

Bible Fellowship Teaching Plan for John 9:15-41 (June 21, 2026)
From Blindness to Sight

Central Truth: Jesus, the Light of the World, gives both physical and spiritual sight to those who trust Him, while those who reject Him remain in spiritual blindness.

John's purpose (20:31): "These are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

Key Verse (25): "One thing I do know, that though I was blind, now I see."

Opening Questions

1. Have you ever completely misunderstood something until someone helped you see it differently?
2. Why do some people reject clear evidence when it challenges their beliefs?
3. What is the difference between knowing facts about God and truly knowing God?

Lesson Objective: To understand how faith in Christ brings spiritual sight, while pride and unbelief leave a person spiritually blind.

Background: the healing of the man born blind, verses 1-14

I. The Pharisees Reject the Evidence (verses 15-17)

A. When questioned, the man repeats his testimony

- The Pharisees ask again how he received his sight.
- His answer remains simple and consistent: "He put mud on my eyes, I washed, and I see."

B. The Pharisees are divided

- Some declare Jesus cannot be from God because He healed on the Sabbath.
 - Others wonder how a sinner could perform such a miracle.
- C. The man's conclusion: When asked what he thinks about Jesus, he responds, "He is a prophet."

Reflection Questions

1. Why were the Pharisees unwilling to accept the evidence before them?
2. How can preconceived ideas keep us from recognizing God's work?
3. What does the man's simple testimony teach us about witnessing?
4. How has your understanding of Jesus grown over time?

Application: A hardened heart can explain away even the clearest evidence of God's work.

II. Fear Versus Faith (verses 18-23)

- A. The parents acknowledge that the man is their son and that he was born blind.
- B. But they refuse to take a stand
- They fear being expelled from the synagogue.
 - They leave their son to answer for himself.

Reflection Questions

1. Why do people sometimes remain silent about what they know to be true?
2. What pressures exist today that discourage Christians from speaking openly about Christ?
3. Have you ever remained silent because of fear of others?
4. What helps us overcome fear?

Application: Fear of what others think often overcomes our faithfulness to God.

III. The Courageous Testimony of the Healed Man (verses 24-34)

- A. The Pharisees demand a different answer: “Give glory to God. We know that this man is a sinner.”
- They’ve already reached their verdict.
 - They demand that the man agree with them.
- B. The man's unshakable testimony: “One thing I do know, that though I was blind, now I see.”
- He doesn’t claim to know everything.
 - He boldly testifies to what Christ has done.
- C. The man exposes the Pharisees’ blindness
- He points out that no one has ever healed a man born blind.
 - He concludes: “If this man were not from God, he could do nothing.”
- D. The Pharisees resort to a personal Attack
- They’re unable to answer his reasoning.
 - They insult him and cast him out.

Reflection Questions

1. Why is our personal testimony so powerful?
2. What can we learn from the man's courage?
3. Have you ever faced criticism for standing for biblical truth?
4. What is your own “though I was blind, now I see” testimony?

Application: No argument can erase the reality of a transformed life.

IV. Jesus Reveals Himself to the Believer (verses 35-38)

- A. Jesus seeks out and finds the man after the Pharisees cast him out.
- B. The question of faith: “Do you believe in the Son of Man?”
- C. The Man's Response: “Who is He, Lord, that I may believe in Him?”
- He’s eager to know the truth.
 - His heart is ready to believe.
- D. Faith leads to worship: “Lord, I believe.”
- The man immediately worships Jesus.

- His journey progresses:
 - A man called Jesus
 - A prophet
 - One from God
 - His Lord and Savior

Reflection Questions

1. Why do you think Jesus sought out this man after he had been rejected?
2. What does the man's response reveal about genuine faith?
3. Why is worship the natural response to salvation?
4. How has your understanding of Jesus deepened over the years?

Application: We respond in worship as our faith continues to develop

V. Spiritual Blindness Exposed (verses 39-41)

- A. Jesus explains the consequence of the miracle: “That those who do not see may see, and those who see may become blind.”
- B. The blind man saw because he knew he was blind
 - He recognized his need.
 - He trusted Christ.
- C. The Pharisees remained blind
 - They believed they already possessed all truth.
 - Their pride prevented them from believing.
- D. Jesus' verdict: “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.”

