

JOHN: THE ONE WHO CAN SEE

March 21, 2021

Jeff Vanderstelt

John Chapter 9

Hi, I'm Emily and today we're reading scripture together. If you have one near, please grab your Bible. We will be reading John chapter nine, verses one through twelve. Please stand for the reading of God's word. "As he passed by he saw a man blind from birth and his disciples asked him Rabbi who sinned this man or his parents that he was born blind? Jesus answered, it was not that this man sinned or his parents, but that the works of God might be displayed in him. We must work the works of him who sent me while it is day. Night is coming when no one can work. As long as I am in the world, I am the light of the world. 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 and said to him, go wash in the pool of Siloam which means sent. So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar were saying, is this not the man who used to sit and beg? Some said it is he. Others said no, but he is like him. He kept saying, I am the man. So they said to him, then how were your eyes opened? He answered, the man called Jesus made mud and anointed my eyes and said to me, go to Siloam and wash. So I went and washed and received my sight. They said to him, where is he? He said, I do not know." This is the word of the Lord. You may be seated.

Hello, I'm Jeff Vanderstelt, one of the elders here at Doxa, and it's my privilege to open this text with you. And I pray that God will really speak to your hearts today as you listen to it. This part of the story that we're in follows Jesus entering into the Festival of Lights and saying, I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of light. Now, Donald taught us last week, the religious leaders remained in the dark. They had the light of the world. They had the light of life standing right in front of them, but they were too blind to see. In this story we're going to see Jesus provide a very physical display of the spiritual reality of many people's hearts. And this is the truth Jesus wants us to see that the ones who think they can see are blind, but those who know they're blind can see.

Here's the question I want all of us to ask as we listen to this message, as we dive into this text, do you know you're blind? Do you want to see? And are you aware of what might be preventing you from actually seeing Jesus and the truths about him and your need for him, and his work in your life or around your life? In this passage we're going to see four reasons why different people were blind. And I want you, as I walk through it, to ask the Spirit to give you direction as to where you might align with one of these four reasons or maybe all of them. But before we do that, let's pray and ask the Spirit of God to speak through this text. Let's pray. Father, it is true that Jesus is the only one who ultimately, truly, perfectly could see. And everybody else, me and all of us are in the dark. We were in the dark.

You've shown us the light, but we might still be in the dark. There may be areas where we can't see. And so would you give us the gift of accepting that today, of realizing that today, of coming to you today with the areas where we still might be blind and inviting you, the light of the world to give us true sight. We ask that you do this for your glory, Jesus, and our good. In Jesus' name we pray, Amen.

Pretty long passage, but I want to go through the whole story because I want you and even myself as I'm speaking it to keep asking this question-what is preventing the people in the passage from truly seeing and what might be preventing you from truly seeing the work of God in your life. And then why was the blind man able to see? What was it about him that enabled him to receive sight? And then as we receive sight, how do we respond to Jesus who gives us sight? So we'll start at verse one.

As he, this is Jesus, passed by he saw a man blind from birth. And Luke wants us to start the very story with this very clear realization that the one who really sees is Jesus. He sees the blind man. He sees his story. He knows what's really going on. And the good news about that is Jesus also sees you. He knows your story. He knows your blindness, and he wants to bring you to a place where you receive sight like the blind man does.

Verse two: his disciples ask him, Rabbi, who sinned-this man or his parents that he was born blind? Now Jesus can see, but the disciples can't. They're still blind in a particular way. They see a person that has a problem and it leads to a philosophical or theological discussion that primarily makes the man into an object lesson, not an image bearer of God, not a man that they care about. And unfortunately their very question reveals the callous nature of their heart because they're not concerned primarily about this guy. They're just wanting to know why do bad things happen to people. And so the whole discussion is about, did he sin? Did his parents sin? And it lacks any kind of care or sensitivity or compassion. And I've seen this happen many, many times in theological discussions or philosophical debates where we lose sight of the fact that there's real people on the other side of the question. And we've become more and more concerned with being right or proving a point, and we miss the fact that these are real people that we're talking about. And that's what happens with the disciples. Their blindness is embedded in their religious system that they inherited. They had a religious belief or cultural superstition that assumed that if anybody had misfortune in their life, it must be either their fault or somebody else who did it to them.

