

Spitting Image

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[0 : 00] We're back in Mark chapter 8. Tonight we're going to look at verses 22 through 26. These verses are related to the passage that we covered last week.

! Because of that, let's read Mark chapter 8 verses 14 through 26 to set the context. Starting in verse 14, it says,

And he sent him to his home, saying, Do not even enter the village.

Mark purposely sandwiches it between verses 14 through 21 of chapter 8 and verses 27 through 38 of chapter 8.

The two-step healing that Jesus uses is intentional. It's meant to portray the gradual, step-by-step understanding of the disciples. That summary is a bit of a spoiler. If we understand that summary, we understand the overall message of the passage.

[3 : 04] So that means you could go to dinner early or go home early. But if we dig a little deeper into the passage and look at some of the cross-references that illustrate the main idea, we'll be encouraged to see how this passage applies to everyone who has put faith in Christ for salvation.

It also applies to everyone who will trust Christ Jesus for salvation in the future. J.C. Ryle said, We need hardly doubt that this gradual cure was meant to be a picture of spiritual things.

We may be sure that there was a deep meaning in every word and work of our Lord's earthly ministry, and here, as in other places, we shall find a useful lesson. We'll split tonight's passage into three sections, starting with just verse 22.

In Mark chapter 8, verse 22, we see blindness. So blindness is your first blink. Here is verse 22 again. And they came to Bethsaida, and some people brought to him a blind man and begged him to touch him.

After sailing across the lake, Jesus and his disciples arrived at their destination on the northeastern shore. They came to Bethsaida. That was the hometown of Peter, Andrew, Philip, and possibly Nathaniel.

[4 : 22] The town of Bethsaida was near the place where Jesus fed the 5,000 men plus women and children. We read about that back in Mark chapter 6, verses 41 through 44.

Likely, many residents that lived there were fed in that meal. John 1, verses 44 through 45 state that Peter, Andrew, and Philip were from Bethsaida.

Nathanael was in Bethsaida when Jesus called Nathanael to follow him. And that is why some people think that Nathanael was from Bethsaida too. Here are John chapter 1, verses 44 and 45. Those verses say, Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.

The feeding of the 5,000 being near Bethsaida and so many disciples having connections to Bethsaida explain why Jesus would have been well known there. As we've seen repeatedly throughout Mark's gospel, people who knew about Jesus brought others to Jesus, hoping that Jesus will heal their sick or disabled friends and also their relatives.

[5 : 38] In this case, people bring a blind man to Jesus. According to Jewish sources, blindness was widespread in the ancient world. Jesus healed many blind men throughout his ministry, and those who suffered from blindness were helpless and were reduced to begging.

Additionally, like others with disabilities or debilitating diseases back then, they wrongly were considered cursed by God. That kind of stigma made living with blindness doubly painful.

Jesus' encounter with this blind man is recorded only by Mark, the first of at least three unique things that we'll see about our passage tonight. Verse 22 does have something in common with most of the healings that we've seen in Mark.

The blind man's friends begged Jesus to touch him. Jesus often healed people, even those whom the Jewish religious establishment considered untouchable, by healing them by touch. And here's a recap of some of those such healings that we've seen so far just in Mark's gospel. When Peter's mother-in-law was sick with the fever, Jesus took her by the hand and raised her up. [6 : 49] That was in Mark chapter 1, verse 31. When a leper fell before him, the Lord touched him to heal him. We saw that in Mark chapter 1, verses 40 through 45.

According to Mark chapter 3, verse 10, Jesus healed many so that all those who had diseases pressed around him to touch him. Then in Mark chapter 5, verse 23, Jairus pleaded for his dying daughter, asking Jesus to come lay his hands on her.

Remember that along the way, a woman with an incurable hemorrhage was healed simply by touching Jesus' robe. Even in unbelieving Nazareth, whenever he came in villages, cities, or countryside, they laid the sick in the marketplaces and implored him that they may touch even the fringe of his garment.

And as many as touched it were made well. And that was from Mark chapter 6, verse 5. Mark later reports that wherever he entered villages or cities or countryside, they were laying the sick in the marketplaces and imploring him that they might just touch the friends of his cloak and as many as touched it were being cured.

