

Fourth Sunday in Lent – 2026

Isaiah 42:14-21

Ephesians 5:8-14

John 9:1-41

A blind man is given sight. He then falls at the feet of the Lord Christ as an act of worship. Tell me this is not about you. Oh, this man is a historic individual. He encountered the Son of Man in real time, in a real Jerusalem, encumbered by a malady that you have not endured, but this event has been recapitulated over and over. Blind! Let this verse enlighten your mind as you begin to see the scope of this episode: “For judgment I came into the world, so that those who do not see may see and those who see might become blind” (John 9:39). It’s not a riddle. It’s a contrast. It’s a diagnosis of unbelief. It’s also a description of faith, a description of conversion. You are the believer. You are the one who has been washed in the pool of Siloam. You are the one who falls at the feet of Christ in faith.

Do you cherish your vision? Haven’t you seen beautiful things? Haven’t you been able to navigate this life admirably by the gift of sight that God has given you? In the same vein, what has your faith taught you? Do you cherish your faith, the faith that God has breathed into you, the faith which enlightens your soul? Has your faith seen beautiful things? Between blindness and sight there is no middle term. One has faith or one is blind. Christ is the Light of the World (John 8:12). Light puts darkness to flight. He did not come to condemn the world. The Son of God was sent into the world that the world might be saved through Him (John 3:17). Do you believe that people love blindness? Have you ever had a religious discussion with someone who loved their blindness? Listen to our Lord: “This is the judgment: the light has come into the world, and people loved darkness rather than the light because their works were evil” (John 3:19). The blind man who is given sight has much to teach us... *and* those who are upset that he now sees.

The blind man – I like him. I like his character, his humility, his humor, his evangelical spirit, his no-nonsense approach to those who treat him like an adversary. I like him. It’s all new to him and it comes at him out of the blue, but he doesn’t allow himself to be pushed around by the Pharisees. He’s standing pretty much alone against the strong-arm tactics of the “in-crowd.” He didn’t do a thing to start this episode, by the way. Jesus intervenes without a single word from the blind man. Grace is like that. Grace is entirely God’s initiative. God created Adam from the dust of the earth and here is Jesus, spitting and making mud, and recreating the blind man into one who can see, one who sees Him who will die and rise again to recreate us all (Ireneus).

The blind man is a witness (the irony is delicious). He tells the truth to anyone. At the outset, he is implicitly aligned with the Jews, i.e. he’s blind. His physical malady reflects an inner spiritual blindness which is characteristic of Jesus’ opponents. And that blindness is removed. I remember being blind. I remember living for myself. I remember laughing a derisive laugh at those who were good, those who were chaste and sober and innocent and believing, those who protected others’ reputations, those who truly cherished Christ’s goodness. Do any of you remember being blind? And the light of Christ delivered me from that wretched blindness.

The blind man's blindness is removed by Him who is the Light of the world. And the now "seeing" man immediately draws the ire of those who are truly blind. They hassle him. They berate him. They put him on trial. In the early church, when a Jewish person became a believer in Christ they were baptized, confessing Christ as Lord. St. Paul reminds us: No one can say Jesus is Lord except by the Holy Spirit. Immediately, as a consequence of their confession of Christ, they would be put out of the synagogue. Sometimes, after losing their place in the community, after losing their business prospects, losing the affection of their relations – it was all too much, and some would renounce their faith and go back to Judaism. To be received back into the worship life of the synagogue, they would have to publicly, emphatically repudiate Christ, repudiate Christianity. "Jesus is accursed" was the formula. Anathema – it was the strongest verbiage possible. What John is writing about in this account of the man born blind was a spiritual reality among our Christian forebears. It is real. Again, St. Paul reminds us: "No one speaking in the Spirit of God ever says 'Jesus is accursed!'" (1 Corinthians 12:3).

The blind man is a faithful witness. I like him. I wish that I could be like him. He is straightforward, he keeps his sense of humor, he doesn't cower under badgering, he is likeable, honest, and he stands his ground. You are a witness (Luke 24:48). You were blind and now you see. You see the glory of the crucified King. You *know* that He saved you (Hebrews 11:1). You know that His blood has made you holy (Revelation 7:14). You are a witness. You are the light of the world (Matthew 5:14). You are a city on a hill. You are a lamp for the house (Matthew 5:15). All because God the Father, God the Son, and God the Holy Spirit has made the light of truth, the light of Christ shine in you (John 1:9). You are a witness. The blind man doesn't go out of his way to dazzle others with his exegetical brilliance. He simply confesses Christ, the one who opened his eyes. He doesn't shrink from being identified with the One who draws so much hatred from others (John 15:18). I like him.

The Pool of Siloam – John is keen to tell us that Siloam means "sent." Jesus is the Sent One. For God so loved the world that He **SENT** His one and only Son (that's in the Gospel of John – 3:16). When Jesus rose from the dead, He appeared to His disciples and said: "As the Father has *sent* me, so I am sending you" (John 20:31). Hebrews tells us plainly that Jesus is *the sent one*, *the* apostle (Hebrews 3:1). Go wash yourself in the One Who Is Sent and you will emerge seeing. One has to be blind not to see an allusion to baptism. Baptism was termed "enlightenment" in the early church, φωτισμος in Greek (Hebrews 6:4, 10:32). Here's the skinny: you see. You have been baptized. You knew that you needed a righteousness outside of yourself (extra nos). You see. Christ's righteousness has been given to you as a gift (Romans 4:6-8). You see. You see love poured out for you in a crucified Savior (1 John 4:10). Jesus Christ bore your sin (2 Corinthians 5:21). Him and Him alone – He bore it, He suffered beneath it, He triumphed over it. He is risen. You see Jesus' allegiance to you as something that is part of His divine character. You know Him for you see Him (Ephesians 1:18). You see with the eyes of faith (2 Corinthians 4:6). The eyes of your heart have been enlightened. Here's the said part: The blind world will not come to Him. They resist Him. They believe themselves to be too sophisticated for Christ's church. They do not see but they pretend that they do. You are conscious of your sin. In humility, you embrace Him. Apart from Jesus, we know that we're blind.

The blind man was put out of the synagogue. That's when Jesus shows back up. At the beginning and at the end, that's where Jesus is in this episode. The blind man made the transition from the synagogue of the blind to the synagogue of Jesus. The blind man sees Jesus and falls at His feet. That is you. Every Sunday, the new Sabbath, that is you. You are a seeing man, a seeing woman. Faith defines you. Your faith expresses itself several ways, but it certainly expresses itself in worship. You have a knowledge of God. You see His face. This is the work of God – that you believe in the One whom He has sent (John 6:29). You are His witness. He was sent into the world not to condemn the world, but that the world might be saved through Him. You are a witness to *that*. You are not blind. You see. What a joy it is to see.