They couldn't see that God might actually be involved behind the scenes in participating in bringing about something even better in a situation. They were a lot like Job's friends. They just assumed that Job's horrific situation was Job's fault. They couldn't put in their mind a narrative that God might be actively engaged in the situation. And I think many of us do this. We're blind to the reality of the divine in the present situation we're in. And I want to call this first kind of blindness humanistic blindness. It's a blindness that can only see human activity in the situation, and doesn't even have the possibility that God might be at work in the middle of the story. This blindness says, yeah there's a God, but most of what's going on around here or in my life, it really has to do with what I've done or what's been done to me.

It couldn't be that God somehow has a plan involved in this situation I'm facing. And here's the question I want to ask. Are you prone to do that? When you think about your situation, your struggle, your difficulties, do you primarily stay on a horizontal level like what did I do wrong? What have people done wrong to me? And God's not even a part of the equation. I know I'm prone to do this so often. I'm so often prone to lean in to my abilities or my gifts. Even more recently as I'm raising funds to support the new work that I'm doing with Saturate, I have found myself at times just thinking through what's the strategy for raising money and who should I call and who can give a lot and all these questions around what can I do and what can others do instead of just being able to say, God, you're my provider. I believe that you're in this. I believe that you called me to the work. Do I trust you to be divinely involved in my life? You'll know that this is an area of blindness for you based upon prayerlessness. If your life has very little prayer, if the situations you go through in your day rarely lead you to turn to God and invite his participation into the situation, then it's very likely that you have a humanistic blindness, that your confidence is primarily in what you can see or control. And often it will lead to a greater level of anxiety in your life, or self-righteousness because you're so proud of all that you've done. And Jesus' response to this is-it was not that this man sinned or his parents, but that the works of God might be displayed in him.

Jesus is in effect saying, you're asking the wrong question. The question isn't what did the man do or what did his parents do, but rather, what is God doing? And how might I join him in his work? And I think this is a really good question for you and I to ask on a regular basis-what is God doing in your life, around your situation, at work, in your neighborhood, in your community? And how can I, how can you join him in his work? I know for me, I get myself in a lot of trouble when my thinking is limited to me and other people-whether that's conflict that I experienced because I'm just trying to fix the problems, or judgment that I have on other people, because I think they're wrong and I'm right, or even self-righteousness where I boast in what I've done and miss the fact that God is at work in and through me. So maybe that's your blindness today-that you're putting your sight only on what you do or what others do instead of the fact that God might actually be at work in your situation, even though you don't know it. Which is why Jesus continues...we must work the works of him, God who sent me while it is day. Notice that he focuses on God's work to their response or to their question. He says night is coming, which is referring to when he's going to go to the cross, when no one can work. As long as I'm in the world, I'm the light of the world.

Having said these things, he spit on the ground and he made mud with the saliva. So he's making this little mud pie and he puts it on the man's eyes. And he says this to the man, now go wash in the pool of Siloam, which means sent. So the man went and he washed and he came back seeing. I want you to think about this. You've never known sight. From the moment you were born you've been in the dark.

You've never seen colors. You've never seen mountains. You've never seen rivers. You've never even seen your mother's face. And all of a sudden your eyes are open and you're seeing color. You're seeing everything that you've never seen before. And the very first thing this man probably saw was his own reflection in the water. Can you imagine his experience and the experience of everybody who's known him his entire life and only known him to be blind. Luke continues...the neighbors and those who had seen him before as a beggar were saying, is this not the man who used to sit and beg? Some said it is he, others said no, but he is like him. In other words, he looks like the guy but he's not the same guy-can't be! And he kept saying to them, I am the man. It's like, he's going, Guys, I'm not kidding. I can see! Look at what happened. You know who I am. You know where I was. You know what I couldn't do. I'm the guy! But they can't see him. I mean, they've known their entire life, but they can't even see that this is the same guy who just moments before could not see. And they're blind because they're stuck in their paradigm, in the box, in the things they know, the things that they can accept, the things that have always been a particular way. And I want to call that paradigmatic blindness. It's this idea that I can't

think outside of my past experience. I can't think outside of the box that I've created that God has to somehow fit in, because if God doesn't fit in it, it must not be God.

