

“Did Too!” – John 9:1-41 – Lent 4, Mar 6, 2005

Last Tuesday we attended Presbytery again – that’s the court of the Presbyterian Church that oversees congregations - it was at St. Aidan’s in New Westminster, and thus a Supper meeting. The good folks there served a nice supper of meatballs and gravy, boiled potatoes, peas, carrots and excellent desserts. The meeting itself was short – indeed if the announcements hadn’t gotten a bit out of hand it probably would have been the record-breaking shortest meeting of all time.

The main reason it was short was that there were not many big items of business, and none of them controversial. However, I have to admit to you that both Gillan and I were frustrated – nay, disgusted, even – with one item of business.

That item of business was a very positive item, and should have been cause for happiness, celebration and rejoicing. St. Paul’s Church in Mission sought permission to borrow money for an extension to their church. They have already raised some \$90,000 towards this project; they estimate they can raise another \$30,000 before construction starts, and want to borrow \$180,000 to complete the project. As required, they already had approval from the Church Architect Committee in Toronto, and municipal clearance as well. What an exciting piece of news – healthy growth and expansion of one of our congregations!

But then the negativity set in. While most of the court was sitting savoring this pleasant surprise and state of affairs, the nit-pickers started their carping. “Why does this hallway end there?” “Are there enough toilets?” – I kid you not, “are there enough toilets?” Instead of rejoicing, and celebrating, and praising God for this exciting piece of news, we were asked to consider whether the Church Architecture Committee in Toronto had slipped up on this most critical of details. Good grief!

I couldn’t help thinking about how so little has changed in two thousand years, and how the questions from very learned colleagues echoed almost exactly the concerns of the Pharisees when Jesus healed the blind man.

As we listened to this story, we might have heard how John carefully crafts his description of this miraculous event into a drama set in six scenes. It might also help in understanding this incident to recall that before these events took place, Jesus spoke to the people in the Temple, saying, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.” On that occasion the Pharisees dismissed Jesus and his claim, declaring that his testimony was not valid because he was testifying on his own behalf. Now this controversy between Jesus and the Pharisees deepens, and leads ominously to his third prediction of his coming death.

In the opening scene, Jesus walks along, accompanied by his disciples, and encounters a man blind from birth. His disciples, ever the eager students willing to demonstrate that they had been paying attention to his teaching, try to put a theological spin on the man’s blindness. In a kind of “who did this?” they ask if the man’s blindness is his fault, or his parents’. The poor disciples really aren’t portrayed in the best of light in the gospels, are they? After all, I can kind of understand why they might ask whether it was due to the parents’ sin, but since the man was blind from birth it doesn’t make much sense to ask if he was blind because of his own sin. I don’t think even the toughest Pharisee would have argued that the child in the womb was capable of sinning, so it’s not the brightest of questions, and Jesus appropriately dismisses it and declares that it was because God’s work might be revealed in him.

Now, at this the blind man could surely be excused for asking, “why me?” He surely deserves sainthood, or at least some kind of bonus in heaven. Born blind that he might reveal God’s work is at best kind of a double-edged honour, and it gets worse for him as the drama plays out. In any event, here in Scene 1 Jesus heals him, restores his sight, and then leaves the story.

You would think that those who knew the man would be happy for him, wouldn’t you? You would think that they would rejoice with him, and share his excitement at being able to see for the first time all that they were used to seeing. But no, they’re upset that he’s healed. “It can’t be him”, some protest. “How can this be?”, they question him over and over, refusing to believe in the miracle. “Who did this?”, they demand, and press him to discover who this Jesus is who did it. “He didn’t!” “Did too!” It’s like a schoolyard scrap, or a Presbytery meeting, and not a very happy picture ... no joy, no praise, no giving thanks to God, no encouragement, no celebration; nothing but contentious questions, arguments and quarreling as Scene 2 draws to a close.

Next the people, unhappy at his being healed, haul him off to those pillars of righteousness and unforgiving, the Pharisees. Now it becomes serious, because the healing miracle by Jesus was illegal, taking place on the Sabbath and thus violated the rigid rules concerning work on that day. Some of them declared the one who did it could not possibly be from God, because he was obviously a sinner who broke the Sabbath rules. But others began to recognize the trap into which their rigid rules were pushing them - if he was a sinner, he could not have done this; but he did it, so how could he be a sinner? The obvious conclusion is too difficult for them to accept. Scene 3 ends with them going back to the healed man and seeking his opinion, but they get another answer they’re not happy with: “he is a prophet”, the healed man declares with truthful simplicity.

With mounting frustration, the Pharisees probe a different angle. “Perhaps it was an illusion, and he wasn’t blind at all.” “Perhaps this only looks like the man, let’s get his parents in here for questioning!” But the parents want nothing to do with any of this. Apart from confirming that yes, this is their son, and yes, he was born blind, they toss it right back. “Don’t ask us, ask him, he’s of age” they tell the Pharisees. Scene 4 fades out with the healed man feeling very much alone. His neighbours have argued with him, and hustled him to the religious ‘cop shop’. His parents have dropped him like a hot poker. Even the one who started all this by healing him is nowhere around. Things are not looking good. How could it get worse?

