

THE RECOVERY OF SIGHT TO THE BLIND

Allan Wills, prepared for the Presbytery fellowship word, 8 May 2022

Transcription of recording, slightly edited

Introduction

Good morning, everyone, and a special 'Good morning' to all the children.

I have been so taken by the behaviour of all the children. That may not be the testimony of all the parents but, from my perspective, it has been absolutely wonderful to see the children.

Would we have a hundred children or more in the building? It is amazing, because the word that is being proclaimed is preparing our children for the time ahead, and I praise the Lord that our children, and our grandchildren, are hearing a word.

I want to encourage all the children today, and throughout this weekend, that the Lord's eyes are focused on you, and He is speaking to you. He is drawing you, and He is encouraging you. Praise the Lord!

Sight comes from knowing and believing the word

I have been asked to speak on a topic that I have entitled, 'The Recovery of Sight to the Blind'.

I have shared some thoughts of mine with the brethren over the past number of weeks, and the brethren have asked me to speak today on this particular topic.

So, this word that I am speaking is coming *out* of a fellowship, and it is coming to you *in* a fellowship.

There is obviously something that God wants to say to each of us; that He wants to address in each of us. Can we all, today, hear the word of the Lord for ourselves, in what the Lord is wanting to say to us?

I love the line from the new song: 'Our eyes have been opened; we know and believe the words You have spoken'.

Unless we *know and believe the words* that have been spoken to us, our eyes will not be opened.

We must receive and believe the word that has been spoken to us, so that we can have the *spiritual sight* that we need to have in these days in which we are living.

I want to begin by reading this amazing Scripture, and it has come afresh recently in our studies on Daniel's 'Seventy Weeks'.

As someone aptly pointed out, it is actually *God's* seventy weeks. He just gave them to Daniel so that we could have them revealed to us.

Hearing from those closest to us

Jesus, in the beginning of His ministry, came to His home town of Nazareth. He was led by the Spirit to go there and to speak, and to have fellowship with the people whom He grew up with; with His peers, and with those who were older than Him.

The Lord led Him there to speak among His own people and His own family - those who were familiar with Him.

It is often hardest to hear from those whom we live with daily. Children, you will know that sometimes it is hardest to hear from Mum and Dad, whom you live with daily.

More broadly, sometimes it is hard for some people in the congregation to hear from those who regularly minister to them, and who have the care and oversight of their sonship.

So I think that Jesus was brave when He came to His own town, and stood up to speak in the synagogue.

I imagine there was a rather large crowd there, and He went over and took the Scriptures, and began to speak these words to all of the people there.

'The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the broken-hearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed [or 'bruised'; all of us are going to be bruised in life by some event or another]; to proclaim the acceptable year of the Lord.' Luk 4:18-19.

When Jesus read these words in His home town of Nazareth, the eyes of all in the synagogue were fixed on Him, and He went on to say, 'Today this Scripture is fulfilled in your hearing.' Luk 4:21.

A word directly from the Messenger

'Today, this Scripture has been fulfilled in your hearing.' It had been fulfilled in the messenger who was standing before them.

The opportunity for His faith was right there in the word that was being spoken to them. All of those things that He declared unto them could have been theirs, right then, on that day.

This was a word of prevenient grace coming to the hearers, giving them opportunity to be delivered from their sin and their ancestral traditions that opposed the gospel of sonship, and to receive the faith and sanctification of their sonship.

What a God-given moment! What a God-given visitation to every one of them!

I believe that this occasion over this weekend is a God-given moment for all of *us* who are gathered here.

The word that Jesus was bringing to them would either cut them in or cut them out. It would either offend them or be the very word of their deliverance and healing.

But what did they choose? That's the important thing.

Initially, the crowd responded favourably. They spoke well of Him, and wondered at His gracious words. Luk 4:22.

But, just like the wayside ground in the parable of the sower and the grounds, Satan immediately came and took away the word which had been *sown* in them. Mar 4:4.