And this happens to all of us. Many of us we say, well, that's not the way it's been done around here. That's not the way I've experienced God, and so I have to somehow critique your experience of God or the way in which you work out what God's doing in your life. Ruth Haley Barton who wrote a book called Pursuing God's will Together-great book, in fact I would say that it even influenced this message today-she explains this situation. She says the neighbors were afflicted, as we all are, with cognitive filters that help them categorize and make sense of reality. The problem of course, is that these unconscious filters developed over years of interacting with the situation in the same way, prevented them from seeing anything new or allowing any new data into their consciousness. They found ways to talk themselves out of this new possibility by questioning whether the healed man was actually their neighbor. Even though the man himself was right there saying, hey, it's me. If this situation wasn't so sad it would be comical, she says. And explaining this phenomenon she continues and says this...we only see what we are ready to see or what we expect to see or even desire to see. And I think this is true for many of us.

Some of us, we can't imagine God doing a new thing. We only know what we've known, and if it doesn't fit our paradigm for what we think God does, or how God works, then we just reject it altogether. And unfortunately in the midst of it, you miss God. You look right past him when he's doing a new work right in front of you. And here's the thing I want you to hear, Jesus will never fit neatly into your paradigm. I know when I received the call to come from Tacoma to replant what was Mars Hill Bellevue into Doxa church six and a half years ago, several of my ministry peers around the country called me when they found out I was doing it and said have you lost your mind? Why in the world would you do that? Don't you understand, Jeff, this could be ministry suicide for you, like this might be the end of your work. And I remember thinking they don't know what God has said to me. They don't know the process we walked through. They don't understand that we prayed and fasted, Jayne and I and many leaders to say, God, what is your heart? What is your desire? What are you doing? Are you doing a new thing in our life? Do you want to do a new thing through our life? And as I explained the process of prayer and discernment and what God showed us through even dreams and some visions and other people speaking into our life, those who were willing to listen were able to say, yes, that's of God. We see it. But unfortunately, so many people won't be open to a new paradigm because they're stuck in the only thing they know and that is what's happenedin the past. Maybe that's you.

I wonder for many of you as Doxa is moving forward, that we're going to be into a new future, we're going to be in a new building, that as many of you heard the news we're going to be searching for a new lead pastor that we believe God will call to our church and maybe there's some of you going, yeah, but it doesn't fit my paradigm. I like the building we gathered in in Bellevue and I like the plan that I already accepted. And Jeff, we like your preaching. I just want to say, don't be blinded by your paradigm and make God small, and have to fit into your box. God is almost always doing a thing you couldn't imagine and leading us to a place you wouldn't choose to do things that maybe you would never decide to do yourself. So I want to encourage us as a church to deal with that paradigmatic blindness by saying, God, I want to pray a prayer of indifference. God, would you open our hands to whatever you want to do? Would you help us to release our grip on wherever you want to lead us to? Would you help us to trust that you will tell us whatever you want to do? And maybe there's some of you that's where you're at, that this season you need to be able to be willing to let go of the box, let go of the paradigm and say, God, whatever you want, whatever the new thing you're doing, however you want to lead us, that's what I want.

Sadly, so manyof us are going to remain blind to God's work if we always have to have everything fit into the thing that we know, understand, and control. So they said to this man, then how were your eyes opened?

The neighbors are trying to figure this out. How did this work? And he said, the man called Jesus made mud. I just can imagine him telling the story. He made mud and he put it on my eyes. Okay, that makes no sense at all. And then he said to me, go to Siloam and wash.

So I went and I washed and I received my sight. And then they said to him, well, where is he? He said, I don't know. And so these neighbors are so confused, now. The next thing they know to do is like, we've got to go talk to somebody who might actually know what's going on. So they go to the Pharisees with the man who had formerly been blind. And it happened to be a Sabbath day when Jesus made the mud and opened his eyes. It's going to be important coming back to. So the Pharisees again asked him how he received his sight. And he said to them, he put mud on my eyes- can you imagine him just telling this story over and over again, going like, I know it sounds crazy, I know it makes no sense, but I'm just going to tell you. I know it doesn't fit your paradigm. I know that you can't reproduce this. You can't box this up in a formula for religious leaders to use like- mud, spit, on your eyes-that's the deal. But he says to them, that's what he did. And he put it on my eyes and I washed and now I see. Some of the Pharisees said, this man is not from God (referring to Jesus) for he does not keep the Sabbath. I want you to imagine this. They all know this guy's been blind since birth and the only thing that they care about is that Jesus did a little work of making a mud pie on the Sabbath. They can't even celebrate a miracle. They're more concerned about their religious system. It gives them a sense of power and control over the people that allows them to self-righteously stand above everybody else. And I think the blindness of the Pharisees is a systemic blindness. It's a blindness that's more committed to the preservation of a religious system that allows them to continue to have power or privilege or position.

