

# Seeing Is Believing

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 11 June 2017

Preacher: Rev. Murdo M Campbell

[ 0 : 00 ] Well, if we could, this morning, with the Lord's help, the Lord's enabling, if we could turn back to that chapter which we read, John chapter 9, the Gospel according to John chapter 9, and we're going to be looking at pretty much all of the chapter, but if we could just take as our text the words of verses 24 and 25.

John chapter 9 at verse 24. So for the second time they called the man who had been blind and said to him, give glory to God, we know that this man is a sinner. He answered, whether he is a sinner, I do not know. One thing I do know, that though I was blind, now I see. One thing I do know, that though I was blind, now I see.

Isn't it the case that in only one week, life can change so much?

And we're always reminded of that fact. We're always reminded that we can make plans and plan our week ahead, but life always or sometimes takes unexpected turns.

[ 1 : 28 ] And we don't know what will happen from one week to the next. And sometimes that's a good thing, sometimes it's a bad thing. But this past week was something like that for me.

Now, I don't like speaking about myself from the pulpit, but I want to share this with you just because I find providence a wonderful thing. Providence is one of the great doctrines that we love, or I love.

And I find it fascinating how God works in our lives. Because in this past week, as you know, we were away from Monday to Thursday in Inverness. And on Monday, we went to the opticians, to Specsavers, because David needs to get glasses.

And we did that. And while we were there, I thought, well, why not get some glasses for myself? I hadn't repaired the old ones. If you remember, I had a kid's address maybe a year and a half ago with a broken leg of glasses, and they were absolutely wrecked.

Well, they're still the same, and I still wear them. Anyway, because of my glasses, I thought, well, I'll get a new pair. And because I hadn't been to the optician for so long, I was due an eye test.

[ 2 : 35 ] So Tuesday morning, I had an eye test. But the optician noticed something in my right eye. And he had a longer look at it, but then he just left it. And so then we went shopping.

And about 20 minutes later, he phoned back. And he said, right, I want you to come in and have another look at your eye. So anyway, I went in. And he took another look at my eye. And then he sent me to Ragmore, to the hospital.

And I was there for two hours, waiting in a waiting room. And so that was Tuesday, totally scuppered. Tuesday was gone. Anyway, after two hours of sitting in the waiting room, I saw a specialist.

And the specialist said, yeah, definitely something wrong with your eye. Your retina is now detaching. But it's on the throes of being detached. So you'll have to come back tomorrow. So that was Wednesday.

I had to go back for another two hours, sitting in the waiting room. And then I met the surgeon. And the surgeon, well, he said, I'll have to operate on your eye within the next six weeks. It's not urgent, but I have to operate within the next six weeks.

[ 3 : 35 ] And that all happened because David went to get glasses. I know you think, well, I'm not looking for sympathy. Don't give me any sympathy at the door because, well, probably I won't get it in a way.

But, you know, I was thinking how we can take our sight for granted. These small things for granted. You can, we take it for granted. And it also got me thinking, well, I was sitting for four hours in total, sitting, waiting in these waiting rooms.

And it got me thinking about this man. This man who was born blind in John chapter 9. And this man in John chapter 9, he is the greatest spiritual illustration of everyone who hasn't come to know Jesus.

Because the man who was born blind, he was born in darkness. He was born without the ability to see. His eyes were unable to absorb light.

And as you know, our eyes, they work because light penetrates through them and the brain works it all out. But without light penetrating our eyes, we will be in darkness. And what Jesus teaches us with this man who was born blind is that we will remain in our spiritual darkness unless light penetrates our heart.

[ 4 : 52 ] And this blind man who had spent his life in darkness, he was made to see that when he came face to face with Jesus, face to face with the light of the world, he could see clearly.

And in that moment, that blind man, he was brought, as Peter says in his letter, he was brought from darkness into his marvelous light. And you know, that's what it means to be a Christian.

It's to be brought from darkness to light, from blindness to sight. And that's what John wants us to experience. That's what John wants you to experience. That's why he wrote his gospel.

