

# Spit and Glory

John 9

November 16, 2025

Peter Hiett

*Video and audio versions available online:*

<https://relentless-love.org/sermons/spit-and-glory/>

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*This document was prepared by Heather Eades using Peter's notes and the video version of this sermon. If you encounter any significant discrepancies or errors in this document, please email us at [transcripts@thesanctuarydowntown.org](mailto:transcripts@thesanctuarydowntown.org). Thank you!*

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## Message

Video clip: *The Chosen*  
5&2 Studio (2017)

*Scene opens on Jesus' (Jeremy Romie) trial. He is being questioned by authorities, mocked, slapped and spit upon.*

That's a depiction of Matthew 26 and Mark 15, as well as Isaiah 50:6: the Suffering Servant says, "I gave my back to those who strike, and my cheeks to those who pull out the beard; I hid not my face from shame and spitting." It's Christ's trial before the High Priest and Sanhedrin. In a few hours he'll be tried before Pilate, then handed over to be crucified. The Soldiers, flog him, mock him, crown him with thorns and spit on him some more.

Charle Spurgeon, the prince of preachers, said, this spitting shows us first how far sin will go. If we want proof for the depravity of the heart of man, I will not point you to the stews of Sodom and Gomorrah, nor will I take you to the place where blood is shed in streams by wretched men such as Herod.' The clearest proof that man is utterly fallen is seen in the fact that they spit in Christ's face.

That may be especially true for the Jews. In Deuteronomy 25, if a woman's husband dies and his brother refuses to marry her and enter her and give her children, she is to pull off his sandal and spit in his face in front of the elders of the city. In Numbers 12, when Miriam is punished with leprosy by God, Moses compares it to her Father spitting in her face. Spitting was not only gross; spitting was part of a legal ritual of humiliation.

After they spit on Jesus, they strip him naked, put a cross on his back and walk him through the city to the hill of the skull. The walk of shame is an effort to strip a person of all dignity, and it didn't only happen to Jesus; I suppose that in some form, it happens to us all.

Video clip: Game of Thrones Season 5: Episode #10 – Cersei's Walk of Atonement (HBO)  
GameofThrones; (2015, Jun 14, YouTube, [youtube.com/watch?v=M-9u6msqjNo](https://www.youtube.com/watch?v=M-9u6msqjNo))

*Game of Thrones co-executive producer and author, George R.R. Martin, provides commentary on Cersei's [Lena Headey] walk of shame in series bonus material.*

Martin	It changes the entire public perception of her and that is obviously part of the intent. Indeed, she goes out defiant, but she's broken and damaged by the end of it.
Cersei	(weeps)

That's George Martin explaining the "Walk of Shame" in The Game of Thrones. I think maybe it's our greatest fear.

**John 9:1-7:**

As [Jesus] passed by, he saw a man blind from birth. <sup>2</sup> And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

<sup>3</sup> Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed [*phanerao*: revealed, even "shine"] in him. <sup>4</sup> We must work the works of him who sent me while it is day; night is coming, when no one can work. <sup>5</sup> As long as I am in the world, I am the light of the world."

<sup>6</sup> Having said these things, he spit [*ptuo* (v): It's onomatopoeic] on the ground [we're made of ground, Adamah] and made mud [clay] with the saliva [*ptusma* (n): spit] Then he anointed [*epichrio*] the man's eyes with the mud <sup>7</sup> and said to him, "Go, wash in the pool of Siloam" (which means Sent [*apestalmenos*: "apostle"]). So, he went and washed and came back seeing.

This is the second half of our sermon last week. Last week we focused on the fact that the blind man sees, and those who see seem to go blind. We'll read about that in a minute. It's such a beautiful and fascinating story, the fifth of the seven public signs in the Gospel of John, but we basically skipped over the glaring question at the start of the story. "Why the Spit, Jesus?"

Last time we noticed that this sounded a little like the creation of Adam, but God didn't spit in the ground in Eden; he breathed into it. We don't know why he spit. John doesn't say, but I think we're supposed to ask. It does seem like, kind of, a big bad deal to spit in someone's face. "Why the Spit, Jesus?" It's humiliating.

It's true that he didn't spit directly in his face, but in Mark 8, He does. He leads a blind man out of a village and spits directly into the man's eyes and puts his hands on this guy's spitty eyes saying, "Be healed." The guy sees people, but they look like trees walking (that's intriguing, isn't it? People like trees). Jesus then puts his hands on his eyes again and the guy's sight is restored. The man saw but not well and then very well and then began to know. Right before that in Mark 7, Jesus heals a deaf and dumb man with spit. Those who can't see others, hear others, and speak to other get healed with spit. "Why spit, Jesus?"

As we'll soon see the Pharisees disapprove. It was against their law, the Mishnah, to make clay on the Sabbath and, as we'll also soon see, this was a Sabbath. It was also forbidden to care for any ailment that could be cared for on the day following the Sabbath. It was also forbidden by the Pharisees to anoint eyes with "fasting spittle" since this was apparently a pagan practice in Jesus' day. Perhaps the most important consideration of all was Leviticus 15. In Leviticus 15, the Lord makes all sorts of rules about bodily issues saying, "When any man has a discharge from his body, his issue is unclean." So, Leviticus 15 has all sorts of procedures for menstruation,

ejaculation, bloody oozing sores, etc. etc. It stipulates that when someone with a discharge spits on someone that's clean, the spit communicates the uncleanness, which must feel like shame.

Medically speaking, that all of that makes sense, right? Fluids issued from one body to another body, can cause all sorts of issues. "Got an issue? Hears a tissue!" That's what we say. I looked up that word "issue (*zowb* in Hebrew);" it's also translated "flow," as in "Let the river flow."

So, "Why the spit, Jesus?" It's humiliating and uncomfortably intimate. Why the spit and why the walk of shame? Hopefully you noticed: Jesus did not heal this guy right away, and by the time this guy gets back to wherever he was, Jesus had left. Jesus tells the blind man to walk through the City of Jerusalem to the Pool of Siloam with this spitty mud caked on his blind eyes. Can you imagine how he felt? Have you ever felt spit upon by God? This man is already a blind beggar who must spend his days wondering why God hates him for everyone seems to think he or his parents are to blame? He hears some unfamiliar voices talking about him and who's to blame. At least one sounds kind, but then he spits, makes clay, and rubs it in his eyes telling him to walk through the city and wash in the Pool of Siloam.