And the word was being sown in them, right at that moment, wasn't it? They were hearing it, and they confessed, 'These are gracious words that we are hearing'.

Questioning the credentials of the messenger

The 'gracious words' that proceeded from His mouth, which contained their deliverance and their healing, were quickly snatched away as they began to question the 'credentials' of the Messenger.

How could the son of Joseph, whom they grew up with and knew, be the Messiah, the Anointed of the Lord? You can imagine many other things that they were thinking and saying as they turned to one another.

As Jesus continued to speak to them concerning their rejection of Him as the Messenger of the Lord, they became filled with rage. Luk 4:28.

The mood changed very quickly, didn't it?

They became filled with rage, drove Him out of the city, and led Him to the brow of the hill on which the city had been built, in order to throw Him down the cliff. Luk 4:29.

Although it was not His hour to die, Jesus was receiving a foretaste of what it meant to suffer the judgement of our sin as our 'scapegoat'.

History tells us that to ensure that the goat didn't come back into the camp, or back into the city, it was often flung from a cliff.

Now, if any of you here don't understand 'the scapegoat' and 'the Lord's goat', I was at an *agape* meal recently and it was explained to me by a five-year-old.

Five years of age! So, there is no excuse for any adult in this room to plead ignorance.

Joining the broken heart of Christ

When Jesus spoke these prophetic words before His home town congregation concerning their fulfilment in Himself, He was not only referring to the preaching of the gospel to those who were naturally poor; nor was He limiting His proclaiming of liberty to those who were held captive in a physical prison somewhere.

And the recovery of sight to the blind was more than the recovery of the physically blind, although we know that Jesus did perform many miracles concerning those conditions.

More importantly, He came to preach the gospel to those who were poor in spirit; to heal those who join the broken heart of Christ.

Unless we *join* the broken heart of Christ and *participate* with Him in this aspect of His offering and sufferings, we won't be healed of those things that break our heart.

He came to proclaim freedom to those who are held captive to sin and to the other law, to give sight to those who are illuminated to the sin of their spiritual blindness.

I will labour on that point a little, today.

He came to set at liberty those who were spiritually oppressed by demons and unclean spirits.

The difference between physical and spiritual blindness

The difference between being *physically blind* and *spiritually blind* is that, when a person is physically blind, they are *aware* of it and address it. There are some things that we can do about that, to help one in that condition, aren't there?

But the *spiritually blind are not aware* that they are blind, and therefore do not address it. Further, it becomes even worse when we actually think that we are not spiritually blind.

Jesus said, in effect, 'How great is that darkness, when you think you can see spiritually but, in actual fact, you are spiritually blind.' Mat 6:23.

Hearing but not understanding

When explaining why He spoke in parables, Jesus drew our attention to this issue.

'Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear [You maybe hearing today, but are not hearing with *the ear of the Spirit.*], nor do they understand.

'And in them the prophecy of Isaiah is fulfilled, which says: "Hearing you will hear and shall not understand, and seeing you will see and not perceive; for the hearts of this people have grown dull.

"Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them". ' Mat 13:13-15.

By the time Jesus spoke this particular parable, I have no doubt that He had in mind His own audience with the people with whom He grew up, in Nazareth.

The Messiah was standing right in front of them, declaring to them that they couldn't see - and they couldn't hear the words that contained their healing.

Jesus spoke these words to the Jewish nation, who were supposed to be His covenant people. Instead of hearing and being illuminated to Christ as their Messiah, they blindfolded Him.

Jesus was blindfolded and beaten

We will consider this time in the wounding and suffering of Jesus, where they blindfolded Him.

'Now the men who were holding Jesus in custody were mocking Him and beating Him, and they blindfolded Him and were asking Him, saying, "Prophecy, who is the one who hit You?" '

Can you imagine *how* they were saying that to Him? I would say that there was much venom in their heart as they spoke these words. 'Prophecy! Who is the one who hit You?'

'And they were saying many other things against Him, blaspheming.' Luk 22:63-65.

