

Whosoever Will 6-21-26

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Good morning. We are beginning John chapter nine this week. We're talking about the healing of the blind man. It breaks down into three parts. First, we have the cure in verses one through seven. Then there is controversy that always follows anything Jesus does, in verses eight through thirty four. Finally, there is a great confession at the end, in verses thirty five through forty one. As usual, Jesus is in trouble with the Pharisees again. He has healed a person on the Sabbath again. This is actually the third healing that John has recorded in his Gospel, and the second one that has been on the Sabbath. Probably very intentional, Jesus is showing the scribes and the Pharisees how very wrong they are with their meticulous keeping of all their own man-made rules. But each one of these miracles that he has performed has been totally different.

There was the official's son that he healed. That one was done from a distance. Jesus was not even present where the young man was at that time. He simply commanded the paralytic to get up and to walk. And here with the blind man, he uses healing as the agent for using mud as the agent for the healing of his blindness. Of course, all of this was done with kindness and compassion, and the kinder and more compassionate Jesus is with people, the more of a frenzy that the scribes and the Pharisees go into. The blind man here is a picture of a lost sinner. He could not cure himself; no one else could cure him; no one could do it for him. He was a beggar; he was poor in the eyes of the world, but in the things that count, he was rich. He had great faith; he was rich in the eyes of God. He's also a picture of God's grace and mercy.

Of all the needy people that were present that day, of all the people that Jesus saw, of all the people that were begging for something from him, in grace he singled out this single beggar. And then in mercy he did for him what he had been unable to do for himself. He restored his faith, his sight. But the man had to have the element of faith also, and that's what Jesus saw in him was that he had this element of faith that was essential for his salvation. The second thing was he had to be obedient. Jesus told him to go and to wash. Had he not done that, his blindness would not have been healed. So he had both the element of faith, but he also had the element of obedience, which is so important to us as Christians that we have believed on Him. But are we obedient to the commands? Are we obedient to the things that He lays upon our hearts? And Jesus did both of these for him because he had both the faith and he had the obedience. Our part of the story begins in verse 15.

And then the Pharisees also were asking him again how he received his sight, and he said to them, He applied mud to my eyes and I washed and I see. Verse sixteen. Therefore, some of the Pharisees were saying this man is not from God because he does not keep the Sabbath, but the others were saying how can a man who is a sinner perform such signs? And there was dissension among them. And so they said again to the man who was blind, What do you say about him since he opened your eyes? They in verse fifteen

are the man's friends. They are the companions, the people that had known him for years, friends and neighbors. They knew of his condition and even they are confused about what has happened that he'd been blind. Now he can see. They're confused. They go to the religious experts, the scribes and the Pharisees, the self-appointed authorities.

To consult them. The question is kind of on the one hand, only God could perform a miracle like this, and on the other hand, this godlike man doesn't respect the Sabbath. So they're very confused. The Bible says here there was dissension among them. Very interesting. It means division or argument, and it's among the religious leaders. The people have always been divided about Jesus and who he really was. But the religious leadership has always been united in this man. This person cannot possibly be our Messiah. He cannot be who he claims to be. But apparently, there is some tension among them that maybe some of them are beginning to break ranks, certainly not outwardly, but inwardly they're beginning to believe could this really be our Messiah? The Bible says they said to the man again, they are pestering him, they are bothering him about.

Jesus' identity, and as we'll see as we go along, he's beginning to get a little weary of them. Also, his answer to them about who he is: 'I think he's a prophet.' The man finally gives them an answer, not the one they're looking for, but he says, 'He must be a prophet. Who else could do what he did for me?' The sense in which 'prophet' is used here implies a messenger from God. Someone who is acting upon God's behalf, that this was a miracle; he was healed. It was something that only God could have done, and this prophet was that messenger from God. Verse eighteen: The Jews then did not believe it about him, that he had been blind and had received sight until they called the parents of the very one who had received his sight and they questioned them, saying, 'Is this your son whom you say?'

