

(Sabbath Miracles) 04 - Withered Hand Blind

by Ed Miller

Ed Miller's sermon explores the miracles of the withered hand and the blind man, emphasizing the necessity of divine power for true obedience to God's commands.

Duration: 53:42

Scripture: Matthew 9:27-31, Matthew 20:29-34, Luke 6:6-11, John 9:1-7, John 9:13-16

Topics: "Sabbath Miracles", "Holy Spirit"

Description

In this sermon, the speaker emphasizes the importance of relying on the Holy Spirit for understanding and applying God's Word. He then proceeds to discuss two Sabbath miracles from Luke chapter 6: the healing of a man with a withered hand and the healing of a man born blind. The speaker highlights the opposition Jesus faced from the scribes and Pharisees who were watching Him closely to find reasons to accuse Him. Despite their scrutiny, Jesus heals the man with the withered hand and engages in a dialogue with the religious leaders about doing good on the Sabbath. The speaker emphasizes that if God gets His Sabbath back, it will be characterized by the filling of the Holy Spirit, joyful service to the Lord, and freedom from condemnation.

Transcript

Thank you. Good evening. How fast, how fast these weekends go.

What a blessing in my life. I'll ask you to open in your Bibles, please, to Luke chapter 6, if you would. As we come to the study of God's Word, there's a principle of Bible study that is absolutely indispensable, and that principle is total reliance upon God the Holy Spirit.

That principle is helpless dependence. God alone can put the light on the Lord Jesus and minister Christ to our hearts. I want to share, in terms of that indispensable principle, from one of the miracles we're going to look at tonight, we're going to look at two miracles this evening, two Sabbath miracles.

We're going to look at the healing of the lizard hand and the healing of the man born blind. Before we begin looking at all into the Word, in terms of this indispensable principle, my heart was greatly exercised as I considered the man that was born blind. It was in terms of something that Rick was sharing with us as well, and it had to do with the anointing clay.

He took the clay and he spit in it, making a clay, a mud out of that. And I thought, you know, I come up here, I don't know another person on the earth more privileged than I am when I have the opportunity to stand before hungry saints and proclaim the unsearchable riches of Christ. And I thought that if the Lord could use mud and spit as his instrument to anoint eyes, there's not a lot of room for pride if God's going to use a little mud and spit.

And as Rick was sharing the other day, remember about the splashing? That wonderful vision God gave me, my man. I thought, Lord, I want to be used to anoint somebody's eyes. But before that blind man got to see Christ, that instrument was washed away.

And I want to be there. I want to be used by the Lord to anoint your eyes. But then I also want to be washed away so that you can really see Jesus.

Praise God for his instruments, but they're only mud and spit. They're just instruments. So I'm going to pray.

Pray with me that the Lord will use me as he anoints your eyes. And then by his grace, he'll wash me away so that you can really see, see him. Let's bow.

Father, we thank you for your precious word. We thank you for the Holy Spirit and the way you have given us your life, your spirit, the mind of Christ. And we would ask as we meditate on these precious things that our hearts would be inclined toward the Lord Jesus.

We pray that you would certainly anoint our eyes that we might see. Show us wondrous things out of your word. We thank you again that as we come, we come waiting for you to be the teacher.

And waiting for you to minister unto us. And we thank you in advance that you've already been doing that, that you're doing it now. And even as our time draws to a close, we're going to do it in an increasing time of blessing.

Because Jesus deserves it. And it's in his name that we pray. Amen.

Amen. I think I've mentioned on other occasions that when I teach up in Rhode Island, it's a little different. Because there's a week in between sessions.

And so review is a big thing for me. We don't need that much review because we've been here and so on. But let me just set it again before your hearts to get into the flow.

And then God gracing us, we'll begin to look into the scriptures. We're looking, as you know, at these seven wonderful miracles that God has clustered together. This isn't man's idea.

God has put seven, and I think representative, seven wonderful miracles together. And they're all wrapped around that thing we call Sabbath. The Sabbath day.

God had ordained, he instituted, he designed, he created one of the most glorious pictures. And he called it the Sabbath. And as soon as man was created, he gave him the Sabbath.