Reflection Questions

1. What’s the difference between physical blindness and spiritual blindness?
2. Why is pride such a dangerous barrier to faith?
3. How can believers guard against spiritual pride?

4. Are there areas in your life where you need greater dependence on the Lord?

Application: The greatest obstacle to salvation is often not ignorance but the belief that we already know enough.

Comparison: Two Responses to Jesus

The Healed Man

Admitted his need

Received the light

Grew in faith

Confessed Christ

Worshiped Jesus

Received spiritual sight

The Pharisees

Claimed they were self-sufficient

Rejected the light

Hardened their unbelief

Condemned Christ

Opposed Jesus

Remained spiritually blind

Personal Reflection

1. In what areas of my life am I still struggling to see clearly?
2. Am I more like the healed man--humble, teachable, and growing in faith--or more like the Pharisees--pridefully confident in my own understanding?
3. Has fear of people ever kept me from speaking openly about Christ?
4. Can I honestly say that my life demonstrates the transforming power of Jesus?
5. What evidence is there that I am growing in spiritual sight?
6. When was the last time I simply worshiped Christ in gratitude for what He has done for me?

Closing Challenge: The man whom Jesus healed moved from blindness to sight, from confusion to conviction, and from receiving a miracle to worshiping the Savior. He lost the approval of the Pharisees but gained a personal relationship with Christ. The Pharisees moved in the opposite

direction: from opportunity to unbelief, from knowledge to pride, and from light into deeper darkness. They kept their position and authority but missed the Messiah standing before them. The question John 9 leaves us with is this: “Will we respond to Jesus with the humble faith of the healed man, or with the proud self-confidence of the Pharisees?”

Sunday School Lesson for June 21, 2026
John 9:15-41

Welcome to Sunday School on the go from the First Baptist Church in Tallahassee. I'm Jim Glass, one of the teachers in the Pairs and Spares Class, and, on this third Sunday in June, we're well into our study of the deep and wondrously profound gospel according to John, whose purpose in writing this book, as he tells us in chapter twenty, verse 31, is "so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

Following Pastor Trey's sermon about the healing of the man born blind in the opening verses of chapter nine, the focus of today's lesson is on verses fifteen through 41 where we learn how Jesus responded to the latest wave of challenges as the religious leaders accuse Him, yet again, of violating the Sabbath.

Chapter eight closed with Jesus explaining how He was the Light of the World and how, as people placed their trust in Him, they would know the truth and the truth would set them free. He went on to tell them that the great father of their faith--Abraham himself--testified about Him; in fact, in verse 56 He said, "Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad." But the Jews refused to accept what He was saying, they told Him, "You are not yet fifty years old ... and you have seen Abraham!" To which Jesus responded, "I tell you the truth, ... before Abraham was born, I am!"--once again linking Himself with God's declaration to Moses at the burning bush when He said, "Tell the people that 'I AM' has sent you." "At this," John tells us in the last verse of chapter eight, "they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds."

But He didn't go into hiding. He's just declared that He is the Light of the world, / and the Light of the world can't be hidden under a bushel. So, as chapter nine opens, we find Jesus walking with His disciples: "As he went

along, he saw a man blind from birth.” And then, to show His disciples **how** He was the Light of the world--verse six--“[Jesus] spit on the ground, made some mud with the saliva, and put it on the man’s eyes. ‘Go,’ he told him, ‘wash in the Pool of Siloam’ (this word means Sent). So the man went and washed, and came home seeing.”

Turning water to wine at the wedding in Cana, healing the nobleman’s son, healing the man at the pool of Bethesda, feeding the 5,000, walking on the water in the middle of the Sea of Galilee, and now, the sixth sign--the healing of the man born blind--each sign being more impressive and extraordinary from a human perspective than the one before, with the greatest sign yet to come.

When the people saw that the man had received his sight, they asked him how it happened. He told them everything he knew and that he had acted in complete obedience to Jesus’ instructions and now, for the first time in his life, he could see!

Even though this man was the recipient of an astonishing miracle that had never been witnessed before in history, the religious leaders objected to what Jesus had done because He had healed the man on the Sabbath, and they did everything they could to discredit the man and Jesus.

So doubtful were the Pharisees that the man had actually been healed that--verse fifteen--: “So the Pharisees again asked him how he had received his sight. And he said to them, ‘He put mud on my eyes, and I washed, and I see.’” Simple as that--1, 2, 3; a, b, c--now I see. You can almost sense the man’s frustration as he answers them again, telling them the same thing he told them before.

