



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

John 9: 1-12

Summer 2022

"Night Cometh"

TRANSCRIPT

Thank you Seth, and good morning. Our text this morning is John chapter 9, and we'll look at verses 1 through 12. We spent some time in chapter 8 in which Jesus was in the temple having a lengthy discussion; a discussion that divided the people and ended with some hostility.

The last words of that chapter are that Jesus "went out of the temple."

9 As He passed by, He saw a man blind from birth. **2** And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?" **3** Jesus answered, "*It was* neither *that* this man sinned, nor his parents; but *it was* so that the works of God might be displayed in him. **4** We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. **5** While I am in the world, I am the Light of the world." **6** When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes, **7** and said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went away and washed, and came *back* seeing. **8** Therefore the neighbors, and those who previously saw him as a beggar, were saying, "Is not this the one who used to sit and beg?" **9** Others were saying, "This is he," *still* others were saying, "No, but he is like him." He kept saying, "I am the one." **10** So they were saying to him, "How then were your eyes opened?" **11** He answered, "The man who is called Jesus made clay, and anointed my eyes, and said to

me, 'Go to Siloam and wash'; so I went away and washed, and I received sight." ¹²They said to him, "Where is He?" He said, "I do not know."

John 9: 1-12

May the LORD bless this reading of His Word, and bless our time of study in it together. Let's bow in prayer.

Father, we come to You in prayer with thankful hearts as we reflect on a text like this and know that we have received sight, spiritual sight, and that we can understand the things that are written here, and throughout this great book, because you enlighten our minds. And that's one thing that we are reminded of from this text, that we are debtors to Your mercy; that we can see and we can rejoice in the new life that is in Christ because You've made us to see—and You've given us life. He is "the Light of the world", as He says again in this text; and with Light there is life. And we have that life; and we have that Light—and it's to Your praise and glory.

So LORD, we pray that as we go through this passage, You would enlighten us further, You would give us an understanding of the things that we will read and consider. And we pray that You would build us up in the faith; and as a result of that, You would give us wisdom and give us a sense of urgency. Certainly that is one of the main lessons of this text. 'While it is day' we are to be 'doing the works' of You, Father. And so we pray, LORD, that that will be the result of our time together, and we'd be encouraged to work for You.

Father, we have a great privilege of being able to pray for one another, as we do at this moment, and as we should be doing regularly. LORD, You know our needs, and You are concerned for each of us. We learned in Sunday School, as we will learn in this text, that You are compassionate, You care for us, and You do bless us in everything. So LORD, bless us with that understanding as we study our text this morning. We pray these things in Christ's name. Amen.

(Message) There is this prominent church tower in a town with four clocks below its steeple; one facing north, one south, one east, and the other west—so they're seen from every direction. What is seen, though, is more than the time of day because on the face of each clock is inscribed the words, "Night Cometh." I can't think of a better inscription on a clock than that: It is a reminder that there is work to be done, and time is short.

The words come from our passage in John 9 when Jesus told His disciples in verse 4, "Night is coming when no one can work." Then He proceeds to do a great work, by healing a blind man and turning his long night into day. It is the Lord's sixth sign, or miracle, that John records in this Fourth Gospel and one, like all the others, that should be read on two levels. On the historical level it is an act that reveals how much of the deity of Christ we see in our Lord. His deity is very clear here—but also His humanity. He did what only God can do—and in doing it He showed His character, His concern for those in need.

Jesus was a true man. He was a complete man who acted out of compassion. And there's a great deal for us to learn from this about how we are to be, and to act, and to do the work of God. But also, on the spiritual level, it reveals what John is most concerned about; salvation, eternal life.

And that's indicated in the Lord's words, "I am the Light of the world." (vs5). It's the second time He has made that statement. The first was in chapter 8, verse 12, after He forgave a woman who'd been caught in sin. Now He repeats the statement in chapter 9 before giving sight to a blind man. Both incidents show what happens when Light shines—when truth is revealed.

And it divides people. Don Carson wrote that when Light shines, "Some are made to see, like this man born blind, while others, who think they see, turn away, blinded as it were by the light." Don't be surprised when you give the Gospel and people turn away from you—or turn against you. It happened to the Lord and, in a real sense, that is 'the work' of our Lord. And His work is our work.