Because the Sabbath was his minister to serve man. Not to lord it over man. The Sabbath was made for man.

And not man for the Sabbath. And so this marvelous picture that he had to illustrate union with God. That beautiful picture got in the hands of men.

And that thing became encrusted with many traditional accretions. And it was like a boat with barnacles all over it. And it broke his heart.

In the hands of man, that Sabbath left people. And these are the seven miracles. Filled with unclean spirits.

Burning with fever. Crippled. Withered.

Blind. Humped over. And their flesh all bloated out.

Jesus said, I want to set my people free. The spirit of the Lord is upon me. To proclaim liberty to the captives.

To deliver all of those people. In the hands of men, the Sabbath produced that. And Jesus said, one by one, these are the Sabbath day miracles.

He said, I'm going to set them free from this. And from this. And from this.

Every miracle sheds light on what the Sabbath was supposed to picture. Original intention. The Christian life.

Every miracle takes us into what it means to walk in union. What it means to know the Lord. To fellowship.

To delight in Him. Everything the Sabbath was supposed to mean. What it means to walk with Jesus.

In the green fields. In the presence of our enemies. While He provides all of our needs.

So far we've looked at three miracles. If God gets His Sabbath back. And He's taking it.

If God gets His Sabbath back. What will it look like? Well, what will it look like? Everybody will be filled with the Holy Spirit. Oh, that's some Sabbath.

If He gets His Sabbath back, what will it look like? Everybody will be serving the Lord in delight. Spontaneously. Supernaturally.

As they walk hand in hand with Jesus. What a Sabbath. If He gets His Sabbath back, what will it look like? It will look like liberty and freedom.

And there will be pallets waving all over the place like flags. He set me free. He set me free.

Even from the condemnation of my own stupidity and my own sin. That brings us this evening then to the fourth and fifth miracles. The healing of the man with the withered hand.

And the healing of the blind man. Obviously these are large scriptures. I know you've meditated.

I know you've studied. Many of you studied with me. And it's been glorious.

And so you know there must be more left out than we say. As it's not time. So if I leave out one of your favorite things.

I'm sorry. If I plagiarize. Well, I do that all the time.

So I'm just going to reach into these texts and take the heart. We'll look at the main thing and then move on. Luke chapter 6 please.

Beginning at verse 6. It came about on another Sabbath that He entered the synagogue and was teaching. And there was a man there whose right hand was withered. And the scribes and the Pharisees were watching him closely.

To see if he healed on the Sabbath. In order that they might find reason to accuse him. But he knew what they were thinking.

And he said to the man with the withered hand. Rise and come forward. And he rose and came forward.

And Jesus said to them, I ask you. Is it lawful on the Sabbath to do good or to do harm? To save a life or destroy it? And after looking around at them all. He said to him, stretch out your hand.

And he did so. And his hand was restored. And they themselves were filled with rage.

And discussed together what they might do to Jesus. In the Matthew account of the same story. He also gives the illustration.

Of the value of man. Over against a sheep. Not created in the image of God.

Now Matthew tells us. Also how violent their response was. Matthew 12, 14.

The Pharisees went out. Counseled together against him. How they might destroy him.

The only thing Mark adds. That we don't get from Matthew and Luke. Is how angry Jesus got.

This is the first time in the Sabbath miracles we read this. Mark 3, 5. And after looking around at them with anger. Grieved at the hardness of heart.

He said to the man, stretch out your hand. And he stretched it out. Pretty much we'll stay with the Luke account.

Because Luke tells us six things. That Matthew and Mark don't tell us. Luke tells us this took place on the Sabbath day.

Luke tells us that this took place in the synagogue. Luke, because he's the doctor. He tells us the withered arm.

The withered hand was the right hand. Luke informs us. That the Pharisees and the scribes were also present.

On this occasion. Luke tells us. That Jesus knew their inner thoughts.

And Luke adds the detail. That the man was called publicly. To come forward and stand in front of everyone.

And so Luke pretty much gives us the whole story. And we'll stay with Luke. Keep those fans facing this direction.

So appreciate the miracle of the healing of the withered hand. And the message of God's heart. It wouldn't hurt to try to get a picture in your mind's eye.