He wants us to believe in Jesus. He wants you to follow Jesus. He wants you to be a disciple of Jesus. He wants you to be a learner. He wants you to be a Christian. And that's what John says right at the end of his gospel.

He brings us all the way through his gospel. And then right at the end, he says, I have written all this so that you may believe that Jesus is the Christ, the Son of God, and that by believing in him, you may have life through his name.

[ 5 : 57 ] John wants you to commit your life to Jesus Christ. I want you to commit your life to Jesus Christ. But you know, John is writing his gospel because he wants you to believe in Jesus.

Because he knows that Jesus is in the business of bringing blind sinners from darkness into his marvelous light. And that's what I believe John is doing in this chapter, in this encounter with the man who was born blind.

John is showing us what Jesus is in the business of doing. John is showing us what Jesus is in the business of doing. And he's showing us that Jesus is in the business of working, washing, and witnessing.

Jesus is in the business of working, washing, and witnessing. And there are three headings this morning. Working, washing, and witnessing. So first of all, Jesus is in the business of working.

If you look at verse 1. Jesus is in the business of working. It says in verse 1, 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?

[ 7 : 07 ] 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. And you know, just as an aside, I love the way John begins this chapter.

These opening words, As Jesus passed by. As Jesus passed by. There's something so beautiful about those words. Because you know, they ought to remind us that that's what Jesus does every time the gospel is preached.

He passes by blind sinners who need him. Jesus passes by. He passes by in the gospel. And you know, he comes to us in our poverty.

And he comes to us in our darkness. He comes to us in our blindness. And as Jesus passes by, he is ready to heal us, ready to restore us, ready to make all things new.

[ 8 : 10 ] If we will only call out to him and ask him for help. But on this occasion, the man who was born blind, he doesn't speak first. Because the disciples of Jesus, they speak first.

And they do so by making this false assumption. They make a false assumption by asking, Who sinned? This man or his parents? That he was born blind. And the disciples, they wrongly assumed that the reason the man was born blind was because he or his parents had committed some form of sin.

And God was punishing them. And this was common. It was a common thought among the Jews. And in some sense, it's still a common thought today. Where people think that, well, if you do good things, good things will happen to you.

And if you do bad things, then God will punish you and bad things will happen to you. And these things, they do happen. And people say, well, that's because you deserve it. If you do good, you deserve it.

If you do bad, well, you deserve that too. You deserve bad things to happen. But you know, what often throws people is when bad things happen to good people. And they say, well, how can bad things happen to good people?

[ 9 : 23 ] How can a good God allow these bad things, these terrible things, these awful things in our lives? How can a good God allow them to happen to good and innocent people?

And you know, it's amazing. God is only to blame when bad things happen. When everything is good, God doesn't exist. He's not heard of. He's not on the scene at all.

But as soon as something happens, people are asking, how can a good God allow bad things to happen? And like the disciples here, people often start with the wrong assumption.

And you know, why is it? Why do we always start with the wrong assumption? Because we assume that either someone is getting what they deserve or God is to blame. And you know, this is a 21st century question.

Because the disciples were asking, whose fault is this? Who's responsible for this man? Who can we point the finger at and blame for this?

[ 10 : 24 ] And you know, that's what we're still doing. We're still blaming. Because with all the problems and the bad things and the horrible things that happen in life, we want to blame someone for something.

We want to blame society for our selfish and self-centered lifestyles. We want to blame social media for our lack of verbal communication amongst our young people.

We want to blame religion for all the acts of terrorism. We want to blame politicians for the state of our economy. We want to blame media for the way in which we view our world.

We want to blame music and television for the way in which all our young people are being influenced. And even the way we are being influenced. And there's no doubt that all these things, they play a part in the problems that are surrounding us.

But not one of them is the root cause. Because the root cause is our heart. That's the root cause. The heart of the problem, it's the problem of the heart.

[ 11 : 24 ] And the problem of our heart, it doesn't find its root with politicians or social media or society or even God. The problem of our heart, it finds its root in the sin of Adam.

