

Miracles of Jesus 12-10-28b

We pick up our study now in John chapter 9, looking at the healing of the blind man. And I spent a little bit of time in our first session this morning, drawing out the distinction between day and night, and light and darkness. And the most helpful way, the most succinct way to distinguish these things, especially in Scripture, is to realize that a time period or a season of opportunity or of potential is going to be expressed as the day or the night.

It's a time period. It's a season. It is a set of circumstances in which things either do or don't happen.

Light and darkness is often in Scripture, very often in Scripture, an expression of some sort of working power. The light is an energy. Darkness is an energy.

We have the principalities and powers, rulers of the darkness of this age. It doesn't say rulers of the night of this age, rulers of the darkness. We walk in the light as he is in the light.

It doesn't say we walk in the day as he is in the day. So you can kind of see the difference. There's looking at things in terms of what's on the schedule, what is available to be done.

You know, your work schedule is based on the time of day, not the time of light. So this is a helpful distinction. And this is why when you think about light and darkness in terms of energies, in terms of forces, in terms of active influences, light rules the darkness.

Greater is he that is in you than he that is in the world. Light overcomes darkness. Darkness does not overcome light.

You can't turn on a flash dark and make a big beam of blackness through the room, can you? You just can't. There's no such thing. I don't want to get into physics and black holes and things, but we have flashlights.

You put batteries in and flip the switch and even if it's dark you can suddenly see. Light overcomes darkness. Let me get a box of darkness and pour it out here and look, everything in my cereal bowl is black.

Can't see a thing now. Stick the spoon in there, I don't know what I'm going to get. Could be Lucky Charms, could be 40% Bran Flakes.

I just don't know because I poured darkness into my... Well, you don't do that. Light overcomes darkness. So in terms of these forces, which side would you rather be on? Kingdom of light.

Kingdom of light is going to win. Kingdom of darkness is going to lose. Light overcomes darkness.

It is a force. Day and night, these are the seasons. And you can look at this even in terms of human history.

You look at things as far as the Garden of Eden. Everything was good. Everything was perfect.

It was a time of light, a time of the presence of God. And then after the fall, you have the expulsion from the gardens. You have the loss of sort of the clothing of light that Adam and Eve had.

And you start having to obscure things and hide behind things. They hide behind the bushes. Their nakedness is hidden under the clothing that God makes for them out of the skin of the animal.

And you begin to have this obscuration and darkness setting in. You have the time of opportunity. You think about when Noah is building the ark.

And then you have the flood. And there is no more opportunity. There is a season.

Seek the Lord early while He may yet be found. Call upon Him while He is near because there is a time coming when He is not going to be found and He will not be near. We have a relationship with God, but our iniquities can hide His face so that He will not hear.

Well, there is the opportunity for us to be a part of and to be a reflection of that energy of light, God's light, God's love, God's power in the world. And we are not restricted. We are not held to what may be done in the day.

And this is particularly applicable, I think, when you go back to what we saw over in Thessalonians. Turn back to 1 Thessalonians 5. 1 Thessalonians 5. Concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

The day comes like a thief in the night. Day night. For when they say peace and safety, they think it's daylight.

It's all peaceful and safe in the day because you can see what's coming. Then sudden destruction comes upon them as labor pains upon a pregnant woman and they shall not escape. But you, brethren, are not in darkness so that this day should overtake you as a thief.

You're not in darkness that the day would overtake you like a thief in the night. You are all sons of light and sons of the day. We didn't cover this when we went through Thessalonians because I didn't see it.

But look at this. You are sons of light and sons of the day. Two separate things.

You're sons of light. You have the power of God to accomplish God's works, to enter into God's righteousness by faith. And you are sons of the day.

You've been given the opportunity. This is the season for doing it. We are not of the night or of the darkness.

How did I miss this? I don't know. I'm just smacking myself. Notice, we are sons of light and sons of the day.

We are not of the night nor of the darkness. The verse itself distinguishes these things very clearly. We are of the light and the day, not of the dark or of the night.

Therefore let us not sleep as others do, but let us watch and be sober. Those who sleep, sleep at night. Those who get drunk are drunk at night.

Let us who are of the day be sober, putting on the breastplate of faith and love and as a helmet the hope of salvation. For God did not appoint us to wrath, but to obtain deliverance through our Lord Jesus Christ, who died for us that whether we wake or sleep, we should live together with Him. So we have two things.

And this is where it kind of gets back to the rubber meeting the road. This is the difference after Bible class is over today and we put our Bibles back on the shelf and go start resuming the daily tasks. We are of the light and of the day.