Was born blind. Then how does he now see? This was not the answer they were looking for. This man has acknowledged that possibly this man is a prophet. So they call in the parents and basically, they are accusing the parents of having switched him. That he's the man is still blind, but they found somebody else to take his place. You say he was born blind but was he really? Have you not switched him out? Is he a different person now? All we have is your word and his words. Now the parents are in a dilemma. If they refuse to answer either question, they're going to be in trouble with the scribes and the Pharisees. And remember, the scribes and the Pharisees have already threatened to cast out, to excommunicate anybody who has expressed faith in Jesus Christ. The parents are in a dilemma. If they refuse, they're in trouble. If they give an answer that's contrary to what the scribes and Pharisees are looking for, they're going to be in trouble.

Again, so it's kind of a no win situation. There is no good way out of this for them. Verse twenty: His parents then answered and said, 'We know that this is our son and that he was born blind. But how he now sees we do not know, or who opened his eyes. We do not know. Ask him; he is of age and he will speak for himself.' So they answered the first question honestly and openly: He is our son. We have not switched him with someone else who can see. He

is blind and he always has been blind. This we are sure of. The second question, they avoid: We don't know any more about him than you do. We have seen what happened, we don't know. He is an adult, you go and question him. They have seen the end result. They have seen that this son of theirs who was blind is no longer blind.

There is no indication in scripture that the parents were actually present when the healing took place. So they may be honest in their reply here. They don't know what happened because they may not have actually been present at the moment that Jesus healed him, restored his sight. Scripture is vague on that, whether they were there or not. So possibly their answer is very truthful: "We weren't there, we don't know." Verse 22: His parents said this because they were afraid of the Jews. For the Jews had already reached the decision that if anyone confessed him to be Christ, he was to be excommunicated from the synagogue. It was for this reason that his parents said, "He is of age; ask him." So now the parents are passing the book back to the son. They don't want to be kicked out of the synagogue. That's about the worst thing that could happen to a Jew. The synagogue was the center of their religious life.

So the Jews have threatened, and out of fear, the parents refuse to admit what they probably really know in their hearts that this may indeed be the Christ, this may indeed be the Son of God. So they pass the book back to the son. Verse twenty four: For the second time, they summoned the man who had been blind and said to him, 'Give glory to God. We know that this man is a sinner.' And then he, the blind man answered and said, 'Whether he is a sinner, I do not know. One thing I do know that though I was blind, now I see.' He is weary of his newfound celebrity status. His fifteen minutes of fame has expired a long time ago. The Jewish religious leadership is still hounding him, still wanting him to confess something that in his heart, he knows is not true. Perhaps you can even read between the lines here; he's saying, 'I don't know if.'

He is what you would call a sinner or not, but I do know that I was poor, I was wretched, I was blind, and now I have been healed. And he's saying here, really, this man opened my eyes physically; he opened my eyes spiritually. I can begin to see who He really is. Verse twenty six: So they said to him, 'What did He do to you? How did He open your eyes?' And he answered them, 'I told you already.' And you did not listen. Why do you want to hear it again? You do not want to become his disciple too, do you? Exasperated, weary, tired—you got to love the sarcasm here. Do you really want to be a believer too? This former beggar has become very bold, and he's standing up to these angry Jewish leaders. He says, 'You are not even listening to what I am saying. You asked me a question.'

And then you won't listen to the answer, he says. And furthermore, why are you so hung up on him? This is a good man; he speaks great words; he does great things. He says, 'Maybe you really want to follow him too.' So great sarcasm here. This blind man has become very bold. Verse twenty eight: And they spoke abusively to him and said, 'You are his disciple, but we are disciples of Moses.' Always falling back on Moses. We know that God has spoken to Moses, but as for this man, we do not know where he is from. So

it's beginning to get ugly now. They fall back last week; they played the Abraham card. This week they're playing the Moses card. Jesus has already told them that He was greater than Moses, that Moses wrote about Him, Moses believed in Him, Moses believed that He would come one day, that Moses was everything that they were not.