That's where it finds its root. Our heart problem finds its root in original sin. Because we all sinned. We have all sinned and come short of the glory of God.

We have sinned with Adam and fell with him in his first transgression. And this problem which prevails against humanity, it's a hereditary problem.

The darkness, the blindness, the lostness, the poverty, the brokenness, the heartache, the sorrow and even death. It has all been passed down from generation to generation.

And you know, if anyone knew this to be true, it was Jesus. Because that was the reason he had to come. That was the reason he came. That was the reason he was sent into the world.

[ 12 : 22 ] And that's what Jesus says in verse 3. It was not that this man sinned or his parents, but that the works of God might be displayed in him. Jesus is saying that the blame for the blindness and the darkness in the life of this man can't be put upon the blind man or his parents or upon God.

But so that God's work of salvation might be revealed through him. Jesus is saying that this blindness, it's for a glorious purpose.

It's so that God's remedy to our ruin would be revealed by Christ's redemption. That's the work of salvation. God's remedy to our ruin revealed by Christ's redemption.

The work of salvation. God's remedy to our ruin revealed by Christ's redemption. And as we said earlier, Jesus, he's in the business of working.

He's in the business of working in people's lives. And he's urgent in his work. He's insistent in his work. He's determined in his work. And he's working, in this passage especially, he's working according to a deadline.

[ 13 : 34 ] Because he says in verse 4, We must work the works of him who sent me while it is day. Night is coming when no one can work. Jesus is in the business of working in people's lives.

He must be about his father's business. But notice what Jesus says in verse 4. We must work. We must work.

Jesus doesn't say I must work. He doesn't say the Holy Spirit must work. He doesn't say the minister must work. No, Jesus says we must work the works of him who sent me. We must work. The Christian must work. The disciple must work. We must work. And Jesus doesn't say we would like to work.

We wish to work. We hope to work. We might work. We could work. We should work. He says we must work. We must work. And it's a must of necessity.

[ 14 : 37 ] It's an imperative for the Christian life. Because we're not saved by good works. But we're saved for good works. We're saved to serve.

And Jesus is reminding us this morning that as Christians we have been given an assignment to do. That as long as we are here in this world, we must work.

We must work. We might retire from our occupation. We might give up our day job. We might hang up our hat, put down our tools, or leave our desk.

But Jesus is reminding us that whilst we are here, we have a work to do. We have a work to do. And you know, we were created to work.

Adam was created to work. He was made in God's image and God's likeness. And God is a working God. So Adam was created to work. And so we must work.

[ 15 : 39 ] If God is a working God, we must work. And you know, we are unlike God. We are ungodly if we're only a spectator in the Christian life. We're ungodly if we're a bystander in the works of God.

But we are like God. We are godly when we put our hand to the plough. And when we enter into the Lord's field. And we invest our time and we give our all in serving the Lord.

In whatever way we can. My Christian friend, we are to be like God. And if we are to be like God, then we must be about our Father's business.

We must be committed to our Father's business. We must be urgent with our Father's business. Because Jesus says the night is coming when no one can work.

The night is coming when no one can work. And Jesus says that daylight, it will continue whilst the light of the world remains in the world. But when the light of the world is removed, the night will come.

[ 16 : 45 ] And of course Jesus is speaking specifically of his own death in these words. Jesus says that time is limited for him.

Time is short for him. He knows that the hour is coming. The hour is coming in his life when he will have to give his life as a ransom for many.

Jesus knows that time is short and his life is limited. And my friend, the same is true for us. The same is true for us as his disciples. We have an appointed number of days upon the earth in which we must work.

We have been given an allotted time to spend and be spent in the service of the Lord. We have been called to work because time is short and eternity is long.

Time is short. And in our works which we must work, there are people to serve in this community. There is a witness to give to this community.

[ 17 : 52 ] There is prayer to be offered for our community. There are burdens to be carried on behalf of people in this community. There are sick and elderly people to visit within our community.

There is encouragement to give the people in our community. There are people who are blind and lost in our community. My friend, there is an assignment of work for us.

