

GOSPEL OF YOHANAN

Chapter 9

We will begin our study of Chapter 9 with verse 32, as the words in this verse set the stage for us.

John 9: 32

Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.

These are the words of a man that was born blind and for many years had never ever seen a glimpse of light. He was walking in constant darkness. During all this time, this man understood that he had no way of regaining his sight; because it *“has been unheard of that”* a blind man, from birth, could regain sight. During all these years, this man resolved himself to spending his whole life in darkness, because he knew there was no cure for it. Until... at some point in his life, the Messiah appeared to Him, and healed him.

You can imagine the excitement and the thrill that this man must have experienced. Having no idea what an image is, it must have been a great experience to see the avalanche of colors that were now present around him.

The first thing we learn here is that, in his blind state, this man represents a type of every single person that ever lived. In his cure, this individual then becomes a type of the believer who first discovers the riches of the Messiah.

We could even paraphrase **verse 32** and say:

“Since the world began, it has been unheard of that anyone born on this earth could attainsalvation.”

“...It has been unheard of that anyone born could see the light.”

Until, finally, the Messiah came to do what no one else could do. He came to give us the gift of light by imparting salvation to us.

Here we have the story of Salvation. It is the story of a powerless blind individual who meets the *Light of the World*. As you read this passage, you realize that, in a way, this blind man had a marked advantage over us; he was blind. As the story unfolds, in this chapter, we find those who see but are spiritually blind; yet they think they see. On the other hand, you have the one who was blind and now sees, because he was gracefully cured, and accepted the cure.

As you go deeper into the story, the irony in this chapter is that as the one who was blind now sees, the other who saw becomes blinder and blinder, as they repeatedly reject the Messiah. This is the story of **John 9**.

This chapter brings us to another climax in the ministry of the Messiah here on earth. Here we have the sixth of the seven miracles that have been carefully selected by the Holy Spirit of God, to be included in this Gospel. We remember what is written, in **John 20:30, 31**

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;

but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

In a sense, this is the last miracle offered to the masses before Yeshua is compelled to turn away from them; because they had completely rejected Him. After rejecting what *has been unheard of* before, there was nothing else to do.

The situation, again, is similar to the one we find **Matthew 12**, when the people committed the sin against the Holy Spirit. This is when they completely and finally rejected all the witnesses and evidence showing that Yeshua is the Messiah. At that time, they came back to Him and asked Him for another sign. He said to them that there will be no other signs but the one of Jonah. This is the sign of the resurrection, which is the next and last one we find in this Gospel—the resurrection of Lazarus.

But by this time, the sin against the Holy Spirit was already committed and this coming miracle of the healing of the man born blind will show us that they completely and overtly rejected the Messiah.

Let's go into the text and see how this great healing of the man born blind took place. This is the story of our healing as well and I pray that you will all be richly blessed by this great passage of the Gospel of Yohanan.

Let's read the first three verses.

John 9:1-3

Now as Jesus passed by, He saw a man who was blind from birth.

And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"

Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him.

The first question we ask is: how could the disciples believe that this man was born blind because of either parent's sin or his own sin? Secondly, how could they believe that a fetus could sin before he was born? What was it that they were taught at this time?

First, the underlying belief is that suffering is due to one's own personal sins. Is this true? Ultimately, it would be true to say that suffering is due to sin in general but not necessarily to one's own particular sins. If you believe so, then you must have a very bleak view of the people around you.

That must have been the prevalent belief at this time. In fact, to believe that suffering is due to one's own sin could be traced back to the book of Job. Throughout the suffering of Job, the three so called friends mercilessly argued against him and tried to convince Job that what happened to him was due to his own sins. For instance, they say in **Job 4:7-8**

Remember now, who ever perished being innocent? Or where were the upright ever cut off? Even as I have seen, Those who plow iniquity And sow trouble reap the same.

Job agreed that he was a sinner, but he knew that the punishment he was undergoing did not fit the measure of his sins. So merciless these three men were, that they made Job's condition worse, but Job held on to the truth.

