

Blest Holy Water

by Ian Paisley

Ian Paisley's sermon 'Blest Holy Water' emphasizes the contrast between biblical teachings on water and the superstitions surrounding holy water in the Catholic Church, highlighting the transformative power of Christ.

Duration: 45:36

Scripture: Matthew 6:33, John 9:1-4, John 9:6-7, John 9:11, John 9:17, John 9:25

Topics: "Divine Healing", "Salvation Grace"

Description

In this sermon, the preacher focuses on the ninth chapter of the Gospel of John. The disciples ask Jesus about a man who was born blind, questioning whether his blindness was a result of his own sin or his parents' sin. Jesus responds that neither the man nor his parents sinned, but rather his blindness was an opportunity for God's works to be manifested. The preacher emphasizes that Jesus is not only the creator but also the liberator of his people, and encourages sinners to call upon him for a miracle. The sermon also references the act of Jesus washing the disciples' feet at the Last Supper, highlighting his love for his own and the welcome gospel day of free grace. The preacher concludes by discussing the rivers of blood and water flowing from the side of Christ, symbolizing cleansing and salvation. The sermon ends with a prayer for sinners to turn to Jesus and a plea for their salvation.

Transcript

You'll find an authorized version of the Holy Scriptures before you in the pew, pull it up, and open it at John's Gospel, Chapter 9. The ninth chapter of John's Gospel. And if you want to know why we only use the authorized version in our services, there's a little leaflet here I prepared as the chairman of the British Council of Protestant Christian Churches. It's entitled, Why We Hold to the Authorized King James Bible and Report and Reject Modern Versions.

Get a copy of that or take a number of copies and distribute it. And let's keep on the sound and solid ground of a version honored of God and in keeping with the original autographs of God's precious and holy word. The ninth chapter of John's Gospel.

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be manifest in him. I must work the works of him that sent me, while it is day, the night cometh when no man can work.

As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground and made clay of this fiddle. And he anointed the eyes of the blind man with the clay and said unto him, Go and wash in the pool of Siloam, which is by interpretation sin.

He went his way therefore, and washed, and came seeing that his neighbors therefore, and they which before had seen him that was blind, and said, Is not this he that sat in back? Some said, This is he. Others said, He is like him. But he said, I am he.

Therefore said they unto him, I wear thine eyes open. He answered and said, A man that is called Jesus made clay. And anointed mine eyes.

And said unto me, Go to the pool of Siloam and wash. And I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay and opened his eyes. Then again the Pharisees also asked him, How had he received his sight? He said unto them, He put clay upon mine eyes, and I washed, and received.

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was division among them. They say unto the blind man again, What sayest thou of him that he hath opened thine eyes? He said, He is a prophet.

But the Jews did not believe concerning him that he had been blind and received his sight until they called the parents of him that had received his sight. And they asked him, saying, Is this your son? Son, who ye say was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind. But by what means he now seeth, we know not.

Or who hath opened his eyes, we know not. He is of age. Ask him, he shall speak for himself.

These words spake his parents because they feared the Jews. For the Jews had agreed already that if any man did confess he was Christ, he would be put out of the synagogue. Therefore said his parents, He is of age.

Ask him. Then again called they the man that was born blind, and said unto him, Give God the praise. We know that this man is a sinner.

He answered and said, Whether he be a sinner or no, I know not. One thing I know, that whereas I was blind, now I see. Then said they to him again, What did he to thee? How opened he thine eyes? He answered them, I have told you already, and ye did not hear.

Wherefore should ye hear it again? Will ye also be his disciples? Then they reviled him, and said, Thou art his disciple, but we are Moses' disciples. We know that God spake unto Moses, but as for this fellow, we know not from whence he is. The man answered and said unto them, Why, herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

Now we know that God heareth not sinners, but if a man be a worshipper of God, and doeth his will, him he heareth. Since the world began, was it not heard that any man opened the eyes of one that was born blind? If this man were not of God, he could do nothing. They answered and said unto him, Thou wast

altogether born in sin, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out, and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

And Jesus said, For judgment I am come into this world, that they which see not might see, and they which see might be made blind. And some of the Pharisees which were with him heard these words and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin. But now ye say, We see.

