

# Mark 8:22-26. He Cures a Blind Man by Touching Him Twice.

by Favell Lee Mortimer

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*The sermon highlights the gradual manner of the cure of the blind man, the power of Christ in simple means, and the remedy for spiritual blindness.*

**Scripture:** Mark 8:22, Luke 10:13, John 9:6, 1 Corinthians 13:12, Ephesians 1:18

**Topics:** "Divine Healing", "Spiritual Conversion"

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## Description

Favell Lee Mortimer preaches on the gradual manner in which Jesus cured the blind man, highlighting the interesting circumstances surrounding the miracle, such as the man being led out of Bethsaida before his sight was fully restored. Jesus' kind manner in leading the blind man reflects how many are guided by Him towards conversion without fully understanding the process. The use of outward means by Jesus to cure the blind man emphasizes the power of Christ to open the eyes of unbelievers through even the simplest actions.

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## Transcript

There is one circumstance in this miracle which we do not meet with in any other--it is the gradual manner in which the cure was effected; the blind man was not suddenly restored to sight, but by degrees.

There are several other interesting circumstances connected with this miracle, though they are not peculiar to it. It is evident that this man did not belong to the town of Bethsaida, for after he was cured, Jesus desired him to return to his house, but not to enter the town. Bethsaida was one of those cities most highly favored, and most deeply guilty, for it repented not at the preaching of Jesus. On this account a woe was pronounced against it. "Woe unto you, Bethsaida." The friends of the blind man heard that the Lord was arrived at Bethsaida, and they went there, and besought mercy for the afflicted creature.

It often happens when the gospel is preached in a town, that while it is despised by the inhabitants of the place, it is valued by those who live in distant villages. The Lord showed his displeasure against the people of Bethsaida, by leading the blind man out of the town before he cured him, and by forbidding him to return there afterwards. Those who hate the gospel often take great pains to avoid hearing it, and God sometimes meets their wicked desires by taking measures to prevent their being troubled by the unwelcome sound.

How touching is the account of the kind manner in which Jesus conducted the blind man out of the town! "He led him by the hand." Behold the Son of God leading the blind by a way that he knew not, to the retired spot in which he intended to restore him to sight. Perhaps this blind man was but little acquainted with his benefactor, and was not fully aware of his power to cure his blindness. Thus many are led by Jesus to the place where they are converted. They know not where the events of Providence are guiding them; they know not why they are removed from one place to another; why one path is blocked up, and another opened before them, until at length they find that all was arranged to bring about this blessed end, the opening of their blind eyes.

Jesus cured this blind man by the use of outward means, and not by his word alone; He spat on his eyes, and touched them. Perhaps he did so that he might more fully convince him that He alone was the author of his cure; there was a virtue in his touch, a power in the simplest means when applied by Him, that could remove blindness. Thus it is now. The most trifling circumstances are made by the power of Christ effectual to open the eyes of unbelievers.

A few years ago, an infidel saw a child reading the Bible, and said to him, in a scornful manner, "You cannot comprehend that book, why do you read it?" The child replied, "I delight in it, and therefore I try to understand it." This simple answer struck the infidel so powerfully, that he was led to reflect seriously on the cause of his unbelief, and to apply to God for his Holy Spirit.

This blind man, it appears, had not been born blind, for he knew the names of surrounding objects. His sight was so imperfectly restored at first, that it was only by their movements that he could distinguish men from trees; he knew that those were men that he beheld, because they walked. Jesus would not suffer him to remain in this state, but soon completely restored his sight. He laid his hand upon him the second time. Are not we reminded by this account of our own case? Has spiritual light been bestowed upon us? Is that sight perfect? Can we understand spiritual things distinctly and fully? We must reply, "No, we see through a glass darkly." Not through such a glass as in these days admits light into our rooms; but we see spiritual truths in the same confused manner that objects are seen reflected upon ancient mirrors, which were only made of polished brass. This is the state of the most enlightened Christian; he sees eternal things "darkly." How much more is it the state of new converts! They can just discern (though faintly) what it is most necessary to know; they see that sin is hateful, that God is holy, and that Christ is precious; but there are many important truths they cannot distinguish; and when they meditate on them they are perplexed and distressed.

What is the only remedy for the darkness of our minds? The touch of Jesus. Let him touch us by his Spirit the second time, and the third time. Let him continue to touch our eyes with his divine eye salve, until we can see him as he is, that we also may be like him. When the apostle Paul wrote to the Ephesians, though he knew they were converted, yet he told them that he constantly prayed that the eyes of their understanding might be enlightened, that they might know the hope of their calling, and the riches of their glorious inheritance. (Eph. 1:18.) These are the things that we so dimly discern. We do not behold the excellency of heaven with sufficient clearness. But the day shall come when those who now see imperfectly shall see face to face, shall know even as they are known.

"O glorious hour, O blessed abode,

I shall be near and like my God,

And flesh and sin no more control

The sacred pleasures of the soul."

Those are indeed miserable who say, " We see," though they see not. Let us continually cry, "Anoint our eyes, that we may see more and more of your divine glory, O blessed Lord!"

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