

I have know two or 3 blind men - one more and
home, neighbors - store - other many, Dates &

The question in verse (two) is certainly stirring/question -
They put it to their master upon the case of this blind
man they had eye's to see him, but they said to him rabbi
sinned
V.2 who sinned this man or his parents - surely this is the reason
he is blind.

Notice the unchangeableness of these questions-- They
took it for granted that some extortionary calamity was
the result of this (punishment) some outstanding wickedness
was responsible for the way this man was suffering, surely
this man is a murder or somebody sinned in his family.

This question was unnecessarily curious, they were
curious to find out whether or not some (crime) had been
committed, if they were probing into his background, who
were the criminals? this man or his parents? What was this
to them -- or what good would it do them to do it? whether
this man was punished/for some sin of his own. Either committed
or for seen before his birth, the wickedness of his parents,
they (insisted) something was the reason for his blindness.
We might insert here that often the wickedness of the parents
is (visited upon the children) therefore parents should guard
against this.

THE QUESTION OF WHO SINNED John 9:1-41

Intro: A (modern skeptic) has said that he would (propose cer-
tain conditions) under which miracles would be tested. He
would suggest a committee of competent judges in whose pres-
ence it should be wrought... that they should have every op-
portunity of testing the reality of all that was done, and
that the wonder should be (repeated) before them at their re-
quest, till they were satisfied of its actuality. Now
these conditions are of course impossible. The result of
such conditions would disqualify a miracle. It would simply
be a new occurrence of the event. By the sifting of the
evidence of a miracle, they would possibly object to it, or
they would possibly discuss it publically at the time and
on the spot and they would not doubt exert the effort and
opportunity to prove that it was other wise if they could
prove it was beyond the process of nature and beyond man
power then he said he would believe it. Now we ask the
question was their/anything really unusually done.

How was it done? Who was the doer of it? Was the
doing of it a mark of divine commission and authority
who and what shall we conclude the worker of it to be?
These are (question of every age). And these are questions

that were asked about the miracle's of Jesus. They are asked and they are answered in this incident which we shall undertake to look into tonight, and the one we are to look into is (peculiar) in that it is the only one on record of our Lord ^a dealing with what some may describe as/disease that was caused - produced the illness that this man had.

Roman I THE MIRACLE verse 1 to 7

The whole incident hangs upon the grand words of Jesus. Chapter 8 verse 12 ("I am the light of the world") of this great utterance the restoration of sight of a man born blind was an actual illustration the (analogy) here will certainly reveal to us divine salvation that Jesus Christ over comes the darkness of man's evil moral and physical.

This one a man (born blind) he had been this way from birth, and the man was born blind so that the son of God may have opportunity of showing his power, this is an arresting central fact, that this man was not only blind but he was blind from birth, this man had never looked upon his mother face, he had never seen the beautiful nature as we enjoy it, he had never been able to look at the beautiful Temple, they were strange and familiar thing to him, he had never seen a lake, never seen a hill, he

had never looked upon a flower. This was a great gift of life lacking in this man.

As Jesus ^{Jesus} passed by he saw this man, the Jew had so basely abused/by their words and their deeds that he did not miss a single opportunity to do good among them, nor than to be noble and generous and Christ like willing to serve and how this characteristic in public service today willing to serve even when slighted or disoblged by others yet he willing showed mercy upon this man.

His condition was sad he was a poor man, he was blind, he had been so from his birth he that is blind has no enjoyment of light or even has any idea of it, the days of beautiful sunshine, had never appeal to him.

Let us praise God that it is not our case the eye is one of the most curious parts of the body, its structure exceeding nice and fine, and oh what mercy that god had extended to us in allowing us to have good eyes to see with.

Now Jesus looked upon this man with compassion he saw here a man with an opportunity of life to serve Christ saw this poor man, other saw him but they did not as Christ did this poor man could not see Christ however, but Christ could see him.

world, and he knew that he was under obligation to do the business of the father. I must work his work.

v.4 Jesus in the second place because here was an opportunity, I must work while it is day...while the time lasts... for me to do this appointed work. It must be done before I die. The time of our life is our day in which it concerns us to do the work of the day. Daytime is the proper time and the proper season for work. We must be busy not wasting the daytime. The nighttime comes, it will come certainly, it may come suddenly, it comes nearer and nearer. We cannot compute how high our sun is, it may go down at noon, nor can we be promised that our twilight will last a long time. And night will come and we cannot work.