'And they all condemned Him to be deserving of death. Some began to spit at Him [Just imagine that. You're standing there, and all of these people around you are spitting on you], and to blindfold Him, and to beat Him with their fists.'

These were not 'love punches' on the side of the shoulder. They began to beat Him with their fists, time after time, in the head. Beating, after beating, after beating; a number of them.

'And they said to Him, "Prophecy!" And the officers received Him with slaps in the face.' Mar 14:64-65.

This is our Lord and Saviour, the Messiah, who contained the word of their healing, their salvation, their deliverance.

The Scriptures recorded that these particular woundings inflicted upon Jesus took place in the court of Caiaphas, the high priest.

They incorporate the second and third wounding events in the offering journey of Christ, and we'll summarise these briefly.

He was bruised for our iniquities – the second wound

In the second wounding event, the high priest tore his clothes, and condemned Christ to death. Mar 14:63-64.

Note that that is when the priesthood of the Old Covenant ceased. In the eyes of the Lord, it ceased then.

The members of the council, the religious leaders, spat on Him, covered His face to blind His eyes, and repeatedly beat Him with their fists. Mar 14:65.

Isaiah prophesied concerning the impact of this wound upon Jesus. 'So His appearance was marred more than any man and His form more than the sons of men.' Isa 52:14.

Imagine, once again, a group of men - and I mean *men* - gathered around you, repeatedly punching you in the face and head, one after another. Repeatedly punching you. Imagine your condition. It probably wouldn't be too long before you would pass out.

Through this assault, Christ's face was 'bruised for our iniquity'. 'Iniquity' means 'living by the other law'.

Isaiah made it very clear that our own way is iniquity when he said, 'Each of us has turned to his own way; but the Lord has caused the iniquity [our own way] of us all to fall on Him.' Isa 53:6.

Our own perspective, which is sourced from the tree of the knowledge of good and evil, and which we believe to be the light is, in fact, great *darkness*, or blindness, that we need to be illuminated to and delivered from.

We will not be delivered *from* our own law, until we are illuminated *to* our own law.

In the second wound, our unrighteousness, the iniquity of our own way, is circumcised from us, and we receive the finished work of His righteousness.

He was chastised for our peace – the third wound

In the third wounding event, Jesus was also beaten many times with rods.

The wise man in the book of Proverbs defined the activity of the rod, in the hand of those who love and care for our sonship, as an instrument for one's maturity. Pro 10:13.

The prophet Isaiah described these wounds as being 'the chastening of the Father that fell upon the Son for our peace' and maturity, as a son of God.

'Peace' simply means 'sanctification to one's name.' It is not the absence of conflict; it is sanctification to one's name.

Chastening for our peace happens when we participate with the Father in His chastening, for the maturing of our sonship.

In this third wound, Jesus *bore the reproach* of all of our immaturities.

Just think of your own immaturities. We need to be illuminated to them if we are to be delivered from them, and be set free to the maturity of our sanctification as a son of God.

Jesus bore the reproach of all our immaturities so that they can be circumcised from us. In their place, His blood ministers to us the maturity of our sonship that He has learned for every one of us.

This is where we learn the maturity of our sonship - from Christ.

Hidden from the eyes of Christ

I want to look at this episode where they demanded that Christ prophesy to them, when they had blindfolded Him, because we note this, most notably, in these second and third wounds.

The word 'blindfold' that is used to describe the blinding of Jesus, is made up of two words. One means 'around' and the other means 'to hide'. It literally means 'to cover the face or the eyes'.

Now, when you blindfold someone, they can't see you, and you can't look them in the eyes and see their face.

I remember, as a child, playing a game where you would get blindfolded, and they would spin you around, and you had to find other children or to find your way somewhere. Invariably, you could never find the other children and, invariably, you never found where you were supposed to go.

The baying crowd and the officers of the high priest, who relentlessly punched Christ, were hidden from His eyes, and He was hidden from their eyes.

Isn't it amazing; that is the very first thing that Adam and Eve did. They hid from the Lord; from His eyes. They could not look into His eyes, which were eyes like a flame of fire.