Of what took place. Now we know according to Luke. That it was his right hand that was withered.

Let me do a little donkey work here. Give you some background. And maybe that will help you to see.

How this thing took place. Scholars tell us. I don't know the original languages.

But I thank the Lord for the reference books. They know and they tell me. And scholars tell us.

That the word that's used. To describe the withered hand. Rules out the possibility.

That it was congenital. Whatever his problem was. He wasn't born with it.

It's the word used. To describe an injury of some kind. So evidently this man hurt his hand.

Either he cut his hand. Or had it severely smashed. We don't know what happened.

Unless you read Jerome's commentary. Then you know what happened. Because Jerome seems to know.

He tells us this story. About a man who was a stonemason. And he quotes the early sources.

He thinks it's the same fellow. And while he was doing what stonemasons do. A large stone fell over.

And crushed his hand. We don't know if that's the case or not. But we know it was something like that.

And his right hand was withered. Now because of that injury. Atrophy set in.

Withered is a good word. I think shriveled. Would be a good word to use.

It's cut off. It's unusable. I don't know what it would look like.

But it's not a normal hand. It's small. It's withered.

You can't use it. It's paralyzed. And so get that picture in your mind.

Now let me describe the scene. Now evidently this man. Like the one we'll look at tomorrow.

With dropsy. Was a setup. By the Pharisee.

In other words he was a plant. They put him there on purpose. In order to trip up Jesus.

Luke 6, 7. Describes when the Pharisees. Were watching him closely. To see if he would heal on the Sabbath day.

In order that they might condemn him. You say well these Pharisees. They don't want healing on the Sabbath day.

The opposite is true. They wanted him to heal. So they could condemn him.

They set it up. They planned for that. In order that they might accuse the Lord Jesus.

Picture the scene. The Lord Jesus. Is going to do.

He only did this one other time. And once again that's tomorrow. With the woman that was humped over.

Luke 6, 8. Rise. And come forward. Well now I don't know how many were sitting in the synagogue that day.

And I don't know if he was in the front row. I think he was in a place. Conspicuous.

To where Jesus was sitting. Because they wanted him to see him. And Jesus came up in the front.

And he pointed him out. And he said come forward. Well.

I can't read into this guy's mind. I've known several people. Who've had withered hands.

And they were incurable. In their desire to hide it. They helped constantly cover up their withered hand.

This man rises up from his chair. And he begins to go to the front. Jesus is not going to let him hide it.

He's got a withered hand. And pretty soon everybody's going to know. That he had a withered hand.

And the Bible says as he was coming forward. Picture it. The Lord Jesus.

It says his eyes were flashing. At the Pharisees. In anger.

This man's coming forward. He must be embarrassed. What in the world does he want me for? And he's coming up.

And Jesus is just looking around. Angry. Grieved.

For their hardness of heart. And this man comes forward. And stands in front of the Lord Jesus.

Evidently looking into his face. That's what I would do. If I had a withered hand.

And he called me forward. I would come up. And say.

You know. What do you want? And then Jesus said out loud. Stretch out your hand.

Now let me say it as it really is. Stretch out your withered hand. That's the point of that.

Now if you look at that scene with these eyes. And I speak as a fool. Nothing could be more cruel.

Than what our Lord Jesus did that day. To point out that man with a withered hand. To publicly make him come up in front of everybody.

To make him stand there with a withered hand. And to give him an impossible command. Stretch forth your withered hand.

If that man. Even for a lonely moment. Resorted to human wisdom.

It would have been all over. Imagine if that man. Looked at anatomy.

And he said. He looked at his hand. My arm is cut or shriveled or smashed.

Or whatever. It's dead. Lord.

You can't really be serious. About this command. You're telling me to do something.

That is not possible to do. It's contrary to reason. It's contrary to logic.

It's foolishness. And that. Brothers and sisters in Christ.

If I'm understanding this record. Is the very point. It's the very point of this Sabbath miracle.

As the first miracle pictured. The fullness of the Holy Spirit. Sabbath surrender.

Surrendering to the Lord. As the second miracle illustrated. Sabbath service.

Rejoicing. Delighting. To minister unto the Lord.