And every one of us can do something. We don't all have to do the same thing. But every one of us can do something. And we must work. We can't be distant disciples or motionless members.

We must work. Because the night is coming. When no one can work. Time is short. Time is short. And so we see in this passage that Jesus is in the business of working. But secondly, we see that Jesus is in the business of washing. Jesus is in the business of washing. Look at verse 6.

[ 18 : 57 ] He says, And so John tells us here that having spoken about working, Jesus gets to work.

And he does so by performing an act of mercy and grace towards this man who was born blind. And in his work of mercy and grace, Jesus not only deals with his physical blindness, but he also deals with his spiritual blindness.

But in order to treat his blindness, we're told that Jesus spits on the ground. He spat on the ground, mixed his saliva with mud, and he created some sort of muddy ointment.

And, you know, with all reverence and respect, it sounds quite disgusting. To spit on the ground and then provide this prescription of mud ointment with saliva. And then to apply it to the eyes of a blind man.

I know the first question this raises in my mind is, well, why did Jesus do this? Why did Jesus spit on the ground and then put mud on the eyes of this blind man?

[ 20 : 14 ] And, well, he didn't have to do it. That was the first thing. He didn't have to do it. Because, as we've seen with many of the other miracles that Jesus did, he just spoke and people were healed.

With only a word from his mouth, Jesus cleansed lepers, raised the dead, healed sickness, and he cured disease. And so why does he spit on the ground and then put this mud on his eyes?

Did Jesus' saliva have the ability to heal? Probably, but I don't think that's the reason for the mud. Was the mud ointment used because it refers to the creation of man?

Because, as you know, mankind, it was made from the dust of the ground. And because this man was blind, blind from birth, was Jesus giving to him a new beginning by rubbing mud on his eyes? Was he recreating his eyes? You know, even John Calvin, he struggles with it. And he just says, well, he put the eyes, the mud on his eyes in order to intensify his blindness and to magnify the cure.

[ 21 : 17 ] And so why did Jesus do it? Because it seems unnecessary. But, you know, I believe that the mud ointment has nothing to do with the miracle. The mud has no miraculous powers or gives reference to creation or used to make the blind man more blind, which is impossible.

The mud ointment is to make us see the importance of washing in the pool of Siloam. Because it's not the mud ointment that's central to the miracle.

It's the fact that the blind man went and washed in the pool of Siloam. He was obedient to the command of Jesus. Go wash in the pool of Siloam.

And this pool is significant. The pool of Siloam. It's significant because the pool of Siloam was an artificial pool. It wasn't a natural pool in the city of Jerusalem.

It was a pool which had been built centuries before during the reign of Hezekiah. And the pool of Siloam, it was built for the likely event of an invasion.

[ 22 : 28 ] So that if the city of Jerusalem, if it was ever under attack and surrounded by an enemy, the city could go into lockdown and there would be this constant supply of water flowing into the city.

And wherever it was, whatever river it was, the water from the river, it was being redirected towards Jerusalem using this channel or adduct. And it would be sent under the city walls.

And it would gather over on the east side of the city in a pool called the Pool of Siloam. And John tells us that the name Siloam, it means sent.

Indicating that the water which was gathering in this pool, it was being sent into the city. It was being sent through ducts into the city to gather in this pool.

The pool of Siloam was the sent pool. And you know, that's what we were singing about in Psalm 46. The psalmist says, A river is whose streams do glad. Make glad the city of our God.

[ 23 : 34 ] That was the stream that was talking about the pool coming in to the city. The provision of the Lord. And this river, it had been redirected into the city.

And it was the sent pool. But what's interesting is that the Jews considered this Pool of Siloam. They saw it as a great provision from the Lord.

Because it was a provision from the Lord to have life-giving water being sent into the city. But the provision of the pool, it was always a pointer to the provision of the Lord's salvation.

And you know, don't you find it fascinating that the sent one, Jesus Christ, he commands the blind man to go and wash in the Lord's sent provision.

The sent one sends the man to the sent pool. And all the time, John is saying to us, Jesus is our pool of Siloam.