Isaiah prophesied of this beating.

'But your iniquities have separated you from your God; and your sins have hidden [or blinded] His face from you, so that He will not hear. For your hands are defiled with blood [your fists are defiled with blood], and your fingers with iniquity; your lips have spoken lies [or falsehood], your tongue has muttered perversity [or wickedness].' Isa 59:2-3.

He bore the reproach of our spiritual blindness

In the second and third wounding events, in which Jesus was blindfolded, He was bearing 'the reproach for our unbelief', and the spiritual blindness of every person who has ever, or will ever, be born.

This blindness was described by the apostle Paul. 'But even if our gospel [of sonship] is veiled, it is veiled to those who are perishing, whose minds the god of this age [the world] has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.' 2Co 4:3-4.

The pride and arrogance of spiritual blindness

The veil that was over the eyes and the hearts of the religious leaders, which was blinding them, was the same veil, or blindfold, that they put over the eyes of Christ.

Those who beat Jesus with their fists were enraged with fury, and filled with blind hatred. Their angry punches couldn't break Jesus. On the contrary, it only exhausted them.

Unwilling to look Him in the face, they demanded that Jesus prophesy to them.

What was it they wanted Jesus to prophesy? Did they want Him to prove to them, by a sign or wonder, that He could tell who hit Him in the face, even though He couldn't see them?

Even if Jesus spoke, I am sure that there was nothing He could have said that would have satisfied or calmed their rage.

Have you ever been in a situation where that was the case – whether as a parent, or as a messenger of the Lord, or with a friend?

The demand to prophesy, from those who were assaulting Him, is akin to the demand by the two thieves and the mocking crowd for Jesus to *prove Himself* to be the Son of God by coming down off the cross and saving Himself. Mat 27:39-44.

This is the *pride* and *arrogance* of our *self-righteousness*.

The imperative to receive and walk with the messengers in the light of the word

Do we demand that God's messengers speak to us on the basis of *our perspective*?

I think that this has been, and more than likely still is, a pastoral mode among us, as a people. I am referring to *us* as a people, not others.

Do we demand that God's messengers speak to us on the basis of *our* perspective – how *we* see things – when, in reality, *we cannot see*?

Nor will we *look into His eyes*, or the eyes of *His messengers*, which are 'as a flame of fire', to receive 'the light of the knowledge of the glory of God in the face of Jesus Christ'; or 'in the face of His messengers' - the same thing. 2Co 4:6.

Do we keep the messengers 'in the dark', in that there has been *no fellowship* or *walking in the light*; and then, at our *convenience*, we *use* the messenger as a resource?

We may be in some sort of strife or trouble, and expect that he 'prophesy' to us or 'come up with an answer' that satisfies *our* demands; and, unless he does, we will not listen to him.

And, when the messengers do not respond to our demands, we then 'beat them up' by complaining about them – thus *blinding ourselves* to the *fatherhood capacity* of presbytery.

Moses certainly identified with Christ in this, didn't he, with the congregation that he led?

The curse of spiritual blindness

When we do this, we 'blindfold' Jesus with the *veil of our self-righteous blindness*, causing Christ to *become the curse* of all *our* blindness.

I want to now consider, for a few minutes, the *curse* of blindness – especially spiritual blindness.

It is not a *passive* thing.

There are consequences to our choosing either to obey or to disobey the word of the Lord

When Moses was preparing the people to enter the promised land, he made very clear to them the *consequences* of their *choosing*.

There are consequences to our choosing, either to *obey* or *disobey* the commands of the Lord.

We will consider some Scriptures in the book of Deuteronomy.

'Now it shall be, if you will diligently obey the Lord your God, being careful to do all His commandments which I command you today, the Lord your God will set you on high above all the

nations of the earth. And all these blessings [You can read all of the blessings that are there.] shall come upon you and overtake you [Hallelujah! I want to be overtaken by blessing!], if you will obey the Lord your God.' Deu 28:1-2.

