

Main Idea: In John 9, Jesus reveals the cure for spiritual blindness. As we watch what Jesus did with a blind man in this text, we find out how Jesus restores blinded eyes today.

- I. Jesus cured a man’s physical blindness in verses 1-12.
- II. Jesus cured a man’s spiritual blindness in verses 13-41.
 - A. The Lord opens blinded eyes to the futility of religion (13-16).
 1. Religion offers a way to reach God.
 2. Religion can’t produce what it promises.
 3. Religion ends up putting people in bondage.
 - B. The Lord opens blinded eyes to the folly of trusting people (17-34).
 1. The man’s parents let him down (17-23).
 2. The man’s spiritual leaders let him down (24-34).
 - C. The Lord opens blinded eyes to the free gift of salvation (35-38).
 1. Spiritual healing is by grace alone.
 2. Spiritual healing is by faith alone.
 3. Spiritual healing results in worshipping Christ alone.
 - D. The Lord opens blinded eyes to the finality of His judgment (39-41).
 1. He says that those who admit they are blind will see.
 2. He says that those who insist they can see remain blind.
 3. He says that through Him our sin is removed.
 4. He says that without Him our sin remains.

The Bottom Line: There is a cure for spiritual blindness!

1. What have you done with it?
2. What are you doing with it?

Scripture Reading: 2 Corinthians 4:1-6

Message: A week from today, February 12, is Darwin Day. There’s actually a website hosted by the International Darwin Day Foundation which explains that Darwin Day is “a global celebration of science and reason held on or around Feb. 12, the birthday anniversary of evolutionary biologist Charles Darwin.”

It was 203 years ago, on February 12, 1809, that Charles Darwin was born. At the age of fifty, in 1859, Darwin published his book, *The Origin of Species*, in which he challenged belief in the Genesis creation account and promoted a theory of origins which became known as evolution.

This past week I read a biography of Darwin by David Quammen entitled, *The Reluctant Mr. Darwin*. The word “reluctant” is significant. It took Darwin over twenty years to decide to publish his earth-shaking book, for various reasons that Quammen develops. One reason was the resistance he knew it would face, and he wanted to make sure his research could stand the test of scrutiny. But another was more personal.

I didn’t really know much about the man, Charles Darwin. When I read his statement, “I never gave up Christianity until I was forty years of age,”¹ it surprised me. And so did something his wife said, actually, something she wrote.

When Darwin was 29 years old, he proposed to a young woman named Emma, and she quickly accepted. But Emma was a Christian, and Charles was certainly having his doubts. In fact, Charles actually confessed to Emma some of these doubts, especially relating to the transmutation of species theory he was considering. He wanted her to know what she was getting if she married him.

** Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ David Quammen, *The Reluctant Mr. Darwin*, p. 118.

About ten days after hearing his proposal, Emma wrote a letter to Charles in which she said the following:

I thank you from my heart for your openness with me & I should dread the feeling that you were concealing your opinions from the fear of giving me pain. It is perhaps foolish of me to say this much but my own dear Charley we now do belong to each other & I cannot help being open with you. Will you do me a favour? yes I am sure you will, it is to read our Saviour's farewell discourse to his disciples which begins at the end of the 13th Chap of John. It is so full of love to them & devotion & every beautiful feeling. It is the part of the New Testament I love best. This is a whim of mine it would give me great pleasure, though I can hardly tell why I don't wish you to give me your opinion about it."²

I don't know if Charles did as Emma requested, or not. I do know that she went ahead and married him, in spite of his unbelief. And that throughout their married life Charles avoided the subject of religion with Emma. They had ten children, and apparently enjoyed over four decades of married life together, but the subject of his soul was off limits.

Charles apparently treasured that letter, and somewhere along the way he even scribbled a note at the bottom of it which was found after he died. The note said, "When I am dead, know that many times, I have kissed and cried over this."³

How is it that a young man can be exposed to the truths of God's Word, yet turn away from them? How can a husband be married to a woman who pleads with him to prepare for eternity, yet his response is to ignore her pleading and change the subject?

The biblical answer is one word. *Blindness*. I'll tell you what happened to Darwin later in the message, for he himself put it in writing, but for now I want us to go to the Scriptures with this question in mind.

What's the cure for spiritual blindness? It's obviously takes more than the pleading of a burdened spouse to open a man's eyes. What's the cure?

