

“A Tale of Two Attitudes”

June 7, 2026

John 9:13-34

I. Introduction

Jesus had just healed a man who had been blind from birth. Think about it—this man had never seen his mother or father, a tree or a flower, a sunrise or a sunset. He didn’t know the difference between red and yellow. Until Jesus came along, he had spent his entire life in the dark. But instead of being allowed to experience all the new things he could now see, he was dragged before the Pharisees and their court of inquiry. But the amazing healing of this man was not enough to soften the hardened hearts of the Pharisees. Such unbelief didn’t begin with them; it’s seen even before the Israelites entered the Promised Land. Not long after they left Egypt, in **Numbers 14:11**, God “**said to Moses, ‘How long will these people treat me with contempt? How long will they refuse to believe in me, in spite of all the miraculous signs I have performed among them?’**” Things hadn’t changed in the 1500 years following the escape from Egypt. Today’s Scripture demonstrates the stubborn unbelief of the Pharisees and the first recorded separation or excommunication between Jesus’ followers and the Jewish religious establishment. In three scenes John described the Pharisees’ closed hearts to Jesus while the heart of the healed man opened to the Lord.

II. Three Scenes

A. Scene 1: In the first scene **The healed man was brought before the Pharisees.** Since the Pharisees were the protectors of the faith, it was right for the healed man to be brought to them for investigation. The people wanted an explanation for this miraculous event. The fact that the Pharisees studied this miracle in detail was only more proof that Jesus really did heal the man. Since the man was born blind, the miracle was even greater; blindness caused by sickness or injury might suddenly go away but not blindness from birth. The people probably hadn’t brought the unblind man to the Pharisees on the day of the healing because, “**the day on which Jesus had made the mud and opened the man's eyes was a Sabbath.**” The people wouldn’t travel and the Pharisees wouldn’t hold a court of inquiry on the Sabbath.

Just like those who escorted the man had done earlier, “the Pharisees also asked him how he had received his sight.” Once again, the beggar accurately repeated all that had happened to him, “‘He put mud on my eyes,’ the man replied, ‘and I washed, and now I see.’”

By making mud from clay, applying the mud, and healing the man, in the opinion of the Pharisees, Jesus had performed 3 unlawful “works.” He had made mud, which violated the prohibition of kneading or making mud on the Sabbath. Second, He had given medical treatment on the Sabbath to one not in immediate danger. And third, He had anointed the eyes with medicine. But Jesus hadn’t broken any of God’s Sabbath regulations, He had merely ignored those of the Pharisees. It was the Pharisees who were blind. They were unable to see that they had distorted God’s plan for the Sabbath as a day of rest and a day to give thanks to God. Instead, they had made the Sabbath the worst day of the week with all of its rules and regulations—all the does and don’ts. That’s why Jesus had said in [Mark 2:27](#), “The Sabbath was made for man, not man for the Sabbath.” Blinded by their own man-made rules, the Pharisees reasoned that anyone who broke their Sabbath could not possibly be a true prophet from God. Rather than praising God for the miracle, they hardened their closed hearts and looked for evidence to persecute Jesus.

Some did wonder, “How can a sinner do such miraculous signs?” So, they turned to the beggar for an answer to their quandary. Apparently, he was not intimidated by the threats of the Pharisees. When asked who he thought Jesus was, the man boldly said, “He is a prophet.” As the Pharisees forced him to consider the miracle and the miracle worker, the man’s understanding of Jesus grew. His eyes and his heart were open—his knowledge of Jesus wasn’t yet complete, but there was progress.

B. Scene 2: In the 2nd scene **The Pharisees questioned the man’s parents.** Despite the evidence and the man’s clear testimony, “the Jews still did not believe that he had been blind.” So, the Pharisees tried to disprove the miracle. Perhaps Jesus had pulled a fast one, i.e., perhaps Jesus had switched beggars so that the man who could see was not the man who had been known as the “*blind beggar*.” To supposedly set things straight, the Pharisees’ court summoned the man’s parents who could testify whether or not this man was really their son.