That's from Mark chapter 6, verse 56. Jesus' willingness to touch the sick and suffering demonstrates his infinite loving kindness. Unlike the aloof religious leaders of Israel who avoided anything or anyone that might cause ceremonial defilement, Jesus did not keep his distance from hurting people.

[8 : 18] He reflected the compassion of God and demonstrated that merciful tenderheartedness through personal touch. So let's move on to the second section of the passage now.

That second section comes in Mark chapter 8, verses 23 and 24. In those verses we have blurriness. So blurriness is your second blank.

Let's read verse 23 again. And Jesus took the blind man by the hand and led him out of the village. And when he had spit on his eyes and laid his hands on him, he asked him, Do you see anything? Jesus leading the blind man out of the village demonstrates two things. We again see Jesus' compassion for the blind man and we also see Jesus' judgment on Bethsaida.

So let's talk about how Jesus demonstrates compassion for the blind man. Jesus showed his compassion for the blind man by taking that man and presumably the disciples to a place that provided some privacy.

[9 : 22] Jesus never did miracles for show. His miracles always had a purpose. Beyond healing the blind man, the miracle's purpose was to give Jesus' disciples and us a true life object lesson.

Jesus taking the blind man out of Bethsaida also demonstrated Jesus' judgment on Bethsaida. We mentioned earlier that Bethsaida was near where Jesus fed the 5,000 plus women and children. Matthew's account of that miracle told us that the feeding was preceded by Jesus healing many people. Here is Matthew chapter 14, verse 14.

When he went ashore, he saw a great crowd and he had compassion on them and healed their sick. The people in and around Bethsaida saw many miracles from Jesus.

Those miracles provided evidence that Jesus was and is God. And those miracles also provided evidence that Jesus was and is the promised Messiah. Yet the population of Bethsaida largely failed to believe in Jesus as that Messiah.

[10 : 29] Before his encounter with the blind man in tonight's Mark passage, Jesus already had condemned the town of Bethsaida for its general unbelief. That condemnation is recorded in two places.

Luke chapter 10, verses 13 and 14. And Matthew chapter 11, verses 20 through 22. Let's look at the Matthew version. Here are Matthew chapter 11, verses 20 through 22.

Speaking of Jesus, Matthew tells us, We know that this denouncement of Bethsaida happened before the events in tonight's passage, because the earlier verses of Matthew chapter 11 indicate that John the Baptist still was alive when Jesus made that pronouncement against Bethsaida.

The unrepentant people of Bethsaida had seen plenty of evidence of Jesus' true identity. Jesus refused to give them more evidence. Instead, he took the blind man outside of the town before he healed him.

And that is why Jesus taking the man outside of town also underscores his judgment on Bethsaida. Now let's look at the second half of Mark chapter 8, verse 23.

[12:03] Here is the second half of that verse. It says, And when Jesus had spit on his eyes and laid his hands on him, he asked him, Do you see anything?

The part about Jesus spitting on the man's eyes might sound familiar. We mentioned earlier that this healing of the blind man is a miracle that's recorded only in Mark.

Earlier in Mark's gospel, we saw the other miracle that is recorded only in Mark. And that miracle was the healing of the deaf and mute man. We looked at that miracle when we covered Mark chapter 7, verses 31 through 37.

Jesus also used his spittle during that healing. Here is Mark chapter 7, verse 33. And taking him, that's the deaf and mute man, aside from the crowd privately, he put his fingers into his ears and after spitting, touched his tongue.

For the miracle that we're studying tonight, we could say that Jesus was giving the blind man a spitting image. And when we mentioned, looking at Mark chapter 7, verses 31 through 37, that the person being healed would have been unoffended by Jesus using his spittle in the healing.

[13:20] Jesus used saliva to symbolize the transfer of healing power from him to the man. Obviously, the saliva was not some sort of magic potion. The Lord did not need any props to accomplish his miracles, but it symbolized his healing power for a blind man who could feel the spittle on his eyes.

Jesus then asked a question at the end of verse 23. Jesus asked the blind man, Do you see anything? That question is the second thing that's unique to this passage in Mark.