So this belief persisted during the 2000 years that separated Job from the disciples. We see it even later in **Acts 28** when Paul, after a shipwreck, found himself in an island called Malta. There, as he gathered wood for a fire, a viper came out and was found wrapped on his hand. The people of the island concluded in **verse 4**:

So when the natives saw the creature hanging from his hand, they said to one another, "No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live."

This belief is still being taught today, but what do the Scriptures teach on this point? The Bible gives a few reasons for sickness. For one thing, the Bible teaches that some sickness may indeed be penal. We see this in 1 **Corinthians 11:30**, where we read:

For this reason many are weak and sick among you, and many sleep.

But whether it is penal or not, we are not to judge the people on this basis, otherwise we will become like Job's three friends. We do not get sick because we are necessarily out of the will of God, even in its penal form. If this was true then all of us will be sick very often.

Another reason is that sickness is allowed for educational purposes, as we see in Hebrews **12:6**
For whom the LORD loves He chastens, And scourges every son whom He receives.

You can see this also in **2Corinthians 12:7**, where Paul was allowed to be sick so that he would not exalt himself above measure.

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

Another reason for illness is the activity of demons. In the Gospel, we find many who are inflicted by these creatures through both mental and physical disorders. In **Mark 5** you have the man who was shackled and chained. In **Matthew 9** you have the mute that was physically suffering because of demons.

But we learn something else about sickness here in **John 9** and **John 10**; some sickness or infirmity may be for the glory of God. This is why Yeshua says:

Neither this man nor his parents sinned, but that the works of God should be revealed in him.

The same applies for the case with Lazarus. Sickness came solely for the purpose of glorifying God.

John 11:4

This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.

It is interesting to notice that one of the main reasons why believers cannot credit God with full sovereignty, in this world, is because they cannot understand things like sickness and suffering in general. They might think it is beyond God's sovereignty. But whatever the case, God is in full control.

Again, not every illness can be said to be primarily for the glory of God or for the salvation of someone. Nor can it be attributed to demon possession or persistent sin. One may become sick from overwork, for instance. We have the example of Epaphroditus who nearly died because he had worked so hard (**Philippians 2:25–30**).

In **Philippians 2:27**, Paul writes:

For indeed he was sick almost unto death; but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow.

But the most captivating part of the disciples' question is how could they believe that a fetus sins? They asked Yeshua if it was the fetus's fault. This idea, I believe, comes from the teaching of certain rabbis of that time and even today of many who believe that a child is conceived with two inclinations: a good one and an evil one. The evil one is called the *yezer ha-ra*, which is believed to be created in man at birth. The other inclination is called the *yezer ha-tov*, which is opposite from the first and comes, later on, to fight the first.

It is interesting how they came to that conclusion. The word *yezer* in *yezer ha-ra* and in *yezer ha-tov* is taken from **Genesis 2:7**. See what the Talmud says on this:

Talmud - Mas. Berachoth 61a

R. Nahman b. R. Hisda expounded: What is meant by the text, Then the Lord God formed [wa-yizer] man: [The word wa-yizer] is written with two *yods*, to show that God created two inclinations, one good and the other evil.

Yeshua mentions the same word-two *yods*-in **Mathew 5:18**

For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

The word *jot* is the Hebrew letter *yod*, which is the smallest of the twenty-two letters of the Hebrew alphabet. The repetition in **Genesis 2:7** is unusual since this word occurs some 18 other times in the Old Testament, but without a double *yod*; this is the only time. Why is that? Because of the double *yod*, the Rabbis concluded that man was formed with two inclinations. Their observation is keen, but their conclusion is very much of a long shot. When I saw how they noticed the two *Yods*, I wished they were as literal and watchful when they were considering the

messianic prophecies. They have the love and respect of the Word, but they put their theology before the Scriptures. This is what the story about the healed blind man brings out in this chapter.