Do you think he was offended? Would you be offended? (Jesus said "Blessed is he who is not offended at me.<sup>1</sup>) Do you think he was offended? I don't know, maybe he had no ego left to offend? And that's the weirdest thing about Jesus and spit: Jesus didn't seem to be offended at all, and ever, even when he took his walk of shame. And he's the King—The King of Glory.

They spit in his face and he let them. He could've called 12 legions of angels! They would strike him on one cheek, and he would turn the other. They would literally nail him to a tree, and he would pray "Father, forgive them. They don't know." We take his life, and he gives his life. If you saw it, I think you would think, "What's wrong with that man, does he have no pride? Does he have no shame?"

The author of Hebrews writes, "He endured the cross, despising the shame." I've often wondered about that verse and so looked up that word "despise." The Greek is also translated "disrespect." Jesus used it three times in the gospels—once when he said don't despise the little ones, and twice when he was saying a man cannot serve two masters, for he will love the one and despise the other. Do you see? Shame was not our Lord's Master, at all. It appears that he had no respect for fig leaves and shame; the spit didn't stick; it ran off. That's why it's so incredibly hard to laugh at Jesus or mock Jesus; it's like he has NO ego or, at least, not one like ours.

Monty Python, the best comedy troupe ever, was originally going to make a spoof on the life of Christ titled "Jesus Christ, Quest for Glory." But, according to John Cleese, they couldn't do it for it wasn't funny for, as it soon occurred to them Jesus had no "quest for glory," no ego that could be successfully made fun of—YOU could laugh with him but NOT at him. And so, they made "The Life of Brian," which of course is about all of us who try to be Jesus, pretend to be Jesus, and are not Jesus—and it was hilarious. I'm just saying that Jesus was NOT at all stuck on himself—even as he is carrying his cross, he tells the women not to weep for him but to weep for themselves—Love flowed out of him, oozed out of him, constantly.

In verse 6 Jesus tells the man to wash in the pool of Siloam and that's fascinating. Siloam was the pool from which the priest would draw water and carry it to the temple for the water ceremony during the Feast of Tabernacles. Remember that Jesus just stood up on the great day of the feast and said, "Believe in me and out of your heart will flow rivers of living water." Siloam received living water from the Gihon Spring in the Kidron Valley just outside the City Walls. (Under King Hezekiah in 700 BC, the Jews had cut a 550-yard-long tunnel through the rock under the City Wall so that during a siege the city's water supply couldn't be cut off by an invading army.) John saw all of Jerusalem as a Body and Bride and he must have seen Siloam as the heart, out of which flowed her life, everyone's life, The Life, the Living Water. So, "Why the Spit, Jesus?" I'm not convinced that we're supposed to simply explain it, but perhaps we can feel it, and catch a glimpse of it, and one day we will know. "Why the Spit? It feels humiliating, intimate, and reminds us of creation.

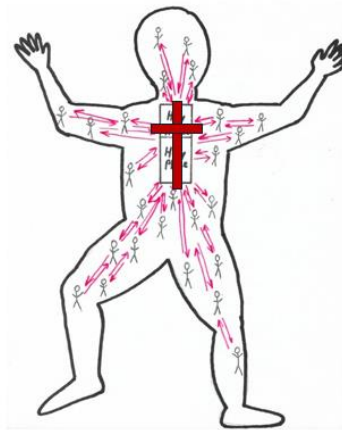
**John 9:7b-23:**

**So, he went and washed and came back seeing.** <sup>8</sup> **The neighbors and those who had seen him before as a beggar were saying, "Is this not the man who used to sit and beg?"** <sup>9</sup> **Some said, "It is he." Others said, "No, but he is like him." He kept saying, "I am ~~the~~ man."** [*ego eimi*—That is a normal way to answer, and yet it's also the name of God. "The man" is added by the translator. So, it seems that John is pointing to something utterly astounding.] **He kept saying, "I am"** <sup>10</sup> **So they said to him, "Then how were your eyes opened?"** <sup>11</sup> **He answered, "The man called Jesus [Yeshua: "Yahweh is Salvation, Yahweh saves"] made mud and anointed [*epichrio* (*chrío*: to anoint)] my eyes and said to me, 'Go to Siloam and wash.' So, I went and washed and received my sight [*blepo*]." <sup>12</sup> **They said to him, "Where is he?" He said, "I do not know [*oida*: see, or "I have not seen"]."** <sup>13</sup> **They brought to the Pharisees the man who had formerly been blind.** <sup>14</sup> **Now it was a Sabbath day [the 7<sup>th</sup> day] when Jesus made the mud and opened his eyes.** <sup>15</sup> **So the Pharisees again asked him how he had received his sight. And he said to them, "He put mud on my eyes, and I washed, and I see [*blepo*]."** <sup>16</sup> **Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" And there was a division among them.** <sup>17</sup> **So they said again to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet."** <sup>18</sup> **The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight <sup>19</sup> and asked them, "Is this your son, who you say was born blind? How then does he now see [*blepo*]?"** <sup>20</sup> **His parents answered, "We know [*oida*: see] that this is our son and that he was born blind.** <sup>21</sup> **But how he now sees [*blepo*] we do not know [*oida*: see], nor do we know [*oida*: see] who opened his eyes. Ask him; he is of age. He will speak for himself."** <sup>22</sup> **(His parents said these things because they feared the Jews)** [Funny thing: They are Jews], for the Jews had already agreed that if anyone should confess Jesus to be Christ [the anointed (*chrío*: to anoint)], **he was to be put out of the synagogue [*aposunogogos*]** <sup>23</sup> **Therefore his parents said, "He is of age; ask him."****

Last week I said that I thought that would be a great name for our church, the *aposunogogo*—Amy & Susan could wear go-go boots; it would be awesome. I was joking, but of course I was

serious; it should be the name of every church—the kicked out or actually called out of “the synagogue.” “Synagogue” is a fine word meaning “to gather together,” but in Jesus day it was a place where people would use the knowledge of good and evil to justify themselves and so receive glory from each other. It’s how all worldly institutions are constructed and maintained: A group of people glorify themselves by glorifying each other even as they compete with each other. And in this way, they all come to act just the same, dress just same, and so create each other in their own boring and uniform image—each one an act and each one entirely alone pretending to love one another.