I was coaching a leader in a small church in the south a few weeks ago, and we were talking about their leadership structure and they don't have elders like we do, they have deacons. But the problem is even the deacons don't really have a biblical understanding of what it means to be a deacon in the church. And so I was trying to coach him in how he might lead that church to see what the scriptures say about elders and deacons and recommended, with his agreement, that maybe the best next step for them is to do a study from the scriptures together about what the Bible says about biblical leadership in the local church, particularly around elders and deacons. And he thought that's a good idea so he brought it to his deacon board and said, what if we did that? And the senior deacon's response was, are you saying that what we've been doing around here for 150 yearsis wrong?

And my friend is just like, that's not the point I'm trying to make, I'm just saying can we just look at the scriptures together? And this is kind of a systemic blindness where it's like, we're not going to because we know what's right. We're in charge of what's right. In fact, in this church, there's power that they have in the particular way in which they're operating as a deacon board. And I know for many of us, the idea that I would open my mind to the word of God and say, God, you get to critique our system, you get to critique how I look at positions of authority and privilege, you get to critique how I use power in this world. And it's not just in religious systems. This is in your company. Some of you have authority over people at work. You've never let the Spirit of God critique how you steward power, position and privilege. We saw it in politics this last year, and it's still going on. We see it in educational structures. We even see it in our families in how maybe some of us as men have not lived as servants to our wives and our children. We haven't used position, power and privilege in a way that actually serves, but instead we maybe have abused it.

You know, we saw this happen in the American church this last year with "evangelicalism" where evangelicalism became paired up, in fact, I'd say enmeshed with a political system to the degree at which people's responses look nothing like the kingdom of God. The way that we responded to COVID or racism or the election, it looked nothing like Jesus. It just was an aberration of what Jesus is really like. And Family, we saw it here at Doxa. I mean I was personally surprised by how many people at Doxa were way more committed to their political party than to the kingdom that Jesus is in charge of, that they

were way more committed to their financial prosperity and fight against anything that would threaten it, instead of being willing to say whatever you want, Lord, I want to walk in your ways and live out your kingdom values. And if that means I lose for the sake of others gain, I'll do it. Some of you were more committed to your social agenda than you were to the kingdom values and ethics of Jesus. This is systemic blindness. We're so committed to our position, our power, our privilege, that we become blind to any truth that might threaten it. And in the end, like these religious leaders, we end up missing God altogether and we remain blind. Maybe that's some of you. Maybe some of you are going like, man, I have been mostly concerned about how I preserve my position, how I maintain power, how I continue to live as someone who's privileged at the expense of somebody else.

Maybe you've been blind in that way. The others said, well, how can a man who is a sinner (referring to Jesus-that's how they think of him) do such signs? And there was a division among them. See some of them realized God must be involved in this because how else could such a miracle happen? How could Jesus be both a sinner and have the power of God be working through him the way it did. So they said again to the blind man, what do you say about him since he opened your eyes? And the blind man, who's now able to see says, he's a prophet. Now I want you to notice a progression here. First, the beggar refers to Jesus as the man called Jesus. But now to the Pharisees, he's saying he's a prophet. So this man was given physical sight but what we're seeing in his heart is he's gaining spiritual sight.

Verse 18: The Jews did not believe that he'd been blind and had received his sight until they called the parents of the man who had received his sight and they asked them is this your son who you say was born blind? How then does he see? His parents answered we know this is our son and that he was born blind. But how he now sees, we do not know, nor do we know who opened his eyes. Ask him. He's of age. He'll speak for himself. Parenthetically his parents said these things because they feared the Jews for the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue. Therefore his parents said he's of age, ask him. Now it's obvious to everyone in the story, it's obvious to us reading the story that everybody knows who opened his eyes. But his parents are gripped by fear. They know that they'll be punished or at least set outside the community. They'll just experience this kind of isolation from the spiritual community.