v.5 And Jesus accomplished this miracle because he wanted to enlighten this man, I am the light of the world. I am the son or righteousness, and therefore Jesus healed him because of that reason. Jesus, the light of the world, expels the darkness of human ills. Here is an analogy between the purer physical blindness and the enlightenment of the mind in the knowledge of Jesus Christ. We see in this a glorious truth, the broad truth, I am come a light in the world, which sufficiently illustrates by the giving of sight to the one

So they connected the relationship between the man's disability and his sin. In their thinking it was revealed that there was some connection between disability and sin, and they were right in a sense of the word. No man is ever born blind in this world except as a result of something wrong, some breaking of the law somewhere. But they were insisting that this was something of a personal sin which it certainly is not in every case. When God created man and likeness in his own image, he gave him the marvelous gift of light and the ability to see light. Here is the man lacking that gift. The question arose as to why. The belief was that there must be sin somewhere.

And these people asking the question halfway suggest that either he had sinned or his parents. The question really suggests first, that he might have committed some sin even before his birth, and that his parents had been guilty of sin. They were convinced that somewhere there was a connection between sin and this man's affliction.

As we look at this man we find ourselves face to face with a problem that is continuous in human history. We have discussed it, we've thought about it, we've talked about it, a human being is seen suffering from a limitation, or some handicap that frustrates the highest purposes of life. Now

what relation does that have in regard to a man's sin and his affliction?

Our Lord gave them no solution to that problem. He (dismissed) it with the suggestion that the man was not suffering as a result of any sin committed by him or his parents.

We might visit someone who has (a cancer) and she might say that God is now punishing me for something I have done. A few occasions I have (heard people express) something similar to this. God has taken away my loved one because of my sin. Well we are hearing this sort of thing over and over again. We're not surprised to hear the disciples of Jesus asking him.

(Why do we suffer?) is an age old problem that suffering is a price God makes us pay for our sins many people believe.

The oldest book in the Bible is (Job) and this is a record of a man losing his wealth, his children, his ^{good} life his friends. All these trials, whoever perished being innocent, Job 4:7.

(Long before Jesus' day) the people had been taught that everything that happened is a direct act of God. They that storms, earthquakes, wars, sicknesses...so anything that could happen which God did not command would lessen

his power. If God is good, when why should he cause his children to suffer.

If you say a (father punishing his child) you would either say that the father delights in seeing his child suffer, or else his child has done something wrong, and he's going to punish him.

Now Jesus, in dealing with this man said that neither he nor his parents sinned. He did not give any reason for this man suffering, but he said that it was not because of sin that he was suffering.

We know that suffering is (bound to follow sin) but also we know that sometimes saints often suffer in this life more than sinners and neither suffer in proportion to their sin. We know that evil is here, we know that Jesus is ready to give us a remedy for it. (This man was in darkness.) Then it suggested to Jesus that he needed light. This man was in misery and Jesus had the power to relieve. This man had a present need and Jesus was ready to deal with it immediately.

The (reason) why Jesus healed this man is given here in verse 4 and 5. Jesus said, (first of all, I must work the will of my Father, the one that has sent me, God sent him into the

that Jesus had done wrong in making the clay and healing him or else he must agree to it, without denying that Jesus had healed him on that day.

They were attempting to create some unfavorable opinion about Jesus and they wanted to prove that he was not a man sent from God, therefore they assailed the facts and the details that had gone on. First of all they talked about the Sabbath. They brought this man to the Sanhedrin, some think just to show them what Jesus had been able to do. Some But perhaps if we look at it carefully we will discover that that was not their design at all. They wanted to create some trouble for Jesus and to bring about some more opposition to our Lord.

Of course the blind man said, I went, I washed, I received. The blind man took no credit to himself in the matter and is unashamed to tell all that he knows about it. He's like a newborn soul into the kingdom of God. He said, I went, I washed and I received sight. These pharisees, who were very gifted in digging up things in the second place called in this man and listened to his testimony and asked him as to the reason why,--demanded that he prove it to them.

v.18

That did not satisfy them, they called in the parents, and they said we do not believe this thing,--is this your

man born blind, the of spiritual elimination.

I believe we will see that as Jesus healed him all the other things were powerless, but he was the light of the world, and the man was not responsible for being born blind, but he was responsible for rejecting or accepting the message of salvation and light as Jesus ministered unto him.

v.6-7

Now we come next to verse 6 and 7, the manner of the cure.