Jesus seems to have consciously chosen another word, “ecclesia,” when he said, “I will build my church, and the gates of hell will not prevail against it.” Ecclesia, translated “church,” means “Those called out.” Throughout Scripture God will call people out of nations, tribes, and groups. He’ll call them out, which often feels like rejection, in order to send them back as individuals in order that they would form a living body. A body is “diversity in unity:” Diverse individuals bound together in a communion of sacrificial love called life. It’s the seventh sign that is the substance. Remember?



The Last (*eschatos*) Thing  
The 7<sup>th</sup> Sign that is the Substance

**“Destroy this temple and in three days I will raise it up.”**

“Destroy this temple and in three days I will raise it up.” In three chapters, John 12:42, John writes, “Many, even of the authorities (the pastors and theologians) believed in him (that is, the Jesus, whom Isaiah saw sitting on the throne while the Seraphim cried, the whole earth is filled with his glory) they believed in him (that Jesus) but for fear of the Pharisees they did not confess it, so that they would not be *aposenogogos*, for they loved the glory that comes from man more than the glory that comes from God.” In John 16, Jesus tells his disciples, “They will aposenogogos you.” I, honestly, used to worry about that because the synagogue seemed to be so fond of me.

**John 9:24:**

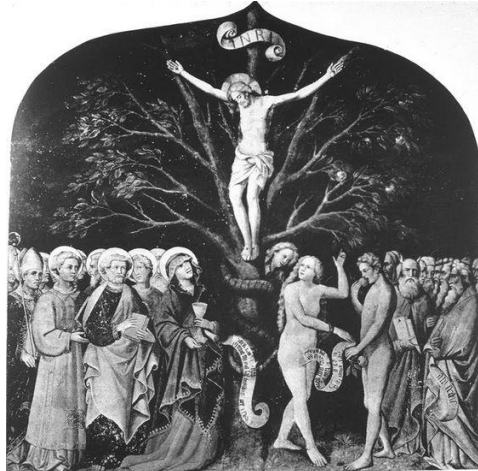
**So for the second time they called the man who had been blind and said to him, “Give glory [*doxa*] to God.”**

Now, John, obviously, wants us to see the irony in this for, as he's told us and will tell us again, these are the men that "don't believe" for "they seek the glory that comes from men." In Hebrew, *Kabod*, is translated "glory" and means something like "honor" or "splendor." The *Kabod* of *Yahweh* first appears in the cloud of smoke, then on top of Mt. Sainai, then in the tabernacle and finally in the temple. *Kabod* is translated into Greek as *doxa*, and into English as glory. John says some crazy things about glory.

In John 2:11, John tells us that Jesus' first sign—turning water into wine at a marriage feast—manifested his Glory. In the Revelation, John saw the Glory of God (the "glory that he gives to no other," according to Isaiah) on the Bride of Christ at the Marriage supper of the Lamb. In John 5, Jesus told us that he doesn't receive glory from men, which would explain why he didn't seem offended when they spit in his face. Men spit in other men's faces to take glory from those men, but Jesus never received glory from men and so he had no glory that they could take away. He wasn't proud and so he could not be shamed; He was entirely humble. The Humble cannot be humiliated.

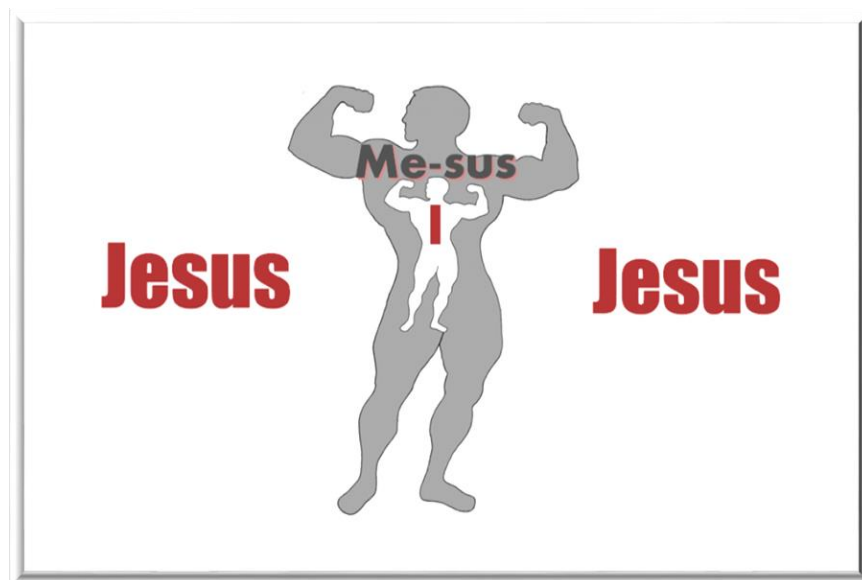
In John 12, John tells us that Isaiah saw his glory, that's what we talked about last time—how John explains all this blindness. Isaiah 6:1 "In the year King Uzziah died..." You may remember that King Uzziah died by trying to glorify himself by taking the place of the high priest and approaching the glory in the Holy of Holies—He tried to take the glory. Isaiah 6:1: "In the year king Uzziah died" I saw the Lord (Jesus according to John), high and lifted up... and the whole earth is full of his glory." So, the whole earth is already filled with the glory that the king tried to take. That's the glory that Isaiah is to preach until nothing is left but a stump, which is a seed, which is Jesus, whose glory fills the whole earth, but we can't seem to see... as if we're blind... Amazing! In John 13 Judas leaves the table, John writes "and it was night." Next sentence, Jesus says, "Now—of all times—NOW is the son of man glorified." The Light really does shine in the darkness. That's where we fall in love with the Light. In John 16 Later that same night, Jesus says, "The Spirit of Truth will glorify me. For he will take what is mine and declare it to you. All that the Father has is mine." That means that the Glory of God has been given to Jesus. And Jesus is glorified by giving it to us through the power of His Spirit. In John 17, Jesus prays "Father, the hour has come; glorify your son that your son may glorify you." Then he stood up and walked to the garden, where he was betrayed with a kiss, & then spit upon by the Jews and the Romans.

So, we attempt to glorify ourselves by spitting on others, and Jesus is glorified by... being spit upon. How do we explain that? Are we utterly blind to the Glory of God? Yeah! That's what we saw last week when we saw that we don't see; We saw that we are blind and we began to see the glory of God.

