

3/23/25

John 9

Jesus has just left the temple in order to escape being stoned by the Jews.

But the healing of the blind man takes place not that same day Jesus was teaching in the temple treasury the day after the Feast of Tabernacles, which was the ninth day, this is a Sabbath day. Jn. 9:14

* Remember the backdrop is the discourse that Jesus is the light of the world, He has exposed the sins of the Pharisees and Scribes that had brought the woman caught in adultery and forgiven her of her sin.

* And now we have a blind man that has never seen the light of day in his entire life and Jesus is going to give him his physical sight and spiritual sight by saving him!

9:1-12 The healing of the blind man born blind.

9:1 The attention of Jesus was focused on a blind man.

- 1) The occasion is indicated, "Now as Jesus passed by." vs. 1a
 - a) At first it appears this indicate it is the same day as Jesus was leaving the temple, after the woman caught in

adultery was brought to Him and His confrontation with the Jews. Jn. 8:59

- b) But as we have stated it is not the same day, but some time after because the healing of the blind man was on a Sabbath. Jn. 9:14

- 2) The physical condition of the man was congenital blindness, the sixth sign John chose by the leading of the Holy Spirit, "He saw a man who was blind from birth." vs. 1b

- a) The gospels often declare Jesus looked at the people and multitudes and had compassion! Matt. 9:36; 14:14; 15:32
- b) There are many accounts of blind people healed by Jesus. Matt. 9:27-31; 12:22; 15:30; 21:14; Mk. 7:33; 8:22-26; 10:46-52

9:2 The mistaken theology of the disciples.

- 1) The disciples and the Jews believed in pre-natal sin in the womb, "And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents?" vs. 2a-c
 - a) They wanted to find out who was the guilty party, this is bad theology and never found to be true in the Scriptures.
 - b) The Greek philosophers did believed in pre-existence of soul, Plato and it had influenced some Jews, like the Essenses.
 - c) The disciples and the Jews knew of God's promise of generational sin, to the third

and fourth generation, but that indicates successive generations without repenting, so they become more evil and depraved. Ex. 20:5; 34:7; Nun. 14:18; Deut. 5:9

- 1)) If a person repented in whatever generation they broke the pattern and practice of a habitual life of sin, they are forgiven for the sins, a new creation. 1Cor.5:17
- 2)) The deliverance ministries of “the faith movement” and Pentecostal churches teach you have to be delivered by casting out curses or demons of past relatives, none sense!
- d) But they equally knew that God did not punish the children for the parents or vice versa, the parents for the sins of the children. Ezk. 18:19-23, 31-32
- 2) The disciples and the Jews believed the blind man was born blind due to his own sin or his parents, “that he was born blind?” vs. 2f
 - a) The truth of the matter is that the man was born blind, a congenital defect as the result of the fall, resulting in sickness, diseases, abnormalities and death. Gen. 3: Rom. 5:12
 - b) The truth also is that at times due to the sins of the parents in drugs or taking some prescribed drug can cause birth defects on the fetus in the womb.

9:3 The Lord Jesus corrected their bad theology.

- 1) The declaration of Jesus that the man nor his parents were guilty of his blindness, “Jesus answered, “Neither the man nor his parents sinned.” vs. 3a-b
* Both parties were innocent of the blindness!
- 2) This second portion of the verse is misunderstood by many, “but that the works of God should be revealed in him.” vs. 3c
 - a) The verse is not saying or teaching God had this man to be born blind, so Jesus could do a miracle, “the works of God”.
 - b) But the blindness was just the product of the fall and sin in the world that has resulted and brought forth disease, sorrows, tears and death.
- 3) The punctuation, verses and chapters were not a doing of the Holy Spirit, but of man
 - a) Put a period after sinned, then begin verse four with “but that.....” G. C. Morgan
 - b) In other words, God didn’t will it, but took opportunity of the situation to work the works of God.
* Like Lazarus, the woman issue of blood and the man who fell asleep falling off the top floor when Paul was preaching!

9:4 The Lord Jesus declared the shortness of time in His ministry.

- 1) The mission of Jesus was to die for the sins of the world, “I must work the works of Him who sent Me while it is day.” vs. 4a
 * The fact that Jesus was sent is mentioned twenty-six times in John and is implied eighteen other times .
- 2) The end of the ministry and mission of Jesus was close, “the night is coming when no one can work.” vs. 4b
 - a) The phrase of “day and night” refers to the Lord’s limited time to work.
 * The words are also used by Paul to indicate the shortness of time till the Lord’s return. Rom. 13:12
 - b) There is only six months till Jesus is crucified. Jn. 11:9
 - 1) It implies an allotted time for His mission.
 - 2) It implies sufficient time to accomplish it.
 - 3) It is confirmed at the cross, as Jesus dismissed His spirit, It is finished. Jn. 19:30
 - c) Our days are numbered and we are to ask God to teach us to number our days! Ps. 90:12

9:5 The Lord Jesus declared to be the light of the world.