[ 24 : 37 ] Jesus is the sent pool. He has been sent to do the Father's will. And he is the Lord's provision for our salvation. Jesus is the remedy to our ruin.

He's the only means of our redemption. And John is saying, we must come to him. We must believe in him. We must embrace him. We must be cleansed by him.

Because no other pool will do except the pool of Siloam. The sent pool. No other pool will wash you, he says. No other pool will make you as white as snow.

No other pool will deal with your sin like this pool. No other pool will remove your blindness and give you sight other than this pool. This is the only pool.

The sent pool of Jesus. He's the only one who will bring you from darkness into his marvelous light. My friend, you must go and you must wash in the pool of Siloam.

[ 25 : 36 ] You must go and you must wash in the sent pool of Jesus. You must go and you must wash in the Lord's provision of salvation.

You must go and you must wash in the pool of Siloam. So that you will come back seeing. So that you will come back seeing.

And you know, this is what's important here. The blind man was obedient to the voice of Jesus. And he went to embrace the provision which Jesus sent and had made for him.

He submitted himself to the command of Jesus. Jesus said, go and wash. And he humbled himself. And he washed himself. Because that was the authority of Jesus.

He committed everything into the care of Jesus. He didn't question Jesus. He didn't argue with Jesus. He didn't ignore Jesus. He didn't try and work everything out. And work out this pool beforehand.

[ 26 : 38 ] He didn't even wait till a more convenient time in his life. He just went and he washed in the pool of Siloam. He just took Jesus at his word. And obediently, willingly, and humbly went and washed in the Lord's provision of salvation.

And you know, that's all that's required in order to be saved. Because Jesus, he's in the business of working. And Jesus is in the business of washing. Jesus is willing to do the working and the washing.

All he requires is obedience to his word. All he requires is commitment to him. All he requires is that you ask him to cleanse you. And to wash you and to make you white as snow.

And when you do, you have to take Jesus at his word. And believe the promise that if we confess our sin, he is faithful and just.

To forgive us our sin. And to cleanse us from all unrighteousness. My friend, Jesus is saying to you today. Go. Go and wash in the pool.

[ 27 : 52 ] The pool of salvation. Because, as William Cowper said. There is a fountain filled with blood. Drawn from Emmanuel's veins. And sinners plunge beneath that flood.

Loose all their guilty stains. Go and wash. And be clean. And so we can see in this passage that Jesus is in the business of working.

Jesus is in the business of washing. But lastly, we see that Jesus is in the business of witnessing. Jesus is in the business of witnessing. If you look at verse 8.

He says, In this section, I want us to see that when the blind man had his sight restored.

That wasn't the end of the story. Because the blind man, he went on to witness for Jesus. He went on to testify to the work. And he went on to testify to the washing of Jesus Christ.

[ 29 : 27 ] And we see that in the rest of the chapter. The whole chapter is about him testifying to the Lord's work in his life. That when the man who was born blind. When he comes back seeing.

He's repeatedly confronted by all these different groups of people. Who are debating over what has happened in his life. And so what does he do? He just, he tells his testimony.

And he gives witness to the work of salvation in his life. He tells of how Jesus worked in his life. And how Jesus washed away his sins. And you know, the first group to debate about the blind man.

Were his neighbours. The first group to debate were his neighbours. Because as neighbours, as you know yourselves. They had seen him growing up. And they had known him all their life.

They had seen him grow in the village. And well, they knew that he couldn't work because of his blindness. And he had spent his, most of his adult life as a beggar. And as the neighbours are talking.

[ 30 : 30 ] They're saying amongst themselves. Well, is this not the man who used to sit and beg? And some were saying, well, it is him. Others were saying, well, it's like him. And the man who had been born blind.

He's saying, it is me. I am that man. I am the one who was born blind. But you know, as soon as the man's eyes were opened. And his life was changed.

And he had committed his life to the Lord. But the neighbours began to talk. They began to talk about it. He had hardly returned from the pool of Siloam.

Having been washed. When the entire neighbourhood is talking about this man. News had spread about the change in his life. And he was the topic of conversation.