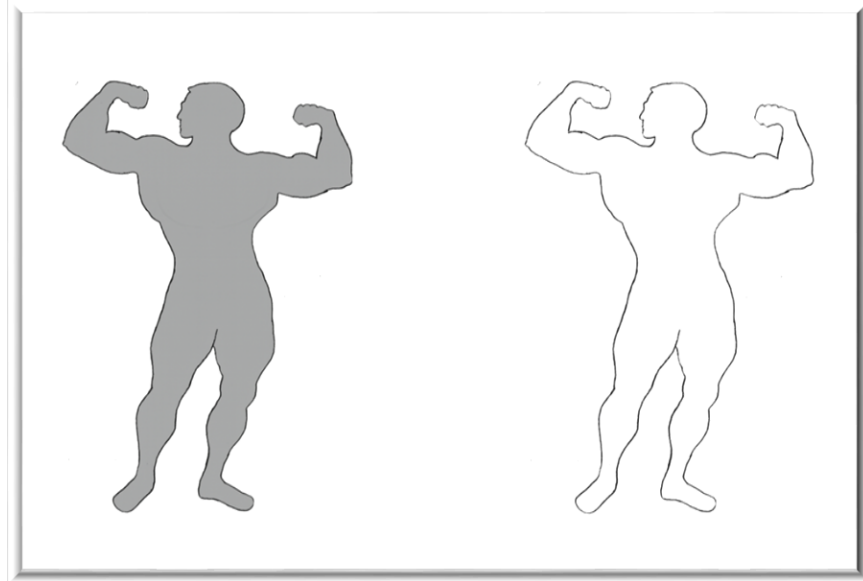


*"The Fall and Redemption of Man" by Giovanni da Modena*

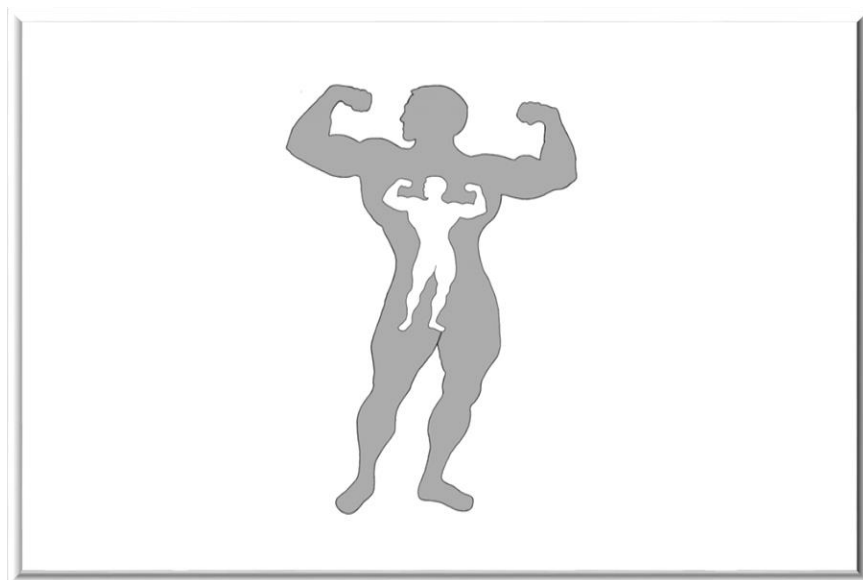
Isn't this the glory of God: The Good and the Life? This man hanging like fruit on a tree in a garden? Isaiah sees him and the whole earth is filled with his glory. Ezekiel sees the Glory of Yahweh and behold: He is this Man on Fire. John saw this Man shining brighter than the sun on the Mount of Transfiguration and on the Island of Patmos. But in Genesis chapter 2, Adam can't see him; he's blind. And this man on the tree is Adam's helper. He can't find his helper. Then, as Eve and after being tempted by the Devil, he sees that the one on the tree is "good for food, a delight to the eyes, and to be desired to make one wise" to be desired to make oneself in the image of God: that is glorious. And so, Adam takes the Glory of God to make himself Glorious and is then utterly ashamed for he sees that the glory is good and what he has done is evil and so he hides himself in himself, which is death—Death is to be alone. He sees and knows, "but not as he ought to know," to use Paul's Words.<sup>ii</sup> He feels shame and so begins to hide from God in the trees, and from the other—his bride. He hides in fig leaves and blame for now he feels shame. It's the story of each and every one of us, Adam is us. So, each and every one of us has built a false self, a shadow self, an old man, an arrogant ego in which each of us hides. It's "the work of the devil." I'm saying that I hide from the Glory of Jesus in Me-sus.



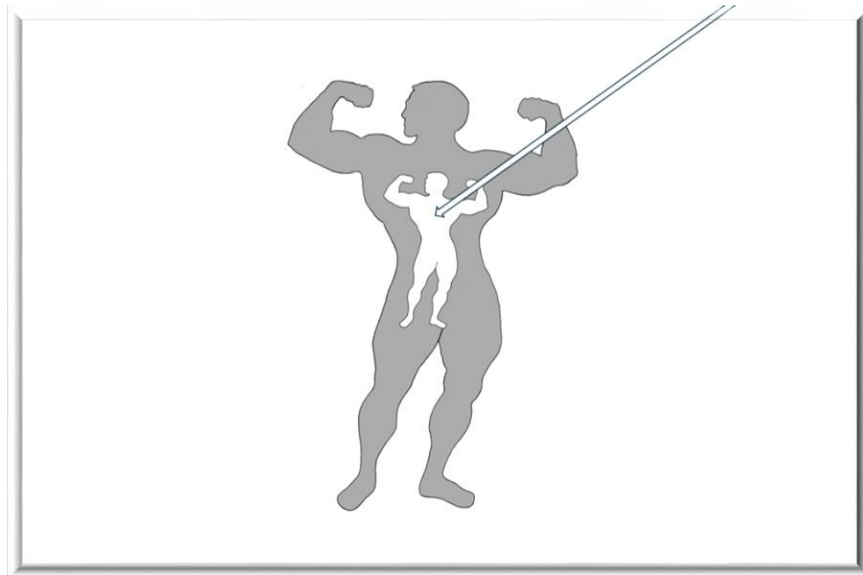
Now there is no diagram that can adequately depict what I'm saying. And we've discussed this hundreds of times, with all sorts of diagrams, but just try to see that I have two me's, two selves, two psyches, two identities.