Therefore your sin remaineth. Ending our lesson at verse 41, and God shall stamp with his own divine seal of approval and blessing this reading from his very own infallible book. Father, bless us as we come to preach thy holy word.

Give us the unction and the power and the oil anointing of thy Spirit. I take the promised Holy Ghost. The blessed power of Pentecost.

To fill me to the uttermost. I take. Thank God he undertakes for me.

And the people of God say, Amen. Amen. I forgot to mention in my announcements that the A club of the young people will meet on Saturday at 7.30pm in the Jubilee Complex.

The youth of the church are invited to that special meeting. I have announced that I am going to speak on blessed holy water. I better make clear that I have not been converted to potpourri.

But I believe that the Bible has some things to say. And if we could only get people to think of the difference between the teaching of the word of God and the teaching of falsehood, we would be on our way to get them to follow the truth of the gospel. Holy water, as it is called, is one of the idolatrous practices of the church of Rome.

It is idolatrous in its making and in its superstitious practicing. It was not in the first century that Christianity knew anything about holy water. There is no mention of holy water in history until the ninth century.

So it was not something that was in the church in apostolic times, nor for nine centuries was there any mention of this idolatrous practice. It was brought into being by a forged letter which pretended that its author was the Pope Alexander I. And there was set out in this forgery the original institution of holy water. It said we bless water mixed with salt sprinkled on the people, that all sprinkled with it may be sanctified and purified, which also we command to be done by all priests.

For if the ashes of a heifer sprinkled with blood sanctified and purified the people in the Old Testament times, much more water mixed with salt consecrated with divine praise sanctifies and purifies the people. And on the basis of that forgery, Rome introduced the superstition of so-called holy water. From the Protestant dictionary issued by two great scholars, Carter and Weeks, there was this statement, the blessing of holy water by the priest is a curious ceremony.

With lighted candles and ritual in hand, he forms the sign of the cross three several times over the salt and over the water in the name of the true God, in the name of the living God and in the name of the holy God,

praying that God may banish all demons, all unclean and malignant spirits from these elements of salt and water. He then mixes the salt and the water together and afterwards uses this mixture to banish all fairies, demons and evil spirits that may be lurking in houses, in dairies or other places. That is from the Catholic dictionary and it has upon it the imprimatur of the Roman Catholic authorities.

There is, however, a water that is spoken of in the Bible. It is not the holy water which Rome manufactures. I don't know why Rome believes that the devil is in the salt.

He must be a salty character indeed. But so it is set forth in this teaching of Rome. I was struck when I started to study this subject that seven times in the Gospel of John Christ refers to water.

Not the water that is holy by the benediction of the Pope but water that speaks of the Gospel and of the power of the Gospel to cleanse and save sinners. The first miracle that our Lord Jesus Christ did, if you turn to John chapter 2, you will find it. It was to turn the water into wine at the marriage feast of Cana of Galilee.

Notice this ceremony was on the seventh day. And if you read carefully the Gospel of John, you will find it opens like Genesis with seven days. You have the first day mentioned in chapter 119.

You have the second day mentioned in chapter 129-34. You have the third day mentioned in chapter 135-42. You have the fourth day mentioned in chapter 143-31.

And then you have three days added which brings you to the fourth day in chapter 2 verse 1. So this miracle took part on the seventh day. It is interesting to note that the seventh day was the first day that Adam and Eve experienced their marriage blessing. It was on the seventh day that Adam and Eve had their first day as husband and wife.

There is a particular relationship between these seven days in John's Gospel and the seven days of the book of Genesis. Because the Bible is one book and we should read it carefully. The marriage feast was on a seventh day.

Compare this with Genesis. The first day of Adam and Eve's marriage, the seventh day. One day after the sixth day, the day of their creation.

Here is this incident set forth marvelously in John's Gospel chapter 2. There is a calamity at this marriage feast. Sometimes calamities come to a marriage not just so quickly. But it is a terrible thing when there is calamity on the marriage feast.

And this calamity could not last. Because where Jesus is calamities are settled and calamities are overcome. The great creator can turn the water into wine.

And what wine? Note the relationship please which our Lord Jesus Christ made when he talked to his mother. And she had brought to his notice that they had no wine. And this is what Christ said.

Mine hour has not yet come. That was a peculiar answer. Yet when we study the Gospel of John, we find that Christ seven times used the same expression.

