cannot hide what by day can be seen from afar because of its structures, and you cannot hide what by night can be seen from afar because of its lights. In the same way, the righteousness of a godly life lived in the world and the truth of the gospel proclaimed in the world cannot be hidden from the public’s eyes, ears, mind, and heart.
    - (1) If there is to be any hiding of Christ’s light, it will only be because we – as individuals and as a church – choose to hide our godly living and choose to keep our lips from speaking the gospel message.
    - (2) Of course, we can be hypocrites, and in being hypocrites we can damage the integrity of the light that is to come from our lives and the worthiness of the message that is to come from our lips – and in so doing become part of the devil’s tools and lies that turn unbelievers away from the truth.
  - b. Jesus went on to say, “**Nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house.**”

- (1) According to the scripture, Jesus' death and resurrection were intended to do FAR MORE than saving us from the penalty of sin. He died so that those who live might no longer live for themselves, but for Him who died and rose again on their behalf (**2 Corinthians 5:15**).
  - (2) In other words, Jesus did not die for us so that we would hide our faith, be silent about the gospel, and live so much like the world that it is as if our light has been put under a basket rather than on a lampstand for the benefit of everyone around us who is in darkness.
  - (3) What Jesus is saying is that it is ludicrous, and even insane, to light a candle in a dark room and then hide the light so the room remains dark.
  - (4) The only rational reason for lighting a candle in a dark room, or turning on the lights in the darkness of night, is to shed light in the room and make it possible for those who are there to see.
3. Jesus continues His statement about us becoming His light to the world in **Matthew 5:16**, "**Let your light shine** before men in such a way that they may see your good works, and glorify your Father who is in heaven."
- a. Do you remember where this started? This started with **John 9:4-5**, where Jesus said, "We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. [5] While I am in the world, I am the Light of the world."
  - b. When we do God's works, God's way, in God's time, with the character and qualities of a godly life – which is what God desires of us – our light will shine in the way that brings glory to God, affirms His trustworthiness, shows the wisdom and acceptableness of His will, and reinforces the truth of the message we speak with our mouth.
  - c. As God said through Isaiah many, many years ago, our being the light of Christ in the world is part of God's plan to bring the message of God's salvation to the ends of the earth (**Isaiah 49:6**), for God does not wish for any to perish but for all to come to repentance (**1 Peter 3:9**).
- C. **John 9:6-7** . . . When Jesus had said this, He spat on the ground, and made clay of the spittle, and applied the clay to the blind man's eyes,

[7] and said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went away and washed, and came back seeing.

1. As I have said a number of times since beginning our study of John, the primary purpose of these stories is to show that Jesus is the Messiah, the Son of God, Immanuel, God in human flesh.
2. And this story does just that, and any discerning Jew at the time of Christ would know this to be true, for the OT prophesied that the blind would see. Two scripture passages that affirm this are:
  - a. **Isaiah 29:18** . . . On that day the deaf will hear words of a book, and out of their gloom and darkness the eyes of the blind will see.
  - b. **Isaiah 35:5** . . . Then the eyes of the blind will be opened and the ears of the deaf will be unstopped.
3. And in the NT, Jesus affirmed who he was in response to John the Baptist trying to discern for certain if Jesus was the Expected One. We read this in **Matthew 11:2-5** . . . Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples [3] and said to Jesus, "Are You the Expected One, or shall we look for someone else?" [4] Jesus answered and said to John's disciples, "Go and report to John what you hear and see: [5] the **BLIND** receive sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (**Matthew 11:2-5**).

### III. Conclusion

- A. We all begin life blind – spiritually blind that is. But Jesus is the healer of blindness – both spiritual and physical. It is the light of Christ that enables us to see light and come to life and live in the truth. For this, we who have received our sight ought to be eternally grateful.
- B. On the other hand, we who have received our sight have become Christ's light in the world so that others may see the glory of God and hear the gospel of salvation. May our gratitude for this great salvation compel us, as individuals and as a church, to offer and speak of and point the way so others can come to this same great salvation.