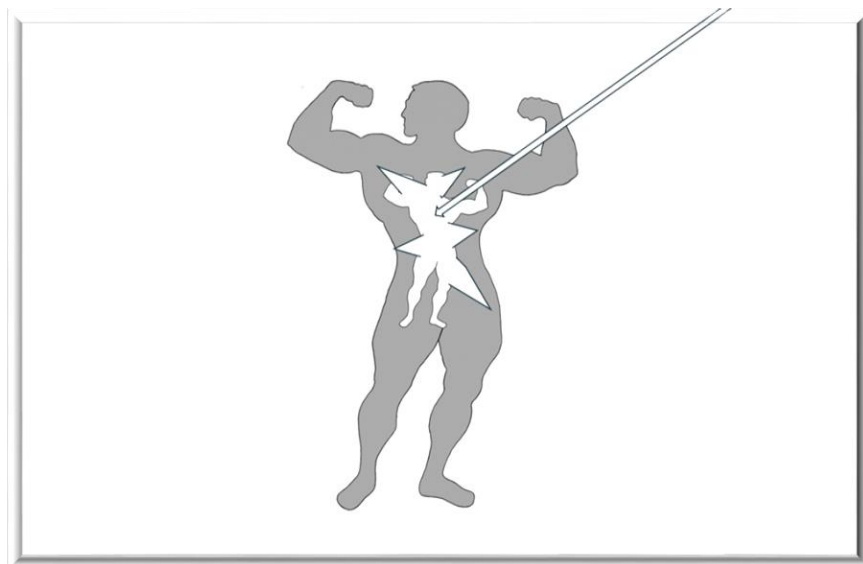
The one on the left is the Ghost, the old man, the shadow self, the false self, he is the “me” that I think I make, my arrogant ego. And I make him by glorifying myself—he is my opinion of me, my own judgment. The one on the right is the new and eternal man, the true self, he is the me that God has made and is revealing in time. He is the image and likeness of God that reflects the Glory of God, for God has glorified him. It is finished. The one on the left is who it is that I am NOT. The one on the right is who it is that I am—he is God's opinion of me. So, Who Am I Now in Space and Time?



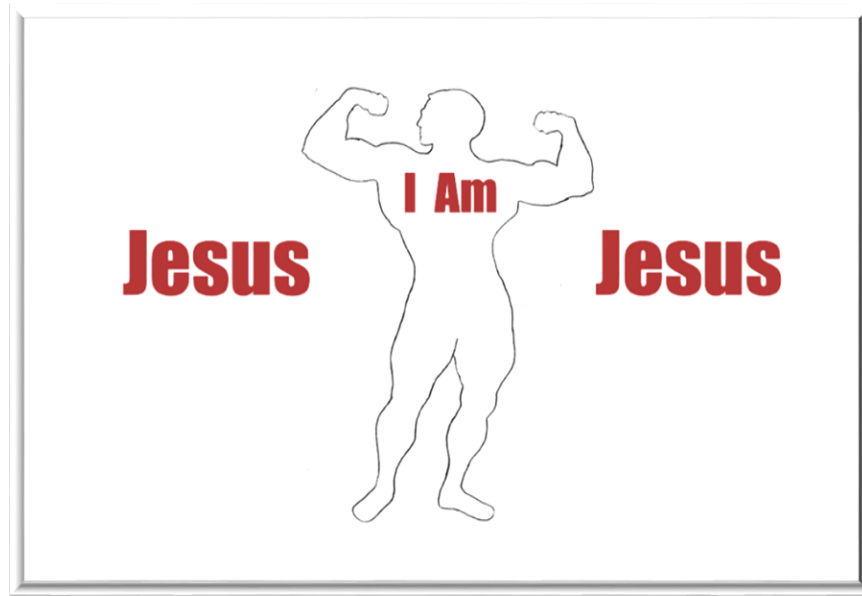
I am the breath of God, that is God, in a vessel that God has made, like a little child before that child has learned to choose the Good or reject the evil. I am that. Surrounded by another vessel that I think I have made an arrogant old man made by glorifying himself using the knowledge of Good and evil. I am that inner man surrounded by that outer man. Surrounded by the Glory of God, which is “God is Salvation,” absolute Grace.



When the breath in me hears the breath in the word that is heard.

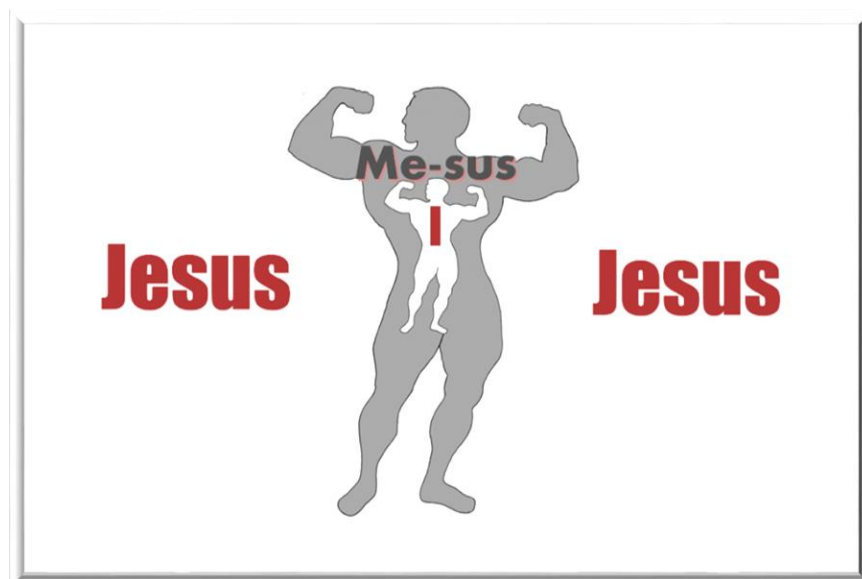


The curtain in the temple that is me, rips and the true me begins to fill the false me, the light fills the dark, Grace transforms my sin, and I become who it is that I am—who I truly am.



Instead of looking in the mirror of the law<sup>iii</sup> and seeing who it is that I am not. I can NOW look into the eyes of Jesus and see who it is that I am.<sup>iv</sup> We see the Glory of God shining in the face of Christ<sup>v</sup>, who said if you've seen me, you've seen the Father. Rev. 22:4 John writes, "They (that's us) will see his face and his name will be on their foreheads."