When the parents arrived, the Pharisees asked them three questions: “Is this your son? Is this the one you say was born blind? How is it that now he can see?” Unlike their son, his parents “were afraid of the Jews.” If they refused to answer the questions, they were in trouble. If they answered with replies contrary to what the leaders wanted they were in trouble. They were trapped between a rock and a hard place.

They answered the 1st two questions honestly, “He was their son and he had been born blind.” But fearing the Pharisees and what they might do, they said that they didn’t know how he was healed or who healed him. They “*passed the buck*” by suggesting that the Pharisees ask the man himself. After all, “He is of age; ask him”—he was old enough to speak for himself.

They were afraid of the Jewish leaders who “had decided that anyone who acknowledged that Jesus was the Christ would be put out of the synagogue.” Sadly, they, like the Pharisees were more concerned about the honor of men than the honor that comes from God. It was a serious thing to be excommunicated from the synagogue, but it was more serious to reject the truth. The parents should have listened to Isaiah.

Turn to Isaiah 51:7, 12. We, too, should fear God and not man.

C. Scene 3: The Pharisees questioned the man a second time. With the son positively identified, the Pharisees were left with no legitimate excuse for denying that a miracle had taken place, but their closed minds were unwilling to believe the claims of the man and of Jesus. So, they called the man in again. In the 3rd scene **The Pharisees questioned the man a second time.** This time they put him under oath as they used a form of Jewish “swearing in” at court, “Give God the praise” (Joshua 7:19).

Before he could say anything, the Pharisees added, “We know this man is a sinner.” They were warning him that he had better cooperate with them or else. But the formerly blind man was not intimidated, he had experienced a miracle, and he was not afraid to tell them what had happened. He said, “Whether He is a sinner or not, I don’t know.” He didn’t debate the character of Jesus because that was beyond his knowledge and experience. But “One thing I do know: I was blind but now I see.” With the walls closing in on them, the Pharisees asked the man again, “How did he open your eyes?” Perhaps they were hoping that this time around, the man would contradict what he had said earlier.

The Pharisees were upset, but I suspect, the man was getting rather impatient, too. He had been blind his whole life and there was so much to see. He didn't want to spend much longer in this synagogue court, looking at angry faces and answering the same questions over and over. So somewhat sarcastically he asked them, **“Do you want to become his disciples, too?”** In spite of how little he knew, the healed man had become a disciple or follower of Jesus—did they want to do the same thing?

Incensed at his insolence, the Pharisees **“hurled insults at him and said, ‘You are this fellow's disciple! We are disciples of Moses! We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from.’”** Although Jesus had told them that He came from heaven, sent by the Father ([John 6:33, 38, 41-42, 50-51](#)), they claimed they didn't know where Jesus came from. In reality, in their closed minds, they were sure that He was the son of Mary and Joseph from detestable Nazareth.

This uneducated man, who now saw, not only physically but with an inner spiritual sight, was amazed that these learned leaders did not know this Man who had opened his eyes. How many people were going around Jerusalem, opening the eyes of blind people? Instead of investigating the miracle, these religious leaders should have been investigating the One who did the miracle so that they could learn from Him.

The beggar then gave a theological lecture to the haughty, insolent religious leaders of his nation. Perhaps he had [Psalm 66:18](#) in mind which says, **“If I had cherished sin in my heart, the Lord would not have listened.”** The leaders had called Jesus a sinner, yet Jesus was used of God to open the blind man's eyes. The man added another argument—Jesus had healed a man born blind. Never, to their knowledge, had this occurred before. So, God not only heard Jesus, but He enabled Him to give the man sight. **“If this man were not from God, he could do nothing.”** The *unblind* man's healing proved that Jesus WAS a Man of God!