But of course, they are clinging to tradition, not faith. They believe that Moses was the greatest who ever lived, and this man could not be nearly as great as Moses. Basically, they're saying God would never speak through a common person like this Jesus man. Verse thirty: The man answered and said to them, 'Well, now here is an amazing thing. You do not know where he is from, and yet he opened my eyes.' We know that God does not listen to sinners, but if someone is God fearing and does His will, He listens to them. Since the beginning of time, it has never been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing. God is really speaking to these angry Jewish leaders through this man. God has given him a really inspired message.

To put these religious hypocrites in their place. He could have very easily just disappeared. He could have remained silent, but he has a new boldness. His faith, the things that Jesus has said to him, the things that Jesus has done for him, have really made him bold. It has really made a difference in his life, and he wanted everybody else to know what had happened. The man that was so great that had healed him. He said his eyes had been opened physically, they had been opened spiritually. He's even implying that the Jews cannot hear God because they don't really believe in Him. That if they believed in God, they would believe in this man that claimed to be His Son. And he says, furthermore, can you tell me, show me anywhere else in history where a blind man has been healed? He says there's never been a miracle like this and you know it, and you refuse to accept the fact.

Source that it came from. Verse thirty four, the Jewish leadership answered him, "You were born entirely in sins and yet you are teaching us." So they put him out. Enraged, these religious hypocrites made good on their promise, and they kick him out of the synagogue. They excommunicate him. Did the blind man care? He had seen the religious leaders for what they were. They were charlatans. They were false teachers. We would call them false Christians today. They acted like, looked like, smelled like, but in their hearts there was nothing but corruption. So where did they cast him? They cast him out of the synagogue. They cast him into the arms of a loving Savior—someone who would walk with him and talk with him for the rest of his life. They did the greatest thing they could ever do for him—they freed him from the hypocrisy of the religious system of the Jews.

And they put him into the arms of a loving savior. Verse thirty five, Jesus reappears. He heard that they had put him out, and upon finding him, the man, he said, Do you believe in the son of man? And he answered by saying, And who is he, sir? That I may believe in him. And Jesus said to him, You have both seen him, and he is the one who is talking to you. Jesus openly confesses to him who he is, knowing the faith that he sees in this man's heart. The formerly blind man really hasn't realized it yet, but he is in the best spot

he could be out of this failing ritualistic system and into the arms of a savior who is going to love him and care for him and guide him for the rest of his life. Paul talked about this many years later when he was writing to the church at Philippi. He said in Philippians chapter three.

But whatever things were gained to me, these things I have counted as loss because of Christ. More than that, I count all things to be loss in view of the surprising value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things and count them mere rubbish, so that I may gain Christ and may be found in Him, not having any righteousness of my own derived from the law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith. That I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if I somehow may attain to the resurrection from the dead. Paul says, 'I am so free of religious hypocrisy and I am so full of faith in Jesus Christ who saved me.'

Who created a new person in me? I count everything else rubbish except the things of God. So both the blind man and Paul have lost their religion, but they have found Jesus and are in heaven today because of the faith that they found. And look at the progression in this beggar's life as he grew. In verse eleven, all he knew was that there was a man called Jesus, and this man had healed him. He really had no clue who Jesus was. But in verse seventeen, he told the Pharisees that this Jesus must be a prophet when they interrogated him. In verses thirty one to thirty three, he said he is a man of God. That is the conclusion I have reached. But then in verse thirty five, he says he is the.

Son of God, and his journey of faith is now complete. In verse thirty one, he acknowledged him to be a man of God. In verse thirty five, he acknowledged he is the man of God. He is the Son of God. So he has grown tremendously in just a few hours in his faith, the way he has boldly talked to the scribes and the Pharisees. He is indeed on his road of salvation. Verse thirty eight, and he said I believe Lord and he worshipped him. And Jesus said, "For judgment I came into the world, so that those who do not see may see, and those who see may become blind." He's describing two different groups of people here. There are those who will see, who will believe in him, believe own him, and those who are blind to who he is. They are so hung up on religion.