- 1) This looks back to the second “I AM”, “Then Jesus spoke to them again, saying, “I am the

light of the world. He who follows Me shall not walk in darkness, but have the light of life.” Jn. 8:12

- a) The second I AM has the article indicating that Jesus is the light of the world forever. Jn. 8:12
 - b) The I AM in our text has no article indicating that He was to them light throughout the remaining time of six months. Jn. 9:5
 - c) The first “I AM” is, “I am the bread of life.” Jn. 6:35
- 2) The One who provides every person with a conscious of God, knowing right and wrong, being created after the image and likeness of God. Gen. 1:26; Rom. 2:15
 - a) But sinful man mares the conscious God endowed him with through a life of ongoing sin.
 - b) Jesus is the true Light that gives light to every person coming into the world. Jn. 1:4-9
 - 3) The One who illuminates man’s heart spiritually to see Himself separated from God is Jesus, then through illumination by the Holy Spirit opens up the eyes of sinners spiritually through the preaching of the gospel to be born again and guide their life.
 * Jesus exposed the self-righteousness of the Jews and this same light brought light

and life to the adulterous woman. Jn. 8:1-12

9:6-7 The process of the healing.

- 1) The Lord Jesus did something strange,
“When He had said these things, He spat on the ground and made clay with His saliva.”
vs. 6a-b
 - a) The Jews forbade the use of spittle on the Sabbath day, that constituted work, all one could do on the Sabbath day was to maintain life, if in severe danger, but never to better their condition!
* There was a belief that the spittle of a man had beneficial power.
 - b) The people seeing Jesus make clay by adding the spit must have surprised them.
 - 1)) Some must have been disgusted.
 - 2)) Spitting on the ground was an act of insult and humiliation.
- 2) The Lord Jesus smeared the clay on the eyes of the blind man, “and He anointed the eyes of the blind man with the clay.” vs. 6c
 - a) The manner might have been seen as mocking the man, other as superstition.
 - b) The clay reminds us of the creation of man from the dust. Gen. 2:7
 - c) Jesus never healed any two people in the same manner. Mk. 7:32-33; 8:22-25
- 3) The blind man heard the words of Jesus,
“And He said to him, “Go, wash in the pool

of Siloam” (which is translated, Sent). vs. 7a-c

- a) The blind man did not argued or give excuses!
- b) The name Siloam meant is interpreted for us “sent”, the parallel cannot be missed prophetic of Christ, the water came from spring of Gihon in Kidron Valley that Hezekiah engineered at the time when Sennecherib laid siege to Jerusalem.
2Kings 20; 2 Chron. 32; Is. 22
- c) The tunnel is about 1700 feet long.
- 4) The blind man obeyed the words of Jesus he heard, “So he went and washed.” vs. 7d
 - a) Faith is always related to the word of God, faith, trust and obey!
 - b) Like Naaman the leper who washed in the Jordan and the Shuamites son, who was revived by mouth to mouth.

9:8-10 The response of the neighbors who knew the man used to be blind.

- 1) Their expression was one of amazement,
“Therefore the neighbors and those who previously had seen that he was blind said, “Is not this he who sat and begged?”
- 2) This had to have been some times after his healing, some were certain he was the man,
“Some said, “This is he”. vs. 9a-b

- 2) The others were not so certain, “Others said, He is like Him” the man looked like the blind man. vs. 9c-d
- 3) The blind man said, “He said, “I am he”. vs. 9e-f
 - a) Literally, it is I” and it indicates he kept saying, “It is I.”
 - b) Those who knew him were aware of his condition and were astonishment at his healing and asked him how his eyes were opened.
- 4) The ultimate question of the neighbors was, “Therefore they said to him, “How were your eyes opened?” vs. 10

9:11-12 The answer of the blind man as a faithful witness.