We have two things. We have means and we have opportunity. The light is the power of God.

The light are the resources and the gifts and the power that God has given us. This is something that people who are not of the light haven't had. And we don't have it either if we're not walking in the light.

We've been given these things that are a part of the power of God. This is the Spirit of God. This is the Word of God.

That's our light. How does the power of God come into the life of the believer? Spirit of God, Word of God. That's our light.

Paying attention to the ministry and the influence of the Spirit of God, paying attention to the ministry and the influence of the Word of God, the Word of God is alive and powerful. Carnal mind cannot understand the things of the Spirit because they are spiritually discerned. But we have this light.

And even in the night, even when it looks like things are limited, we have light. We can be light shining in a dark place. So we are not of the night or of the darkness.

We have light. We have the ability. We have the energy.

We've got the dynamis. We've got the krato. We've got all of the things that God gives us by way of ability and power.

We also have the season. In a broad sense, it's this church age. It's unique.

It's unlike the Old Testament age. It's unlike the time when Jesus was here. It's unlike the tribulation.

It's unlike the millennium. This is our day. And for us, individually, the sun rises and sets at our birth and our death.

And the brightest part of that day is in our youth, our adulthood, our middle age, our old age, if we reach it. And then you're in your sunset years, your golden years. As my dad used to say, it's the golden years as the sun pulls away from the shore and your boat sinks slowly in the west.

That's the end. So we have the season. Well, we want to think about this in practical terms.

Look at just a single day. Wake up in the morning. What have we got? We've got two things.

We've got this day. We wake up and we ask God to bless the day. We ask God to bless our efforts.

We ask God to guide us and to lead us and to show us the opportunities for that day. We dedicate the day to the Lord. We wake up in the morning and we pray that prayer.

Evening and morning and at noon will I pray and cry aloud. We wake up in the morning. We dedicate the day to God.

We dedicate our meal to God. We ask God's blessing on it. Well, we get up in the morning.

Here's the day set before us just like a banquet meal. And we ask God's blessing on it. We thank Him for it.

His mercies are renewed every morning. Great is thy faithfulness. Right? So that's the day.

That's the season of opportunity. Now, we couldn't do anything with it if we didn't also have the light. What if you were in that sense blind? What if you couldn't see the opportunities? You couldn't see where to walk.

You couldn't see where to swing the shining sickle and cut the ripened grain. What if you

couldn't see to work, to benefit? You had that handicap, that limitation. Well, the Lord Jesus came to open blind eyes.

To give sight to those who could not see. To remove the limitations and restrictions. To give us the power to work the works of God.

Those good works that are foreordained. This is why we have Romans 12, 1 and 2. Present yourself a living sacrifice holy and acceptable to God. Be transformed by the renewing of your minds so that you know what that good and perfect will of God is.

And then we enter into it and we do it. So it's helpful to break down, especially if we're looking at what should I do. I've got a bunch of factors here.

I've got people to deal with. I've got circumstances to deal with. I've got provision issues to deal with.

I need to figure out what to do. I've got more places for my resources to go than I have resources. Whether it's my energy, my time, my money, my efforts, whatever it may be.

So how do we apportion this out? Well, think of it in these two terms. Let's think of it in terms of the day. What are the opportunities? Is this the season to do this? Is this the day to do this? And then what is the ability? What is the energy? What is the provision that God has made to meet those needs and perform those works? And sometimes when we get a little bit overwhelmed we can stop and think in more categorical ways and terms and say, you know, I have the ability to do this but it's really not the season.

I could do this but it's not the time. You know, Jesus could have inherited the kingdoms of the world and Satan tried to get him to do so but Jesus, it's not the time. It's not lack of ability, not lack of authority, not lack of identity.

It's not the right time. This isn't the day for that. The day of the Lord is a different day.

This is the first day. So just because we can do a thing doesn't mean we should. Apostle Paul says I can lead about a wife but I don't.

It's not the day for that. This is not the priority. So this is very helpful to us to think of these things in those terms and especially when you look at what we've recently seen in Thessalonians, we are not of the night or of the darkness that that day should overtake us as a thief.

And of course that day is the day of judgment and from our standpoint that day is the judgment seat of Christ. That day is when God will be looking at us in terms of evaluation and of either reward or judgment. Well how could we fail on that day? Well if we had not had the ability and if we had not had the opportunity but we've got both.