Blindness is one of the most vivid word pictures the Bible uses to describe the condition of every person born on planet earth subsequent to the Fall in Genesis 3. Human beings were created to see and enjoy God, but because of inherited sin, we enter the world cut off from God and unable to see Him.

And we're not passive in our blindness either. Truth be told, sinners don't want to see God, any more than the curious creatures under the log at the creek want you to move their log so they can see the sun. We enter the world accustomed to the dark. We don't want the Light, that's God, interfering with our lives. We want to do things our own way, even though going our own way leads to eternal destruction.

Furthermore, the enemy of God, Satan, compounds our predicament, as 2 Corinthians 4:4 explains, "The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ." Satan does everything he can to make sure the blind remain blind. He doesn't want the sons of Adam to see the beauty of their Creator. He wants them to keep hiding all the way to his fiery home.

Having said all that, I have good news for you this morning. There is a cure. God Himself has provided a cure for spiritual blindness. What is the cure? We find the answer in John 9 where Jesus Himself reveals the cure.

² "Darwin Correspondence Project - Letter 441 — Wedgwood, Emma (Darwin, Emma) to Darwin, C. R., (21–22 Nov 1838)"

³ David Quammen, *The Reluctant Mr. Darwin*, p. 243.

In John 9 we're introduced to a blind man that Jesus healed, not once, but twice. As we watch what Jesus did with this man, we find the remedy for blinded eyes today. It's the cure for you, if you're presently blind. It's the cure for those you love, if they're still in darkness. It's the cure for every spiritually blind person on planet earth, and there are billions.

There are two parts to the story, and the two parts reveal the two miracles performed by Jesus for a blind man. In part one...

I. Jesus cured a man's physical blindness in verses 1-12.

We looked at this first miracle two weeks ago. As the story begins, Jesus is on the move. "As He went along," says verse 1. In John's gospel, John presents Jesus as on assignment from God the Father, for the Father sent His Son into the world to rescue sinners. That's why ultimately He went to the cross, and to the tomb, and then exited the tomb alive, and returned to heaven. That's the work His Father gave Him to do in order to rescue sinners.

Here we see Jesus rescuing one particular sinner, a man who happened to blind from birth. "Who sinned, this man or his parents?" asked His disciples in verse 2. "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work [lit. 'works'] of God might be displayed in his life."

That's key. Jesus said there were *works* plural that God intended to accomplish in this man's life. The first was to restore his blinded physical eyes. Jesus spit on the ground, made mud, applied the mud to the blind eyes, and told the man to go wash in the pool of Siloam. The man obeyed, and instantly his once non-functioning eyes began to work perfectly.

Without question, Jesus performed an incredible miracle! As the blind man himself will later testify, "Nobody has ever heard of opening the eyes of a man born blind (32)." But Jesus was just getting started, for the man had an even worse problem than physical blindness. That's part two of the story.

II. Jesus cured a man's spiritual blindness in verses 13-41.

We actually looked at verses 13-34 last time and focused on the blind man's testimony. It's a powerful testimony and it teaches us three things. One, when you share a testimony, you're telling others what Jesus did for you, as he did in verses 13-15. Two, when you share a testimony, you often generate questions, as he did in verses 16-23. And three, when you share a testimony, you can be confident because you're telling others what you know to be true, as the healed blind man was in verses 24-34.⁴

Now I want to retrace our steps and show you something else. Just as Jesus used a process to cure the man's physical blindness in part one (first the mud in his eyes, then the washing, then the seeing), He also used a process to cure his spiritual blindness in part two. As we walk again through the second part of John 9, we discover that the Lord orchestrated a series of "works" in this man's life so that in the end he could see spiritually. He does the same today when He cures spiritual blindness. He opens the sinner's blinded eyes to four realities.

⁴ We also learned four keys to a confident testimony. One, you don't have to know everything about Jesus to tell what you know (24-25). Two, you don't have to answer every question to tell what you know (26-27). Three, you don't have to be intimidated if you tell what you know (28-33). And four, you don't have to have the last word to tell what you know (34).

A. The Lord opens blinded eyes to the futility of religion (13-16). Verse 13 says, “They brought to the Pharisees the man who had been blind.” It sounds like Jesus is out of the picture, doesn’t it? He put mud in the man’s eyes, and then just sent him off on his own. Not so. What the Lord did was to set in motion a series of events that forced this man to see things as he’d never seen them before.