But now, how are we to interpret the double *Yods*? Why, of all the times it is mentioned, it is only here in **Genesis 2:7** where it carries a double Hebrew letter *Yod*?

The answer could be found in the fact that this letter is the 10th letter of the Hebrew alphabet. Each number in the Bible has its meaning. We have already seen that when God elected Abram and Sarai, He added the fifth letter of the Hebrew alphabet, the *H*, to their names; Abram became Abraham, and Sarai became Sarah. Why the *H*? To show that Abram and Sarai were chosen by grace; number five in the Bible is the number of grace.

But what about the *Yod*, which is the 10th letter of the Hebrew alphabet? According to E.W.Bullinger, in his book *Number in Scripture*, the number 10 represents the perfection of Divine order; it is the completeness of order and perfection. We can think of the Ten Commandments, 10 taken out of 613 exemplified a complete order. The Tabernacle and Temple furnishings were almost all multiples of ten. Also, the minimum number of righteous men required to save Sodom were 10 (**Genesis 18**).

Why then is the *Yod* repeated twice in the word *formed* in **Gen.2:7**? I believe that **Genesis 2**, as opposed to **Genesis 1**, shows that man is the zenith and ultimate of God's creation. In **Genesis 1** we have the chronology of the creation. God created the earth and all that is in it, and then He created man last. However in **Genesis 2** the chronology is reversed; man seems to have been created first and then the rest. Why? This is simply showing us that when God created everything, He created all things with man in His mind. The double *yods* show that at the creation of man, His whole creation was completed. It is like having a double 10 to show the very completeness of order.

It is very interesting that the first time the name Jehovah is mentioned in the Bible is in **Genesis chapter 2** and in relation to this passage, because the emphasis of that name is His relationship to humanity. It is in this passage that God spoke to man and is involved in a personal relationship with man. He issued His directives to man: He gave him commandments; He told him what he may do and what he may not do.

The name Jehovah is mentioned some 11 times just in **Genesis 2**. Before, in **Genesis 1**, His name was Elohim. The name *Elohim* originates from two different Hebrew root words. The first root meaning is that of "being strong and mighty." The second root word means "to be smitten with fear."

In **Genesis 1**, He is the God of creation; He is more involved with the whole creation. Here, in **chapter 2**, we see that He is more involved with man. This is where we understand the place of man in His creation, as He was the last of His creation. This is why I believe that the double *yods* are given here in the word *formed*.

But the rabbis had seen it differently; this is why the disciples, who were under rabbinical teaching, thought the same way. But Yeshua corrected this thinking, when He said in **John 9:3** ...*Neither this man nor his parents sinned, but that the works of God should be revealed in him.*

One more question we might ask concerning this passage is: Is it right that this man was born blind and suffered so much? This question has troubled a great many people. Other similar questions are: Why is it that infants have to suffer? Why is it that some children are born into the world with handicapped bodies?

How can we make sense of that? We ought to remember two important things that the Bible teaches about suffering.

First, **God is not the cause of evil.** Evil came entirely as a result of the action of man. The world was created perfect by God. The Bible makes it clear that some suffering is the result of evil action or sin in the world. This type of suffering came upon people after The Fall in the Garden of Eden, as we see in **Genesis 3:16–19**.

Second, **while God is not the cause of evil, He nevertheless restrains evil.**

Lamentations 3:22

Through the LORD'S mercies we are not consumed, Because His compassions fail not.

If God will allow the course of punishment on us, no one will survive. Therefore He restrains evil.

Third, **when evil strikes, God suffers with us.**

Isaiah 63:9

In all their affliction He was afflicted.....

All suffering should be assessed with these principles in mind.

Let's see now what the Lord says next and how He heals the blind man.

John 9: 4-7

I must work the works of Him who sent Me while it is day; the night is coming when no one can work.

As long as I am in the world, I am the light of the world.

When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay.

And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing.

Why Did the Lord heal this man in this manner? Why spit on the ground and make clay, then apply it on the man's eyes? He could have done it without any of this, but I believe that He did all that to show us that He is the very creator of the world. Remember how He created man originally in **Genesis 2:7**? The same verse as before is written there.