Well, it could, and does get worse, because now he is hauled in for interrogation a second time. Losing patience, the Pharisees get right feisty, and charge the man to come clean, give glory to God, and agree that the man who healed him was a sinner. By now, pretty much abandoned by everyone, the once-blind but now-healed man gets rather feisty himself. “I’ve told you over and over! Why do you want to hear it again? Do you want to become his disciples too?” And in the heat of the argument the healed man points out with force and great clarity how the healing itself is final proof that this Jesus is truly from God. Now this is the moment that we all recognize ... that moment when a silent chill descends over the room, and the Pharisees get really quiet, and serious, and he knows he has pushed it too far. It’s that heart-stopping moment when you realize that with what you have blurted out you have just proved to your boss, or your parents, or your professor, or the judge that they are wrong.

The reaction of the Pharisees is totally predictable ... they drive him out. Now the healed man is not only alone, abandoned by his neighbours and by his family, but now he is excommunicated as well! Gone is his predictable lifestyle, limited though it may have been. Gone are his daily routines, and the tolerant if not friendly exchanges with those who used to drop coins in his begging cup. He has been banished, no longer permitted even to enter the Temple to find comfort in worship. And he never asked for any of it!! As Scene 5 ends, the curtain closes upon a man shunned and rejected, all because of the gift of sight given to him by this strange and controversial Jesus.

At this point, just when things are the lowest, Jesus returns, and in the concluding scene hears the simple yet all-powerful confession of the healed man, "Lord, I believe." Jesus also makes the declaration that is the underlying point of the entire drama: "I have come into the world for judgment so that those who do not see may see, and those who do see may become blind." Once again, that profound and disturbing message of the gospel, an upside-down, inside-out, not-the-way-you-think-it-works good news of God's saving action in Jesus.

While we may not have been involved in or witnessed such a miracle, we can still identify with the people who were involved. Perhaps we might recognize the crowd, the neighbours, upset at someone in our midst being touched with God's grace? People aren't always (or even often) happy with other people's successes. There are lots of times when people are less than overjoyed at seeing someone else blessed by grace, especially if they think it's not deserved. One uncomfortable message here is that God's grace is offered by His rules, and His terms, not ours, and to people who we might not think deserve it. The crowd needs to see that instances of God's grace for others are cause for celebration, and thanksgiving, and praise.

And the Pharisees? Nobody likes to be identified with them, and people use their own blindness to keep from seeing the connection. "How can this act of grace be?", they demand, if only silently. "God can't be acting outside of the rules", they protest, whatever the rules they have established may be. And people are exceedingly clever and subtle about these rules they invent and follow. Take for example, "God won't respond to me, because I don't pray faithfully enough." Or how about, "God can't love me, because I don't believe properly". Oh yes, even we can definitely be associated with the Pharisees in the story, even if our rigidity is against ourselves and not others.

Possibly we can also recognize people who are like the parents in the story, people who don't want to get involved in change, who want to preserve their secure and comfortable relationship within the church institution. Or people who are like the disciples in this story? That's also not a flattering association, for the disciples here seem to do little other than to stir the pot at the beginning, and then fade into the background as the crisis they triggered deepens.

I think we can most easily relate to the blind man, though, as he is the key character and model for us. At some point in our lives we are touched by Jesus, even when we haven't been actively seeking. This is perhaps one of the most profound details of this story, and indeed of our stories, that Jesus comes to us first, bringing to us the healing contact of God's love in his Son, opening our eyes and forcing us to see the world around us. Just like for the man in the gospel, not all that we see around us in life, in our neighbours, in our families, in our churches is pretty, or comforting, or welcoming, or accepting. Much of what we can see with the sight Jesus gives to us is quarreling,

disbelief, non-involved neutrality, or condemnation by those who claim to see. But much of it is beautiful as well; the splendour of God's creation, sunrises and sunsets, clouds and flowers. With God's grace we can see the beauty of God's love at work in others who have been touched, and who live in the light of Christ.

The final insight about the man who was healed defines a close association and parallel for us as well. We are left to wonder and to speculate about what happened to the man after this momentous episode in his life. What was life like for him as he adjusted to having to learn a trade to make a living, now that he had no legitimate reason to sit and beg? Did he reconcile with his parents? Was he tormented by being able to see the Jesus who had given him sight executed on the cross? Was he one of the people privileged to see the risen Christ? Did he become part of an early Christian congregation?

So many questions, so much uncertainty. It's the same for us. We don't know, we can't see, what lies ahead for any of us. But we can note that Jesus returned to the healed man when he heard that he had been rejected, driven out, and reassured him with the knowledge that he had indeed been touched, and healed by the Son of Man. Like that healed man we also are comforted by the risen and returned Jesus, the light of eternal life, illuminating the path and leading us into the Father's kingdom.