As the third miracle illustrated. Sabbath liberty. I'm suggesting.

We have in this miracle. Sabbath obedience. Sabbath obedience.

He wants his Sabbath back. And this is the only kind of obedience. That will work.

What is Sabbath obedience? Let me describe it in terms of the story. It's standing before the Lord Jesus. With a withered hand.

And looking helplessly into his face. And hearing him give a command. And then by the mighty power of God.

Obedying that command. That's Sabbath obedience. God enables us to obey.

Someone might have this argument. God wouldn't give me a command. That I couldn't obey.

That wouldn't be fair. He wouldn't expect me to do something. That it's not possible to do.

And brothers and sisters in Christ. This is not the first time I've told you this. And it's not the first time you've heard it from many others.

Every command in the word of God. Is impossible for you to obey. On your own.

Every command in the word of God. Is impossible for me to obey. Someone said well that's not fair.

It's not my duty to obey. Oh indeed it is your duty. It's mine.

It's my obligation to obey God. It's my duty to obey God. It's my responsibility to obey God.

Though it's my duty. It's not my power. Though it's your duty.

It's not your power. That doesn't change the fact you're responsible. You're required to obey God.

You don't have the power to do it. And I don't have the power to do it. Now I want you to look down please.

I don't think it's an accident. That Luke. Begins introduces.

The sermon on the plain. With the story. Of the man with the wooden hand.

I say the sermon on the plain. Look at chapter 6, 17. He descended with them and stood on eleven plains.

And there was a great multitude of his disciples. A great throng of people. From all Judea.

Teachers in the coastal region of Tyre and Sidon. Who had come to hear him. To be healed of their diseases.

Those who were troubled that unclean spirits were being cured. Now when you read this you're going to say. My that looks like the sermon on the mouth.

No it's the sermon on the plains. It's different. Different time, different location.

And the one thing I like about it. Is Jesus preached using the same notes. Twice.

He preached the same sermon. He changed some illustrations. He changed a few points.

But he brought the same file. He brought the same notebook. Anyway.

The sermon on the plain. Is filled with. Impossible commands.

Listen to chapter 6 verse 27. I say to you who hear it. Love your enemies.

Do good to those who hate you. Bless those who curse you. Pray for those who mistreat you.

Whoever hits you on the cheek. Offer him the other also. Whoever takes away your coat.

Do not withhold your shirt. Give to everyone who asks of you. And whoever takes away what's yours.

Do not demand it back. 35. Love your enemies.

Do good. Lend expecting nothing in return. Your reward will be great.

You'll be sons of the most high. He himself is kind to ungrateful and evil men. Be merciful as your father is merciful.

Every one of those. Love your enemies. Stretch forth your withered hand.

Turn the other cheek. Stretch forth your withered hand. Do good to those who hate you.

Stretch forth your withered hand. Brothers and sisters in Christ. He wants his Sabbath back.

And we better come to the place. And not believe the lies of the Pharisees. That we can obey God.

We cannot obey God. It's not in us. And it's awfully frustrating.

I've done it for years. To try to live the Christian life. I try to obey God.

He says love your wives as Christ loved the church. And I try to love her. And then it doesn't work out.

And then there's problems. And then I confess. Then I get right with God.

And I come back. And I try again. And I fall on my face.

And I get up again. And I confess. And I get right with God.

And I try again. And I fall on my face. That is not Sabbath obedience.

Sabbath obedience. He always, before he gives a command. He always says come forward.

Because you can't obey until you're standing in front of Jesus. And looking in his face. And he brings you up there.

And he confronts you with your withered hand. That's why I love Barry when he was sharing with us the other night. Bless the Lord brother.

Because what God taught them in Austonian. And what he confessed to us. He went there.

And the first thing God showed him. Was his withered hand. And then he looked into the face of the Lord.

But he had a vision and a command. And God commanded him. Stretch it forward.

And he did. And all of Austonia was changed. Right? That's Sabbath obedience.

Nothing less than that is Sabbath obedience. And God wants his Sabbath back. Thousands are being told.

If you love the Lord you'll keep his commandments. Then they go out and beat themselves up and try to keep his commandments. You can't do it.

