

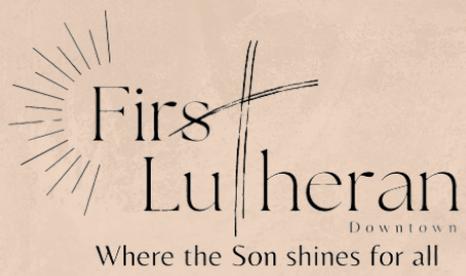


2026

Weekday Devotional Guide

*Journey through Lent with
First Lutheran Church*

Week 4





Week 4
John 9:1-41



Weekday Devotional Guide

John 9:1-45

By Melinda Quivik, Liturgical
and Homeletic Scholar



When the religious leaders ask for the fifth time a question using the word “how”—“How did he open your eyes?”—we see that they are fixated on method rather than going to the deeper question: Who is this healer? (Actually, it may be that the “how” questions are meant to obfuscate what they really want to know in order to trip Jesus up.) The formerly blind man answers, in what ends up being one of those rare places in Scripture that is actually comic, whether the religious leaders want to know what Jesus did because they want to become his disciples. We know they are not interested in becoming his followers. They want to trap a threatening rabbi (teacher) and healer who confronts them with their unmerciful rules, like not being allowed to do a holy work on the Sabbath.

The religious leaders even turn against the now-sighted man with disgust that he, a sinner, would deign to tell them how to think about Jesus. You can almost smell the vainglory dripping off these affronted religious types. We know them in our own time. They often get caught offending in just the way they accuse others of sinning.

Jesus’ absence for most of the story gives the ignorant and threatened people time to try to find someone who will blame Jesus rather than giving him credit for a good gift. When he reappears, he perfectly depicts in double meaning the point of his healing: “I came into this world ... so that those who do not see may see” (John 9:39).

Gracious God, when we get lost in questions of “how,” open our eyes to see who you are— a giver of mercy, healing, and grace.

Weekday Devotional Guide

John 9:1-45

By Carol Bunge



In these verses from Matthew 9, I see so many broken people brought before Jesus— a paralyzed man lowered on a mat, a bleeding woman reaching through a crowd, blind men crying out for mercy. As a “mature” woman, (ok, an older woman), I feel close to these stories. Age has a way of showing you your limits. Our bodies weaken. Many of us have griefs that can accumulate, and most of us have regrets that linger. Yet when Jesus looks at the paralyzed man, He first says, “Take heart, son; your sins are forgiven.” Before mending limbs, Jesus mends the soul.

I am especially drawn to the woman who had been bleeding for twelve years. She had spent everything she had and yet, had gotten no better. I imagine her exhaustion and quiet loneliness. And yet she believed that even touching the fringe of Jesus’ garment would be enough. When Jesus calls her “Daughter,” I hear tenderness that restores more than her health. He gives her back her place, her dignity, her belonging, her community. Over the years, I have learned that wholeness is not pretending we are fine. Wholeness is more than strong knees or steady hands. It is knowing a God who accepts us as we are and holds us tight.

This chapter ends with Jesus seeing the crowds, “harassed and helpless, like sheep without a shepherd.” I have lived long enough to know that the world can leave people scattered and weary. Sometimes I feel that way myself. But the same Lord who healed and forgave still sees us, still sees me. He is patient with our slow steps and fading strength.

Weekday Devotional Guide

John 9:1-45

By Carol Bunge



In Him, our lives, joys and sorrows alike are gathered together. Even when my body is not what it once was, I trust that in Christ I am being made whole, and one day, in His presence, that wholeness will be complete.

Prayer;

Lord Jesus, You who forgive our sins and gently restores us, draw near to us in our weakness and speak Your word of peace over our hearts. Make us whole in body and soul, and keep us trusting in Your mercy until the day Your healing is complete.

Weekday Devotional Guide

John 9:1-45

By Reconciling Words



This story begins with a question rooted in blame: “Who sinned?” The disciples see a man who is blind, and their first instinct is to assign guilt, fault, or moral failure. This is not a question—it is an accusation shaped by a system where disability is moralized, weaponized, and policed. We still live in such a world. Governments, churches, and institutions continue to frame disability, poverty, identity, and trauma as personal failings rather than the result of unjust systems. Jesus refuses to participate in the system that ties suffering to sin, disability to punishment, or embodiment to moral worth. He redirects the question entirely: “Neither this man nor his parents sinned.” This is a gospel of dignity without condition. Of worth without justification. Of belonging without moral test. In a world where disability rights are under attack—where healthcare is denied, benefits are cut, and autonomy is legislated—this text speaks directly into our moment. The religious leaders cannot accept the healing not because it is miraculous, but because it disrupts the systems they rely on to sort, exclude, and control. Systems of domination demand proof of worthiness. Jesus demands none. The Gospel calls the church to refuse this blindness and to see clearly the suffering—and resilience—of marginalized communities.

God of sight and liberation, Open our eyes to the structures that harm your beloved. Expose systems that blame instead of heal, that interrogate instead of welcome, that punish instead of restore. Bless those who speak truth at great cost. Bless those denied care, dignity, or autonomy. Bless those burdened by systems that refuse to see them fully. Give us courage to resist, clarity to see, and commitment to create a world where all can flourish. Amen.

Weekday Devotional Guide

John 9:1-45

By Kathy Wessler



In these verses, a man was born blind. Jesus made spit from dirt and saliva and put it on the blind man's eyes, and told him to go wash in the Pool of Siloam. The blind man did as he was told, and his sight was restored. The Pharisees saw the healed man but didn't believe Jesus did it, because you were not supposed to work on the Sabbath. The Pharisees had spiritual blindness.

How many of us does this describe? We believe because we see. Let us remember that things are not always as they seem. Sometimes things happen so Jesus can teach us something through that event or condition, and He becomes 'light' in our 'dark' world.

Dear Jesus, please be with us today. Help us believe in our unbelief. Help us see what you would have us learn, based on the experiences we go through. Help us keep our eyes open to you. In your name we ask this, Amen.

Weekday Devotional Guide

John 9:1-42

By Steve Archer



In John 9 Jesus heals the blind man with mud and spit, showing God's power isn't limited by human ways. The Pharisees argue over it, but the healed man keeps it simple – he was blind but now he can see. The blind man has been overlooked his entire life, maybe even blamed, but Jesus says it's all for God's glory. The mud and spit combo doesn't paint the best picture, but it works. The Pharisees get tangled up in the rules, missing the miracle and the entire point. The man though? He is bold and calls out their own blindness. We all have areas we are blind to—habits, fears, and doubts. Jesus wants us to touch them and open them up. Faith cuts through doubt when we trust that Jesus sees what we cannot see.

Dear Lord, Open our eyes to your light. heal what's hidden, and help us see you more clearly. Don't let our pride block your sight. Wash away what blinds us, grow our faith like the blind man, and use our story to lift you up. Amen.