This is the only time that Jesus asks someone being healed a question during the actual healing. At least it's the only recorded time in the Bible that Jesus asks a question during the middle of the actual healing.

Check out the man's response in Mark chapter 8, verse 24. He said, I see people, but they look like trees, walking. The man's answer indicates that he apparently was able to see earlier in his life. He knew enough to say that the man he saw looked like trees walking. His answer implies that the things he saw were badly out of focus. He understood that he could see other people, but they were so fuzzy that they were indistinguishable from the trees.

[14:40] The men whom he saw probably were Jesus' disciples who had accompanied Jesus and the blind man outside of Bethsaida. So far we've seen the condition of the man's eyes change from blindness to blurriness.

The final section of the passage comes in the next two verses. In Mark chapter 8, verses 25 and 26, we have blessedness. So blessedness is your last blank.

Check out Mark chapter 8, verse 25 again. Jesus laid his hands on his eyes again, and he opened his eyes. His sight was restored, and he saw everything clearly.

The first part of verse 25 has the third thing that is unique to this passage in Mark. It's the only recorded time that Jesus healed someone in two stages.

The other documented healings were instantaneous. Those of us who need corrective lenses to see know that an optometrist typically gives us a series of two choices during the examination.

[15:48] The optometrist usually will ask, which is better, one or two? Mark chapter 8, verse 25 has caused people to ask a few questions. Some of those questions are, was Jesus being like a modern-day optometrist when he asked the man the question in verse 24?

Or did he want to know which version of the healing the man liked better? Did Jesus only know whether the man could see clearly after the man answered the question?

Or perhaps did Jesus have an off day and need to make a second pass at healing the man because something went wrong? Or did Jesus simply neglect to apply enough healing power the first time?

Well, if you're wondering about those questions, you don't need to wonder anymore. Because Jesus is God, he knew exactly what the man's answer would be, and he knew exactly what he was doing by healing him in two stages.

Yes, Jesus was healing the man, but Jesus also was teaching the disciples. As we mentioned in the introduction when I gave you the spoiler, this healing is a parable as well.

[16:56] It's a true story, but it's also a parable with an object lesson. The blind man, after being touched the first time, represents the disciples that we've seen earlier.

They have partial spiritual sight, but also partial spiritual blindness. Only the Holy Spirit could clear their vision. We need to take a slight detour here and talk about a wrong application of Mark 8, verses 23-25.

The wrong application of Mark 8, verses 23-25 is this. Modern so-called faith healers sometimes allege that this passage supports the notion of incomplete healings, but that view is false.

None of the Lord's healings ever resulted in partial, imperfect, or gradual restoration, nor was there ever a period of rehabilitation necessary. This miracle was no exception.

In a matter of moments, the blind man went from debilitating blindness to perfect vision. And that's much different than the fraudulence and failure that characterizes self-proclaimed faith healers today.

[18:06] Here's something else to consider about the two-stage healing that we see in Mark 8, verses 23-25. The two-stage healing proves its authenticity.

If Mark or his eyewitnesses had been making up this account, they never would have had the healing occur in stages. They would have made the healing be instantaneous, just like every other healing that we have seen.

We have one more verse to cover in this section, and that is Mark 8, verse 26. Look again at how Jesus instructed the now-healed man. In verse 26 it says, And Jesus sent him to his home, saying, Do not even enter the village.

The village reference at the end of verse 26 is Bethsaida. Here we see the previous judgment on Bethsaida appear again. Jesus prohibited the blind man who is now healed from being another sign in Bethsaida.

This verse also confirms that the healed man was from someplace other than Bethsaida. It says Jesus sent the man to the man's home, so the man's home had to be someplace other than that village.

[19:20] Let's hope that Jesus allowed the people who brought the previously blind man to Jesus to accompany that man outside of town when Jesus healed him. Otherwise, they would have been standing around in Bethsaida wondering why the blind man never returned.

So remember the main idea. The physical healing of the blind man demonstrates Jesus' deity and provides a picture of every believer's sanctification.

We already have talked about how this passage provided a living illustration of the disciple state in Mark 8, verses 14-21. Although they previously had their eyes opened by Jesus, they had yet to see clearly with their spiritual eyes.