We bring spiritual Light into the world around us by speaking and living the Word of God—and the work divides men. The truth divides people. It exposes people's need. It shows them their sin. It shows them their lost condition, and they react to that. Chapter 8 ended with an angry response: Jesus identified Himself as the Light and He identified Himself as the "I AM"—and the crowd responded by picking up stones to throw at Him. But we read, "Jesus hid Himself and went out of the temple."

Chapter 9 begins with Jesus and His disciples walking past a blind man; and the impression given is that He passed by as He was leaving the temple. Now if that is so, then what follows shows not only the Lord's divine power to heal but also His courage and His control and compassion; for He stopped to give mercy when an angry crowd may well have been right behind Him.

John didn't state the time. But even if the chapters aren't related in time if, then, they don't follow in sequence they are connected in their lessons. Not only the lesson that Christ is the Light, but also that He cannot be frustrated. The anger of those people in the temple could not frustrate His work; they could not overpower Him. And now the blindness of this man will not frustrate Him.

Nothing can frustrate the will and work of God. He accomplishes all His purposes; sovereignly saving all whom He chooses to call to Himself. He cannot be frustrated in that great work.

However, the disciples were frustrated—or they were at least confused by what they saw: The man, the text says, was "blind from birth." He was a well-known beggar, (we learn that from the text), so this condition from birth was apparently known about him to everyone. The disciples knew it and they wanted to know why. So they asked, "Rabbi, who sinned, this man or his parents, that he would be born blind?" (vs2).

It was a question that arose more out of theological curiosity than compassion. The man was not so much a sufferer to them as he was a riddle. 'Who sinned?', they wanted to know. Which gives us an idea of their theology: They assumed that all affliction was due to sin, (which was a widely held belief at that time). Leon Morris, in his

commentary, quoted one of the old rabbis who said, "There is no death without sin and there is no suffering without iniquity." The disciples accepted that as true.

But it presented a problem. Since the man was born blind, how could he have sinned? Did he sin in the womb? Well, the Jews consider that a possibility. In their own history they had the story of Jacob and Esau, who struggled with each other in the womb. (Genesis 25, verse 22.) Was it something like that—or something else? Among some Jews of that time, there was the belief that when a pregnant woman worshiped in a pagan temple, that her unborn fetus participated in the pagan rite. Still, this man was a problem to their theology. Neither option seemed good—but somebody had to be guilty. Who was it that provoked God's anger to punish this man?

Again, this reveals a weakness in their theology and that they hadn't progressed beyond Job's friends who tried to convince him that he was suffering because of some unconfessed sin. People today still entertain that notion.

In one of his books, Donald Grey Barnhouse wrote that his oldest son was born with crossed eyes, (and the condition was corrected with surgery.) But they had a baby sitter from a Bible Institute who told them there had been a lot of discussion among the students about what sin he or his wife had committed to make God give their child crossed eyes.

Now that seems to suggest a false idea about God: That He is some vengeful deity always ready to smite people when they get out of line. Well listen, God is just; 'He is righteous'; He hates sin and He must deal with sin—and He will deal with it finally and completely.

But God is love; He cares for His creation and is longsuffering. He is patient with us. The disciples needed to learn that so the Lord's answer is very important. In fact, His whole response here is: He didn't treat the matter as merely a theological conundrum and walk on as He gave the answer. Unlike the disciples, He didn't see the man as merely a problem but as a sufferer in need of help.

[I was impressed as Mark (*Newman*) was teaching this morning in Luke chapter 8, in which two miracles occur. The official of the synagogue's daughter was very sick, on the verge of death, and in urgency he came to the Lord and asked if He would come and heal her. I wonder what this man was like: If he'd been an opponent of the Lord, (like so many of the Jewish officials), but this had brought him to the end of himself. And so he came and Jesus willingly went, with all of His disciples.

But as they're going, "a woman who had had an issue of blood for 12 years", snuck up behind Him, (you know the story), and grabbed Him of His garment, (or perhaps the tassel that all of the Jewish men had on their robes), to gain healing—and she was healed. She felt the healing and power that went out of the Lord. At that moment He stopped and He asked, "Who touched me?" (Luke 8:45). And Peter said to him, 'Look, Lord, You have all these people in the crowd; it could have been anyone.'

And as I was thinking of this story, (and I think Mark indicated this), it really occurred to me, maybe for the first time, that this situation was very urgent; and 'We don't have time to stop here and consider 'Who touched You! We need to move on!' But the Lord did stop because He had compassion on that woman. And He spoke to her and told her that 'Her faith had made her well.' (vs48). That's the compassion of the Lord.