He started with the man’s religion. We have no reason to doubt that, although blind, this was a religious man. His parents were certainly religious, so much so they chose their ties to the synagogue over the well-being of their son. More about that in a moment.

This man is a Jew. To be Jewish meant you observed the laws of Judaism. He’s done that all his life. He may have been blind, but he was devout in his obedience to the moral and ceremonial laws of his people.

On this day they brought him to the Pharisees. He’s met the Pharisees before. They’ve always been his heroes. They’re good men. They’re close to God. They’re the Bible men of the day. He’s seen them many times before, but on this day the Lord puts him in a situation where he sees them, and the religion they represent, as never before.

In fact, three things regarding religion come into perfect focus for him.

1. *Religion offers a way to reach God.* He’s always known that, but as he stands there before these Pharisees, he can’t miss it. These heroes of mine are upset. That doesn’t make sense. Why are they upset? This is the greatest day of my life. I’ve just been healed, and they’re ticked off. Why?

He hears their muttering. They’re bothered because this *Jesus* performed the miracle on a Sabbath.

He’s always known that the Sabbath was an important day, and that the Law prohibited work on that day. But healing a man? God doesn’t want that?! That’s what these religious leaders were saying, or at least some of them.

Put yourself in the man’s shoes. Do you see what he’s beginning to see? He’s beginning to see that...

2. *Religion can’t produce what it promises.* He’d heard all his life, if you keep the guidelines of our religion, we’ll all have shalom with God and each other. But now he sees works-based approach to God isn’t producing what it’s promised. To the contrary...

3. *Religion ends up putting people in bondage.* Jesus Himself once told these religious leaders in Matthew 23:13, “Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men’s faces. You yourselves do not enter, nor will you let those enter who are trying to.”

Friends, that’s what mere religion always does. It enslaves, and that’s the first painful reality this man had to see. In the Lord’s cure for spiritual blindness He opens eyes to the futility of religion. Next...

B. The Lord opens blinded eyes to the folly of trusting people (17-34). This is a huge contributor to spiritual blindness. You won’t trust in the Lord if you’re putting your trust in people. The Lord knows that. So watch what He did for this man in John 9. He put him in a situation where he was forced to see the painful truth about the most trusted people in his life. And they let him down. First of all...

1. *The man’s parents let him down (17-23).* When his own parents were brought before the Pharisees to substantiate his story, they basically hung him out to dry. “Is this your son? Is this the one you say was born blind? How can he now see?”

His parents had the perfect opportunity to stand by their son and say, “Yes! Yes! And Jesus did it, just like our son said!” But instead they responded, “Uh, yes, and uh, yes, and uh, no comment. Ask him, he’s of age, he can speak for himself.”

Why’d they say that? Because their fear of man was greater than their love for God, their love for the truth, and their love for their son. Think of how that made this son feel. The people he’s trusted most in his life, the ones who gave him life, who cared for him, who put a roof over his head, his own parents, let him down.

But it didn’t stop there.

2. *The man’s spiritual leaders let him down (24-34).* After interviewing the parents, the Jewish leaders brought the son back a second time. This time they turned up the heat. “Give glory to God,” they said. “We know this man is a sinner.”

They’re trying to pressure him to change his story, at least the part about Jesus. I love his reply in verse 25, “Whether he is a sinner or not, I don’t know. One thing I do know. I was blind but now I see!”

But they didn’t back down. They kept throwing questions at him, and eventually they hurled insults at him, and finally they excommunicated him.

Again, put yourself in this man’s shoes. These aren’t his enemies. These are men he’s always held in high esteem, his spiritual mentors, his ticket to heaven.

And they just threw him out. Is that a bad thing? Is it a bad thing to lose your religion and to lose your confidence in the people you’ve always trusted to take you to heaven? It’s not, is it? Especially if they’re not taking you to heaven. In fact, it’s an essential part of the cure for spiritual blindness. You’ll never appreciate the beauty of Christ as long as you’re trusting in something else, like religion, or parents, or human authorities.

In his commentary Calvin offers this important perspective, as explained by William Hendriksen, “If the man had been allowed to remain in the synagogue, he would in course of time have become estranged from Christ. The very fact that he was cast out made him more receptive for the grace of God. Similarly, when the pope expelled Luther and others from the Roman synagogue, and thundered anathemas upon them, Christ reached out his hand, and revealed himself fully to them. Hence, the best thing for us is to be as far as possible removed from the enemies of the Gospel, in order that Christ may draw so much closer to us.”⁵

Friends, hell is full of people who refused to come to Christ because they foolishly trusted in something else to take them to heaven. Like their own good deeds, or their family name, or a baptismal certificate.