To his mother at the wedding feast, mine hour has not yet come. John 2 and 4. When his enemies and their hatred were going to destroy him. And they could not fulfill their wicked design.

Because his hour had not yet come. John 7, 38 and John 8, 20. When the Greeks requested an audience he said.

The hour has come that the Son of Man should be glorified. John's Gospel chapter 12, 23 to 27. The Passover discourses were introduced with the statement.

Jesus knew his hour was come. John 13 and 1. The same discourses contained the passage. The hour cometh.

Yea has now come that they shall be scattered. Finally in his great high priestly prayer. Jesus said in John chapter 17 verse 1. Father the hour has come.

What hour was that? That was the hour of the cross. The hour of his death. For your sins and mine.

The changing of the water into wine. Speaks of the transformation. That happens when the water of our life's existence.

Is changed into the wine of eternal life. Holy water indeed. After Christ performs a miracle upon it.

Mark the contrast. Water and wine. Mark the unification.

The water turned. Turn over with me further in John's Gospel. And you will come to chapter 3 and verse 5. And you will find there Christ names water again.

And he says in John 3 and 5. Jesus answered. Verily, verily, I say unto thee. Except a man be born of water and of the spirit.

He cannot enter into the kingdom of God. Notice this verse. Is carefully prefaced.

With the emphatic emphasis of the Son of God. The verily's. Go home.

Read John's Gospel. Discover how many times Christ said in that Gospel. Verily, verily.

And you will find every verily, verily. Is intimately connected. The one with the other.

Verily was the dogmatic idiom that Jesus Christ made. When he was on earth. When he wanted to emphasize something of the utmost importance.

Note the contrast. The water and the spirit. There have been many various expositions of this text.

Some say born of water is a natural birth. Which is surrounded with and by water. And the spirit is a new birth of the Holy Spirit.

I do not accept that. For I believe that as the spirit is a translation of the Greek word wind. So the water stands for the Word of God.

So the text reads. When fully understood. That which is born of the spirit.

And that which is born of the Word of God. Note two scriptures. Titus 3, 5. And Ephesians 5, 26.

Both those scriptures. Emphasize that the water is the Word of God. And except a man is born of the Word of God.

And of the spirit of God. He cannot see the kingdom of God. There is a wonderful unification here.

Just as there is a unification of the water and the wine. Here we have the unification of the water and the spirit. Turn over to John's Gospel.

Chapter 4 and verse 14. Whosoever drinketh of the water that I shall give him. Shall never thirst.

But the water that I shall give him. Shall be in him a well of water. Springing up into everlasting life.

Note this circumstance. The woman seeking water. Is told by the Savior of the world.

That the water in Jacob's well. Is unsatisfied. He said.

Whosoever drinketh of this water. From the well. Will thirst again.

The well of man's diggings. Produces water. But that water must be partaken of.

Over and over again. But the Lord says. If he takes the water.

That I shall give him. He shall never thirst. Note.

The ringing of that sweet bell. Of satisfaction. And enjoyment.

To the sinner. The Lord Jesus Christ. Offers.

The only. Total satisfying drink. Drink of the wells of men.

And you will never know lasting satisfaction. We are singing tonight. I tried.

The broken cisterns Lord. But you drink. Of the water that Christ gives you.

And it will be in you a well of water. Springing up. Into everlasting life.

True and satisfying. And everlasting religion. Is the free gift.

Of our Lord Jesus Christ. It's without money. It's without price.

Whatever you need. To save your soul. You will find it in Christ.

And in Christ alone. Do you need tonight? Peace of conscience? Are you troubled in your soul? You can receive. From Christ now.

Peace of conscience. For he can forgive. In a split second of time.

All your sins. Do you want deliverance? From the bondage and tyranny of your sin? Christ can set you free. Do you need to be taught? You can be taught of God.

The Spirit of God leads you into all truth. The true religion of our Lord. Has a master's mark.

Of his nail pierced hand upon it. Drink only. From the cup.

That Jesus fills. Don't be deceived. The only satisfying waters.

Cannot be given. From any other well. But the well where Jesus Christ.

Presides. Christ's holy water. Must saturate you.

And must become part of your being. To build up your body, soul and spirit. We need Christ in us.

For he alone is the secret. Of the fountain of everlasting life. And without him.