So, there is a 'proviso'.

'But it shall come about, if you will not obey the Lord your God, to observe to do all His commandments and His statutes which I charge you today, that all these curses shall come upon you and overtake you.' Deu 28:15.

Cursing is a consequence of disobedience

With regard to the cursing that would afflict them in the course of time as a result of choosing disobedience, I will highlight the following, which Moses said would overtake them:

'The Lord will send upon you curses, confusion and rebuke.' Deu 28:20.

'The Lord will cause you to be defeated [that is, 'smitten'] before your enemies.' Deu 28:25.

'The Lord will smite you with madness and with blindness and with bewilderment of heart; and you shall grope at noon, as the blind man gropes in darkness, and you shall not prosper in your ways; but you shall only be oppressed and robbed continually, with none to save you.' Deu 28:28-29.

You will not have a Saviour!

The Oxford dictionary describes 'madness' as 'that which is insane' or 'having a disordered mind'.

We would have to say that this is exactly the nature of the mindset of the prodigal son, because the Scriptures describe his illumination to return to his father's house as, 'When he came to his right mind'. Luk 15:17.

What he had done was insane. Leaving the father's house was insane. And his mind became even more disordered, until he was *illuminated to the blindness* that he had concerning his father's house, and his Father in heaven.

'You shall never be anything but oppressed and crushed continually ['To be crushed continually' means 'to be in a constant state of depression']. And you shall be driven mad by the sight of what you see [especially by what you are seeing in the world, because that is where your eyes are].' Deu 28:33-34.

'So all these curses shall come on you and pursue you and overtake you until you are destroyed, because you would not [choose to] obey the Lord your God by keeping His commandments and His statutes which He commanded you. And they shall become sign and a wonder on you and your descendants.' Deu 28:45-46. 'Your descendants' are your seed; your children; your grandchildren.

The cursed fruit of disobedience to God and His word, from one generation to the next

Most notably, we see that the consequence of *disobedience* is *spiritual blindness*, which is *accompanied* by confusion, defeat, madness, bewilderment of heart, oppression – being robbed of your sonship – and being continually crushed, or in a state of depression.

We can see that these *curses* – and they are cursed things – are rampant, both in the world and in the church.

To emphasise again: they are the *fruit of our disobedience* to God and to His word; nothing else. First and foremost, they are the fruit of our disobedience to God and to His word.

They will impact upon not only one generation, but also, will run on as a 'familiar culture' to *another generation*. This a warning to us, isn't it?

The impact of disobedience on mental health

Can I be a little provocative at this point? I hope that you will hear where I am coming from in my heart; and not come up to me afterwards and 'mob' me, and say, 'Allan, I disagree with you!', and start 'beating' me! I will stand there and take the reproaches of Christ!

I will be a little provocative and suggest that a good deal of mental illness, with its associated maladies, is not, in the first case, the *cause* of disobedience, as though disobedience is easily excused because I have a mental health problem.

Rather, disobedience can *lead to* mental illness and mental health issues, and associated maladies of confusion; living 'in a fog'.

I spoke to a man just a fortnight ago, who was testifying to me how, for so many years, he had been living in a fog: defeat, madness, oppression, depression.

Disobedience will lead to spiritual blindness – belief in our own perspective

Disobedience will lead to *total spiritual blindness*.

We are *blind* when we believe that our *own* perspective, whether religious or otherwise, is *light*; when, in fact, it is the *darkness of our own law*.

This is a great *iniquity*, and a great *darkness*, which the Lord has come to *circumcise from us*.

Jesus, as we know, is 'the faithful and true Witness'. Rev 3:14. He came to the church of Laodicea, and He is coming to the church in these last days, as the faithful and true Witness.

He said to the Laodiceans, 'Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched, and miserable, and poor, and blind, and naked.' Rev 3:17.

It is significant that when Jesus addressed the church in Laodicea, He addressed them as 'the faithful and *true witness*'. He was not bringing an *opinion* to them – a religious opinion.