The Pharisees were unwilling and unable to face either the evidence or the facts. Their hearts and minds were made up. So, once again, they resorted to name calling as they reviled the man, **“You were steeped in sin at birth.”** In their rage, they actually admitted that this man had indeed been born blind—a point they had denied earlier. Then they officially excommunicated him from the local synagogue.

III. Conclusion

This “Tale of Two Attitudes” is an example of what Jesus said in [Matthew 6:24](#), “No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other.” The first attitude is that of the healed man who came with an open mind and open heart. As the facts and evidence mounted, his understanding of the Miracle Worker grew. In the beginning, the Miracle Worker was just a “man called Jesus.” But as the “*experts*” kept prodding him, the ex-blind man came to see that Jesus was one sent from God—“He was a prophet.” With more prodding and more time to think, the beggar came to see that Jesus was more than a prophet, He was a Man of God. Come back next week to hear the “Rest of the Story” as his devotion leads to his salvation.

The second attitude is that of the Pharisees who despised Jesus and came with closed minds and hardened hearts. They were presented with the same facts and evidence of Jesus’ divine power, actually they had seen much more than the blind beggar had, and yet because of their attitude, they refused to believe and tried to deny the undeniable and disprove what was true. They reject facts and evidence about Jesus.

[1 Corinthians 2:14](#) says, “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.”

Earlier in [John 9:4](#) Jesus said, “We must do the work of him who sent me.” In [Matthew 28:19-20](#) Jesus gave the Great Commission. It is our responsibility to spread the Word of God but be warned you will experience both attitudes. [Turn to Mark 4:2-9, 13-20.](#) [1 Corinthians 3:7](#) adds, “So neither he who plants, nor he who waters is anything, but only God who makes things grow.” We are to present the Light of the World to people, but it is the Holy Spirit who opens the eyes. We are equally “successful” when we do not win a convert as when we do. [1 Corinthians 3:8](#) says, “The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor.” But as [Romans 10:14](#) says, “How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them.” As Jesus said in [Acts 1:8](#), “You will be my witnesses to Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

Communion Devotion – June 2026

Matthew 26:17-30

Like the Pharisees, Judas had a closed mind and a hardened heart. As one of the Twelve, Judas had seen the miracles of Jesus; he had listened to Jesus' teachings; he had even gone out on several missionary ventures with one or two other disciples and had seen healings done in Jesus' name. But in spite of all that, Judas was unable to accept Jesus as the Messiah or the Christ sent by God. Unlike the unblind man, Judas was a disciple of Jesus in name only and not in his heart. He let man-made criterion—negotiables, if you please—affect his thinking toward Jesus. Judas knew the facts, but he didn't let them get in the way of his thinking.

We don't have time this morning to list all the facts—the non-negotiables—we've mentioned them before. As God, Jesus' words are true—the Bible is true—and for that reason, as **John 14:6** says, Jesus is the only way to heaven. However, knowing all these facts; like the blind man, a person must act on them. **James 1:22** says, **“Do not merely listen to the word, and so deceive yourselves. Do what it says.”**

If you believe that Jesus died on the cross **for your sins** and if you have made Him **your Lord and Savior**, then you have done more than Judas—you are a child of God. If you have made this decision, then whether or not you are a member of TBC, we invite you to join us in this celebration; this remembrance of Jesus' love, mercy, and grace for you and your new life in Him.

The Lord's Table is a time of celebration; it is also a time for each Christian to look at his or her heart searching for sins that may have crept in; perhaps for negotiables that have become non-negotiables. Things that keep you from being all you can be for Christ who gave His all for you. He made the ultimate sacrifice for you, what are you willing to sacrifice for Him?

As you hold the bread and then cup, remember what Jesus did for you. As well as thanking God for His love and forgiveness, during the quiet time when the elements are being passed, as Paul wrote in 1 Corinthians, use part of the quiet time to take inventory of your heart and mind; get rid of anything that comes between you and God—confess your sins and as **1 John 1:9** says, **“He is faithful and just and will forgive us our sins and purify us from all unrighteousness.”**