And then He comes to the child who has died, takes her hand and says to her, "Daughter, arise." There's a lot of compassion in there and we see the compassion of the LORD there.]

And we see the compassion of the Lord here. And so rather than move on through the temple and deal with this theological conundrum and answer it for them, (and get out of what may have been a hostile environment), He stopped. He stopped to help. He stopped to do the work of God and He did that first by answering the disciples' question—which He did by denying their assumption, "*It was neither that* this man sinned, nor his parents;..." He said. (vs3). In other words, 'Not every specific sickness is caused by a specific sin.'

Ultimately, of course, all of the maladies of mankind have their origin in sin—the Lord wasn't denying that. Adam's failure and fall brought disease and death and trouble on the human race; that's Romans 5, verse 12. That's, as the *New England Primer* puts it, "In Adam's fall we sinned all." Because of him, we have his guilt. And because of him, we have his sin nature—and so we have problems.

But that general principle cannot be applied to every experience of suffering. There are reasons for affliction other than personal sin. And the reason for this man's affliction was, as the Lord explains, "...that the works of God might be displayed in him." (vs3b).

And it was in that 'work of God' that God would be glorified. That can be understood as 'expressing result'; that the result of this healing, would be that God is glorified—or it can be understood as the very purpose for this man's sickness and what would take place. But either way it's clear, that the man's blindness was within God's plan and control—as all things are.

So we cannot understand the specific reason for this; we cannot understand the specific reason for it when we see it anywhere in life. And we need to know that, for we can't assign the reason necessarily—not specifically. But why, for example, did John Calvin, who ministered faithfully in Geneva, labor under constant hardship with numerous physical maladies, personal attacks, and heartbreak? (His son died, and his wife died).

Why did Amy Carmichael, who gave her life to His service in India, take a fall that left her an invalid—confined to her room for the last 20 years of her life? Why did Corrie ten Boom have a series of strokes that left her disabled and bedridden for the last years of her life? And we could go on and list situations like that—and such questions that we cannot specifically answer. We can't say, 'This happened for this reason.'

But we can say, from this text, that God knows why; and it all fits within His plan for our good and His glory.

Now in some cases, affliction is due to sin; it is discipline and discipline for correction. And through that, God is glorified. He intends to bring us back through that to a joyful, full relationship with Him.

But affliction is not always for correction. Sometimes it's for construction: To build character, to produce within us the likeness of Christ—and that brings glory to Him. Martin Luther said, "Affliction is the best book in my library." I'm sure it's not a book he liked to read very often, but he understood the significance of it.

When I think of God's way of dealing with us through difficulties, I sometimes think of Michelangelo's method as a sculptor in stone. And I know I've given this illustration before, but this is what I think of: According to him, he saw the image he would sculpt in the block of stone before he'd done anything. —He could see it in there. And then he would simply, the way he described it, just chip off the marble that surrounded it. And if you've ever seen some of his unfinished works, like the *Prisoners*, (or the *Slaves*), you get that sense. It's just as though there's this image in there and he's just removing all the stone around it.

Well, it's like that with us: Though we're not stone, it hurts when God's hammer strikes. But through trials He removes bad habits; He removes bad stuff from us that causes us to look to Him for strength—to draw our sustenance from Him. And we need to do that otherwise those kinds of trials can break us—they're hard.

I know I make this point some, when I'm teaching on affliction: It's very easy to say those things when you're healthy and when you're not going through a trial—when, unlike Jairus, your daughter or your son hasn't died. Those are the kinds of situations that can crush a person. I don't mean to speak lightly of affliction and how God uses it in us. By His grace we don't break—and that's the only reason.

But He does use that for our good. —And so we say that, we have to teach that because it's true. In various ways, God uses affliction to change us for our good and bring glory to Him—because of the results of it in our lives. And He uses us in that way to bless others.

Well, it is difficult. John Milton, the great Puritan poet of the 17th century, (you know him; he wrote *Paradise Lost, Paradise Regained*), well, he lost his sight in his middle 40s. It was a terrible blow for him, maybe worse even than being born blind. But one of the difficulties for him was, it seemed, that his gift as a poet was wasted. He felt useless. But then he wrote a poem about his affliction titled, *On His Blindness*, in which he resolved the struggle that he was having with the line, "They also serve who only stand and wait."