Here is the cure for spiritual blindness, and only the Lord can produce it. When the Lord cures spiritual blindness, He opens blinded eyes to the futility of religion and to the folly of trusting people. Then, and only then, is the sinner ready to see this...

C. The Lord opens blinded eyes to the free gift of salvation (35-38). Notice verses 35–38, “Jesus heard that they had thrown him out, and when he found him, he said, ‘Do you believe in the Son of Man?’ ‘Who is he, sir?’ the man asked. ‘Tell me so that I may believe in him.’ Jesus said, ‘You have now seen him; in fact, he is the one speaking with you’ Then the man said, ‘Lord, I believe,’ and he worshiped him.”

This is beautiful. Jesus’ actions teach us three things about spiritual healing.

1. *Spiritual healing is by grace alone.* The text says, “When He found him.” Who found whom? The Savior found the sinner. Don’t miss that. If God didn’t

⁵ John Calvin, quote taken from William Hendriksen, pp. 95-6.

go after sinners, no sinner would ever be saved, for by nature sinners run from God, not to Him. Romans 3:10-12 makes it clear that sinners cannot and will not seek God on their own, saying, “There is none who seeks for God.” Jesus said in John 6:44, “No one can come to me unless the Father who sent me draws him.”

Chrysostom observed, “The Jews cast him out of the Temple; the Lord of the Temple found him.”⁶ “For by grace are you saved,” says Ephesians 2:8. “To the praise of the glory of His grace,” says Ephesians 1:6. When a sinner receives spiritual sight, it’s not because he deserves it, or did something to merit it. It’s always by grace alone.

2. *Spiritual healing is by faith alone.* Jesus asked the man, “Do you believe in the Son of Man?” He uses the present tense verb which means, “Do you habitually, continually, presently believe?”

The KJV uses the title “Son of God,” but the best manuscripts read “Son of Man.” *Son of Man* is a messianic title that comes from Daniel 7:13-14, a text that prophesies the Messiah’s coming and the establishment His eternal kingdom. This title appears thirteen times in John’s Gospel and it’s Jesus’ favorite way of referring to Himself (He did so about eighty times in the four gospels).⁷

So there’s the question. Not, have you lived a good life? Not, have you been religious? Not even, have you been healed physically by the Son of Man, which this man had been. The question is, *Do you believe in the Son of Man, the Messiah?*

Being healed physically by Jesus isn’t enough. Saying good things about Jesus, as this man had done before the Pharisees, isn’t enough. Do you *believe* in Him?

The sinner’s greatest need is not to *do*, but to *believe*. And not merely believe as in agree, but believe as in *trust, receive, put your hope in*. John 1:12 says, “Yet to all who received him, to those who *believed in his name*, he gave the right to become children of God” “But these are written that you may *believe that Jesus is the Christ, the Son of God,*” says John 20:31, “and that by *believing* you may have life in his name.”

Notice the man’s response in verse 36, “Who is he, sir?” the man asked. ‘Tell me so that I may *believe* in him.’” Here the man uses, not the present tense verb, but the aorist tense, which gives the sense, “Tell me so that I *may come to believe* in Him.”

He’s ready. The Lord has brought this man to the point where he is ready to believe, for he’s been stripped of his religion, and he knows the folly of trusting in people.

And so in verse 37, “Jesus said, ‘You have now seen him; in fact, he is the one speaking with you.’” Remember, this fellow has never seen Jesus before. He was blind the last time they were together. Now Jesus says, “You have *seen* him.” And what produced that sight? Not Jesus’ touch, but His *word*. “He is the one *speaking* with you,” says Jesus. “Faith comes by hearing the word of Christ (Rom 10:17).”

There’s a double sense to that word *seen*. You have *seen* him with your physical eyes, and now you’ve *seen* him with your spiritual eyes. Jesus has now opened both sets of eyes for this man.

How do I know? Because of the evidence. Verse 38 declares, “Then the man said, ‘Lord, I believe.’” When the Lord opens the blind eyes of a sinner’s heart, the effect is that he does something he previously did not do and could not do. He sees the beauty of Christ and *believes* in Him.

