

Women & More

One Thing I Know

Lesson 6: **October 8, 2015**—*assurance*

When we think of Job, we remember his suffering, which was monumental, and we recall his three accusing friends, adding to his pain, but do we call to mind what resulted from all of that experience: his acclamation, his acknowledgment, and his **assurance**? In Job 19:23-24—just before he makes the amazing “I know” statement, Job expressed a desire: “***Oh, that my words were recorded, that they were written on a scroll, that they were inscribed with an iron tool on lead, or engraved in rock forever!***” God answered Job’s desire through the inclusion of his “Book” permanently tucked into Scripture and recorded for us forever!

Then Job verbalized the thing that he had come **to know** in 19:25: “***I know that my redeemer lives and that in the end he will stand upon the earth.***” Just after George Frederick Handel wrote the soul thrilling “Hallelujah Chorus” (#43) in his most famous work, *Messiah*—completing it all in 24 days—he penned Job’s saga of redemption and assurance (#44): ***I know that my Redeemer liveth and he shall stand at the latter day upon the earth—oooo oooooo—upon the earth!*** And when Handel was buried in Westminster Abbey in 1759, guess what his tomb stone says? Yes, it reads: “I Know That My Redeemer Liveth.”

There are things—many things—that won’t matter a hill-of-beans whether we “know” or not in the grand scheme of things. Things like: why somebody did us wrong; what is the latest fad and why; who likes us and who does not; even historical facts and what famous person said this or that; our genealogy—though that’s fun—and how in the world we have remembered to breath all these years? But there is **one thing that we must know** without doubt: **we must know that we have a Redeemer, and that we know Him personally—and that through Him we have been born again!** Saving the knowing for chance, will cost us the chance. Saving it for knowing later will be too late. This kind of knowing is not so much about knowing something, as it is about being certain, confident and sure of some *One*. Charles Spurgeon: “There will be no doubt about His having chosen you, when you have chosen Him!”

► “*One thing I do know, I was blind but now I see!*” answered the harassed, healed man in John 9:25b. What had led up to that statement, and to whom was he responding? The account of Jesus healing a man **born blind** is found in the Gospel of John alone. Jesus had healed blind people before, in Matthew 9:27-31; 12:22; 15:30 and 21:14 and other places. This episode in John is tied to Jesus’ proclamation in 8:12 “***I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.***”

This healing recounted in **John 9:1-41** was a sample of Jesus power to heal the one born blind physically, and bring healing to us all spiritually. “*As he (Jesus) went along, he saw a man blind from birth.*” Scripture identifies this man as having been **born** with this affliction. Remember in our lesson on suffering, that God allows and even ordains birth defects? Right away, though, the disciples want **to know** something: ^{2b}“*Rabbi, who sinned, this man or his parents, that he was born blind?*” (Exodus 34:7; and Psalm 51:5 “*Surely I was sinful at birth, sinful from the time my mother conceived me,*” said David.) Their question of whose fault it was that this man was born this way was not prompted by compassion, but by theological curiosity, even to the point of suggesting that this man, himself, had sinned as an embryo—unborn. Then God took responsibility in verse 3: “*Neither this man nor his parents sinned,*” said Jesus, “**but this happened so that the work of God might be displayed in his life.**” They’d sinned, of course, because we all sin, but Jesus was making the point that their sin was not responsible for this defect, because God was. And then Jesus makes the spiritual point in verse 4 that He is light, and He gives light: “*As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work. ⁵While I am in the world, I am the light of the world.*” Jesus’ work was under the shadow of the coming cross (Matthew 16:21; Mark 8:31 and Luke 9:22).

?→→→**The first question: Who sinned?** (disciples)

The healing in verse 6: “*Having said this, he spit on the ground, made some mud with the saliva, and put it on the man’s eyes. ⁷‘Go,’ he told him, ‘wash in the Pool of Siloam’ (this word means Sent). So the man went and washed, and came home seeing.*” Jesus made the healing salve, applied it, and then commanded the blind man to wash in a particular pool of water, illustrating the origin and development of faith. He ventured to wash—still unseeing—by faith; he was sure that Jesus was doing something before seeing what it was. Jesus had not told him that he would be healed, but the man traveled the distance to the Pool of Siloam and received the sight that had been lost to him since birth!