- 1) The blind man gave witness about the name of the man, “He answered and said, “A Man called Jesus made clay and anointed my eyes.” vs. 11a-b
- 2) The blind man gave witness to the voice he heard from Jesus, “and said to me.” vs. 11b
 - * The blind man never saw Jesus, being blind!
- 3) The blind gave witness to the authority of Jesus by obeying His command, “Go to the pool of Siloam and wash.” vs. 11c
- 4) The blind gave witness to the power of Jesus having received his sight, “So I went and washed, and I received sight.” vs. 11d

- * The blind man was healed as an unbeliever!
- 5) The people asked where the man Jesus was, “Then they said to him, “Where is He?” He said, “I do not know.” vs. 12
 - a) The name of Jesus was already marked by the religious leaders, as they were seeking to arrest and kill Him. Jn. 9:22
 - b) The man did not know where Jesus was, when he returned Jesus was already gone.

9:13-34 **The interrogating of the blind man.**

9:13-17 The first interrogation of the blind man.

9:13-14 The people brought the man before the Jewish leaders.

- 1) The Pharisees was suppose to be some of the spiritual leaders, “They brought him who formerly was blind to the Pharisees.” vs. 13
 - a) The reason is not given, but the law required the healed person to present themselves before the priest to varify the healing and offer up a sacrifice. Lev. , Deut.
 - b) These men were the self-righteous hypocrites, who ruled over the people.
- 2) The day is indicated, “Now it was a Sabbath when Jesus made the clay and opened his eyes.” vs. 14

- a) The lame man by the Sheeps gate at the Pool of Bethesda remember was healed by Jesus on the Sabbath day. Jn. 5:10
- b) The Jews told the healed man it was not lawful for him to be healed on the Sabbath and from that point, the religious rulers sought themore to kill Jesus. Jn. 5:18
- c) The Lord Jesus now heals the blind man on the Sabbath day.

9:15 The Pharisees questioned the blind man about his healing.

- 1) These men were the authority over all that went on in the Temple or synogouges, "Then the Pharisees also asked him again how he had received his sight." vs. 15a
- 2) The man gave witness to a man and the manner of his healing, "He said to them, "He put clay on my eyes, and I washed, and I see." vs. 15b-d
- * They already knew his name was Jesus. vs. 11

9:16 The Pharisees were divided over the healing.

- 1) The one part of the Pharisees declared the man was not from God, having broken the Sabbath by healing him, "Therefore some of the Pharisees said, "This Man is not from

God, because He does not keep the Sabbath." vs. 16a-c

- 2) The other part of the Pharisees questioned the declaration, due to the healing, "Others said, "How can a man who is a sinner do such signs?" And there was a division among them." vs. 16d-f

9:17 The Pharisees questioned the blind man about the man who healed him.

- 1) They asked the man who he thought Jesus was, and without hesitation he declared God. "They said to the blind man again, "What do you say about Him because He opened your eyes?" vs. 17a-b
 - a) Without doubt the Pharisees were very hostile and demeaning to the man.
 - b) The Pharisees used pressure to silence people or marginalize them.
- 2) The blind man that now saw without hesitation answered them, "He said, "He is a prophet." vs. 17c-d
 - a) The Pharisees could not except this to be true, that Jesus was a prophet.
 - b) This is like the Samaritan woman, she began calling Jesus a Jew, then a prophet, then the Messiah, finally the Savior of the world. Jn. 4:8, 19, 25. 42

9:18-23 The interrogation of the parents of the blind man.

9:18 The Jewish leader rejected the witness of the blind man.

- 1) The Jews denied the witness of his healing, “But the Jews did not believe concerning him.” vs. 18a
 * To believe the blind man would force the Pharisees to admit Jesus was God, their Messiah!
- 2) The Jews declared the blind man was making up the story of his healing, “that he had been blind and received his sight.” vs. 18b
 * The Pharisees had to spin the truth or lose credibility with the people!
- 3) The Jews summoned the parents of the blind man and changed their minds, “until they called the parents of him who had received his sight.” vs. 18c
 * The Pharisees were hearing the corroborating witness of too many people!

9:19 The Pharisees asked the parents three questions.

- 1) The first question was related to their relationship to the blind man, “And they asked them, saying, “Is this your son”? vs. 9a-c
 * They were doing everything they could to disqualify and dismiss the healing!

- 2) The second question was related to their witness about his congenital blindness, “who you say was born blind? vs. 19d
 * The question implies the parents were lying!
- 3) The third question was related to the manner of his healing, “How then does he now see?” vs. 18e
 * They were hoping for another explanation, than the miraculous healing of their son!

9:20-23 The parents answered the three questions.