Immediately, the Pharisees condemned Jesus--verse sixteen: “Some of the Pharisees said, ‘This man is not from God, for he does not keep the Sabbath.’” It was completely out of the question to consider that someone who persistently violated their petty, man-made dictates about the Sabbath could be

anything but an imposter. “But others said, ‘How can a man who is a sinner do such signs?’” So,” John writes, “There was a division among them.”

We can only imagine the bitterness and animosity that must have characterized that meeting / with emotions running high, battle lines being drawn, some thinking Jesus ought to have a chance to explain Himself as Nicodemus had suggested back in chapter seven, while others feared the Romans would assert their authority and they would lose their coveted positions as the religious autocrats they were / as we’ll hear later.

They continued to press the man, asking--verse seventeen--“‘What do you say about him, since he has opened your eyes?’ He said, ‘He is a prophet.’” Well, the man’s conclusion surely set the Pharisees’ heads spinning. They quickly dismissed the man’s conclusion and called his parents in to corroborate the story about being born blind. Because they feared the power the Pharisees wielded, all his parents were willing to admit was that, yes, the man was their son and, yes, he was born blind. Verse twenty: “His parents answered, ‘We know that this is our son and that he was born blind. But how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.’”

So, the Pharisees call the man back in for more questioning--verse 24: “So for the second time they called the man who had been blind and said to him, ‘Give glory to God. We know that this man is a sinner.’ He answered, ‘Whether he is a sinner, I do not know. One thing I do know, that though I was blind, now I see.’ They said to him, ‘What did he do to you? How did he open your eyes?’ He answered them, ‘I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?’ And they reviled him, saying, ‘You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.’ The man answered, ‘Why, this is an amazing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is

a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing.’ They answered him, ‘You were born in utter sin, and would you teach us?’ And they cast him out.”

Even for those of us who know the story well, it’s shocking to hear the persistently stubborn refusal of the Pharisees to even consider the possibility that Jesus could be the Messiah. But, Jesus has already explained why it was so. In chapter eight, beginning in verse 34, Jesus told them how they were enslaved to sin because they refused to follow Him and find the truth that would set them free. Even though they claimed to be the descendants of Abraham and thus rightful heirs to all the promises of God, their relationship to Abraham was only physical. They hadn’t followed his example by placing their faith in God as Abraham had done. Instead, they were relying on their obedience to the Law of Moses which, in reality, they could never fully do.

Not only were they unable to hear what Jesus was plainly telling them about their bondage to sin, they couldn’t bear to listen to the powerful testimony of the man born blind whom Jesus had healed. So, in order to find some way to find fault with his testimony and blunt the force of his story of a miraculous healing that had never been heard of in all of history, they try to make him retract his words. With all the force of threats that his parents had given into, the Pharisees turn to the man and make their final offer--an offer they thought he couldn’t refuse: “Give glory to God; we know that this man is a sinner.” “We, in our illustrious, infallible judgment which cannot be questioned without the most serious repercussions, know with all the wisdom and weight of our authority and tradition that He is a sinner. If you know what’s good for you, you’ll come to the same conclusion we have, and you’ll admit that He’s a sinner and a charlatan Who cannot be trusted and must be destroyed for the good of our people.”

In commanding him to “give glory to God,” they were asking him to swear an oath to affirm his testimony as when a witness in a court today is asked to affirm or swear that the testimony about to be given is the truth, the whole truth, and nothing but the truth. On the other hand, it could have been a command to give glory to God rather than giving glory to Jesus, requiring him to admit that he had lied about how he had been healed.

After all, they had concluded that Jesus was “a sinner”--a deceiver; an impostor,--someone who was the scum of the earth in spiritual terms judging from how they used the word so scornfully and judgmentally to characterize those whom Jesus chose to eat and drink with,--those they had decided were cut off from the promises of God and now deserved God’s righteous judgment, and they had reasoned conclusively that God would not give the power of working such miracles to an impostor.

They couldn’t deny that what Jesus had done was miraculous, and no one attempted to deny the miracle or explain it away. Jesus had healed openly, publicly, and frequently, and they couldn’t reject the fact that the healings were real. What they wanted to do was show that it was by some evil influence or deception, and so they ordered this man to give up on his idea that Jesus was a prophet and that He had actually healed him of his blindness and agree with their learned, authoritative conclusion that Jesus was a sinner.