We talked last week about how with his two commands at the beginning of Mark 8, verse 15, Jesus was telling the disciples to open their spiritual eyes.

We learned from Mark 8, verse 16 that the disciples initially failed to understand Jesus' warnings. When Jesus told them to beware of the leaven of the Pharisees and Herod, the disciples thought that Jesus was talking about actual leaven and actual bread.

[20:31] However, we left those same disciples on a positive note when we looked at the additional piece of information that Matthew gave us. Matthew 16, 12 told us, Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

We will learn next week that the disciples' spiritual understanding continued to grow. As a preview for next week, look at Mark 8, verses 27-29.

Mark 8, verses 27-29 say, And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, Who do people say that I am?

And they told him, John the Baptist, and others say Elijah, and others one of the prophets. And he asked them, But who do you say that I am?

Peter answered him, You are the Christ. But immediately after this great confession, we will see that the disciples still are confused about what Jesus' identity means.

[21:44] The disciples will lack clear spiritual vision until after the Holy Spirit comes to enlighten them following Jesus' death, resurrection, and ascension. We've been repeating, though, that this passage demonstrates Jesus' deity and provides a picture of every believer's sanctification.

So let's talk more about how the passage does those two things. Tonight's passage in Mark gives us another connection to Isaiah chapter 35, verse 5.

In Isaiah chapter 35, verse 5, Isaiah talks about the eyes of the blind being opened. But Isaiah 35, verse 4 tells us something even more important than that.

The context around Isaiah 35, 5 tells us that God will be the one who opens the eyes of the blind.

That's great, but Isaiah 35, 4 tells us something even better than that, too.

Isaiah 35, 4 tells us that our God will come to save us. Listen to what God said to Isaiah in Isaiah 35, 4 through the first sentence of Isaiah 35, 6.

[22 : 54] Starting in Isaiah 35, 4, it says, and this, of course, is God speaking, When John the Baptist was in prison, he had some temporary doubts about whether Jesus was the promised Messiah.

Listen to Matthew chapter 11, verses 2 through 6. Here are Matthew chapter 11, verses 2 through 6. Now when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, Are you the one who is to come, or shall we look for another?

And Jesus answered them, Go and tell John what you hear and see. The blind receive their sight, and the lame walk. Lepers are cleansed, and the deaf hear, and the dead are raised up.

And the poor have good news preached to them. And blessed is the one who is not offended by me. Jesus tells John's disciples to tell John what they have seen and heard.

They have seen Jesus doing things that the Old Testament promised that the Messiah would do. In our study of Mark so far, we've seen Jesus do the same things.

[24 : 34] As we've noted before, the only categories adequate for Mark to describe the person and work of Jesus are ultimately the categories of God. His healings were living demonstrations of the gospel.

By healing earthly maladies, the Lord Jesus pointed people to something greater, and that was the hope of eternal life. Through Jesus, forgiveness from sin and reconciliation with God are readily available to everyone who believes the gospel, whether Jew or Gentile.

Jesus is infinitely more than a miracle worker and the greatest teacher. He's the only Savior, and he died to pay the penalty for sin. He also rose victoriously to demonstrate his power over death.

And those who repent of their sin and believe in Jesus savingly will experience his life-giving power for all of eternity. Spiritually, their sinful hearts are cleansed at the moment of their conversion.

Physically, their bodies will one day be resurrected, never to experience disease or decay again. In that state of glorified perfection, free from both sin and sickness, they will forever worship their Redeemer and King.

[25 : 53] If you have yet to trust in Jesus for salvation from sins, sins against God, because we know all sins ultimately are against God, that forgiveness still is available to you.

John 3.16 summarizes the gospel in just one verse. Jesus said in John 3.16, For God so loved the world that he gave his only Son, that whoever believes in him should not perish, but have eternal life.

Colossians 2.13-14 tell us, And you who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses by canceling the record of death that stood against us with its legal demands.

This he set aside, nailing it to the cross. Before Jesus saved us, we were spiritually blind. Worse than that, as we see from Colossians 2.13-14, we were spiritually dead.