Now that's true. There are all kinds of service to God and ways to 'work His works', (see vs4a): Bearing well the yoke that He puts on us; being patient and being faithful in the midst of it, joyful in His grace that glorifies Him and that serves Him. Well, that's what Job did; and what he told his wife, "Shall we indeed accept good from God, and not accept adversity? In all this, Job did not sin with his lips." (Job 2:10). His silence and faithfulness served God—and glorified Him.

In fact, Job is a reminder that we have an audience that we cannot see, for we are a theater to the angelic realm, (Paul makes this point in Ephesians chapter 3, verse 10.) Satan is included in that—and the great witness to him, a great witness to the angelic host, (good and evil), is that God is sovereign—and His grace is seen and magnified in the lives of His saints when they respond faithfully to the vicissitudes of life—good and bad.

He is glorified when we hold up, (which we can do only by His grace—and we need to understand that very thing). We may not understand why many things happen: But we have the assurance that God knows why and it all fits within His all-wise and perfect plan for our good. And sometimes that's where we have to leave it. That's the life of faith: It's not being discouraged by things that happen; it's knowing that He's in control, that He is faithful.

But here, the Lord has said that this man's blindness was so that God's work "might be displayed in him" —that He might show His glory in this man through His

healing power. But the glory would also be seen in the picture of the miracles that are given in salvation—and the great work that Christ does as He gathers His lost sheep by giving them spiritual sight; by giving sight to blind eyes.

And in verse 4 He urges His disciples to be active in that great work, "We must work the works of Him who sent Me," He said, "as long as it is day...". The Lord was referring primarily to Himself—but what an amazing pronoun He used, "We"! The Lord God has included us in His great work.

I don't know how I can put that in a greater way: Reflect upon that! The Lord God almighty, the God of the universe, Who's created everything, the universe as great and vast as it is, (and we keep learning it's bigger than we thought, more complex than we thought), nevertheless, all of it is like a little speck in His hand. He's that great. And that doesn't even begin to scratch the surface. He is so great—and yet He has included us in His work! That's an amazing thing!

Now we don't do His work as our Lord did. We don't save anyone. We can't save anyone. We can't even save ourselves. But we can make known His salvation—and that's the work that He's given us to do; there's no greater privilege. And we're to be active in that.

There is also urgency in the Lord's word; He knew His time was short. Hostility from unbelief was increasing and His hour would soon come. So He said, 'As long as it is day, we must work.' Meaning, as long as He was in the world He would do His Father's work; and His true disciples will respond to that. They will respond and follow their master.

We can do that in the confidence, that, (again), by His grace and only by His grace, we will follow Him; and He will enable us to do the work that He has given us to do as His co-workers, as His ambassadors. He supplies our need. That's grace. So we can do the works that He gives us.

Still, to galvanize His disciples into the right response, the Lord gave them an added sense of urgency by warning, "...night is coming when no one can work." (vs4b).

Time is always marching on; and along with it all the opportunities that can never be reclaimed. And someday, for all of us, night will fall, the end will come, the work will be over. I like the statement of the Puritan, Richard Baxter, who said, "I preach as never sure to preach again and as a dying man to dying men." That's the urgency that we should feel. Maybe not as preachers in pulpits, but preachers in life; we're all that in our conduct. Our work is to glorify God in all that we do; in our words and deeds; and to be faithful always.

That starts where you are. Wherever you are in life, that's what you are to be doing. That's your ministry, to live a faithful life, to make things known, verbally, as you can and have opportunities—and to make them known by the way you live your life. And for many of you, that starts in the home. Teach your children the Gospel; teach them the Word of God—and live it! A consistent, faithful life is a sermon that affects children—and it affects others. There is so much to learn, there is so much to teach and to do where we are, at this present time, by being faithful saints, by being lovers of Christ... And "Night cometh"; time is short.

Night would come soon for Jesus. But, 'While He was still in the world' He said, "I am the Light of the world." (vs5). He was doing God's work by exposing sin, the deeds of darkness, and giving Light in that darkness—and giving life with that Light.

And then, in what F. F. Bruce called, "An acted parable of His ministry of being 'The Light of the world' ", He gave sight to the blind man and gave Light to darkened eyes. He spat on the ground and with that made mud, applied it to the man's eyes, and said to him, "Go, wash in the pool of Siloam." He went, washed, "...and came *back* seeing." (vs7).