But this man would not be deterred in his testimony--verse 25: “He then answered, ‘Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.’” He turns the words of the Pharisees against them: “Whether He’s a sinner according to your learned, sophisticated, and supposedly infallible judgment, I have no idea. You say He is and that sinners can’t do things like this, but the undeniable facts of my experience tell a completely different story--a story you can’t deny because it happened to me just as I’ve described it.” The Jews had reasoned from forgone conclusions, while the man spoke from his own, personal experience: “One thing I know with unshakable and unassailable conviction and confidence, that before

I met Jesus I was blind; but now I see.” His plain testimony trumps their best efforts to persuade him with their logic, influence, and hostile threats.

One commentator elaborates on this powerful moment: “Though very pleasant to contemplate, it is impossible adequately to imagine the sensations of a man who for the first time sees the world in which he has / for years / been living blind. The sensation of light itself, the new sense of room and distance, the expansion of ... nature, ..., the glory of colour, of the skies; of the sun, of the moon walking in brightness, ...; the thrill of first meeting parent, child, or friend eye to eye; the sublimity of the towers of Jerusalem, the glittering Temple, the marble palaces, by the base of which he had before dimly crept, feeling with his hand or tapping with his stick. ... He was prepared to believe in the glory and perfectness of God’s world, and in Christ’s power to bring him into contact with that glory. ... [But] he had no patience with the difficulties raised by those who [did not share] his experience: ‘How can a man that is a sinner do such miracles?’ ‘Give God the praise; we know that this man is a sinner.’ To all these slow-brained, bewildered [critics], he had but the answer, ‘Whether He be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see.’ No arguments ... can rob me of the immense [blessing] this Man has conferred upon me. If it gives you any satisfaction to apply your paltry tests to Him, and prove that He cannot have done this miracle, you are welcome to your conclusions; but you cannot alter the facts that I was blind, and that now I see. ... I believe Him when He says, ‘I am the Light of the world.’”

Now the Pharisees are grasping at straws. They can’t persuade him, they can’t convince him, and they can’t threaten him, so they try to find a way to compromise his testimony or trap him with some kind of contradiction--verse 26: “So they said to him, ‘What did He do to you? How did He open your eyes?’”

In spite of their best efforts, God gave this man grace and strength to make a bold confession of the truth that completely confounded his proud and self-

important inquisitors, and now, having lost all patience with these pompous unbelievers, he turns the tables on them in verse 27 and says, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?”

“If you didn’t pay attention the first time I told you, why would you want to hear me say the same thing all over again?” So incensed was he with their stubborn inability and unwillingness to concede that what he had experienced had happened just as he had explained it / that he taunts and baits them with the question, “Do you also want to become his disciples?” “After all, you want to hear once again how this Man healed me. You know He has a group of disciples who follow Him because of His miracles and His teachings; would you like to become part of His followers as well?”

As you would expect, the Pharisees didn’t take his taunts well and fired back with their own condemnation--verse 28, “And they reviled him, saying, ‘You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.’” You can almost feel the searing anger and hatred of the Pharisees at this point as they make their attack against him personal, accusing him of being one of Jesus’ disciples and claiming that **their** connection to Moses was the only righteous discipleship that was legitimate.

It’s possible that the man could have been considered a disciple of Jesus at this time. After all, he asked them, “Do you also want to become his disciples?” How much he knew and whether or not he had made a genuine faith commitment to follow Jesus at this time, we can’t say for sure, but his testimony has convinced many scholars that he was, indeed, a genuine disciple of Jesus by this time.

But that wasn’t a positive, affirming description from the Pharisees’ point of view. Jesus, in their minds, was a sinner, and, if he defended Jesus, he must be a sinner as well. They, on the other hand, were disciples of Moses, and, in

their opinion, you couldn't be a true disciple of Moses and a follower of Jesus at the same time.

Moses had given them the law regarding the proper observance of the Sabbath. Jesus had blatantly, in their minds, violated that law of Moses by healing a man on the Sabbath thereby demonstrating His disregard and even contempt for the Law of Moses--something they would never, ever do, because they were disciples of Moses. They were the true ones, the faithful ones, the righteous ones. This Man who had given sight to a man born blind and all those who followed Him were the reprobates, the evildoers, the sinners, deserving the all-consuming wrath of God.

