

# The Gospel of John

Lesson #82  
The Journey  
Jim Hoffman

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## The Gospel of John

• John 9:4 “We must work the works of him who sent me while it is day; night is coming, when no one can work. 5 As long as I am in the world, I am the light of the world.” 6 Having said these things, he spit on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud 7 and said to him, “Go, wash in the pool of Siloam” (which means Sent). So he went and washed and came back seeing.

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## The Gospel of John

- You may recall from chapter 5 that Jesus said he only does the things the Father wanted him to and that he and his Father worked together – now he changes the pronouns from (I me) to (we).
- God sent me, that we might work – to state we are the body of Christ is to say God is serious about what John wrote here in chapter 9.
- We become functioning members of the body through sanctification; positional and practical.

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### The Gospel of John

Consider the high calling that we have as a member of the Body of Christ. In fact, here is some insight from Jesus on the call we have as his disciples, *“whoever believes in me will also do the works that I do; and greater works than these will he do”*. We should never say, “I am just a layman”, or “I am just an usher”, or “I am just a servant”. In Christ we are never “just anything”. In Christ we are chosen and called to minister right along with him. We have all been ordained by God to be joint ministers and joint heirs with Jesus. If you believe your calling is real, then treat it as real and give your life to it. God expects nothing less.

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### The Gospel of John

- The reference to day and night is not a reference to one rotation of the earth – he was talking of life in the here and now coming to an end for all of us.
- In the 1<sup>st</sup> century, other than fire, there was no way to see well enough to work at night so for the most part nighttime work was not a thing.
- He is telling his disciples not to waste their lives in theological debates (like who sinned this man or his parents), but to busy yourselves serving the king. <sup>5</sup>

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### The Gospel of John

Many come to the end of their lives with regrets over how they spent their time. For some, they can rationalize as they analyze their lives saying, “I know I fell short, but I did try” (this is the group most of us will fit into). For others, the regrets are far worse – the best they might say is, “I tried at times, but never all that seriously”. And then others who can say no more than, “God, be merciful to me, a sinner, I am not even confident I trusted Jesus, and I certainly never served you”. To this third group God answers, “well trust me now, and serve me now for the night is nearly upon you”. This is the group of laborers who went to the vineyard in the 11<sup>th</sup> hour of their lives.

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### The Gospel of John

- And then Jesus does what some might see as an act that seems very un-Jesus like – he spits on the ground and makes mud.
- He is going to use the mud to further darken the man’s world so that he might see – this is perhaps the last thing you might do so the blind could see.
- It was very counter intuitive – if we get but a speck of dirt in our eyes it demands our attention, and we rub and scrub until it is removed.

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### The Gospel of John

- The mud is sort of the point – Jesus used no special terms, or consistent methods of healing people.
- The reason he didn’t was no doubt because he wanted people to speak of his power and not his protocols.
- Anyone who would try the “mud in the eye” method to seek healing for the blind just may end up looking like a fool.

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### The Gospel of John

- And then Jesus says, “Go, wash in the pool of Siloam” and the blind man obeys without so much as even a statement from Jesus that he would be healed.
- He may well have heard the conversation between Jesus and his disciples so maybe he believed he would receive his sight, but he had no such promise.
- He didn’t even know what sight was – imagine trying to explain what sight is to a man who was blind from birth.

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### The Gospel of John

- We don't know exactly how Jesus gave vision to this man – for all we know he caused the man's body to produce new eyes.
- In his healings there were times when he took disease away and other times (Malchus) when he added things that were missing – he actually can do it all!
- One more reason for us to always ask for help in our times of need. Don't be guilty of not asking!

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### The Gospel of John

As for exactly how Jesus healed this man and gave him sight, we may never know. What we do know is that he was able to do exceedingly abundantly above all that we ask or think and that is evidently all we need to know. We've seen similar things before, not the same things, but similar things like in the feeding of the 5,000 – in many of his miracles we see Jesus willing molecules to move and change and things to happen that would otherwise never happen. That is what makes them miracles – Like when he commands the sea to calm and it does, he is showing he can suspend and overcome the laws of nature at his pleasure.

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### The Gospel of John

- The man wasn't "lucky" to have been at the right place at the right time as some might suppose – this was a divine appointment for him and Jesus.
- This is another example of the providence of God where God "sees to it" that certain things happen in certain orders so that his work is done.
- Would it not seem odd to declare our God has sovereign power over everything yet at the same time teach he never actually uses that power.

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**God Moves in a Mysterious Way | William Cowper**

God moves in a mysterious way His wonders to perform; He plants His footsteps in the sea And rides upon the storm.	Judge not the Lord by feeble sense, But trust Him for His grace; Behind a frowning providence He hides a smiling face.
Deep in unfathomable mines Of never failing skill He treasures up His bright designs And works His sov'reign will.	His purposes will ripen fast, Unfolding every hour; The bud may have a bitter taste, But sweet will be the flow'r.
Ye fearful saints, fresh courage take; The clouds ye so much dread Are big with mercy and shall break In blessings on your head.	Blind unbelief is sure to err And scan His work in vain; God is His own interpreter, And He will make it plain.

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**The Gospel of John**

- The healing of the blind man here in the text also serves as an illustration of God putting things in our path for us to find, do, and thereby serve him.
- So, he was a “type” of sorts for something God would later say to the church at Ephesus through Paul.
- Ephesians 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

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**The Gospel of John**

- It is probable the blind man had heard of Jesus and perhaps a faint hope arose in him for his own healing like so many others experienced.
- Yet at the same time he was probably reminded regularly that he was a hopeless case – and that his hopelessness may have been due to his own sin.
- Remember the belief some had of pre-natal sin?

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### The Gospel of John

- How would you like to live with that?
- Perhaps he sinned in the womb, or according to some, in eternity past, as a free spirit but he has no knowledge of the sin or anything prior to his birth.
- What a prison of regret that would be – he may have believed his blindness was due to his own sin, yet he has no recollection of it so how does one process such nonsense?

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### The Gospel of John

- This is the insidiousness of false doctrine – we can make well-reasoned scriptural arguments around biblical doctrines, but not false ones.
- Sound doctrine will always have scriptural support and can be understood with the mind, at least to some degree.
- False doctrine has no scriptural basis and therefore no reason beyond blind and misguided faith to accept it and deal with it.

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### The Gospel of John

To say of anyone who is still breathing there is no hope for them is a lie and an insult to God. This is like saying the one who is omnipotent is only omnipotent some of the time. That is foolish talk and should be rejected. Whether it's healing or salvation there is always hope as long as the person is still breathing. And, if we were to check with Lazarus, even not breathing may not be too late!

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