You realize this. Since every command. In this book.

Is impossible. He's never told you anything. That you're ready to do.

Since every command in this book is impossible. Every command. Becomes a promise.

Every command in this book is a promise. I'm going to claim the promises of God. I've never heard anyone stand up and say.

I'm going to claim the commands of God. Right up. You can multiply those promises many times.

Because every time God ever tells you to do something. With the command. Is the promise.

The enablement. That you're going to be able to do it. So he calls you forward.

First. To face your disability. Second to look into the face.

Of your only help. And then he gives you the command. Starts with God.

It ends with God. Stretch it forward. See that's a lot different than.

Sitting around waiting for it to happen. That's a whole lot different than saying. I'm going to wait till God fills my heart with love.

And then I'm going to love my enemy. That's not what he says. Sit around and wait.

You know what he says? Come forward. Take a good look at me. Go love your enemy.

And as you stretch it forward. You find you're able to do it. Go forgive that guy who's sitting against you.

Say I can't forgive him. Come forward. Take a look at your wounded hand.

Go forgive your enemy. And as you attempt to do it. By the power of God.

Then you're enabled to do it. We stand trembling sometime. On the verge of God's command.

That command to love my wife as Christ loved the church. You know I used to think because I loved her so much. Naturally.

That I could love her as Christ loved the church. I can. I don't need a command to tell me to love Lillian.

I love Lillian. Without a command. But not as Christ loves the church.

To love her that way. I got to stand in front of Jesus. Confess my wounded hand.

And then attempt by his grace. And then he does it. And that's the same way she got to submit to me.

And that's the way wives have to submit. And in every case this is what Sabbath obedience is. It's coming before him.

And doing what's not possible to do. Let me make one final observation here. This is a perpetual miracle.

You'll never get to the point. And I'll never get to the point. Will he heal my wounded hand? The answer is yes with every command.

Will it be finally healed forever? No. You'll always have a wounded hand. And I'll always have a wounded hand.

But with every command he'll heal your wounded hand and mine. One reason he does it that way. You know we like to think when we're drawing in the Lord.

Oh I've come a long way in the Lord. My hand's not withered anymore. Ah your hand's still withered.

And that's a sign you've come on in the Lord. I don't mean this in the wrong way but. Isn't it encouraging sometimes.

To see the elders. With a withered hand. It sort of.

It encourages me. It gives me hope. Don't cover your hand.

Don't cover your withered hand. Don't cover your helplessness. Especially you that are elders.

And you that have gone on in the Lord. We who are young. We who are learning the ways of God.

We need to know. That you're just like we are. We're failing all the time.

But we look to the spiritual hot shots. And it seems like they never have trouble. The spiritual hot shots need to come forward.

And stand publicly before the Lord Jesus. And let everybody know. That they can't do it either.

Only Jesus can do it. He wants to do it. And that's his Sabbath.

And that's what he's come to set you free. To learn how to obey God. And the way to obey God.

Is to come with a withered hand. And by the power of God. Keep your eye on his face.

And do what can't be done. And stretch it forward. Oh may God help us.

With this Sabbath we'll be. Turn please to John chapter 9 very quickly. Just before I think we'll look at the heart of this.

I know I'm fine. I'm only teasing. I'm fine.

No no don't get it. I'm teasing. Honestly.

No it's okay. She's a dear. Chapter 9 of John.

Three times in the ministry of our Lord Jesus. He healed the blind. Two blind men in Capernaum.

Matthew 9. Two blind men in Jericho. Matthew 20 and a couple of other passages. And here in John 9. The basic difference is.

That this miracle. Was on the Sabbath day. That made it unique.

And the other difference is in verse 32. Since the beginning of time. It's never been heard that anyone.

Opened the eyes of the blind. This man was born blind. That made it unique.

I have a book in my library. That discusses 70 of the chief miracles. In the Old Testament.

But healing a man born blind. Is not one of them. This is unique.

And God saved this. For the Sabbath day miracle. A man.

Who by nature. Cannot see. It had to be born blind.

In order to illustrate by nature. We can't see. When Jesus.