- 1) First, they affirmed the man was their son, “His parents answered them and said, “We know that this is our son.” vs. 20a-b
 - a) One can only imagine the elation of the parents over their son being able to see!
 - b) But one can also imagine the anger or disgust at the evil intent of the Pharisees to dismiss the healing as a lie!
- 2) Second, they affirmed the fact about his congenital blindness, “and that he was born blind.” vs. 20c
 * The parents would be the primary witness to this fact, being present at the birth and the rearing of the son!
- 3) Third, they denied knowing anything about his healing, “but by what means he now sees we do not know, or who opened his eyes we do not know.” vs. 21d-e

- 4) The parents turned the Pharisees back to their son, “He is of age; ask him. He will speak for himself.” vs. 21f-h
 * Their son was not a minor under 12 years of age!
- 5) The reason the parents of the blind man pointed the Pharisees back to their son is given, “His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue.” vs. 22
 - a) The parents feared being excommunicated from the temple or synogogue that was probably temporary for 30 days and 60 days.
 - b) Permanent ex-communication involved being cursed before people that cut a person off from all social interaction.
- 6) The only resolve of the parents was that their son could speak for himself, “Therefore his parents said, “He is of age; ask him.” vs. 23

9:24-34 The second interrogation of the blind man.

9:24 The Pharisees interrogated the man born blind a second time.

- 1) The Pharisees used religious language to try to have the blind man change his witness, “So they again called the man who was

blind, and said to him, “Give God the glory!” vs. 24a-b

- a) The phrase “Give God the praise”, implyies he was not telling the truth!
 - b) This same phrase was used of Achan when he was asked to confess his sin. Josh. 7:19
- 2) The Pharisees were attempting to presure the blind man to agree with them that Jesus was a sinner, “We know that this Man is a sinner.” vs. 24c
 - a) The misuse and abuse of power and authority it so provelent with men and women in positions of power and influence to control peope.
 - b) The history of the world is shamefuland evil in its atrocities over the masses of people of the world and our present day varifies it by the abusive power of the WHO, the CDC, the HIA, The Clintons, the Bush, Obama, Biden, Bill Gates, Anthony Fauci, etc

9:25-26 The faithful witness of the blind man is repeated to the Pharisees.

- 1) The blind man affirmed what he did not know, “He answered and said, “Whether He a is a sinner or not I do not know.” vs. 25a

- 2) The blind man affirmed the only thing he did know, “One thing I know: that though I was blind, now I see.” vs. 25b-d
- 3) The hostility of the Pharisees only increased in their frustration, “Then they said to him again, “What did He do to you? How did He open your eyes?” vs. 26
 * They were seeking to find some flaw in his testimony about his healing!

9:27 The patience of the blind man reached its end.

- 1) The blind man reproved the Pharisees for he had told the Pharisee three times the same thing, “He answered them, “I told you already, and you did not listen.” vs. 27a-c, vs. 15, 24, 26
- 2) The blind man used sarcasm towards the Jews, “Why do you want to hear it again? Do you also want to become His disciples?” vs. 27d-e

9:28-29 The Pharisees responded viciously towards the blind man.

- 1) The Pharisees their disapproval and disappointment of the blind man, “Then they reviled him and said, “You are His disciple, but we are Moses’ disciples.” vs. 28
 a) The Pharisees reproached him talking down to him, “You are His disciple”.

- b) The Pharisees exalted themselves, “but we are Moses’ disciples.”
- 2) The Pharisees clung to Moses, while rejecting God their Messiah, “We know that God spoke to Moses; as for this fellow, we do not know where He is from.” vs.

9:30-33 The blind man answered them once again in a sarcastic manner.

- 1) The blind man was amazed at their spiritual ignorance, “The man answered and said to them, “Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! vs. 30
 * They were the spiritual leaders who were to be looking for the Messiah.
- 2) The blind man declared to the Pharisees some basic spiritual truths. vs. 31
 a) The holiness of God, “Now we know that God does not hear sinners.” vs. 31a
 * Ps. 66:18; Prov. 28:9; Is. 1:15; 59:1
 * Some declare this is not a scriptural truth, yet it is verified throughout the Bible, the only exception God hears sinner is for salvation!!!
 b) The oneness with God, “but if anyone is a worshiper of God and does His will, He hears him.” vs. 31b-c
 * Those who worship God, will worship Him in spirit and in truth. Jn. 4:23: 1Jn. 5:14-15

- c) The historical impossibility of the healing to happen naturally, “Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. vs. 32
- d) The conclusion of the blind man, “If this Man were not from God, He could do nothing.” vs. 33

9:34 The Pharisees utterly reject the blind man.