First the eye salve was prepared, Jesus could have cured him with a word, but Jesus tried another method. and he made of clay an eyesalve, and he mixed with this saliva,--a sort of moistened clay, and surely we would say in this that there is nothing that would give a man eyesight.

Second we see the application of it as he annointed the eye, he dabbed the clay upon the eyes of the blind like a tender physician. Now dabbing this clay upon the eyes would close them instead of opening them up

At this point you will remember that God first made man out of clay. For God made the world, and he made man in the world, and he formed him out of clay.

The (direction) given the patient to go to the pool of Siloam, hereby he was testing his obedience. Now tradition had it that it was unlawful to wash a man's eyes on the Sabbath day, much less go to the pool of water to wash them. We do not know what great symbol is here involved, and yet we know that he was given direction to go to the pool.

We see the patient's (obedience) now. He went his way, perhaps some friend led him along the way, or perhaps this blind beggar had tapped the streets so often that he knew exactly where the pool was and so he immediately followed the direction.

The cure was (effective). He came seeing. This is a wonderful picture here as in Caesar's writing we find, I came, I saw, I conquered. Here was a man who followed the advice of Jesus and came seeing, the power of Christ to give sight.

II. Type of sufferer

First neighbors (v. 8-12) We read here that we see a man who is an abiding type of individual suffering, not the result of personal wrong doing, even that of his immediate ancestors. We see in this that here is a type of suffering that we see throughout the world today. He was an honest soul, but he refused to change the facts. He came back with sight to his own people, to his own home, and to his neighbor, and we can imagine their amazement, as they looked at this man they had known him so long, asking alms, now looking upon them they are amazed at the sight of his identity, he is able to see and certainly it disturbed his neighbors who are about to ask him some questions. With much dramatic vividness, immediately the impression upon those to whom the man had long been a familiar object. Their surprise was natural, and they appealed to him to give some kind of a reason how all of this took place.

2. Pharisees (v. 13-34)

The pharisees immediately assailed him concerning the sabbath day on which all of this had been done. This prepares us to see here the kind of dilemma that this man is really in, because he must deny the fact of the cure that

III. The Spiritual results (35-41)

1. Enlightenment (35-38)

v. 35

This last section tells us how the Lord in this instance completed his work, the light of the Spirit, here was bodily cure, and he had healed this man, and given him enlightenment. And he leaves this man kneeling and worshipping him with his soul giving glory unto God. After they had cast this man out, Jesus found him and talked to him, and he worshiped him, he brought him closer to the son of God. He perhaps was outside the synagogue but he was inside with Christ. He felt that the Lord had done so much for him that he could only fall down and adore him. This is something more than mere thanksgiving, something deeper than prayer.

Jesus had done something about his needs, he went about doing good, some people are so busy explaining things that they do not have time to do much good. He met here with an opportunity and he conquered it. He might have talked long and loud about the need of man for human sympathy,, the worth of womanhood, the blessedness of humility, the equal worth of all men, but we know that Jesus wept at the grave of a friend, he took a towel and washed his disciples feet and instead of talking about how he could transform

son? They hoped to disprove this miracle. Is this your son, do you dare to declare that he's yours? Do you say that he was born blind? Are you sure of it? How is it now that he is able to see? And so they put them through a rigid time of questioning.

Of course the parents had to use some caution because they feared the Jew in v. 22-23, and they assailed the facts in details. They said perhaps this is not the man that we know. Perhaps this is not the one who was born blind. And as they talked to the parents...they will not deny that the man is their son, they will not deny that he was born blind, and so the ground of the miracle is established. They not only admitted, but they affirmed that he is now a seeing man. And only they do not know how.

v. 24

Then the man is recalled and they go through another round of opinions, as these judges sit in judgment. At last they too are reluctant to admit the facts, they attempt to disprove it and to say that it was not a miracle, it was not a divine work, but they sorta' push it off as a false prophet, because a sinning man in the act of sin could not have been cured in such a way, but they persist and they insist and they try to get this man to give up his foolish

story, it must be false. Tell the truth and give God the glory. We know that this thing could not have happened to a man who is a sinner and they debate all of these facts.

But one thing they could not answer, that blessed experience of this man when he said, one thing I know, This is the rock that shattered all of the creeds for them. On the Sabbath day we broke laws right or wrong.