Stood up to proclaim Jubilee. He said the spirit is upon me. He's anointed me to proclaim.

Recovery of sight. To the blind. And that's exactly what he's going to do here.

Now as you can see it's a long chapter. I may never quit. I do.

Thank you. That's wonderful. I'm positive.

Thank you. Excuse me one moment. Okay.

The. This chapter has 41 verses. And rather than reading all of the verses.

Let me just sort of get the heart of it. Before you. It begins.

In verse one. With physical blindness. And it ends.

In verse 40. The Pharisees. Asked.

We're not blind to. Are we. The fifth.

Sabbath miracle. Has to do with spiritual. Vision.

That's what this story is all about. Now follow along please. As I read these selected verses.

Chapter nine one. And he's. As he passed by.

He saw a man. Blind from birth. Verse six.

And when he had said this. He spat on the ground. And made clay.

Of the spittle. Applied the clay. To his eyes.

And said to him. Go wash. In the pool of Siloam.

Which is translated. Sin. And so he went away.

And washed. And came back. Seeing.

Verse 13. And they brought. To the Pharisees.

Him. Who was formerly. Blind.

Now it was. A Sabbath. On the day.

When Jesus. Made the clay. And opened his eyes.

Again. Therefore. The Pharisees.

Also. Were asking him. How he received.

His sight. He said to them. He applied.

Clay. To my eyes. I washed.

And I see. Therefore. Some of the Pharisees.

Were saying. This man's. Not from God.

Because. He does not keep. The Sabbath.

Others were saying. How can a man. Who is a sinner.

Perform such signs. And there was a division. Among them.

They answered. And said to him. You were born.

Entirely. In sins. And are you teaching us.

And they put him out. Verse 35. Jesus heard.

That they had. Put him out. And finding him.

He said. Do you believe. In the son of man.

He answered. And said. Who is he.
Lord. And he said. Lord.
I believe. And he worshipped him. Let me just.
Mention the Sabbath. Miracle. We've seen.
The Sabbath. Surrender. Sabbath service.
Sabbath liberty. Sabbath obedience. This is.
Sabbath. Solidarity. And.
In case. I get lost. In my notes.
This is the. Principle. That is indispensable.
That's what this is. The indispensable. Principle.
Naturally. I cannot see. I can only see.
When God. Gives me eyes. To see.
I'm going to jump over. Some of. I'm going to jump over.
Details that don't tie. Into the main message. But I want to say.
One word. About the opening. Versus.
The question. That the disciples. Asked in verse two.
Who sinned. This man. Or his parents.
That he was born. Blind. I've always wondered.
What they meant by that. How could. He sinned.
If he was born. Blind. But I read some of the.
Things that they believed. In those days. So.
I don't know. But they asked. The question.
What caused. His blindness. And I want to make.
A suggestion. To you. That Jesus.
Did not answer. That question. You know.
There's one way. To read it. And it looks like.
He answered. The question. For the glory of God.

But I don't think. That was the answer. I don't think.
Jesus answered. The question. What he said.
Was. The answer. You fellows.
Have. Is wrong. You're on.
The wrong track. It's not him. That's him.
Or his. Parents. That's him.
But then he didn't. Give an answer. You know.
That in the. Bible. The punctuation.
Wasn't there. In the original. And sometime.
They didn't punctuate. I don't think. In the right place.
You know. Dear old. Cardinal Hugo.
And eleven hundred. And whatever. Who gave us.
The verses. And chapters. He.
He did a great service. To the church. But.
He put something. In the wrong place. I think.
If you put a comma. After verse three. I think you'll get.
What the Lord is saying. If you put a comma. After.
Verse three. In order. That the works.
Of God. Might be. Displayed in him.
We must work. The works. Of him.
Who sent him. As long. As it is day.
That's not answering. The question. Here's what he's saying.
You said. What made us. Man.
And he said. You're on. The wrong track.
It's not. Sin. And then.
He did not say. I made him. Blind.
So. He didn't say that. What he said.