⁶ Quote taken from Barclay, p. 49.

⁷ Observation by MacArthur, p. 74.

And this is no mere intellectual assent either, for the final words of verse 38 tell us, “and he worshiped him.” You see, while spiritual healing is by grace alone and through faith alone, it results in *worshipping Christ alone*.

3. *Spiritual healing results in worshipping Christ alone*. This is the only place in John’s gospel where someone is said to worship Jesus. After the resurrection, Thomas will see Jesus and say, “My Lord and my God! (John 20:28),” an obvious act of worship. But our text actually *says* this man worshipped Jesus.

The term for *worship* here is the Greek word *proskuneo*. It means “to prostrate oneself before another and kiss his feet, or the hem of his garment, or the ground on which he stands.” Leon Morris says, “The Persians did this in the presence of their deified king, and the Greeks before a divinity or something holy.”⁸

Friends, if Jesus Christ isn’t God, then what this man did was blasphemous. The first commandment condemns all man-worship, for only God is worthy of such adoration. But this man worshipped Jesus, and Jesus received his worship, and in so doing Jesus made it clear that He indeed is God and therefore worthy of our worship.

Beloved, do you see what just happened? Jesus opened this blind man’s eyes to the free gift of salvation, and the result is that he believed in Christ and worshipped him. The lesson couldn’t be clearer. The One that opens the eyes deserves the worship.

But Jesus isn’t finished yet. There’s one more reality He wants the sinner to see.

D. The Lord opens blinded eyes to the finality of His judgment (39-41). In verse 39, “Jesus said, ‘For judgment I have come into this world, so that the blind will see and those who see will become blind.’”

So there’s the fourth reality Jesus wants blinded eyes to see, namely, *the finality of His judgment*. “For judgment I have come into this world.”

At first glance that seems to contradict what Jesus said back in John 3:17, “For God did not send his Son into the world to condemn the world, but to save the world through him.” Is that a contradiction? No.⁹ As Wiersbe points out, “The *reason* for our Lord’s coming was salvation, but the *result* of His coming was condemnation of those who would not believe.”¹⁰

So yes, Jesus came to save, not judge, as John 3:17 states. But the truth is, He also came to judge, as John 9:39 says. MacArthur explains, “Those two truths are complementary; they are two sides of the same reality. To reject Jesus’ peace is to receive His punishment; to reject His grace is to receive His justice; to reject His mercy is to receive His wrath; to reject His love is to receive His anger; to reject His forgiveness is to receive His judgment. While Jesus came to save, not to condemn (cf. 12:47; Luke 19:10), those who reject His gospel condemn themselves, and subject themselves to judgment (John 3:18, 36).”¹¹

I find Wiersbe’s word picture to be helpful. He says, “The same sun that brings beauty out of the seeds also exposes the vermin hiding under the rocks.”¹²

Which is what happened next. The text seems to indicate that while Jesus is still talking with the former blind man in verse 39, He knows He has a larger audience.

⁸ Leon Morris, p. 495.

⁹ Leon Morris explains, “In one sense Jesus did not come to judge men (3:17; 12:47). But for all that His coming represents a judgment, for men divide according to the way they react to that coming (see 3:18; 8:15).” Leon Morris, p. 496.

¹⁰ Warren Wiersbe, p. 327.

¹¹ John MacArthur, p. 416.

¹² Warren Wiersbe, p. 327.

Verse 40 says, “Some Pharisees who were with him heard him say this and asked, ‘What? Are we blind too?’” To which Jesus said in verse 41, “If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.”

So what’s going on here? It’s this. Jesus is opening blinded eyes to the finality of His judgment. In essence, He says four things.

1. *He says that those who admit they are blind will see.* That’s verse 39. “I have come so that the blind will see.” See what? See what He’s just enabled this blind beggar to see. The futility of religion. The folly of trusting in man. The free gift of salvation. The finality of His judgment.

2. *He says that those who insist they can see remain blind.* That’s the end of verse 39, “Those who see will become blind.” It’s not so much that they see and become blind. It’s that they *think* they can see, but they’re self-deceived. Sort of like the emperor with no clothes. That’s their problem.