..... *LORD God formed man of the dust of the ground...*

In the same way, He put clay on his eyes, showing His deity.

From there, He tells the man to go to the pool of Siloam. There were many pools in Jerusalem, why this one? Why there? Because something happened at this pool during the feast of Tabernacles, at which time the present events took place. At this time of the year, the priests came down from the Temple Mount to the Pool of Siloam, filled jugs with the water from the Pool of Siloam, marched back up the Temple Mount, and poured out the water into the Laver within the Temple Compound.

This was followed by such great rejoicing that one rabbi said, in the Talmud, that the one who never experienced the rejoicing of this water festival, never experienced real rejoicing. So it was an important event and the pool of Siloam was the place to be; hundreds and perhaps thousands of them were in the vicinity. A man arrives at the pool, whose eyes were full of clay and surely attracting much attention. He washes the clay away and begins to see for the first time. That must have caused a great turmoil in Jerusalem at that time, as we can see in **verses 8-9**.

John 9: 8, 9

Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?"

Some said, "This is he." Others said, "He is like him." He said, "I am he."

They simply could not make sense of what was happening and were wondering what was happening. But, there again, it was not up to them to recognize who the Messiah was; it was the role of the leaders. Individuals did recognize and were saved, but the nation was under the leadership of the religious leaders. One thing we notice is that Jesus was not a stranger to these people. In **verse 11** when we read:

...A Man called Jesus made clay...

In the Greek, there is a definite article with the name of Jesus, which implies that He was known in Jerusalem.

What happens from **verse 10** until the end could be titled "How not to believe in God." Or better, "How to reject the evidence in spite of overwhelming proofs." Do you know how to do that? Simple, just reject the truth.

Here you see the force of rejection. By this time, logic, reason and common sense are long gone. The leaders had made up their minds and it was needless to argue anymore. The conversations that are contained in this chapter are truly pathetic. Look at their conclusion after Jesus performed this miracle that no one had ever witnessed before.

John 9:16

Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." ...

Do you realize how illogical they became?! They came to the point of judging God through their belief system. That is terrible. They believed so much in the Sabbath that God became a subject of the Sabbath. But let's not blame them too much because, very often, we do that as well. Just

listen to a Baptist and a Charismatic arguing; one would think that God is with one or the other and cannot be with both. We tend to put our set of rules above that of the Scriptures. When we are in the Scriptures, we often glorify a passage over others, or a law over of another. This is what these Pharisees have done. They overrated their authority and that in turn blinded them.

Thank God that some of them still kept a sense of justice. Verse **John 9:16** continues:
...Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

Notice the word *such signs*, meaning those unusual miracles that Yeshua performed and which no one else could.

By this time we see that the door was completely shut. They went as far as already decreeing that anyone who confessed Yeshua as the Messiah was excommunicated.

John 9:22

His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue.

It did not matter at this point if everything showed that Yeshua was the Messiah. Their mind was seared such that they would excommunicate those who would profess the Messiah. Take a look further and see what they say in **John 9:24**

So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner."

This shows us that they had already fully convinced themselves that Yeshua was not the Messiah and that they declared Him a sinner. What they did is they put the healed man under oath and said to him "Give God the praise." This is a form of "swearing in" at court. Let me give you an example in **Joshua 7:19**

Now Joshua said to Achan, "My son, I beg you, give glory to the LORD God of Israel, and make confession to Him, and tell me now what you have done; do not hide it from me."

Like Joshua was pleading with Achan to recognize his fault, so were the Pharisees with the healed man. This is how they had convinced themselves that the Messiah was not Yeshua. They had passed the point of no return.

But the beggar was not a weakling nor was he impressed by these men. See what he answers them in the next verse.

John 9:25

..... "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see."

Nothing could take this away from him; he was blind and now he sees. In the same manner we can answer those who try to crush the Word of God, without them giving any consideration to its validity.