And of course hope is our motivation so we've got means, motive and opportunity. Well

this is what Jesus introduces us with. Now let's get back to our miracle in John chapter 9. Not our miracle, the Lord's miracle.

But when He had said these things in verse 6, He spat on the ground and made clay with the saliva. This is very interesting. We touched on it last week.

Man shall not live by bread alone but by every word that proceeds from the mouth of God. This is something that almost literally proceeds from the mouth of God. And what do you have here? You have a mixture of the dust of the ground and that which comes from Jesus' lips, from His tongue, from His mouth.

And these two things are mixed. He didn't pick up a handful of dirt and smear it on His eyes. Why not? You say, well it might not have stuck.

Well He could have found some mud that was already there. He could have gotten a jug of water from some nearby source, poured it on the ground. But it's from His lips and it has nothing to do with the law of Moses saying that body fluids are by definition unclean.

If somebody spits on you, you're unclean until evening and so on. This is the Lord Jesus. And so this saliva isn't defined by the law of Moses.

This is something from the mouth of God. And here is the dust of the earth. And when it is mixed together and applied specifically to the organs for seeing, to the eyes, that's the beginning of sight.

But sight doesn't happen. I ask myself, well why even involve the dirt? Why didn't Jesus just spit in His eyes and He could say, Lord, now I see. That would have been an interesting miracle to teach, but that's not the way He did it.

And when He applies it, He can't immediately see. He's got mud all over His eyes. He can't open His eyes.

It could have been that His sight was restored at that very moment, but He cannot open His eyes to see because they're covered with the mud. Now what does this suggest? This is your pop quiz. Blind guy.

Jesus makes mud out of spit and earth and smears it over His eyelids, obviously. And now His eyes, this stuff is going to dry pretty quickly, and so now He's got this mud caked on His eyes and He can't open His eyes to know if He can see or not. What does He have to do? He has to go to Siloam.

He has to go to the pool of scent, being sent, having been sent, and wash, not just any old water again. Somebody could add a jug of water nearby, okay, go wash the mud off. No, you've got to go to the pool of Siloam.

This is natural spring water. This is living water that has traveled through the Hezekiah's

tunnel and is available inside the city. By an extraordinary provision, it's available inside the city walls.

It doesn't say go to the pool where the water's, remember all the Bethesda? He didn't say go to Bethesda. Bethesda's got magic water. Remember all those people who thought they could wait for the, you know, the legend was the stirring of the waters by an angel, and I have no one to help me down into the water.

People would have really thought that that was magic water if Jesus had said, go to Bethesda and wash your eyes. He says go to Siloam, natural living water. So you've got that which comes from the mouth of God mixed with the earth on the eyes, go to the living water having been sent and wash your eyes.

If you think about this, it is the Word of God, it is the command of God, the decree of God that affects our salvation, our transfer out of darkness into light, our transfer out of blindness into sight. Blindness is night while it's day. It's darkness when it could be light, right? God's decree, God's spoken word, God's command fixes that, and it impinges on and pertains to and is mixed with the things of this earth.

It's in this earth and on this earth and of this earth and in and of and on us, made from the dust of the ground. Now that creates the ability to see, but when does the man actually start seeing? When he goes and washes. And the water of the Word, the washing of water by the Word, the living Word, how does it come? Well, this is sort of prophetic to me because it comes by those sent.

In the Old Testament days, how did the Word of God come? It came through the prophets, it came through the angels who were sent, they were messengers sent. This is the living water and it's called that which is sent. It's the living water sent, it's the living water brought and delivered and pooled and available.

But it is not enough to merely be decreed non-blind, to have the Word of God say, okay, that's still going to be on your eyes and your sight is not effective until the water of the Word comes and that is on your eyes and in your eyes. So you think there's salvation, but immediately we need the Word of God so that we can see who we are and why we're here. We can see where to go and what to do.

And from a positional, now you can see, to an experiential, now you can see, requires the Word of God literally on the man's eyes. So I think this is what it means. This is why Jesus uses the clay.

This is why He uses His own saliva, puts it on the man's eyes, but He says, look, if you're going to see, you've got to go to the well of the water of the Word. You've got to go to the spring. It's really not a well so much as a fountain of spring water, spring gihon, but it's been sent, it's been brought, it's been made available.

It's not up high where you've got to ascend, it's not down deep where you've got to descend. It is near you, it is in your heart, it is on your lips. Take that Word of promise, that Word of truth, that will give you sight.

So He went and washed and came back seeing. Therefore the neighbors and those who previously had seen that He was blind. This is a funny confluence of words in my view.