It was not the only occasion when Jesus healed a blind man; but this one made a particular impression upon John because it illustrated so well Christ's work of being Light and giving salvation. Now that's pretty obvious, I think. What's not so obvious is the unusual means that Jesus used to give this man sight; 'Dust made into mud.'

All kinds of ideas have been suggested to explain Jesus' action. One of the oldest is, 'It recalls the clay of Genesis chapter 2, verse 7, when God made man out of the dust of the ground' —and here signaling, that He was performing the same act of creation—a divine act. In fact, one could say, 'He was demonstrating by making clay and healing and doing a great work from that, that "He" is the one who formed Adam out of the dust of the ground—"He", who was giving sight to this blind man. Well, I don't know.

That works; it's a good explanation, but it may have been something more pragmatic and functioned simply as an inducement to obedience. The clay applied to the man's eyes made it obvious that Jesus was acting upon his sightless condition to remedy it. And the fact that he had this clay in his eyes meant he needed to act; he needed to respond to that. And the right response was to do what Jesus said, "Go, and wash." He did; he obeyed. He went to wash in the pool of Siloam.

And the significance of that, of washing in the pool of Siloam, is a lot easier to understand. John defined it for us; he said what the word Siloam means. It means "*Sent.*" We don't know why it had that name, *Sent*, but it may have been given that name because it formed down in the Kidron valley from a spring that was flowing from the temple mount; and so was water, 'Sent from the temple hill.'

Because of that association with the temple, it became symbolical in the Old Testament of the spiritual blessings which come from God. And so because of that, and the name *Sent*, the pool of Siloam was seen by John as a picture of Christ who was the 'Sent One'; 'Sent by God to wash away our sins.'

Some have even seen the command to 'Go and wash in Siloam' as a symbol of the command to believers to 'Wash in the fountain of cleansing at Calvary.' It's easy to justifiably see a lot of that symbolism in this miracle. Christ is the *Sent One*—and sight to the blind man signifies the spiritual illumination that only Christ, that only the Triune God can give. And here He is giving it as the Second Person of the Godhead.

And there may be a lesson in the man's response because it was not an easy walk from up there, by the temple mount, down to the pool of Siloam—it was some distance.

And if you've ever been there, well, you've noticed that distance. It's a long, *steep* descent from where the temple was, (and where the temple mount is today), down to that pool—and that would have been especially challenging for a blind man. But he obeyed; and he arrived safely, washed, was cleansed—and healed.

Maybe the lesson there is that, the call to salvation has challenges, greater for some than others, but when one is called to faith and one is being brought to the Lord, they can meet opposition. They may meet opposition from family or friends. But people say, 'That's foolish—challenge them!' But as they obey, as they believe, they find that the reward is far greater than the obstacles.

The only way for people to see the true Light from God, (to have real sight and know God), is one way—and that's faith, believing Christ, believing in Christ as God's Son. The author of Hebrews wrote, that "Without faith it is impossible to please *Him*, for he who comes to God must believe that He is and that *He* is the rewarder of those who *diligently* seek Him." Hebrews 11, verse 6. We come by believing that "He is" and that He rewards those who come.

Well this man believed. He sought and God rewarded him with a miracle—and then rewards him with eternal life. It's a gift, of course. (I say reward; it's one way of putting it), but blesses him with all of these blessings.

Interestingly, it shook up the community a bit. Well, understandably, when he returned with 20/20 vision—and no doubt a new demeanor. There's a different look on his face and certainly a new stride in his step. People were rightly amazed by this. "Is not this the one who used to sit and beg?" (vs8). That's what they're asking one another—it looked like him; but then again it didn't. So they wondered if it could be the same man, wondering, 'How could that be?'

You can understand some thinking 'No' —because he's blind, 'No way!' So they have this division. The man finally settled the dispute by identifying himself, "I am the one." he said. (vs9). Naturally, the neighbors wondered what had happened to him, so they asked, "How then were your eyes opened?" (vs10). "He answered, 'The man who is

called Jesus made clay, and anointed my eyes, and said to me, 'Go to Siloam and wash'; so I went away and washed, and received sight.' They said to him, 'Where is He?' He said, 'I do not know.' " (vs11-12).