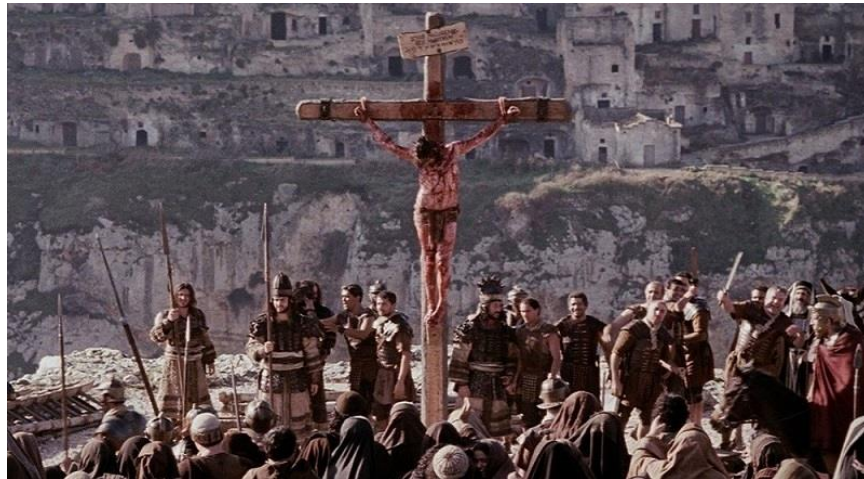
- I am the apple of his eye—I am the little man reflected in the eyes of Jesus.<sup>vi</sup>
- I am NOT what I have done, I am what God has done and God is doing.
- And "what God has done and is doing" is Jesus—all things are summed up in Him<sup>vii</sup>—apart from him I am nothing and in him I am the image of God.
- I am Christ in me.<sup>viii</sup> And Christ, "the anointed," is who it is that I am.
- I am Jesus, just as my finger is me, I am a member of the Body of Christ filled with the life and logic of Christ who is Christ: the Glory of God.



Sometimes I see it, and I know about it, but I don't yet know as I am known. I'm saying that I'm blind AND I'm blinded by me to the glory of God. I am the breath of Jesus buried in a big old pile of me-sus. And so, I can't see God and can't see my neighbor, hear my neighbor, or speak to my neighbor, most of the time! I'm trapped in ME-SUS. And could use some spit from JESUS—right in my eyes, ears, and on my tongue.

So anyway, in verse 24 the Pharisees say, "Give Glory to God." And that's exactly what the blind man had been doing this entire time. Jesus' name is literally "God is Salvation." How is a savior glorified other than by saving?

When I was a lifeguard, I was NOT glorified by letting kids drown. And the kids I did save weren't more saved because I let other kids drown. And if some of them thought they were less saved because I did more saving, it just revealed that they thought they saved themselves, which means that they didn't believe they were saved and didn't even know what salvation is. So, the formerly blind man is glorifying Jesus, "God is Salvation," and it's utterly offensive to me-sus, the illusion that "Me, is my own salvation."



Gibson, Mel (Director). (2004). *The Passion of the Christ* [Motion picture]. USA: Icon Productions.

The Pharisees are actually going to kill Jesus in order to save me-sus and they're going to do it all in the name of God, who is love. You can't serve Jesus and Me-sus: You will hate the one and despise the other. The Pharisees served Me-sus and had the utmost respect for shame. And, this is a little challenging for us to see because the Pharisees are us.

**John 9:24-34:**

**<sup>24</sup> So for the second time they called the man who had been blind and said to him, "Give glory to God. We know [*oida*: see] that this man is a sinner."<sup>25</sup> He answered, "Whether he is a sinner I do not know [*oida*: see]. One thing I do know [*oida*: see], that though I was blind, now I see [*blepo*]."<sup>26</sup> They said to him, "What did he do to you? How did he open your eyes?"<sup>27</sup> He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?"<sup>28</sup> And they reviled him, saying, "You are his disciple, but we are disciples of Moses.<sup>29</sup> We know [*oida*: see] that God has spoken to Moses, but as for this man, we do not know [*oida*:**

see] where he comes from.”<sup>30</sup> The man answered, “Why, this is an amazing thing! You do not know [*oida*: see] where he comes from, and yet he opened my eyes.”<sup>31</sup> We know [*oida*: see] that God does not listen to sinners, [Actually God doesn’t listen to “me-sus;” he says, “I don’t know where you came from” and “I don’t know who you are,” because you don’t actually exist. God doesn’t listen to lies, but he’s utterly enamored with who it is that you actually are, and he hears you whenever you cry, “help!”] but if anyone is a worshiper [*theosebes*: reverent] of God and does his will, God listens to him.<sup>32</sup> Never since the world [*aion*: age] began has it been heard that anyone opened the eyes of a man born blind.<sup>33</sup> If this man were not from God, he could do nothing.”<sup>34</sup> They answered him, “You were born in utter sin, and would you teach us?” And they cast him out.

I can’t tell you the number of times people have asked me, “Why do people get so angry when I suggest the Jesus might save all the kids in the pool? Peter, they even say that I don’t believe in the Savior. How can that be?” Well, maybe their savior is me-sus and so of course they’re offended by Jesus. You can’t believe that you, yourself, is salvation and God is Salvation at the same time. Maybe they’re blind and you’re spitting in their eye.

**John 9:34-35:**

**They answered him, “You were born in utter sin, and would you teach us?” And they cast him out.**<sup>35</sup> Jesus heard that they had cast him out, and having found him.

This is a rather hard week for me, because it was 18 years ago this week that they cast me out of the synagogue. And ironically, I think it all began 12 years earlier (30 years ago) when God spit in my eyes. That was my Damascus Road Experience that I mentioned last week. In the morning at a conference in Canada, I heard the Lord say “Peter, you don’t love my bride very much do you.” And I realized that I’d gone into the ministry because I hated the church for what they’d done to my dad. In a moment, I saw it, and it opened a fountain of tears. And I knew it was him crying for me, through me, and with me. He humbled me. He crucified Me-sus and then, I saw Jesus. I think I saw a bit of what Isaiah saw: the whole earth filled with his glory. And I couldn’t stop worshipping. My first Sunday back, I preached from John 9 and shared the story.