Those who had seen that He was blind. Those who had seen that He could not see. It doesn't say those who knew that He was blind, it's those who had seen that He was blind.

It's so easy for us to see that somebody else is blind and we don't see that we are blind. But the neighbors and those who previously had seen that He was blind said, is not this He who sat and begged? Now you've got a couple of text issues in this passage. This is a second one.

The first one was back in verse 4, I must work the works of Him who sent me. If you look at your footnote in whichever Bible you use, it will tell you that the Byzantine Western text tradition on which the King James and the New King James is based, has this as the first person singular. The Nestle-Allen-UBS text which is influenced by the Alexandrian manuscripts, which are earlier, but earlier is not always better.

They are older because they were preserved in the Egyptian deserts, but those people often had a theological ax to grind and they would make changes because they thought the text needed changing. So you really have to do your homework and use your canons of textual criticism if there is a variation. I'll just give you a little two-minute review.

We've talked about this before. But if you've got two plausible readings like we do here, did Jesus say, I must be working, or did He say we must be working? Well, you could make a case for either one theologically. Well, textually speaking, you've got the Western Byzantine.

There are a lot more manuscripts in the Western tradition, just tons more manuscripts. But the earliest and oldest are these Alexandrian text types from Egypt. However, those guys were in Egypt.

Egypt. Egypt. Egypt.

What does Egypt tell you? Be careful about people in Egypt. They had a theological persuasion down there. This is sort of a sect down there that had these manuscripts and sometimes they would monkey with them.

You can think about your New World Translation. We've got a particular group of people in this country who use that and they go to John 1.1. Well, they monkey with the text a little bit because the word was a god. That's how they like to do it.

They've got a little axe to grind. Well, same thing in Alexandria. So you've got to watch and say, if there is a difference, how did it arise? There are two most common ways.

There are a few others. Sometimes it's attraction. If you've got a parallel in another gospel and the other gospel reads a certain way and this text originally read slightly differently, the scribes either consciously or unconsciously would tend to correct toward what they were familiar with in the other gospel.

So sometimes the wording will change by attraction, by similarity or parallel. We don't have that here because it's only in John 9. Another way it would happen is by scribal error. Two words very similar.

I think this is what happens in 1 Peter where he says, if you have tasted that the Lord is Christ and you've got Christos in half the text and you've got Christos, taste and see that the Lord is good or taste and see that the Lord is Christ. Christos and Christos only differ by one letter and the shapes of an iota and an epsilon are not that different. If you miss the little middle thing and your iotas are curved anyway, it's easy to mistake one for the other.

If you're copying because someone is reading and they say Christos, Christos, Christos, Christos, you don't hear the difference and you write the wrong word down. This is how the scriptoriums would often work. One guy would sit and read and you'd have four or five guys all copying what they hear.

So you can listen for those types of errors. The third way is conscious correction. Let me help God.

I'll make his word a little bit better or I have convinced myself that the previous scribe made a mistake here. I'm going to fix it. I think people are going to misunderstand this verse if I leave it the way it is so let me just fix it.

So you have someone, let's say in Alexandria, saying, well, everybody ought to be working and this is where it helps to know what were the theological persuasions and traditions that pertained in an area that produced copies of manuscripts. If they're kind of a works based outfit, then they might say, well, I don't want, this is a great verse to tell everybody that they ought to be working. Jesus says, I'm working.

Why don't we just have Jesus say, we should be working? Because then we can just beat everybody over the head with this and, hey, didn't you hear Jesus say we should be working while it is day? Well, it's day so come down and work. So you ask yourself, if the original was we, who would change it to I? Which is more likely? Would it be more likely that somebody would look at the plural and say, well, I think that's just Jesus. We don't have to be working.

It's just Jesus who does the work. Or would it be somebody who says, well, I think

everybody ought to be involved in this so I'm going to change it from singular to plural. You can also look at the second half of the verse, work the works of him who sent me while it is day.

The night is coming when no one can work. Well, if the second half of the verse is talking about a bunch of people, maybe the first part ought to be talking about a bunch of people. So the way I look at this, and gray heads will disagree on both sides of this, but I think there are two reasons why a scribe would be tempted to change the singular to plural.

One, the second half of the verse, when it talks about a larger group, no one can work, oh, well, he must have been talking about everyone and no one. We, everyone must be working. There comes a time when no one can work.

Secondly, the hortatory and preaching value of saying we must work the works. Even somebody making a note in the margin, maybe they've got their copy of this and they're going to preach it, and they say, Jesus said he would be working, we should be working. They make a little note there to say, you know, and then he dies and the next guy copies his notes and says, we.