- 1) They declared he was a sinner, “They answered and said to him, “You were completely born in sins.” vs. 34a-b
- 2) They rebuked him for daring to even intending to teach or instruct them, “and are you teaching us?” vs. 34c
- 3) They excommunicated him from fellowship, “And they cast him out.” vs. 34d

9:35-39 **The seeking of the blind man by Jesus.**

9:35 The news of the injustice of the blind man reached the ears of Jesus.

- 1) The Lord Jesus searched the blind man out, “Jesus heard that they had cast him out; and when He had found him.” vs. 35a-b
 - a) God always initiates and searches out sinners, like when Adam hid himself God sought him in order to restore him through confession and repentance.

b) Jesus is the Good Shepherd who seeks His own sheep and they know His voice. Jn. 10:14-16

- 2) The Lord Jesus confronted him about his faith, “He said to him, “Do you believe in the Son of God?” vs. 35c-d
 - a) The question is emphatic in Greek.
 - b) Some manuscripts have “Son of Man” focusing on His humanity, a favorite term of John which Jesus uses for Himself. Dan. 7:13; Matt. 8:20; 9:6

9:36 The response of the blind man to Jesus.

- 1) The blind man has never seen Jesus, this is the first time, “He answered and said, “Who is He, Lord.” vs. 36a-c
- 2) The blind man give his reason for asking Who He was, “that I may believe in Him?” vs. 36d

9:37 The Lord Jesus revealed Himself to the blind man.

- 1) The Lord Jesus connected the dots for the blind man, as with the Samaritan woman, “And Jesus said to him, “You have both seen Him and it is He who is talking with you.”
- 2) The very same One who told him to go and wash in the Pool of Siloam.

9:38 The blind man responded to the words of Jesus.

- 1) He confesses faith, trust in Jesus, “Then he said, “Lord, I believe!” vs. 38a-c
- 2) He praised and honored Jesus, “And he worshiped Him.” vs. 38d
 - a) The word “proskuneo” means to prostrate oneself before a superior and kiss the feet in adoration and reverence.
 - b) He already acknowledged Jesus was a man, prophet, from God and now Lord. vs. 11, 17, 33

9:39 The proclaimed purpose of the coming of Jesus to the world.

- 1) The Lord Jesus came into the world for judgment not condemnation, “And Jesus said, “For judgment I have come into this world.” vs. 39a-b
 - a) The word judgment “krima” means the result or decision against evil and ungodliness, not the process of judging.
 - b) The word of God reveals the will and standard of righteousness.
 - c) The word of God is the final standard and plumb-line to measure truth and what is pleasing to God.
- 2) The Lord Jesus came into the world for those who are blind spiritually may see by believing in Jesus, like the blind man. “that

those who do not see may see, and that those who see may be made blind.” vs. 39c-e

- a) Those who see physically are blind spiritually, do not receive, believe, see or understand the things in the word of God.
- b) Those who see physically, but refuse to see spiritually by not believing in Jesus, will be blinded further to the truth about Jesus through the gospel, the result is the outcome of each person’s decision, like the Jews and Pharisees.
- c) Matthew quoting Isaiah says, “And in them the prophecy of Isaiah is fulfilled, which says: Hearing you will hear and shall not understand, And seeing you will see and not perceive; For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts and turn, So that I should heal them.” Matt. 13:14-15; Is. 6:9-10
 - 1)) This principle is found throughout the Scriptures. Matt. 11:25; 15:14; 23:16, 19
 - 2)) God would require the words of Jesus, the Prophet of all. Deut. 18:19
- 4) This I believe is a better brake in the chapter.
 - a) It is a transitional verse that looks back as a conclusion of what has taken place.

- b) It looks forward to the parabolic proclamation of the Good Shepherd and His sheep.
- c) The ninth chapter is preparation for the tenth chapter, they must be seen together!

9:40-41 The Pharisees heard Jesus pronounce to their spiritual blindness. vs. 40-41

- 1) The response of the Pharisees to the words of Jesus, “Then some of the Pharisees who were with Him heard these words, and said to Him, “Are we blind also?” vs. 40
 - a) Their question is not as sincere seekers, but in ridicule and mocking of the words of Jesus.
 - b) Their assesment of themselves was based on the natural and physical, that they were the descendents of Abraham and the appointed relegious leader of the nation of Israel and children of God.
- 2) The resonse of Jesus to the words of the Pharisee, “Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.” vs. 41
 - a) Jesus said they certainly were not blind, if they were there would be hope for them that they might come to Jesus have their sins forgiven and in give them spritual sight.

- b) Jesus said that by their own words they say “We see” they have condemned themselves for rejecting the words of Jesus, the light of the gospel and their sin remained in them and would die in their sins. Jn. 8:21, 24