He seemed to know very little about Jesus, only His name. But he knew very well what had happened to him. He gave a clear description of it and he gave all the credit to Jesus. It was a great miracle—but only represented a greater miracle that he would experience when the eyes of his heart, the eyes of his understanding were opened. And at the end of the story, we read of him worshiping Christ. That's the greatest miracle.

But again, the physical illustrates the spiritual, and the lessons of this miracle are very instructive. We all, all mankind, are born into this world spiritually blind. We don't know because we don't know any difference. What seems normal to people is spiritual blindness. What seems normal is the foolishness of the Gospel; they don't consider it, (that would be the 'abnormal').

No, blindness, that condition, is the normal condition that people are in because, or seems to be, because that's all they know. And so like this man, they all, we all apart from grace, sit in darkness. It's what Paul told the Corinthians in 2 Corinthians 4, verse 4, "...the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ."

That's our natural condition. It's a spiritual condition, one that is facilitated greatly by the prince of this world. So, for the unbelieving to see and become the believing, Christ must open our eyes as He opened this man's eyes.

This man wasn't seeking Christ. He was doing what he did every day, sitting there and begging. He was helpless. Christ found him and healed him. All the glory goes to the Lord—and the man gave Him the glory. The man could take no credit for his sight; and he took no credit for his sight. All the glory went to the Lord; that, as the Lord said, was the purpose of this man's lifelong blindness, 'to display God's work to His glory'. (vs3b). And He was glorified in the revelation of His character, the character that Christ showed, as He acted in this miracle. It demonstrated that the Lord is merciful. It demonstrated

that He cares for the helpless. He heals them, which shows He is generous in His gift of salvation to the lost and weak. He doesn't grudgingly help. He doesn't grudgingly save. He is willing to save, and glad to save. That's His great work.

And He is glorified in the revelation of His power and wisdom. He did what only God can do—and did that with the most unusual, (and perhaps to some), even offensive means; mud in the eyes. It seemed like a foolish remedy—but so did the River Jordan to Naaman, the leper. He thought the right way to cure himself of this terrible leprosy that he had was some elaborate ritual that the prophet would go through—not simply dipping seven times in the Jordan. But that healed him.

So it is with the Gospel. Paul says, "...the cross is foolishness to those who are perishing." But it saves all who believe, who simply come to Christ by faith alone. That's the power and the wisdom of God. That's the glory of God. It shows that His foolishness is wiser than men's wisdom—that His weakness is stronger than men's strength.

And that's the work of God that we're to engage in—glorifying God; displaying His glory to the world around us. That's what the Lord did here in the miracle. We do that by leading others to Him by speaking the truth to them.

But again, that's not all of it. The work of God isn't only soul winning. Our lives are the Gospel—and they are to reveal the glory of God. They're to reveal the great work that God has done within us. Every believer is an example of God's mercy and we are to live as people with sight and insight, with wisdom and compassion, exhibiting the life of Christ to the world and the hope that He gives us.

Maybe you are an example of the opposite. Perhaps God's mercy is not seen in you because you have not yet experienced it. And if so, you're without hope. You've never believed in Christ, the *Sent One* who, like the stream in Jerusalem and the pool there, cleanses. That's what He did by His death for everyone who believes in Him. He paid all our debts. The blood of His sacrifice washed away our sins and cleansed us of guilt. If you have not experienced that, then 'Go to Siloam'; Come to Christ; Believe in

Him and receive from Him forgiveness and Light and life—eternal life. “Night Cometh” when no man can and when opportunities end. This may be your opportunity. Come to Christ.

Let us close in prayer,

Father, we thank You for Your grace. We thank You for the person and work of Your Son whom You sent into this world to redeem a people for Himself. And You have done that—an innumerable multitude. You've cleansed us. Just like the waters of Siloam cleanse physically, You've cleansed us spiritually; wiped away our sins and separated them from us, “As far as the east is from the west.” You've made us righteous in Your sight and You're cleaning up the sinful life that we still have.

But before You, we are righteous; we are fully accepted and we thank You for that; and pray that You'd give us the desire to live a life that's to Your honor and glory; do so by Your grace, and then make known Your grace to others. We thank You for that great privilege that You've included us in Your work—and we thank You for that.

Now the LORD bless you and keep you. The LORD make His face shine on you and be gracious to you. The LORD lift up His countenance upon you and give you peace. In Christ's name, Amen.

(End of Audio)