And the talk of the village. And you know, I have no doubt. That that's the greatest fear many of you have. About becoming a Christian.

[ 31 : 28 ] You fear what others will say. You worry about what the neighbours and your family. And what your friends will say about you. If you commit your life to the Lord. You think that.

Were you to go to the prayer meeting. Were you to become a Christian. And say that you're a Christian. You'd be the topic of conversation. And the talk of the community. And you know, sadly and all too often.

The devil gets in and that worry takes over. And the worry, it becomes too much. Too much to commit your life to becoming a disciple. A learner of Jesus.

And then, well, you just put it off. Until a later date. But I want to ask you. What do you really think? The neighbours or your friends or your family. Will say about you. What do you think they will say about you? Because I can't imagine it will be negative in any way.

[ 32 : 29 ] And it's not gossip. Because you haven't done anything wrong. You haven't robbed a bank. You haven't broken the law. So what do you think people will be saying about you? They might not say it to your face.

But they will know. You're a Christian. You're a follower of Jesus. They'll know that your sins are forgiven. They'll know that you've been cleansed. They know that you've been saved.

They'll know that you're no longer heading to a lost eternity in hell. And more often than not, these people want what you have.

They want it for themselves. And you know, I can't think of a better thing for people to say about you. Than to say that you're a Christian. And a disciple of Jesus.

Than to say that your life has been transformed by Jesus Christ. And that you now live for him. What better compliment to have. Than for your neighbours and your family and your friends.

[ 33 : 27 ] To know that you love Jesus. And you've committed your life to him. What better witness to have. What better testimony to give. Than to say with this man.

This man called Jesus. He made mud and he anointed my eyes. And said to me, go and wash in the pool of Siloam. And so I washed. I went and I washed.

And I came back seeing. What better testimony to have. To say I was obedient to the voice of Jesus. And I did as he promised. And you know, this is the testimony of everyone who commits their life to Jesus Christ.

The testimony that John Newton had. Amazing grace. How sweet the sound. That saved a wretch like me. I once was lost. But now I'm found.

Was blind. But now I see. Is that not the testimony and the witness that you want to have for yourself? Is that not what you want to be able to say?

[ 34 : 27 ] About your encounter with Jesus. The man called Jesus said to me, go and wash. And so I went and I washed. And I came back seeing.

I received my sight. And you know, it didn't matter who asked this man what happened to him. He always gave the same answer. Because when the Pharisees asked him what happened. He said in verse 15. He put mud on my eyes. And I washed. And I see. And his testimony. It caused more division.

Because the Pharisees. They wanted to condemn Jesus as this sinner. For healing on the Sabbath. But the man witnessed again. Because we're told down in verse 25.

He says, he answered. Whether he's a sinner, I don't know. One thing I do know. That though I was blind, now I see. They said to him. Why did he do it? What did he do to you?

[ 35 : 25 ] How did he open your eyes? He answered them. I've told you already. And you would not listen. Why do you want to hear it again? Do you also want to become his disciples? And they reviled him saying.

You are his disciples. But we are disciples of Moses. The Pharisees. They didn't want to be known as a disciple of Jesus. But this blind man who met with Jesus.

He wanted to be known as a disciple of Jesus. He wanted to be known as a learner of Jesus. He wanted to be known as the disciple. And he wanted to know Jesus personally for himself.

And you know, that's what we see near the end of this chapter. Because when the man who was born blind. When he's put out of the synagogue. For telling his testimony. Jesus finds him.

And we're told in verse 35. He says in verse 35. When Jesus heard that they had cast him out. And having found him. He said, do you believe in the son of man?

[ 36 : 27 ] They answered. And who is he, sir? That I may believe in him. Jesus said to him. You have seen him. And it is he who is speaking to you.

And he said, Lord, I believe. And he worshipped him. Jesus comes to this man. And asks him the all important question.

Do you believe in the son of man? And when he knows who Jesus is. He can see him now. Face to face. Can see him. He believes in his heart.