Obviously, dead people are unable to see. But previously, spiritually dead and blind people are made to be able to see when God opens their eyes. Their sight at first is blurry, but it becomes clearer as the Holy Spirit continues to sanctify them, as the Holy Spirit continues to make them more like Jesus.

[27 : 20] About tonight's passage in Mark, J.C. Ryle wrote, We are all naturally blind and ignorant to matters which concern our souls.

Conversion is an illumination, a change from darkness to light, from blindness to seeing the kingdom of God. Yet a few unconverted people see things clearly at first.

The nature and proportion of doctrines, practices, and ordinances of the gospel are dimly seen by them and imperfectly understood. They are like the man before us who at first saw people like trees walking about.

Their vision is dazzled and unaccustomed to the new world in which they have been introduced. It is not until the work of the Spirit has become deeper and their experience has been somewhat matured that they see everything clearly and give to each part of religion its proper place.

This is the history of thousands of God's children. They begin with seeing people like trees walking around. They end by seeing everything clearly.

[28 : 28] Happy are those who have learned this lesson well and are humble and distrustful of their own judgment. Then he continued by saying, Let us see in the gradual cure of this blind man a striking picture of the present position of Christ-believing people in the world compared to what is to come.

What we see in part and know in part in the present dispensation. We are like those who travel by night. We do not know the meaning of so much that is passing around us and the providential dealings of God with his children and in the conduct of many of God's saints.

We see much that we cannot understand and cannot alter. In short, we are like the man seeing people like trees walking. But Ryle didn't stop there.

Take heart in his finishing words for this section. He said, Let us look forward and take comfort. The time is coming when we shall see everything clearly.

The night is far gone. The day is at hand. Let us be content to wait, watch, work, and pray. When the day of the Lord comes, our spiritual eyesight will be perfected.

[29 : 44] We shall see as we have been seen and know as we have been known. What makes Ryle's words so encouraging is that his words are grounded in scripture.

We are saved from the penalty of sin and are given eternal life from the moment that we trust in Christ for salvation. We have some spiritual sight then, but like the disciples last week and like the physically blind man in our passage tonight, our spiritual sight is blurry at first.

We need God to open the eyes of our hearts. Some people think that the reference to opening the eyes of our hearts came from a song made famous by Michael W. Smith, but that phrase first came from the Bible.

Ephesians chapter 1 verses 15 through 23. Paul's prayer here is what believers should pray for each other. Here are Ephesians chapter 1 verses 15 through 23.

Paul wrote, For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might, that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age, but also in the one to come.

[31 : 38] And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all. Here is some good news.

The Bible confirms in numerous places that God will enlighten the eyes of the hearts of his people. In other words, God will sanctify us. God will make us more like Christ.

That's a given. In fact, the Bible says that in one sense, the sense of being set apart for God, we already are sanctified. But in another sense, we will continue to be sanctified until the day that Jesus takes us up in the glory with him.

Let's look at a few verses that tell us about how God has sanctified us as believers or how God is continuing to sanctify us. We're going to move quickly through those verses, and all of the verses are noted in your handout so that you can refer to them again later.

For now, you may just want to listen as we go through these. Here's the opening of Jude's letter.

Verses 1 and 2 say, Jude, a servant of Jesus Christ and brother of James, to those who are called, beloved in God, the Father, and kept for Jesus Christ, may mercy, peace, and love be multiplied to you.

[33 : 02] Listen to Hebrews 2, verse 11. Hebrews 2, 11 says, For he who sanctifies, speaking of Jesus, and those who are sanctified, speaking of believers, all have one source.

That is why he is not ashamed to call them brothers. Check out what the writer of Hebrews later said in Hebrews chapter 13, verse 12. So Jesus also suffered outside the gate in order to sanctify the people through his own blood.

How about 1 Corinthians chapter 6, verses 9 through 11? Here are 1 Corinthians chapter 6, verses 9 through 11. Or do you not know that the unrighteous will not inherit the kingdom of God?

Do not be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

[34 : 21] These next verses are 2 Thessalonians chapter 2, verses 13 and 14. And here is what Paul wrote in 2 Thessalonians chapter 2, verses 13 and 14.