Charles Spurgeon said, “It is not our littleness that hinders Christ, but our bigness. It is not our weakness that hinders Christ; it is our strength. It is not our darkness that hinders Christ; it is our supposed light that holds back his hand.”¹³

C. S. Lewis wrote the classic book *Screwtape Letters* which is a story about temptation told from the perspective of a demon. Listen to what Lewis said in the introduction: “Some have paid me an undeserved compliment by supposing that my *Letters* were the ripe fruit of many years’ study in moral and ascetic theology. They forgot that there is an equally reliable, though less creditable, way of learning how temptation works. ‘My heart’—I need no other’s—‘showeth me the wickedness of the ungodly.’”¹⁴

Listen again to the finality of Jesus’ judgment. First, He says that those who admit they are blind, and only those who admit they are blind, will see. Second, He says that those who insist they can see remain blind. Or in the words of John 1:5, “The light shines in the darkness, but the darkness has not understood it.”

3. *He says that through Him our sin is removed.* And...

4. *He says that without Him our sin remains.* Those final two points come from verse 41. In response to the Pharisees’ question, “What? Are we blind too?” Jesus gives a surprising answer. They expect Him to say, “Yes, you are blind.” But He turns the question around, and answers it by coming in the side door.

“If you were blind,” He says, and that’s something they won’t admit. But if they did, like this blind beggar just did, “you would not be guilty of sin [lit. ‘you would not have sin’].” Amazing. Jesus indicates that a spiritually blind person’s biggest problem, his sin, is no longer his biggest problem, if he would just admit it. Why not? Because his sin and the consequent guilt is removed.

How? How is the sinner’s sin removed? Jesus doesn’t tell us here, but that’s the message of the Book. He’s heading to the cross to die for sinners, to remove the sin of every person who would ever believe on Him, by paying for it Himself.

And what if you refuse to believe in Him? What if you insist you can already see and don’t need the Savior that God sent? Then your sin remains, says Jesus, and so does your eternal guilt.

I was surprised to discover that in his early life Charles Darwin was somewhat open to spiritual matters. His biographer says he was “teased for his Bible-quoting

¹³ Charles Spurgeon, quote taken from Kent Hughes, p. 261.

¹⁴ C. S. Lewis, quote taken from Kent Hughes, p. 259.

piety.” During the late 1830s he “had thought much about religion.” But years of studying the fixed laws of nature eroded his belief in miracles and he “gradually came to disbelieve in Christianity as divine revelation.”¹⁵

Darwin refused to believe what he could not prove. Then something else happened that sort of gave him cause to justify his unbelief. As a young man Darwin watched his little girl, Annie, die a painful death. He later wrote, “I cannot see, as plainly as others do, evidence of design and beneficence on all sides of us. There seems to me too much misery in the world.”¹⁶

If you must have a God that always works in ways that make sense to you, then you won’t believe in the true God. Listen to Darwin’s own confession, “Thus disbelief crept over me at a very slow rate, but was at last complete.” And his biographer, David Quammen, adds, “It crept so slowly, in fact, that ‘he felt no distress,’ and had ‘never since doubted even for single second that my conclusion was correct.’”¹⁷

So first he struggled. Then he doubted. Finally he outright denied and boldly concluded, “I can indeed hardly see how anyone ought to wish Christianity to be true; for if so the plain language of the text seems to show that the men who do not believe, and this would include my Father, Brother, and almost all my best friends, will be everlastingly punished. And this is a damnable doctrine.”¹⁸

Hear Jesus’ verdict one more time. “For judgment I have come into the world... If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.”

Friends, here’s the bottom line.

The Bottom Line: There is a cure for spiritual blindness!

Jesus Christ has come to earth to open blinded eyes. That’s the cure. And so I ask you two questions.

1. *What have you done with it?* Will you do, as did the blind man in John 9? Will you hear the voice of the Son of Man and believe in Him and worship Him? Or, will you do as did Charles Darwin, and refuse to believe what you cannot prove? What have you done with the cure?

2. *What are you doing with it?* I can assure you that the blind man in John 9 who lost his religion and gained Christ *didn’t* keep the cure to himself! How about you? If Christ has opened your eyes, are you letting others who are still blind know?

¹⁵ David Quammen, *The Reluctant Mr. Darwin*, p. 245.

¹⁶ David Quammen, *The Reluctant Mr. Darwin*, p.120.

¹⁷ David Quammen, *The Reluctant Mr. Darwin*, p. 118.

¹⁸ David Quammen, *The Reluctant Mr. Darwin*, p. 244-6.