Unlike the presbytery and congregation in Laodicea at that time, He was *not blind* to the true *reality* of their spiritual condition.

Their testimony *of themselves* was, 'We're rich; we've become wealthy; we have need of nothing!' In contrast, *His* testimony of them, which was the *truth*, was, as we have already read, 'You are wretched, miserable, poor, blind and naked.' The 'poor', there, however, was not 'poor in spirit'.

Led astray from the simplicity and truth of living from the tree of life

I would like to suggest that, like the church at Corinth, to whom Paul brought a warning, the presbytery in the church in Laodicea had been led astray from the 'simplicity and purity of devotion to Christ'. 2Co 11:3.

We will read these Scriptures in Paul's second letter to the Corinthians. He was writing as a *father to this church*.

'For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Christ I might present you as a pure virgin.' 2Co 11:2.

He meant, 'Do you not know that you are already married and joined to Christ as the bride city? Why would you opt for anything else?'

'But I am afraid, lest as the serpent deceived Eve by his craftiness.' 2Co 11:3.

Now, when the serpent came to Eve, he did not come in an 'ad hoc' manner. This was a *crafted discussion* on his part. He came with craftiness. He deceived Eve *by his craftiness*.

'Lest as the serpent deceived Eve by his craftiness, your minds should be led astray [the iniquity of our *own way*] from the simplicity and purity of devotion [or, *obedience*] to Christ.

'For if one comes [as the serpent did to Eve] and preaches another Jesus whom we [the presbytery] have not preached, or you receive a different spirit which you have not received.' 2Co 11:3-4.

'A different spirit which you have not received' can be understood in two ways: 'You have not received *from us*'; or 'You have not *yet* received the different spirit, but, because *you are entertaining it*, you are on the verge of it.'

'A different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully.' 2Co 11:4. In other words, *you put up with this other conversation beautifully*.

The Lord is coming, over the course of this weekend, to *circumcise* from our heart *every other conversation* that does *not* proceed *from the tree of life* – in our life, in our home and in our relationships with one another.

There is no *life* in those other conversations; there is no *healing*.

Denying the cross to choose a 'comfortable' gospel - blindness

It is evident that Laodicea had replaced 'the *agape* meal fellowship' with other doctrinal traditions and varied religious perspectives. But these were missing – listen to this! – *missing their participation* in the *offering and suffering journey of Christ*.

Deceived into becoming *their own source of light*, they defined *for themselves* a cosy and *comfortable*, religious lifestyle.

Although appealing to the flesh, this is a *dangerous* place to be in, spiritually. They preferred a gospel that gave them *ease of life*, rather than *taking up their cross* to follow Christ, and be a true disciple.

Richie alluded to 'the gospel of superannuation'. I would like you to read Luke Chapter 12 verses 13 to 21, about a man – a believer – who adopted 'the gospel of superannuation' as his 'gospel' – very, very clear.

The Laodiceans preferred a gospel that gave them ease of life, rather than taking up their cross to follow Christ and be a true disciple.

In doing so, they *forsook* the *agape* meal fellowship for *formalism* and *sacramentalism*.

It makes it much easier to be a Christian, to go to church, when there is sacramentalism.

They embraced 'another Jesus'; 'a different spirit'. It was 'a different gospel' that *accommodated* to the pseudo-Christian lifestyle which they now pursued.

Jesus no longer walked in their midst as the Head of the church or as the Head of each man, of each family.

His 'eyes as a flame of fire' were no longer the *light* by which they walked or saw things. Their *own perspective*, derived from the tree of the knowledge of good and evil, became their sight.

Our own perspective produces independence and self-sufficiency

And it produced the fruit of *independence* and *self-sufficiency*.

That is exactly what the world is 'preaching' today, isn't it? Independence and self-sufficiency! They are preaching that to our *children*. And they are going to preach it to our children, as young as three-year-old kindergarten children - independence and self-sufficiency from the authority of the home, and from the authority of God's order of headship.

We need to have our spiritual eyes *awakened*. And I believe that they *are* being awakened.