We will perish. Forevermore. What you need is not Christ on a shrine.

Nor Christ on a medal. Nor Christ in a wafer. But you need Christ within you.

The hope of glory. Have you, my friend. Received Christ in this way? If not.

You can partake of him now. Cry out. Come into my inmost soul.

O Lord Jesus Christ. For as many as received him. To them gave he the power.

To become the sons of God. Even to them that believe in his name. This is the blessed holy water.

Which is the eternal life within the soul. The spirit and the body. But turn over to John chapter 7. Again the Lord speaking.

And he says all that believes on me. The scripture has said out of their belly. Shall flow rivers.

First of all it is a well. Springing up. Into everlasting life.

Then the well. Sometime go back. To the great prophecy of Ezekiel.

And read of that water that cannot be crossed over. Rivers of living water. When it is very important.

That the start of this water is in our hearts. But the constant supply of that water to our souls. Is of equal importance.

Our Lord Jesus Christ. On the last great day of the feast. He made a final appeal.

And he stood and cried as no other man could cry. If any man thirst. Let him come unto me and drink.

This he spake of the spirit. Which they that believe in him. O child of God.

It is absolutely imperative. That you seek within your heart. The flow of the rivers of living water.

This is holy water indeed. No wonder those who sent to arrest Christ. On that occasion.

Could not carry out their arrest warrant. And they returned empty handed. And those that sent him.

Said where is Jesus? Why did you not bring him in chains to us? And they looked at those that sent him. And they said never man. Speak like this man.

Our trouble is. That we live in the wilderness. And not at the wells of Eden.

We have been singing. That great hymn tonight I have cast. My heavy burdens down.

On Canaan's happy shore. I am living. Where the healing waters flow.

Turn to the ninth chapter of John's Gospel. This chapter that we read together. Christ is speaking.

And Christ tells us. Or tells a man. After he had anointed the blind man.
With the clay. He said go. Wash.
And you will come seeing. Christ is no theorist. Christ is no speculator.
Christ is no theory spinner. Christ is not a mere doctrinalist. Christ is a worker.
He works. He says I must work while it is day. And this man came to him.
Christ was quick of the mark. When the challenge appeared. He looked at the blind man.
He spat on the ground. He made clay of his fiddle. And then he anointed the man's eyes.
And he said go wash. In the pool of sin. This was at the temple.
The temple was they say. About half an hour. From walk.
From. To the pool of Siloam. And he says to a blind man.
You have got to walk for half an hour. And that blind man went away. I can see him with this stick.
Knocking on the pavement. And making his way to the pool of Siloam. And he went down into the water.
And he washed. The clay from his eyes. Made by the spittle of Christ.
And he saw. He did not need any stick. No he saw every pavement.
He saw every foothold. On the way back to the temple. Jesus Christ.
Was wide awake. To seek and to save him. Because he was lost.
And when he sought him and saved him. The man was wide awake. To testify to Christ.
You read that chapter. I read it last night. And I was struck with something.
Here is a man only converted. And he is a theologian. He is well trained in the gospel.
His answers. The great man of the day. The professors could not answer him.
Why? He had been taught of God. He had been taught of God. Christ.
Is a great savior. He can do the miracle in your life. As he did it in this man's life.
Sometimes. When he healed persons. He called them to obey.
Some commandment. And said you must do as I instruct you. In other cases there was no such today.
He healed them immediately. It does not matter. Christ is sovereign.
In his miracle acts. He exercises his own prerogative. None can stay his hand.
Or say to Christ. What do us do? He gave a blind man his sight. By putting clay.

Made with his own spittle in the closed eyes. To another he did the very same miracle. With just a simple touch.

Of his finger. He is not only the creator. He is the liberator of his people.

Dear sinner your necessity. Is Christ's opportunity tonight. Call upon him right now.

And the miracle will be suddenly done. This man. Receiveth sinners.

Holy water indeed. He went. He washed.

He walked back again. And he was totally in the light. The blindness had fled from him.

And midday had fled to him. The interesting part of this miracle. Is the advanced argument of this soul.

Just converted to Christ. This man was certainly taught of God. Turn with me to the last supper.

And you will find in John 13.5. After he the Lord Jesus. Had poured water into a basin. And began to wash the disciples feet.

And to wipe them with the towel. For with he was girded. This act of Christ.