Keeping the law on being children of Abraham or children of Moses, he says, 'I have come to show them how blind they are.' And it looks like none of them are ever going to see; they're going to die in their sins, rather than admit that I am who I claim to be. The writer of the Proverbs said this in four eighteen: 'Salvation is like a light that grows and grows; it shines more and more until one day.' We go home to be with the Father. And this man is already growing in his faith. He is bold, he is a great witness, he is sharing his faith. Can you imagine what greater things he may have done? This is only the first day of his journey with Jesus; what great things he may have done in the years ahead. He simply disappears from the pages of Scripture, we do not know. But we are confident he's in heaven today, rejoicing that we are reading his story and learning something from it.

The same light that brought this poor beggar to saving faith just drove the religious leaders further and further away. As the light shone on him, the darkness just grew in their hearts. Their pride and their hypocrisy took them over. Today, God has blinded the eyes, He's deafened the ears of the Jews after Pentecost. He turned His favor to the Gentiles. The Bible says that one day though He will return, He will shine His light of salvation, own his people, their ears will be opened, their eyes will be opened to all the things they have done wrong for all of these centuries. But in the meantime, his light of grace, his light of glory, his light of mercy is shining on the Gentiles. We are His church. We will be His bride one day. And because of that we know we are on our way to heaven. Verse 40: Those who were with him from the Pharisees heard these things and said to him, 'We are not blind too, are we?'

And Jesus said to them, 'If you were blind, you would have no sin. But now that you claim to see, your sin remains.' It's a foolish question. It's about as foolish as Judas Iscariot asking in a few days, 'Lord, am I the betrayer?' He knew he was the betrayer. These foolish religious leaders knew they were wrong. They knew that they were digging their heels in, and it was a losing battle. They ask this question, 'We're not blind too, are we?' Expecting Jesus, of course, to say, 'Of course you're not. You're the religious leadership. You are wise. You are holy.' But he tells them just exactly the opposite. He says, 'You are so blind to spiritual things. You cannot see what is right in front of you. You are willfully rejecting the truth. And yet, you claim to teach this truth to the people.'

You, the people who admire you, he said. You are just hypocrites, one and all. Jesus has described four kinds of darkness here, and John breaks it down for us in his gospel as he sees it. The first one: there is mental blindness. The light is shining, but man cannot see it because they don't want to see it; their minds are made up like these religious hypocrites. They knew what they believed and nothing was ever going to change their mind. And the truth is, they were believing a lie. The second thing is there is a moral blindness. Mankind not only lives in darkness, he loves the darkness. It hides their sin, it hides their flaws. They don't want the light of the truth shining in their lives. There is a judicial darkness here.

Jesus has already said, 'The light's not always going to be with you. One day, the light is going away, and it will be too late for the hour of salvation.' Now today is the time in which to be saved. We are not promised another hour, another day. He says, 'To refuse God now is to hide yourself from Him, and you may become like Pharaoh if you remember God hardened Pharaoh's heart after he had hardened it himself so many times. God had hardened it to the point he could not.' Repent, and the Pharisees were the same way. They were rapidly approaching the point of no return that they had refused Jesus so many times that He was going away, and they would not be able to find Him. Finally, there is an eternal darkness, abiding in sin, all of your life refusing to accept Jesus as your Lord. And Savior leads to an eternity in hell separated from God.

John said that Judas went out and it was night. It was dark. That was about to be the darkest night in the history of mankind. His soul was already

condemned to eternal torment because of his ultimate final rejection. Jesus had handed him the morsel, identifying him as the betrayer. One last opportunity to repent, and he stubbornly refused it, and so he sealed his fate, and he is today with his father, the devil in Hell forever. We talk a lot in here about witnessing, about our opportunities to talk to people. And I read a very interesting story this week that I think you might enjoy. You hear people. You may say it yourself: 'That I have prayed for insert a name for years, but I have no evidence that they were ever saved and now they have died. They have died in their sins.' That my prayers.

Were to no avail after all of these years. But the writer says this: don't jump to conclusions. And then he speculates. He says, Consider the believing thief on the cross on the day of the crucifixion of Jesus. He said, perhaps that thief on the cross, that believing thief had a praying mother, a godly woman who had prayed for him for years and years, had interceded every day for her son, for his salvation, for his soul. It was to no avail. The day of his execution has come, and he still has not accepted Christ. She goes to Calvary, but the scene is so horrible, so awful; she cannot abide it, so she leaves. She never got the opportunity to hear Jesus say to her son, "Today you will be with me in paradise." It is the Holy Spirit that lays this person on our hearts.