Is. You're on. The wrong track.
And it's not important. That you know. What it is.
But it has. Now become. An occasion.
For the glory. Of God. Who cares.
What caused it. And now. He says.
We must work. The works. Of him.
Who sent him. He's not saying. I made him.
Blind. Because I had a purpose. I'm not saying.
He didn't. I'm saying. It doesn't say that.
What it says. Is. You guys are wrong.
And it's not important. How the thing started. The question.
Is. Where do we go. From here.
And now. We have an occasion. That is.
For the glory. Of God. Let's pick it up.
Right there. I call attention. To that.
Because as you know. The. Psychological.
Victory. Is being spread. All over the place.
Rather than. The victory. Of the Lord.
And we're getting all this. Psychology stuff. And dig back.
In your past. And find some. Conflict.
When you were a kid. And what caused this. And what caused that.
And was it. His parents fault. Was it the environment.
Was it. The uncle. He didn't get hurt.
Whatever it was. I'll tell you. You find someone.
With a problem. What caused it. I don't know.
But we must work. The works of God. Now.
To bring it. To God's glory. And I don't care.

What caused it. It's now become. An occasion.
For the glory. Of God. And that's what Jesus.
He didn't answer the question. He just said. Let's now.
You're wrong. So let's forget that. It's not sin.
But let's take it now. And use it. And we must work.
The works of him. That sent me. I know it's possible.
By saying that. The principles. As we are.
So easily. Let us say. We might start.
Looking at sight. The sight is not the principle. Jesus is the principle.
He's always the principle. And because God gives sight. It's in order.
To see Jesus. And I want to show you. How the vision of Jesus.
Began to grow. In this man. As the Lord.
Began to work with it. Now we're being introduced. To something new.
And. I want to show you. Began to grow.
In this man. As the Lord. Began to work with it.
Now we're being introduced. To something new. And I want to show you.
How the vision of Jesus. Now we're being introduced. Now we're being introduced.
When Jesus. First. Came to this.
Dear man. He was. A blind.
Beggar and as far. As his knowledge. Of the Lord.
He had none. Who this man. Was and nothing made.
Sense. And it didn't make sense. As Clay.
Was put. Into his. Blind eyes.
That. didn't make sense to him. And you know how we always say, come to Jesus, come to Jesus.
Jesus said to that man, go away, go away. That didn't make sense. You'd expect Jesus to say, come here, let me hug you, let me hold you, let me touch your eyes, let me heal you.
And Jesus sent him aside to them while they were having church service. Go on, get out of church here, you can never buy the food, darling. Nothing made sense to this man when he started off.

But he had enough light to do God's will, didn't he? By the way, in this connection, someone says, I wish God would give me more light so I'd know what to do. You got enough light. You do.

Act on it. And you become a candidate for more light. You have all the light you need to be the Christian God wants you to be in this moment.

I have all the light I need to be the Christian God wants me to be this very moment. And you always have all the light you need. Act on it.

And watch what happens. This man goes down to the pool. Splashes, splashes.

Rick, we've all been blessed by that. He was washed away. He had eyes.

He had vision. And all of a sudden the persecution starts coming. And his neighbors and his friends, they don't like this.

And they begin to say, well, you know, he looks just like that blind beggar that was there. I'm not sure that's the same guy. One reason I know is he was blind.

This guy can see. Can't be the same guy. And so, verse 10, how were your eyes opened? He answers, verse 11, the man who is called Jesus made clay, anointed my eyes, said to me, go to Siloam and wash.

So I went away and washed. I received my sight. And they said to him, where is he? And he said, I do not know.

What does this man know? When he started off, he knew nothing and was all confused. Now he knows his name. A man named Jesus.

That's all I know. I don't know anything else. Where is he? I don't know.

I don't know anything. The he gets turned up. They begin to pressure him.

The Pharisees get all bent out and say, this thing was done on the side of the, bring that guy up here. And he comes up. And now the Pharisees are going to give him a drilling, verse 17.

And they said, therefore, to the blind man again, what do you say about him since he opened your eyes? He said, he's a prophet. Where did he get that? Think about it. His eyes are getting opened wider and wider.

When he started off, he doesn't know a thing. He doesn't know anything. He just goes down there and he comes back.

Who did that? A man named Jesus. That's all I know. Where is he? I don't know.

What about him? I don't know. Pharisees. Who did that? I don't know.