One thing I know: that though I was blind, now I see.

No one can take that away from you either. You not only have the evidence, but you have the Spirit of God that dwells in you and miraculously makes great changes in you; this, they could never understand.

Consider how many people were going around Jerusalem, opening the eyes of blind people? Instead of investigating the miracle, these religious leaders were investigating the healed man. They did not want to have anything to do with Jesus. They clearly rejected the chief cornerstone as David says:

Psalm 118:22

The stone which the builders rejected Has become the chief cornerstone.

This Psalm is the last part of the Hallel. The Hallel is traditionally sung at the end of a Passover meal. See the connection? The Passover spoke of the Lamb of God who is the Messiah, and it ends with this passage of **Psalm 118**—the *chief cornerstone, the builders rejected*.

Here in **John 9**, we see this verse being fulfilled, but its fulfillment has not ended there; it is still ongoing.

The conversation becomes even more pathetic. See the next verses:

John 9:26-27

*Then they said to him again, "What did He do to you? How did He open your eyes?"
He answered them, "I told you already, and you did not listen..."*

Do you know that four times they asked how he was saved?

John 9:10

Therefore they said to him, "How were your eyes opened?"

John 9:15

Then the Pharisees also asked him again how he had received his sight...

John 9:19

And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"

John 9:26

Then they said to him again, "What did He do to you? How did He open your eyes?"

It is not that they could not believe it; they did not want to believe it. Every time, they hoped to discover a crack somewhere, but it was all true and the only way left was to simply deny it. After the fourth time, we see that the healed man lost patience with them.

John 9:27

He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?"

This man had just experienced a great miracle in his life and they were nagging him, nonstop, instead of rejoicing with him. So he lost his patience and that is all these Pharisees needed to lose

theirs. What they do next is they start a theological argument with a beggar. I think that is the last thing this man needed.

John 9:28, 29

Then they reviled him and said, "You are His disciple, but we are Moses' disciples.

"We know that God spoke to Moses; as for this fellow, we do not know where He is from."

In the preceding chapter they argued against Jesus. Here they argue against the man who was healed. But what we are seeing here is that they were arguing against themselves, like a wild animal that was just caged in. These men were created in the image of God, and it takes a lot of self-convincing for someone to suppress that knowledge of God in them. This is why their arguments became more and more irrational.

But the healed man was made of iron. He is definitely not impressed by them.

John 9:30-33

The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!

"Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him.

"Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.

"If this Man were not from God, He could do nothing."

His answer reminds me of what Yeshua says in **Luke 12:11, 12**.

Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say.

For the Holy Spirit will teach you in that very hour what you ought to say.

Here in **John** we have a great application of this verse. The blind man starts by telling them that their ignorance is *marvelous* to him. This is like saying to them: You guys are incredible... here you have a living proof of what this man has done and you say He is a sinner?

But what is equally marvelous is that, he then proceeds to teach them. Here is a beggar without any education who began to teach the religious leaders. That was way too much for these Pharisees to take. The next verse is the end of them.

John 9:34

They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out.

The word *cast out* is even stronger than *to be put out* of the synagogue as we have seen in **verse 22**. Three kinds of excommunication were recognized, of which only the third one was the real cutting off, the other two being disciplinary.

The first, was called a *rebuke*, and lasted from seven to thirty days.

The second was called *casting out*, and lasted for thirty days, followed by a “second admonition,” which lasted for thirty days more. This could only be pronounced in an assembly of ten. Then, the person was asked to leave with curses pronounced on him and even with the blast of the horn. People would keep at a distance of several feet from him, as if he were a leper. Stones were to be cast on his coffin when dead, and mourning for him was forbidden.

The third excommunication was indefinite. The man was to be as one dead. Apparently one must not show him the road. It was forbidden to eat or drink with him.