But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the first fruits to be saved through sanctification by the Spirit and belief in the truth. To this he called you through our gospel so that you may obtain the glory of our Lord Jesus Christ. Here are 1 Corinthians chapter 1, verses 2 and 3.

Paul wrote in 1 Corinthians chapter 1, verses 2 and 3, to the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours, grace to you and peace from God our Father and the Lord Jesus Christ.

On the night before his death, Jesus even prayed for us to be sanctified. So yes, we're about to read some verses in the Bible that reference you if you have repented of your sins and have believed in Christ for salvation.

[35 : 41] And these verses are part of Jesus' high priestly prayer in John chapter 17. Here are John chapter 17, verses 17 through 21.

Jesus prayed, Sanctify them in the truth. Your word is truth. As you sent me into the world, so I have sent them into the world.

And for their sake I consecrate myself that they also may be sanctified in truth. I do not ask for these only, but also for those who will believe in me through their word that they may all be one, just as you, Father, are in me and I in you that they may also be in us so that the world may believe that you have sent me.

Did you see Jesus' reference to you if you're a believer? That reference is in John 17, 20. Here is John 17, 20 again. Jesus said, I do not ask for these only, but also for those who will believe in me through their word.

sanctification is a process that mainly is done by God, but God allows us to participate. We're sanctified by knowing and understanding God's word.

[37 : 00] Listen again to what Jesus said in John 17, 17. Jesus prayed there, Sanctify them in the truth. Your word is truth. In Acts, chapter 20, verse 32, Paul's words to the Ephesian elders sound very much like the section of Jesus' high priestly prayer that we just read.

Listen to what Paul said in Acts, chapter 20, verse 32. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.

For one more of many other cross-references to believers having the guarantee of sanctification, listen to Paul's concise statement in Philippians 1, 6. Philippians 1, 6 is a verse that you probably know well.

It says, and I am sure of this, that he who began a good work in you will bring it to completion at the day of Christ Jesus. Listen to part of what John MacArthur said about Philippians 1, 6.

He said, Paul's confidence was much more than human hope. It was the absolute confidence that comes from knowing and believing God's promise.

[38 : 20] When God saves, he saves completely and eternally. In promissory covenant terms, to be justified is to be sanctified and glorified.

There is no such thing as experiencing one of these aspects of salvation without the other two. Each is an integral and necessary part of the whole continuum of salvation.

For God to begin salvation in a person's life is an irrevocable guarantee of his completing it. We may not fully grasp that guarantee yet, but if we are believers, one day we will.

Passages like Mark 8, verses 22-26 illustrate that to us. While the people Jesus healed physically during his ministry were right to rejoice, their momentary exuberance cannot compare to the eternal joys that await those whom he has saved spiritually and to whom he has promised eternally glorified bodies.

During the millennial kingdom and then forever on the new earth, the redeemed will exult in the wonder of their completed salvation. 1 Corinthians 13-12 tells us, For now we see in a mirror dimly, but then face to face, now I know in part, then I shall know fully, even as I have been fully known. [39 : 48] Listen to that verse again and hear how closely it resembles our passage tonight in Mark. For now we see in a mirror dimly, but then face to face, now I know in part, then I shall know fully, even as I have been fully known.

In the second section of tonight's Mark passage, we talked about Jesus giving the man a spitting image after Jesus put his saliva on the man's eyes.

But the Bible promises something even better than that. One day, every believer will be made into the spitting image of Christ. And that is true because of the promise summarized in Romans 8-29. Here is Romans 8-29, For those whom he foreknew, he also predestined to be conformed to the image of his Son in order that he might be the firstborn among many brothers.

Let's pray. Father, we thank you for this reminder that if we are believers, we may not and actually do not understand everything perfectly yet.

[40 : 59] But one day we will as we continue to dive deeper and deeper in your word and as you continue to sanctify us. Lord, give us the appetite to learn more and more about your word while we're still here so that when we make the jump to be with you, the change is not that big.

Help us also share this good news with others. Help us help them see the light of your gospel and use us to be the messengers of that hope.

In Jesus' name we pray. Amen. Amen.