Twelve years later, having preached through all of Matthew, most of Genesis, The Revelation, Ephesians, 1<sup>st</sup> Peter, and Acts. I was tried and defrocked by my former denomination for refusing to confess that God couldn’t save all and didn’t want to save all. It was a problem for some in leadership at the church for they wanted to keep people there but knew they’d been excited about what I had preached. So, when people would ask, “What happened?” they’d say, “Well Peter just has issues, can’t really talk about it, he just has issues” At my last board meeting, about 12 elders, 12 staff, and a bunch of observers were there. I said, “I keep hearing you say, ‘This isn’t really about the sermons or theology; Peter just has issues.’” So, I publicly begged them to tell me what they meant by “issues.” So, they went around the room one by one and told me what each of them thought was wrong with me. It was terribly confusing. One would say, “You’re a weak leader; you let people do what they want.” And the next would say, “You always have to get your way.” One would say, “You criticized the President” And the next would say, “You won’t criticize the president enough.” And here’s the thing; I knew that they were all, at least,

partly right; I had done all those things and couldn't sort them out. When it was over, I went to my office in the bottom of the church, turned off all the lights, and curled up in a ball under my desk and just wanted to die. But after a time, I knew that Jesus was with me, under the desk, in the dark, holding me like my dad used to hold me when I was a little boy and together, we chanted, "I forgive. I forgive. I forgive her—the Bride."

When John or Bud do that prayer thing and ask us to pick a memory of a time when we felt close to Jesus—a place we felt loved, that's my place. As Jesus once told me, through my wife, "Totally stripped of all, God has been allowed to clothe you." He clothes me with himself and one day He'll clothe me with all of you, and everyone—everyone, having been lost and then found.

**John 9:35-37:**

**Jesus heard that they had cast him out, and having found him he said, "Do you believe [*pisteuo*: have faith] in the Son of [the] Man?"<sup>36</sup> He answered, "And who is he, sir, that I may believe in him?"<sup>37</sup> Jesus said to him, "You have seen [*oida*: seen, known] him, and it is he who is speaking to you."**

I thought about titling this "The Surprising Gifts of Humiliation." "We learn humility through accepting humiliations cheerfully," wrote Mother Teresa. "Do not let the chance pass you by. It is easy to be proud, harsh, moody, and selfish, but we have been created for greater things. Why stoop to things that will spoil the beauty of our hearts." You know if you have Me-sus taken from you by force, it feels like being thrown into a lake of Fire. But if you sacrifice Me-sus (your fig leaves) for the Love of Jesus, nothing could be more delightful. I mean "Me-sus" is an incredible burden; he's the only thing I worry about. (I worry that I can't save me or I can't save those I love; it's all Me-sus). But if I lose Me-sus I can begin to see Jesus. And his glory is weightless—that's why Me-sus can't bear it... it's the Glory of Jesus to bear me.<sup>x</sup> If I lose Me-sus I begin to see Jesus... and seeing Jesus I forget about me.<sup>x</sup> I begin to feel free for I'm not enslaved to me. I can be me for I'm not pretending to be me, while enslaved to shame. I naturally see my neighbor, hear my neighbor and speak love to my neighbor for there's no reason to blame my neighbor, jealous of my neighbor. I can love my neighbor and live our life.

And I can laugh. I only saved one kid when I was a lifeguard. His name was Mikey, and I saved him a lot. He must've been about five. He didn't know how to swim. He'd just get this wild look in his eye and jump into the pool. And every time I saved him, he would be laughing because he knew that whenever he would be drowning, I'd jump in and pull him out. He Glorified me with laughter, and I glorified him with swimming lessons. And when I'm humble, I'm a danger to "the principalities and powers of this world," for they've lost control of me. And through me God builds his church, billions of unique individuals all united in the relentless love that is God. Humility comes through humiliation and often feels like spit in the eye, but when your humble you can see "the Son of Man." Jesus asked, "Do you believe in the Son of Man?" I don't think that many do. If God is His Father, then Man is his mother, NOT only Mary but all of Man, that is Adam.

Jesus is the light born out of your darkness, the Truth painfully born from your lies, the Grace revealed through your sin, the Life that rises from your death, billions of unique images of I am

born out of billions of unique I am nots. Jesus is the Last Adam born out of the first Adam who is all of us. All of us that were once trapped in a prison of self, liberated in a symphony of ecstatic Praise to God, our Father. “As in Adam all die, so in Christ, (the last Adam), will all be made alive.” The Last Adam is the Son of Adam—the Son of Man.

**John 9:37-38:**

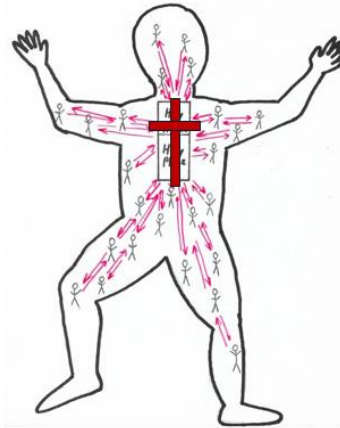
**Jesus said to him, “You have seen him, (the Son of the Man), and it is he who is speaking to you.”<sup>38</sup> He said, “Lord, I believe [*pisteuo*: have faith],” and he worshiped [*proskuneo*] him.**

*Proskuneo* translated worship. It’s a fascinating word constructed of two other words “pros” which means toward or to the advantage of and “kuneo” from “*kuon*,” which is translated as “dog” or “kiss”—it appears to be the origine of kuss in German and kiss in English. It describes falling at someone’s feet and kissing them like a dog licks his master. In other words, this guy is slobbering all over Jesus. So, Jesus anointed him with spit and now this man who sees him, can’t help but do just the same—The are “The Anointed.” People spit to take glory; Jesus spits to give glory.<sup>xi</sup> He’s the exact opposite of a Glory Hog. He has no ego needs except perhaps to give you his ego, his psyche. If Jesus spits on you, he’s not communicating uncleanness but the righteousness of God; He’s giving you himself. And Jesus never violates Leviticus 15 for he truly believes that you are his body, so your issues are his issues, and his issues are your issues. He says, “I have never stopped kissing you. Sometimes my kisses are sweet, sometimes they burn, but you must believe this. My kisses never stop.” That means, he’s slobbering on you right now. So spit is humiliating, intimate, creative, and its Life. I swallow my own spit all the time; Life is literally a communion of issues. “I know that the Father’s commandment is eternal life,” said Jesus.<sup>xii</sup>