What the parents feared was maybe the first or the second excommunication. But concerning the blind man, I believe it was the third one. How ironic it is that he was blind for years and they send him back to a life of isolation. That this man was excommunicated, I believe, mattered a lot to Jesus. This is why, right after that, we see the spiritual healing of the man and, in the next chapter, we read of the Messiah as our Shepherd.

This is where we come to the highlight of the chapter, because Yeshua was waiting for him. The Good Shepherd always cares for His sheep. Jesus knew that the man had been excommunicated, so He found him and showed Himself to him; that would have been the first time the healed man saw Jesus.

For the first time, in this chapter, we read of the great title of the Messiah, *the Son of God*. This is what those who believe in Him know Him to be. This is what the others cannot accept of Him.

John 9:35

Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?"

The title *the Son of God* shows the Messiah as the Savior of the world, to whom men must commit themselves, in order to receive eternal life. This is why, I believe, at the moment of the salvation of the blind man, Yeshua tells him:

"Do you believe in the Son of God?"

It is in the following verses in **John 9** that we read of something quite extraordinary.

John 9:38

Then he said, "Lord, I believe!" And he worshiped Him.

Jesus Himself said in **Matthew 4:10**

..... *"You shall worship the LORD your God, and Him only you shall serve."*

One more time here, He clearly claimed deity.

He worshiped Him. By this time, the man born blind knew that Yeshua was not a prophet as he had previously thought in **verse 17**, but that He is the Son of God Himself.

We remember when Cornelius wanted to worship Peter and Peter rightly refused it.

Acts 10:25-26

As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. But Peter lifted him up, saying, "Stand up; I myself am also a man."

When the men of Lystra tried to worship Paul and Barnabas, they didn't accept worship.

Acts 14:15

and saying, "Men, why are you doing these things? We also are men....."

But Yeshua did allow the healed man to worship Him, because He is divine.

Here we come to the last verses of this chapter.

John 9: 40, 41

Then some of the Pharisees who were with Him heard these words, and said to Him, "Are we blind also?"

Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

In **Verse 40**, the Pharisees asked Jesus "Are we blind also?" In the next verse, Jesus said *if you were blind, you would have no sin*, meaning if you recognized that you were blind and were willing to come to me, I would have cleansed you of your sin.

Then, when He says *but now you say we see*, He was showing that these people thought themselves to be wise and thought they could attain salvation without Yeshua. This is where He tells them *Therefore your sin remains*. At this point they had forsaken the offer of salvation and had shut the door. Yeshua showed them that they were worse than blind, because now they were blind and did not know it.

We never meet this healed beggar again, but surely the man followed Jesus closely and was among those who witnessed for Him. One thing we remember of this man is that he has the characteristics of the lost sinner. First, he was blind. He could not realize his condition. Second, he was helpless. He could not cure himself; others could not cure him.

I would like to conclude with what we are told in **verses 4-5**

I must work the works of Him who sent Me while it is day; the night is coming when no one can work.

As long as I am in the world, I am the light of the world.

Of the seven "I am" of the Messiah, the only one that we are sharing with Him is the one where He says *I am the light of the world*, because He also says in **Matthew 5:14**

You are the light of the world...

Verse 4 carries with it an important message for us regarding the work that the believers are called to do here on earth, which is to share the Word of God with the unsaved. You heard of the expression *carpe diem*; it is a Latin for "seize the day." It is an act of living for the present; the act of living for the moment. That was Jesus' perspective, His whole life. He told the disciples

that He “*must work the works of Him who sent Me,*” as long as it is day; when night comes no one can work.

It was D. Martyn Lloyd-Jones who said:

Are we attractive Christians? Do we give people the impression that the most marvelous thing in the world is to be a Christian and to have the Spirit of God within us? This is the thing to which we are called and the way to do that is positively to avoid grieving the Spirit, and to walk in him, to dwell in him as he dwells in us, and to be led by him in all things.

There are four ways in which substances react to light. Some are transparent. The light passes through them. Some are translucent. They scatter the light. Some are opaque. They bar the light. Some are like mirrors. They reflect the light. We want to be mirrors, reflecting the light.