I don't know. He's a prophet. Getting bolder and bolder all the time.

Then the Pharisees get all upset and they call his parents in. And they threaten to excommunicate his parents. And they get nervous over the whole thing.

And they won't even take a stand with their own son. Verse 21. Ask him.

He knows. He's obeyed. Ask him.

So they bring him in again. Verse 24. Second time they called a man who had been blind and said to him, give glory to God.

We know this man's a sinner. He therefore answered, whether he's a sinner, I do not know. One thing I know.

Whereas once I was blind, now I see. All I know is I can see. You guys are talking about the Sabbath day.

I don't know about the Sabbath day. You guys are talking about sinners. I don't know about sinners.

You guys are talking about give God glory. I don't know anything about that. All I know is I can see.

I can see. And you can talk all you want and give all the lies you want. And you can argue and you can beat me up.

I can see. Speaking with more boldness and more assurance. So they keep at it.

Verse 26. They said therefore to him, what did he do to you? How did he open your eyes? These guys don't get it, do they? He answered them, I told you already. You did not listen.

Why do you want to hear it again? You do not want to become his disciples too, do you? Brothers and sisters in Christ, when he said too, you know what that meant? I'm his disciple. Why are his eyes getting so big? He goes on, I don't know anything. What's his name? Jesus, that's all I know.

Then the pressure starts coming at him. Who is he? He's a prophet. I know this.

I can see. I don't care what you guys say. I'm his disciple.

You want to be his disciples too? Man, this guy sees and sees and sees and sees again. Verse 29. The Pharisees say, we don't know where he's from.

Verse 33. The restored man says, if this man were not from God, he could do nothing. Look at this guy's vision, girl.

He's Jesus. He's a prophet. He's a healer.

All I know is, I was blind. Now I can see. I'm his disciple.

He's from God. This guy's eyes are getting wider and wider and wider. Brothers and sisters in Christ, Sabbath vision.

Sabbath vision is when you see Jesus and he gets bigger and bigger and bigger. And the more you see him, the more they don't like you. And the bolder you get.

And the more focused you become. It's Jesus. It's Christ.

It's the Lord. Verse 34. Don't read that.

La la la. They put him out. You know what that means? That was excommunication.

And in those days, excommunication was being cut off from society and cut off from family and cut off from neighbors and all kinds of social gatherings and some forms of excommunication. You couldn't even buy groceries. This guy had more fellowship as a blind beggar.

And so they put him out. His parents are still going there. Members in good standing.

And he gets a visitor. Isn't that glorious? Somebody came to visit the guy. Verse 35.

As Jesus heard that they had put him out, finding him, he said, Do you believe in the Son of Man? And he answered and said, Who is he, Lord? Now he's Lord. Who is he, Lord, that I may believe in him? Jesus said to him, You've both seen him. He's the one who's talking to you.

And he said, Lord, I believe. And he worshiped him. Do you see how far this guy's come in one chapter? I just know his name.

He's a prophet. I know that. I know what he can do in my life.

I know that. I know he's from God. I know that.

And now he's bowing down. He's worshiping. That is Sabbath vision.

That's what it's all about. Fellowship with Jesus outside the camp. If Jesus gets his Sabbath day, what will it look like? Can you picture the fellowship? If he gets his Sabbath back, and I'm looking out here and I'm praying and this is that we're going to give him a Sabbath this week.

Everyone filled with the Holy Spirit. Everyone serving the Lord with delight. Everyone gloriously free from all condemnation.

Everyone able to obey the Lord by the mighty power of God. And everyone seeing Jesus greater and greater. If that's the Sabbath he wants, let's give it to him.

Let's pray. Father, thank you so much for your word. Will you minister it in our heart? We prayed right at the beginning of this weekend together that our gathering, that our convocation might be a blessing to you.

We come back to that now. We want to give you your Sabbath. We know that you created it for us to reflect that union.

Lord, we want to leave tomorrow walking with Jesus in the grain fields. Work it in our heart, even now, even in this hour. Work it in us.

Teach us how to obey you. Open our eyes wider and wider that we might see Jesus only and worship him. We pray in Jesus' name.

Amen.

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