'Buy from Me gold tried in the fire' – His divine nature through participation in the fellowship of His sufferings

Laodicea needed to heed the admonition of Christ, and to *repent*.

They needed to learn again the *faith that participates with Christ in His offering and sufferings*.

This is summed up in Jesus' counsel, 'Buy from Me gold tried in the fire'. Rev 3:18.

Buy that gold – the gold of the deity, of His divine nature, that He ministers to us through the blood - the *exanastasis* blood - of His resurrection life, in His offering and suffering journey. That is the 'gold' that is 'tried in the fire'.

They needed to be illuminated afresh and renewed in the spirit of their minds. 'Anoint your eyes with eye salve that you may see.' Rev 3:18.

Christ was extending to both the presbytery and every individual, a personal invitation to *participate* in the *fellowship of His sufferings* and the power of *His resurrection life*, which they had become disconnected from.

Recovery of sight through participation in the agape meal fellowship

Over the past two years, in particular, Christ has come 'knocking', by speaking His word to every individual, every family, every marriage, through the star messengers in His right hand, so that we are 'without excuse'. Rev 3:20.

There is not one person here today; there is not one family, who can claim an excuse. On judgement day, none of us is going to be able to plead ignorance, saying, 'I didn't know!'

At the forefront of the *recovery of our spiritual sight* has been the restoration of our personal - *my* personal - participation in the *agape* meal fellowship, as the true 'bread and cup' to one another. And how beautiful that has become!

We are only at 'the starting line' of all of this – there is healing, deliverance, the operation of the gifts of the Spirit, as we fellowship around the *agape* meal. It is an amazing provision of the Lord. Hallelujah!

This is ahead of us; but it is happening *now*.

Jesus said to them, 'Behold, I stand at the door and knock.' Have you beheld Him standing at *your* door and knocking?

'If anyone hears My voice and opens the door.' Rev 3:20.

Notice that He did not bash down the door. He had every right to storm on in and say, 'Clean the whole place out! I'm the Head of this place!' But, in many respects, Christ is quite a 'gentleman'. He *honours* the order of headship, even if they were not honouring it. And they were *not* honouring it. But *He* was honouring it, in the presbytery and in the people.

'If anyone hears My voice and opens the door, I will come in to him and dine [have an *agape* meal] with him, and he with Me.' Rev 3:20.

The blinding veil of sacramentalism has been torn down

The *veil of sacramentalism*, symbolised by the sacramental elements, which has *blinded* the hearts and minds of the church, has been *torn down*.

Hallelujah! I am not going back there! It has been *torn down*. That veil, which for fifty-one years was over my eyes, which I thought I would lay everything aside for, has been torn down.

The *reproach* of our 'blindfolding' of Christ was *removed* when Christ came back from the death of *our sin* – the sin of our *blind* and *darkened* minds. He came back from the death of *that*, and declared, 'It is finished, Allan! It is finished!'

Recovery of sight is granted to everyone who overcomes through obedience to the word

We can now *hear Him speaking* to all who have an ear to hear what the Spirit is saying: 'To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with my Father on His throne.' Rev 3:21-22.

This is the place where we should be *resting* and *abiding*.

Recovery of sight to the blind is granted to everyone who *overcomes*. The *capacity* to overcome is in our *obedience* to the word of *present truth*.

We join the fellowship of His present truth word only through obedience

If we are not obedient to the word, we have not *joined the fellowship of His word*, and our *blindness remains*.

That has 'hit me between the eyes!'

If we are not obedient to the word, there is *no way* that we can say that we are *joined* to the *fellowship* of His word. Do you see that?

We are joined to the fellowship of His word, because we are *obedient* to the word of present truth that is *proceeding to us* from the mouth of the *messengers*.

Healing and deliverance as He recovers our sight

Hallelujah! The veil of our spiritual blindness, that *He* has borne the reproach of, has been torn down. There is healing and deliverance for us. The Lord wants to *recover* the *sight* of the blind. Praise the Lord! Amen.