And then he confesses with his mouth. Lord, I believe. And because he believes in his heart. And confesses with his mouth.

He is saved. And he's saved because that's the promise of the Bible. Romans 10 verse 9. If you confess with your mouth. That Jesus is Lord.

[ 37 : 27 ] And believe in your heart. That God raised him from the dead. Then you will be saved. Paul says. Because with the heart. One believes. And is justified. And with the mouth.

One confesses. And is saved. Believes with his heart. Confesses with his mouth. Lord, I believe. So what about you?

What about you? Do you believe in the son of man? And I'm quite sure all of you do. Do you believe that Jesus is the Christ.

The son of the living God? I'm quite sure all of you do. Do you believe that this Jesus. Who's passing by in the gospel. Is Lord over your life.

Now that's the question. Is this Jesus. Lord over your life. And will you confess. That he is Lord.

[ 38 : 31 ] Lord over your life. Because. As we can see in this chapter. Jesus is in the business of working. He's in the business of washing.

And he's in the business of. Creating witnesses. Of witnessing. And he's commanding you today. Go. Go. And wash.

In the Lord's provision of salvation. That you may receive your sight. Go and wash. That you might be brought. From darkness. To light. Go and wash.

That you may come back. Cleansed. Cleansed. From all your sin. Go and wash. That your testimony. Would be like John Newton.

Amazing grace. How sweet the sound. That saved a wretch like me. I once was lost. But now. I'm found. Was blind. But now I see. I hope and pray.

[ 39 : 29 ] That each and every one of us. Will be able to say. With this man. Who met Jesus. Because we've all met him today. We've all met Jesus today. He's passed by in the gospel.

I hope that every one of us. Will be able to say. One thing I do know. Though I was blind. Now I see. May the Lord bless these thoughts to us. Let us pray. O Lord our gracious God. We give thanks to thee. For the wonder of thy word.

That it opens up to us. A new and a living way. And that that word is able to open our eyes. To see the wonder of Jesus. And that our prayer would be. As the psalmist says.

Open thou mine eyes. That I might behold wondrous things. Out of thy law. O Lord open our eyes. We pray. That we would see none other. Save Jesus only.

[ 40 : 27 ] Guide us. We pray thee. Watch over us. And keep us. Bless us. In the week that lies ahead. A week that is unknown to us. But only known to thee. Help us then.

To cast everything. Into thy hand. And to know thee. As the light of the world. And who promises to us. That if we. Trust in him. And whoever believes in him.

Shall not walk in darkness. But shall have the light of life. Go before us. We pray. For Jesus sake. Amen. Amen. We shall conclude.

By singing. The words of Psalm 119. Psalm 119. Page 401. The Scottish Psalter. We're singing from verse 17.

Down to the verse mark 20. Psalm 119. Remind you there's tea after the service.

[ 41 : 28 ] And if you want to allow your. Children to go to the bus. Please do. And you can have a nice hot cup of tea. Or coffee. Psalm 119. From verse 17.

With me thy servant in thy grace. Deal bountifully Lord. That by thy favour I may live. And duly keep thy word. Open mine eyes that of thy law. The wonders I may see.

I am a stranger on this earth. Hide not thy laws from me. Down to the verse mark 20. Of Psalm 119. To God's praise. With me thy servant.

And duly keep thy word. And duly keep thy word. Till I may live. And duly keep thy word.  
That by thy way. That by thy way. That by thy way. That by thy way. I may live. And truly keep thy  
word.

[ 42 : 33 ] And truly keep thy word. Open my eyes. That by thy way.

That by thy way. That by thy way. The wonders I may see.

I am a stranger on this earth.

I am a stranger on this earth. that by thy way. la■■ me breaks and a much pain still endured  
through all in that time all times unto thy judgments pure I just give thanks for the tea Lord we give  
thanks to thee for all thy goodness to us for providing for us not only that wonderful way of salvation  
but every good and every perfect gift even the tokens of thy mercy bless them to us and we ask that  
grace mercy and peace from God the Father Son and Holy Spirit may rest and remain with us all  
now and forever more. Amen.