But under the (cross examination) as they overhauled the details, this man declines to gratify them. The experience of this man had been such that his eyes had been opened and also his mouth had been opened so that he could testify for Jesus, and he exposes their blind ideas.

v34 . At last they excommunicate him...this poor blind man who has been given sight now is put out of the synagogue. This beggar who had been blind and had met Jesus still stuck to his story and they put him out of the synagogue, refusing to listen to his story.

But this was the work of Christ and his power, to relieve and raise. There was no story in the old testament. Since the world began there was no story of anyone who had opened the eyes who had been born blind. We know that doctors had operated on people who had had sight and had lost it, but never such on this order. On the basis of this testimony,

they cast him out, which means far more than that they put him outside of the synagogue, it was an act of excommunication. If he believed in a son of God, then they said, we'll have nothing to do with you. Of course this shows their infidelity that they were strangers of Jesus, that he could open eyes of the blind, and yet these Pharisees could this. That they should question his divine mission, and his divine miracle and argue against it. It is difficult for us to even believe. So they reviled him, they cast him out,--in v. 34, they could not bear his testimony, so they reproached and mocked him, they could not bear his company. Friends this is the mark of a blessed man, in being hated and separated for our Lord himself said, "Blessed are ye when men shall hate you and separate you from their company for the son of man's sake." (Luke 6:22) It is easier for men to revile you than to accept the truth. In casting out the humble believer in Jesus, they reveal their own blindness and dishonesty in accepting divine power.

lives, he took a harlot, and made her a herald of the resurrection. He walked on the water instead of just talking about how strong he was. Instead of seeing people in need and hungry, he furnished bread and fed the multitudes, instead of telling how bad and crippled an individual was, he told him to rise, take up his bed and walk, and so it is here, we see this man and Jesus deals with him.

There is a legend that a man was caught in the quicksand. Confucious saw him and said, "There is evidence men should stay out of such places." Buddha came by and said, "Let that life be a lesson to the rest of all the world." Mohammed said, "Alas, it is the will of Allah." the Hindu said, "Cheer up friend, you will return to earth in another form," but when Jesus saw him he said, "Give me your hand brother, I will pull you out."

If we come Jesus to argue and speculate about the sins and the needs of our lives, we will go away disappointed, but if we come to him with a need, and if we really want it, the Bible tells us, "God sent not his Son into the world to condemn the world but that the world through him might be saved." Some people are busy like the Pharisees condemning sin, but they have no time to do anything about it. Jesus was so busy saving sinners that he had no time for these Pharisees to interrupt his work.

Dr. King. Nov. 27, 60 P.M. - (7)

To heal the man born blind, Jesus uses the clay, anointed his eyes, and told him to go wash in the pool. Jesus healed another blind man by instantly speaking just a mere word. The putting of the clay on the man's eyes was for a definite purpose. It aroused hope in this man, so Christ helped him, and faith and obedience connected together brought hope and light and life and light and sunshine to this man's heart.

2. Condemnation (39-41)

In a parting flash we observe here the light of the world is healer of the blind, but also judge and condemner of those who think they see. Are we then among the blind so meant, said the Pharisees. But Jesus answered with an unexpected "Would God that you were so, for in that case you might receive your sight." Modern opponents of the supernatural in the gospel history reason after exactly the same fashion as these men in Jesus' day.

Jesus said for judgment I am come into this world, and they which see not may see and they which see might be made blind. By his coming as the light of the world, could not

lift up eyes & look harvest - avoid passing the sentence of death upon darkness of sin. Mt 13:18 - say inward gods, and nothing, - counsel them out. Blind - and anoint thy eyes with the salve that thou mayest see - "

His miracles are typical of spiritual things. There are none so blind as those who don't wish to see. These Pharisees said, we see, yet they saw not Jesus Christ as the light of the world. Therefore they were condemning themselves by preferring the darkness of ignorance and death to the light of knowledge and life. But those who say we see and abide in the light of those sparks of their own kindling.

(Dr. Charles G. Fuller) - O. W. A. H. - Plane - Struck and name, woman next seat ask if one Radio - "I'd have been waiting to see you & thank you for what you did for our home. My husband fine man but drinking heavily. For yrs. prayed for sal. one sun. solar - heard your broadcast, when finished, on buses, gave heart to Jesus, later joined Ch, said that time our home has been little bit of heaven on earth, you when you get right with God, life straightens out."