That's a correction instead of a preaching point. This happens a lot. So I think Jesus said, I. I must work, because I think he's talking about the day of his incarnation.

So that's my view on that. Secondly, we have a couple of textual issues here in verses 8 and 9. Some of them say, previously had seen that he was a beggar, is not this who sat and begged. I'm not sure that it makes a great difference there.

But in the next verse, some said this is he, others said he is like him, or some of them say, well, no, that's not him, he just resembles him. Well, none of these materially change, in this case, the thrust of the story. But here's the point.

Those who previously were aware or had some exposure to this guy said, and why are they saying this? Why do you have verses 8 and 9? Pay attention now. Why do we have verses 8 and 9 in there? The reaction of the neighbors. Why is there this discussion about whether or not he's the same guy that had been the blind beggar? Why is that? Did this happen in other places when Jesus had the guy in the synagogue stand up on the Sabbath and stretch out your hand, and his withered arm was made whole? Did anybody say, who's that guy? Is that the same guy? Why? They saw the miracle, right? They saw it happen.

There's no question, hey, the hand was withered, he stretched it out, the guy let down through the ceiling on the mat, arise, take up thy bed and walk. Nobody has any questions about his identity. I don't think that's the same guy that came down through the hole in the ceiling.

They saw him. They watched him. They watched him stand up.

They saw the healing. Why is there this identity issue? Nobody sees the miracle happen. Nobody sees it.

Nobody sees it. It is an unseen miracle, not visible. Here's a man who can't see and able to see, but the other people who have seen him do not see him become able to see.

It's all about sight. The whole reason we've got these two verses here, whatever the original text is, they're not sure it's the same guy because they didn't see it happen. Well, he looks like him.

He resembles him. There's no question about that text. My vision tells me that that might be him.

I'm not really sure. He seems to be him. What's their real struggle? The fact that if it is the blind beggar and now he's seeing and everybody knows the blind beggar that they know has been blind from birth, well, then this would have to be a miracle.

So what they're really wrestling with is not so much his identity as if it is the same guy, then this authentic, indisputable miracle has taken place. So I don't want to believe the miracle, so I don't want to believe it's the same guy. I question the miracle, so I question the guy's identity.

I'm looking for an out here. I'm looking for a way to not believe. I'm looking for an excuse to dismiss this.

Sometimes Jesus puts irrefutable, incontrovertible evidence right in front of people. In this case, it's a hidden miracle. Another one of the reasons Jesus sent the man to the pool is nobody in the crowd—this wasn't really a crowd miracle anyway.

Jesus and the disciples see the guy. They kind of come up to him quietly. Nobody says, Lord, behold, we have this blind man.

They just kind of encounter him. Jesus says, hey, he makes the spit, puts it on his eyes, goes and sends him to the pool. The guy comes back and everybody's saying, wow, how did this guy—they didn't see Jesus do it.

They didn't see Jesus say that it was going to happen. Jesus didn't say, behold, everybody, I have an announcement to make. This man's going to go to the pool and when he comes back, he will be able to see.

It's under the cover. It's a calypso miracle. It happens out of sight.

It's not a sign miracle in that sense. So the people come back and they're wrestling with it. This is he? No, he's like him.

He says, hey, I'm the guy. Well, you say you're the guy, but we don't really know. Therefore they said to him, how were your eyes opened? He answered and said, a man called Jesus made clay and anointed my eyes.

Notice, the man already knows Jesus' name. We don't have that in the preceding—we don't have any record of Jesus coming up and saying, hello there, blind man, my name is Jesus. This guy had more conversation, but it's even hidden to us.

But he knows Jesus' name. A man called Jesus made clay and anointed my eyes. Notice he says made clay.

He leaves out the spit part because he knows these people are going to say, spit, spit, unclean, unclean. Call the Pharisees. Call the scribes.

This guy is unclean. Get away. He just says, no, he made mud, made clay and anointed my eyes and said to me, go to the pool of Siloam and wash.

We have that reiterated. Go to Siloam and wash. Once again, a little textual issue there, the pool of is omitted.

Go to being sent. He sent me to being sent. I was sent to go find that which was sent, which always brings you back to the sender.

So I went and washed and I received sight. They said to him, where is he? He said, I do not know. Well, here's our point of application.

We'll pick up at verse 13 next time because now you have a new audience. You have a new interaction. We've seen two now.