And I want to call this third blindness fearful blindness. It's the kind of blindness that fears the consequence of owning the truth or speaking the truth so much that we would rather deny the truth than experience the consequence of somebody rejecting us for standing up for it. It Could also be called denialism. This idea that I know what is true. It's right in front of me. I can read the facts. I can see it all, but I have to deny it for self-protection or self-preservation. Scientists call this motivated reasoning. It's this idea that I'll only accept evidence as long as it continues to let me live the life that I live, but I will reject any obvious evidence that might actually cause pain or lead me to be kind of isolated from the political, social, or religious group that I belong to.

And we saw this happen in the Holocaust. People just turned a blind eye to horrific things. We see this happening in racism this last couple of years. We see it happening with abortion. People are just like, I just am not going to...I see the facts...I'm not going to look at them. I'm not going to agree with them. And then more recently with COVID and even vaccinations, we see people are just saying, I just can't face the truth. So I'm going to live in denial or come up with another story that allows me to live in my present way without changing at all. Adrian Bardon author of The Truth About Denial says it this way...a human being's very sense of self is intimately tied up with his or her identity group's status and beliefs. Unsurprisingly then, people respond automatically and defensively to information that threatens their ideological worldview. We respond with rationalization and selective assessment of evidence, that is, we engage in confirmation bias, giving credit to expert testimony we like and finding reasons to reject the rest. That's why some of you watch Fox news and some of you love CNN. You just want to find a source

that agrees with you and keeps affirming what you already believe. And anything that challenges you or pushes you or possibly disagrees with you you're going to reject because the idea of somehow disagreeing with a social group you're more committed to than to the truth, is more painful than standing up for the truth. It's also why many of us won't stand up and acknowledge our faith and tell people we really do believe in Jesus, we really do believe a guy died on a cross for our sins, rose again on the third day, ascended to the father, is at the right hand of God, and sent his Spirit to dwell in our hearts. We're not going to tell people that because we think they're going to think we're crazy. So we just shut down the truth and we live in denial in most of our lives.

You know, this is the story of our church too. I mean, I just want to be really direct and clear and say, before we planted Doxa this was Mars Hill and there was great systemic spiritual abuse going on here. But the fear of standing up and saying something and telling the truth had so many people more paralyzed so they just turned a blind eye and let it happen over and over again. And we cannot repeat this pattern. God help us. God help me. I mean, I even think myself and my own propensity, if I'm not careful, I will create a broken system. I will play into the idea that I've got to do whatever I can to stay in control and stay safe and protected. But Jesus, please help us to see clearly, to speak truthfully to one another when we see things that are not right, that we would not live in denial for fear of the consequences.

Verse 24: so for the second time they called the man who had been blind and they said to him, give glory to God. In other words, don't give it to Jesus. We know that this man is a sinner (referring to Jesus). I love the man's answer. He says, whether he's a sinner I don't know. One thing I do know, though I was blind, now I see.

Family, I just want to encourage all of us to take one step this year towards sharing something like that. You know, this guy has not been trained in evangelism. He hasn't been a follower of Jesus for very long. He's still just becoming one in a lot of ways. And yet he says what Jesus did in his life. I was blind, but now I see. I want to encourage you to believe that God has sent you to where you live or work, learn, or play so that you can say I was blind, but now I see in this area of my life. I was in the dark, but Jesus brought me into the light. I was hopeless and yet he gave me hope. Look, you and I can share what Jesus has done. And I just want to urge you tell the truth about Jesus' work in your life this year. Then they said to him, well, what did he do to you? How did he open your eyes? And I think this is getting ridiculous at this point. It's like, how many times does this guy need to explain how Jesus healed him? So he answered them. I've told you already and you wouldn't listen. Why do you want to hear it again? Do you also want to become his disciples?

I love the sarcasm there. And they reviled him 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 comes from. The man answers, why? This is an amazing thing. You don't yet know where he comes from and yet he opened my eyes. We know that God doesn't listen to sinners. But if anyone is a worshiper of God and does his will God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind? If this man were not from God, he could do nothing. And they answered him, you were born in utter sin and would you teach us? And they cast him out. The blind man gets what his parents feared would happen to them. He's cast out, in isolation, alone. And yet look at what Jesus does. Jesus heard that they had cast him out and having found him he said, do you believe in the Son of Man? He answered, and who is he, Sir, that I may believe him. He's still a little blind here, which is so beautiful because he's not pretending. He's just being honest about what he doesn't know.