This was a sensational event—miracle—and its effects were described verbally by four sources: 1) neighbors; 2) Pharisees; 3) his mother and father; and 4) the man himself. John 9:8-41 “*His neighbors and those who had formerly seen him begging asked, ‘Isn’t this the same man who used to sit and beg?’ ⁹Some claimed that he was. Others said, ‘No, he only looks like him.’ But he himself insisted, ‘I am the man.’*

?→→→**Second question: Isn’t this the same man who used to sit and beg?**

¹⁰“*How then were your eyes opened?*” they demanded. ¹¹He replied, “*The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see.*”

?→→→**Third question: *How then were your eyes opened?*** And the man born blind exhibits the first stage of faith: he accepted the healing fact!

12 “*Where is this man?*” they asked him. “*I don’t know,*” he said.”

?→→→**Fourth question: *Where is this man?***

13 “*They brought to the Pharisees the man who had been blind.* 14 *Now the day on which Jesus had made the mud and opened the man’s eyes was a Sabbath.* 15 *Therefore the Pharisees also asked him how he had received his sight.* ‘*He put mud on my eyes,*’ the man replied, ‘*and I washed, and now I see.*” The Sabbath Law was involved here: If someone violated this day, they were a sinner.

?→→→**Fifth question: *How he had received his sight?*** (by Pharisees)

16 “*Some of the Pharisees said, ‘This man is not from God, for he does not keep the Sabbath.’ But others asked, ‘How can a sinner do such miraculous signs?’ So they were divided.*” Some of the Pharisees may have ultimately become believers, like Nicodemus and Joseph of Arimathea.

?→→→**Sixth question: *How can a sinner do such miraculous signs?*** Sounds a little like Nicodemus’ opening remark to Jesus in John 3:2.

17 “*Finally they turned again to the blind man, ‘What have you to say about him? It was your eyes he opened.’* The man replied, ‘*He is a prophet.*”

?→→→**Seventh question: *What have you to say about him?***

18 “*The Jews still did not believe that he had been blind and had received his sight until they sent for the man’s parents.* 19 *‘Is this your son?’* they asked. *‘Is this the one you say was born blind? How is it that now he can see?’”*

?→→→**Eighth question: *Is this your son?***

?→→→**Ninth question: *Is this the one you say was born blind?***

?→→→**Tenth question: *How is it that now he can see?***

20 “*‘We know he is our son,’* the parents answered, ‘*and we know he was born blind.* 21 *But how he can see now, or who opened his eyes, we don’t know.* Ask him. *He is of age; he will speak for himself.*’ 22 *His parents said this because they were afraid of the Jews, for already the Jews had decided that anyone who acknowledged that Jesus was the Christ would be put out of the synagogue.* 23 *That was why his parents said, ‘He is of age, ask him.’*

24 “*A second time they summoned the man who had been blind.* ‘*Give glory to God,*’ they said. ‘*We know this man is a sinner.*’ 25 *He replied, ‘Whether he is a sinner or not, I don’t know. One thing I do know. I was blind but now I see!’*

26 “*Then they asked him, ‘What did he do to you? How did he open your eyes?’”*

?→→→**Eleventh question: *What did he do to you?***

?→→→**Twelfth question: *How did he open your eyes?***

27 “He answered, ‘I have told you already and you did not listen. **Why do you want to hear it again? Do you want to become his disciples, too?**’”

FINALLY: Questions from the man born blind: Why do you want to hear it again? And perhaps sarcastically: **Do you want to become his disciples, too?**

28 “Then they hurled insults at him and said, ‘You are this fellow’s disciple! We are disciples of Moses! 29 **We know that God spoke to Moses, but as for this fellow, we don’t even know where he comes from.**’” These Pharisees knew something, but they did not know Jesus! Now look at the bold witness that God gave to this man born blind but healed—what wisdom from God!