Illustrates the absolute truth of the first verse of this chapter. Look at it. Having loved his own.

He loved them unto the end. There is a thing in this chapter. That struck me.

Sitting at that table. Was Judas Iscariot. Proud.

Arrogant. Hellishly enveloped by the devil himself. And yet Jesus comes along.

And he kneels before him. He takes the feet of the traitor. And he washes them.

And wipes them dry. The poet put it well. When he said this sight.

Might kings themselves convert. God only could so far submit. Satan was in that traitor's heart.

The Lord most high. Bowed at him. What water was this? Blessed water indeed.

Applied to the dusty feet of Judas the traitor. By the tender loving hand. Of the everlasting souls.

Lover of the souls of man. You get this tonight. Jesus loves you.

Loves you with all his heart. And with all his soul. And loved you at the cross.

To the last drop of his blood. Here we have a picture of the final humiliation. Of our blessed Savior.

Christ leaves the table. He resigns his position as host. He lays aside his garments.

He takes a towel and becomes a slave. He's geared it with a towel to wash and wipe the feet. Of all who are sitting at the table.

The demonstration of his love. Was a marvelous uncovering. Of the heart.

He knew. Who was going to betray him. It didn't make any difference to him.

He washed Judas' feet. As well as all the rest. The act was a demonstration.
Of his love. The love of one who came from God. And went.
Oh we need. These constant cleansing. The water from his basin.
Is blessed water indeed. And finally and seventhly. Turn to John's Gospel chapter 19.
And verse 34. But one of the soldiers. With a spear.
Pierced his side. And forthwith. Came out blood.
I was amazed. At this text. This fifth wound.
Of Jesus Christ on the cross. Was the only wound. That his dead body.
All the other wounds. To his body on the cross. Were made when he was alive.
Wounds to his hands. And wounds to his feet. Four of them.
In all. But then there came this wounding. Of the dead body.
You know what they should have done? They should have broken the legs. Of the Lord Jesus Christ. But
a prophecy lived.
Very many centuries before this. Decreed. That his legs.
Would not be broken. That no bone of his. Would be broken.
God put an embargo. On anyone who would dare. To break the bones of Jesus.
All hell could not violate that decree. But instead. The dead body.
Was mutilated. By the piercing of the spear. I would borrow the words of the hymn writer.
And I would say. Come guilty souls. And flee away.
Like doves to Jesus wounds. This is the welcome gospel day. Wherein free grace abides.
Here are two great rivers. Flowing from the side of Christ. The river of blood first.
And the river of water second. Two quickening rivers. Cleansing the stable of the world's sins.
Two mighty rivers. Rivers that cannot be passed over. But will carry our ship.
To the everlasting ocean of the blessed eternity. Yet to come. This incident.
Illustrates three things. Number one. A seal of prophecy.
Psalm 22. Written many centuries before said. A bone of hell.
Shall not be broken. No bones were broken. Zechariah 12 says.
They shall look on him. Whom they pierced. The only time.

That the word pierce. Is used in regard. To the cross work of Christ.
Is here. When they pierced his side. But this was not only a seal of prophecy.
It was a stamp of shame. They thought they would bury him in shame. So they tore his side open.
With a spear. They did not know that that spear stab. Was the coronation jewel.
Of the king's sacrifice. Unto death. For it meant.
He had really died. If he had not really died. You dear sinner could not be saved.
But because he died. You can. A seal of prophecy.
A stamp of shame. But it also was a seal of death. Two joint rivers.
Blood and water united. Were the seal that he was really dead. If he had not died voluntarily.
We would have died forever. But because he did die. We shall live forever.
Worthy is the Lamb. Who died on Mount Calvary. Worthy.
Worthy. Amen. Let us bow our heads.
Father in heaven. We thank thee for thy precious word. We thank thee for all that is in this book.
That thou hast given to us. We see new wonders every time we read it. How beautiful is that cross.
A cross of shame. Of death. And pain.
But it was for me he died. And shed his blood that I might be saved. Lord we pray for those that are
unsealed.
That they may turn while the spirit in mercy is pleading. And steer for the harbor bright. For how do they
know that their soul may be drifting.
Over the deadline tonight. Lord see of sinners. For Jesus' sake.
And everybody saved. Amen.

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