And Jesus says to him, you have seen him. See the blind man's acceptance of his blindness leads Jesus to saying, you now see and it is he who's speaking to you. And the blind man (now the one who sees) says, Lord, I believe. And he worshiped him. The man loses community, but he gets Jesus.

He's in isolation, but he's been brought into the communion of the God of the universe. He was blind, but now he sees. And you see the spiritual progression moving from him saying, it's the man called Jesus, and then to the Pharisees, I think he's a prophet. And then with Jesus, who is this Son of Man? And Jesus says, it's me. And then he calls him Lord. And I think that's a really helpful kind of a process to understand how it works for all of us, that all of us are moving from one stage of sight to another, that we all begin blind spiritually. And as Jesus helps us to acknowledge our blindness, we start to see gradually more and more and more. See this guy could except that he didn't know, and therefore he knew.

I want you to hear this. So often we buy into this idea that I've got to have all the answers, that I've got to have everything in order, that I've got to see everything perfectly and Jesus saying, no, you've got to admit that you don't. You've got to admit that you're blind before you can see. You've got to admit that you don't know before you can understand. You've got to admit that you're weak before you become strong.

See it's in our admission that we're blind that Jesus gives us greater sight. To which Jesus responds, for judgment I came into this world that those who do not see, may see. And those who see, may become blind. And some of the Pharisees near him heard this and they said to him, are we also blind? And Jesus says to them, if you were blind you'd have no guilt like this blind man. But now that you say we see, your guilt remains. See the ones who think they can see are blind. But the ones who know they are blind can see.

Kent Hughes talks about the danger of "we see". He says this, the self-satisfied attitude of "we see" is deadly. We comfort ourselves in our ability to see the sin of the world. We "see" that Jesus Christ is the answer. We "see" moral problems. We "see" the ethical answers. We focus on what we think we see, but never really see into our own hearts. It's so easy to focus on our piety or the changes in our habits and speech. But while we congratulate ourselves, we allow evil to spread unrestricted in our souls. Charles Spurgeon said it this way, it's not our littleness that hinders Christ, but our bigness. It's not our weakness that hinders Christ. It's our strength. It's not our darkness that hinders Christ, it's our supposed light that holds back his hand. Do you know you're blind? Can you admit it? Jesus didn't come for those who think they see. He came to those who know they need him to open their eyes. He came for the blind. And he went to the cross and rose again from the dead to show us not only our need for him but to break the bondage that's kept us captive and to take the blinders off our eyes so we can finally see that we've been blind all along and we need someone to give us sight.

So when I ask you what might be preventing you from seeing your blindness? Is it humanistic blindness that primarily thinks only on the horizontal-I cannot imagine God might be at work all around us. Or maybe a paradigmatic blindness this says I just can't imagine a new reality. I only can accept what has been, not what might be. Or a systemic blindness that just says I'm going to preserve my position, my privilege, my power-if it threatens that I can't accept it. Or maybe for some of you, it's the fearful blindness-fearful of the consequences of people rejecting you or what might happen if you finally stood up for Jesus. Whatever it is, let's ask ourselves how did the blind man come to a place where he could see? He just knew he was blind. He accepted it. And that's what I wanna encourage you today...just to say, God, I think I'm blind. I think there's places I can't see. I need you to show me the truth because it's the blind beggars who keep on seeing. And then when we do see, how do we respond? Some of you have been given new sight, even maybe in this moment, God's opening your eyes to things you didn't see before.

Well, the pool that the man was sent to was called Siloam, which means "sent" Jesus gives us sight so we can go and tell people I was blind but now I see. Let me tell you what Jesus did for me. That's my hope, Doxa, that we would admit we're blind. That we'd be blind beggars that cry out to Jesus to give us

sight. And when he does, we would tell people I was blind but now I see. Let me tell you what Jesus did for me.Let's pray.

Father, I know I still have blindness. I know that I'm still progressively learning to see and you're granting me the humility to admit where I don't. Lord, I pray that we all would be like this man who is willing to admit we don't see everything yet. We aren't as free from blindness as we think we might have been. And Lord, would you give us the grace to be able to come as people who desperately need you to give us sight. Jesus, thank you for seeing clearly for us. Would you look at each one of us and speak to us about what we don't see. We ask that you would give us sight for our blindness. We pray in Jesus' name, Amen.