**John 9:39-41:**

**Jesus said, “For judgment I came into this world, that those who do not see [*blepo*] may see [*blepo*], and those who see [*blepo*] may become blind.”<sup>40</sup> Some of the Pharisees near him heard these things, and said to him, “Are we also blind?”<sup>41</sup> Jesus said to them, “If you were blind, you would have no **guilt** [*hamartia*: sin]; but now that you say, ‘We see [*blepo*],’ your **guilt** [*hamartia*: sin] remains.**

They would take his life, and Jesus would give his life, and descend into darkness, descend into hades, descend into old adam and make him the new. For like the Prophets said, “all flesh shall see his glory and the whole house of Israel will rise from the valley of dry bones and enter the land, and all flesh worship him in one accord, one body, the temple of living stones.”<sup>xiii</sup>



The Last (*eschatos*) Thing  
The 7<sup>th</sup> Sign that is the Substance

***“Destroy this temple and in three days I will raise it up.”***

That’s the Judgment of God, “The seventh sign that is the substance.” Around 180 AD, Iranaeus, disciple of Polycarp, who was a disciple of John, wrote, “The Glory of God is the man (Adam) fully alive, and the life of man is the vision of God.”<sup>xiv</sup> Isaiah was told to blind them and preach them down to the stump, which is the Seed, the Vision of God: Jesus—“Be thou my vision,” we sing. When we finally see him, we’ll forget ourselves and find ourselves—all of us worshipping together as one. Jimmy Durante was once asked to be part of a show for World War II veterans. He said he only had a minute or two to spare, but he performed for half an hour. When he left the stage, they asked him, “Why did you stay so long?” He said, “You can see for yourself if you’ll only look in the front row.” In the front row were two men, each of whom had lost an arm in the war. One had lost his right arm, and the other had lost his left. Together they were able to clap, and that’s what they were doing, loudly and with great joy.<sup>xv</sup> And that’s the Judgment of God, Glory of God, and Kingdom of God. Here’s the tree. Here’s the stump.

## Communion

On the night that Jesus was betrayed he took the bread and broke it saying “This is my body broken for you—take and eat.” And in the same manner, after supper, he took the cup saying, “This is the covenant in my blood. Drink of it, all of you.”

And this is the Seed. Plant it in your darkness. Let’s pray, “Open the eyes of my heart, Lord. I want to see you.”

## Benediction

I told you my story because that’s the story I know. You also have a story and it’s all Jesus’s story. You know, God is sovereign and nothing happens to you by accident. So, if you ever think to yourself, “Man, it feels like Jesus is spitting in my face,” say “Thank you!” That is, Believe the Gospel. Amen.

## Endnotes

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<sup>i</sup> Matthew 11:6, Luke 7:23

<sup>ii</sup> 1 Corinthians 8:1-3

<sup>iii</sup> This is the “knowledge of Good and evil” taken from the tree. The Law is a description of Love, but Jesus is Love in flesh, the image of God.

<sup>iv</sup> See James 1:19-25

<sup>v</sup> 2 Corinthians 4:4 (Read 2 Corinthians 3:12-5:5 to understand this message).

<sup>vi</sup> Deuteronomy 32:10, Psalm 17:8, Proverbs 17:8, Zechariah 2:8. Apple of the eye,” in Hebrew is the “*iyshown* of the eye.” “iyshown” means “little man” (ish=man and “own” is the diminutive form. The little man is also translated “pupil.” You are the “pupil, little man, apple” in God’s eyes. Whenever you look someone in the eye, if you focus on their pupil, you will see the reflection of yourself. Since God keeps his gaze upon you, the true you, you are the apple of his eye. And we are to keep him as the Apple of our eye. In Proverbs 7:2, Solomon tells us to keep his teaching, his Wisdom, as the Apple of our eyes. If that Wisdom is dead like a law in stone, it will kill us. But if the Wisdom is alive in flesh, that is Jesus, we will be looking into the law of freedom (James 1:25) and we will live.

<sup>vii</sup> Ephesians 1:10

<sup>viii</sup> Galatians 2:20

<sup>ix</sup> This is rather funny... Last week I said something like “my old man can’t bear the immeasurable weight of glory.” Praying with Susan a few days ago I prayed something like “Jesus I have to preach about your glory, and I can’t bear the weight of your glory.” When we finished Susan said, “This is interesting but right before you prayed that thing about glory, I heard the Lord say very clearly ‘My Glory is weightless.’” Paul actually says that “These slight momentary afflictions prepare us for an eternal weight of glory.” “Eternal” or “immeasurable,” either one, my old man cannot bear, for my old man can’t believe in anything it can’t bear. Afflictions force me to trust Grace—that which I cannot bear, for it weighs nothing...

<sup>x</sup> The great Meister Eckhart said very beautifully, "God is not attained by a process of addition to anything in the soul, but by a process of subtraction."

- Anthony De Mello, *Awareness* (New York, NY: Image Books, Doubleday, 1990), p. 82

<sup>xi</sup> People will spit on other people in a perverted effort to glorify themselves by taking glory from the one they spit upon. But if God spits on you, it’s always for the sake of giving you all things including His Glory.

<sup>xii</sup> John 12:50

<sup>xiii</sup> Isaiah 40:5, 66:23-24, Ezekiel 37:11-14, Zephaniah 3:8-9, Luke 3:6, 1 Peter 2:5, Revelation 5:13, 21-22

<sup>xiv</sup> Irenaeus, *Adv. Haer.* 4.20.7, trans. Robert M. Grant, *Irenaeus of Lyons*

<sup>xv</sup> There's a wonderful story about Jimmy Durante, one of the great entertainers of a generation ago. He was asked to be a part of a show for World War II veterans. He told them his schedule was very busy and he could afford only a few minutes, but if they wouldn't mind his doing one short monologue and immediately leaving for his next appointment, he would come. Of course, the shows' director agreed happily.

But when Jimmy got on stage, something interesting happened. He went through the short monologue and then stayed. The applause grew louder and louder and he kept staying. Pretty soon, he had been on fifteen, twenty, then thirty minutes. Finally, he took a last bow and left the stage. Backstage someone stopped him and said, "I thought you had to go after a few minutes. What happened?"

Jimmy answered, "I did have to go, but I can show you the reason I stayed. You can see for yourself if you'll look on the front row." In the front row were two men, each of whom had lost an arm in the war. One had lost his right arm and the other had lost his left. Together, they were able to clap, and that's exactly what they were doing, loudly and cheerfully.

- Alice Gary, *Stories for the Heart*, (Gresham OR: Vision House Publishing, Inc., 1996), p. 46.