Convict us that we should pray for them, we should witness to them. The Holy Spirit already knows what that outcome is going to be. And time and again, we've been taught: some plant, some water, some weed, some reap the harvest. We never know what the outcome is going to be. So we have a huge obligation to continue in our diligence, in our prayer; that you never know what the Spirit is going to do. The Spirit has led you to do one thing, and the Spirit will see it through. To the end, we may never know what the outcome is going to be. But can you imagine if this story were true, what a reunion this woman had with her son in Paradise one day? So never give up on your witnessing, never give up on those things that God lays upon your hearts. We have, of course, America 250 today. His name was Abraham Lincoln in the darkest days of the Civil War. He wrote this.

To be born in a land of freedom, to live in a nation founded as one nation under God, by the ones who served the one true God of the Bible, is both a tremendous privilege and a great responsibility. We inherit a great responsibility to put God first, not only in our homes, but also in our national affairs. So how do we put God first in our national affairs? The most powerful tool that we have is prayer. Second Chronicles seven fourteen: "If my people will pray, return from their sins, I will heal their land." In addition to prayer, there is also a process. We have local communities. We have laws. We have the halls of Congress. We have so many opportunities, so many channels to go through to follow the law.

Follow the process of American government. This government that was founded on one nation under God, we can participate. James four seventeen to know to do good and don't do it is sin. This past week was election day. That is one of the ways that we can participate, to know good and not do it is a sin. And the last one is we persevere. Luke nine sixty two says this never look back persevere and prevail. God does rule in the affairs of men.

Sometimes, it seems like God is far removed from us. It seems like we are far removed from God. But remember, there is nothing too hard for God. With God, nothing is impossible. So we need to pray, we need to use the processes that are available to us, we need to participate as good citizens, and we need to persevere in the good works. Let's pray before we go: Father, thank you so much that we were.

Born into a country that is free, Lord, that it has remained free for all of these years. And our prayer is that it will continue to be so, Lord. That our faith in you will grow, that our nation will realize that you are the source of all good things, that you are the one that can heal our land. Bless us as we go this week, Lord. Help us to be bold witnesses. Help us as we go to speak that word for you, Lord. When you lay something upon our hearts, help us to be obedient to it, Lord. Though it may seem impossible, though it may seem difficult, You are all there, always there beside us, holding our hand, whispering in our ear what we should do, what we should say. Bless us now. Keep us as we go, for it's in your name that we pray. Amen.

JOHN CHAPTER NINE The healing of the blind man TAKE A Ways

The Cure (Vss 1-7)
The Controversy (Vss 8-34)
The Confession (Vss 35-41)

Jesus Is the Light of the World
He sees us for who we really are
Shines His light on our sins and flaws
And then offers us the solution to our sin problem

Why did Jesus send the blind man to the Pool of Siloam?
It was a test of his faith and obedience
He had to believe Jesus could heal him – even in such a strange
way
Also it was a testimony to the people watching
It enhanced Jesus' miracle
Finally, it was a picture of Jesus' ministry on earth
Siloam mans "sent"
And God "sent" His only begotten Son to save us from our sins

His name was Abraham Lincoln, in the darkest days of the Civil War he wrote:

“To be born in a land of freedom, to live in a nation founded as “One Nation Under God” by the ones who served the one true God of the Bible is both a tremendous privilege and great responsibility.”

We inherit a great responsibility to put God first – not only in our homes but also in our national affairs.

HOW?

PRAY – II Chronicles 7:14 – “If My people ...”

PROCESS– from local communities to the Halls of Congress

Follow the laws and the processes of American government

PARTICIPATE – James 4:17 – “to know to do good and do it not ...”

PERSEVERE – Luke 9:62 – “never look back – persevere and prevail”

God rules in the affairs of men – and – nothing is too hard for Him