Last week we saw Jesus and the blind man, Jesus and the disciples actually talking about the blind man and then Jesus and the blind man himself. But really the blind man doesn't say anything. All he does is respond to Jesus' command.

The blind man is quoted as saying absolutely nothing in the first seven verses. He doesn't say a word. It's Jesus and the disciples.

That's sort of scene one. Scene two we have looked at today. This is Jesus in the minds of people who are trying to figure out what happened to the blind man.

This is the blind man and the crowd. Blind man and the crowd, the neighbors, those who previously had seen him and this conversation. Next time we're going to look at the blind man and the Pharisees.

And then the fourth section is Jesus and the blind man again. You have this nice symmetry. But we've looked at two things today.

One is the distinction between day and night versus light and darkness. Light is a force. It is an energy and it creates an ability.

Darkness is also a force and it creates a disability. It chimes in with what we saw about demon possession. Demons and the power of Satan always seems to disable, to limit, to cause harm and destruction.

You don't see people under the influence and power of darkness building great things and being wonderful humanitarians. It is always destructive. People possessed by a demon are always limited.

It's a disability. Light enables. It empowers.

It energizes. Then you have the day and the night, which is the season. So we look for these two things in our life.

Has God given me the light? Do I have guidance? Do I have truth from the Word of God that says this is a good path? This is a good piece of conduct? This is a good work? This is definitely something God would approve at the judgment? Doki Madzo, judge for the purpose of approval? That's the light. It's the light of the Word of God. Yes, this is a good thing.

But it's not always the time to do a good thing. It's good, but charity is not always appropriate. It's not the right time.

Speaking is a good thing. It's not always the right time. Truth is a good thing.

It's not always the right time. Sometimes Jesus would speak. Sometimes He wouldn't.

Sometimes He would give a sign. Sometimes He would not. So we look for the day.

We need both the light and the day for our works to be part of God's plan and purpose, to be approved by God, to be those that He has called us to perform and to execute. We want to eliminate both night and darkness. We want to walk in the light.

That means cultivating scriptural thinking, Word of God thinking, truth of God thinking. That means ensuring that we're susceptible to and amenable to and encouraging and seeking the ministry of God's Holy Spirit and that we are not only immersing ourselves in the Word of God, not just exposure in Bible class, but thinking about it at other times. What does this mean to me? So what that the Bible says this? So what that we learned this last Sunday or last Friday or last time I read my Bible or did a devotional or spoke the truth and heard the truth from other believers? So what? What does that mean? What's the difference? We have to make this happen.

The Word of God is not going to just grab us by the neck, grab us by the hair and lift us up and drop us in the middle of the will of God. We have to walk. We have to go.

We are sent. Go wash in the pool of living water. Jesus didn't lead him.

Jesus didn't take him. The disciples didn't carry him. He was told to go and he went.

So we'll have a little bit more to say about the difference between light and day and darkness and night next time as we get into this section with the Pharisees. But at the end of the day of our lives and the night comes when we are no longer given the opportunity to work the works of God, our life is over. Sometimes it's just a season in our life.

We have an opportunity to be a part of a particular church or we live at home with our nuclear family and then we grow up and we go out and establish a new family of our own. There is a day that is over, the day of honoring father and mother on a daily basis is over. The day of being the child that is obedient to parents is over.

Now you become the parent. Now you have a different role and that day is over. There is a new day with different responsibilities.

You can't try to live yesterday in today. You can't try to live tomorrow in today. Jesus says the evil for tomorrow will take care of itself.

Sufficient unto the day is the evil thereof. We've got to know what day we're in and live and operate in that day. What defines the day? In the large sense it's our life.

In the smaller sense it's the job we have, the relationships we have, the contact with people that we have. You have a close neighbor, you have somebody that's a good friend, then one or the other of you moves away. Well that day, that day has ended.

And we've got to recognize when those opportunities are available. So two concepts in two different arenas, light and darkness, day and night. Well let's close here in a word of prayer.

We'll resume in chapter 9 verse 13 next week. Father, thank you for the gifts that you have given us, the fact that we have both light and day, that your word illuminates our path and that your sustaining grace gives us the opportunities to live this life. The hours and the days that you have assigned to us, we use them up one by one.

May you return no more. We pray that God the Holy Spirit will alert us to the potentials and the possibilities and the opportunities of our day and that he will illuminate our path with the light of your word so that we can truly perform those things that we should perform, do those things we should do, and in every way have our lives reflect the light of the glory of Jesus Christ both now and in the ages to come. We pray these things in Jesus' name.