30 “The man answered. ‘Now that is remarkable! You don’t know where he comes from, yet he opened my eyes. 31 We know that God does not listen to sinners. He listens to the godly man who does his will. 32 Nobody has ever heard of opening the eyes of a man born blind. 33 **If this man were not from God, he could do nothing.**’” Here the man born blind is relating the Jews assumption that God doesn’t listen to sinners, and implying that this is evidence that Jesus came from God. When the Pharisees have no response to his statement, they assault his character.

34 “To this they replied, ‘You were steeped in sin at birth; how dare you lecture us!’ And they threw him out.” Being thrown out meant that the now seeing man would be isolated from his family and friends and that he, who had not been able to work because of his blindness, would be denied employment. **There would be cost to his healing!**

But Jesus was going to do the further amazing, and pursue this man until he found him, and gave him the opportunity to be healed spiritually—to know his Redeemer—to make a personal decision in the face of opposition and rejection. And since the healing was after Jesus touched him, at the Pool of Siloam, the now seeing blind man could not have recognized Jesus by sight. 35 “Jesus heard that they had thrown him out, and when he found him, he said, ‘**Do you believe in the Son of Man?**’ 36 ‘**Who is he, sir?**’ the man asked. ‘Tell me so that I may believe in him.’ 37 Jesus said, ‘You have now seen him; in fact, he is the one speaking with you.’ 38 **Then the man said, ‘Lord, I believe,’ and he worshiped him.**”

♥→→→→**Now Jesus asks the question—Do you believe in the Son of Man?**

And the man born blind asks in response—Who is he, sir? There was clear progression in this man’s spiritual understanding of Christ, as he moved from darkness to light—physically and then spiritually—outlined by his own words:

- 1) “The man they call Jesus” he’d said in verse 11;
- 2) “...he is a prophet” in verse 17
- 3) “...from God” in verse 33
- 4) “Son of Man” in verse 35, all the way to
- 5) “Lord, I believe” in verse 38, and then worshiped!

IT'S A WRAP: ³⁹“Jesus said, ‘For judgment I have come into this world, so that the blind will see and those who see will become blind.’ ⁴⁰Some Pharisees who were with him heard him say this and asked, ‘What? Are we blind too?’ ⁴¹Jesus said, ‘If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.’”

?→→→**Thirteenth double-question: What? Are we blind too?** There was no remedy for the Pharisees: Their deliberate rejection of light meant that “*the light within...is darkness,*” Matthew 6:28. Those that cannot see that they are blind in their sin, will, as a result of that errant belief, remain blind. We must know—admit—that we are blind spiritually, to be made seeing spiritually! Paul says it this way in Romans 7:18 “*I know that nothing good lives in me, that is, in my sinful nature....*”

Whenever Jesus dealt with lost people, he spent a great amount of time relating the gospel to them and their station in life, so that they could be assured in their understanding. To Nicodemus, the Pharisee who came to Jesus by night, he talked about what it meant to be born again; to the woman at the well in Samaria, Jesus compared salvation to living water; and to the man born blind in our lesson today, he related blindness and sight to darkness and light—Jesus being the Giver of **new birth**, the **living water**, and the **light** of the world!

Jesus wants us to “know” what we have in Him, and so many, many things for us to be assured! A look under the word “know” in our Bible’s concordance will produce a list too long to include, but here are a few things we must know:

1. **We must know that we have been redeemed—saved!**—1 John 5:13 “*I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.*”
2. **We must know that Jesus Christ is both God and man**—1 John 2:5-6 “*But if anyone obeys his word, God’s love is truly made complete in him. **This is how we know we are in him.** ⁶Whoever claims to live in him must walk as Jesus did.*”
3. **We must know that it is the last hour**—warning against antichrists—1 John 2:18c-19 “*This is how we know it is the last hour. ¹⁹They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.*”
4. **We must know that when he appears we shall be like him**—1 John 3:2c-3 “*But we know that when he appears, we shall be like him, for we shall see him as he is ³Everyone who has this hope in him purifies himself, just as he is pure.*”

I know that my Redeemer lives! Hebrews 6:19 “*We have this hope as an anchor for the soul, firm and secure.*” Charles Spurgeon: “Faith views each promise in its connection with the Promise-giver, and, because she does so, **can with assurance say**, ‘Surely goodness and mercy shall follow me all the days of my life!’”