Even as they continue to pour out their rage on the man, they reveal their intentional ignorance. In verse 29, they tell the man what they know and don't know: "We know that God has spoken to Moses, but as for this man, we do not know where he comes from." In saying "God has spoken to Moses," they were affirming that, at a particular point in time, God commanded Moses to deliver the law, and the Law still stands since it came from God. We read in Exodus chapter 33, verse eleven that "The LORD would speak to Moses face to face, as a man speaks with his friend." Since they were disciples of Moses, they were the defenders of the Law and of the God Who gave the Law. The only problem with that was that they had become the self-appointed, supposedly infallible interpreters of the Law.

They knew where they claimed to have received their authority, but they refused to accept the authority of Jesus--"As for this man," they said in the second half of verse 29, "we do not know where he comes from." But, back in chapter seven, didn't they say they knew where He was from? Verse 27: "we know where this man is from;" and, at the end of the chapter, the Pharisees rebuked Nicodemus when he suggested that Jesus be allowed to offer a defense of Himself, then asked, "Are you from Galilee, too." They thought they knew where he was from, but now they say they don't know.

They say they don't know where He was from in spite of the fact that He's told them time and time again where He was from. Eight times in chapter six, He said He came from heaven. In chapter seven, He told them He came from the Father. In chapter eight, He tells them that He was from above and He came from God. And it didn't stop there. He went on to tell them where He had come from and Who had sent Him, but they refused to listen, and because they didn't accept where He had come from, they couldn't find proof of His divinity or His authority to do what He did. They thought that if Jesus were truly sent from God, He would have to offer some clear evidence, some irrefutable confirmation that **they** would accept.

With that, the man turns on them again, absolutely dumbfounded that they're clueless about this Man who had given him his sight for the first time in his life--verse thirty: "The man answered and said to them, 'Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes. We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him. Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. If this man were not from God, He could do nothing.'"

Don't you wish you could have been there for that moment? These dignified, self-important, all-wise Pharisees have confessed their ignorance about Jesus, but the man whom Jesus had healed knows more about his Healer than they do, and he is absolutely stunned. Their entire religious history, their careful study of the Law of Moses, their insight into the writings of the prophets, and the whole method of Divine revelation had been their life's work to know and understand and apply, and it certainly should have revealed to them that what happened to him only God could do. So, the man who was blind, realizing that they were arguing with him, grew bolder, and jumped right into the fight.

In what could well have been a mocking tone, he says, "Now that is really amazing! You don't know where he comes from, yet he opened my eyes."

“This Man that you know so little about chose me on this day to give me my sight, and you can’t see it.” The pronouns--not normally written out in the language John used--bring out the emphasis of his words: “**You** don’t know where he comes from, yet **he** opened my eyes. He’s a mystery to **you**, but **He** gave me my sight.”

Then, in verse 31, he launches into a counterattack by turning their very words against them: “we know.” “Yes, we and everybody else knows that God doesn’t hear sinners.” In Job, chapter 27, verse eight, Job asked, “For what is the hope of the godless when God cuts him off, when God takes away his life? Will God hear his cry when distress comes upon him?” Elihu echoes that judgment when he writes in chapter 35, verse twelve: “God does not listen to [the] empty plea [of the wicked]; the Almighty pays no attention to it.” In Psalm 66, verse eighteen, the psalmist confessed, “If I had cherished sin in my heart, the Lord would not have listened.” In Proverbs, chapter fifteen, verse 29, Solomon writes, “The LORD is far from the wicked but he hears the prayer of the righteous.”

No, God doesn’t hear sinners until they call out to Him in repentance and faith, “but if anyone is God-fearing and does His will, He hears him.” We all know this. The Pharisees knew it. The Word of God has declared it.

He reinforces his argument by reminding them that nothing like this had ever happened before--not in all of history could they tell of a person born blind being healed of his blindness. Abraham never performed such a miracle. Moses never gave sight to someone born blind. Their history spoke of no king, no prophet, no judge, no one who had done this. He was telling them that, as great as Moses and all the rest were, Jesus was greater.

Then, in verse 33, he delivers the coup de grace: “If this man were not from God, he could do nothing.” His logic was irrefutable, indisputable, and absolutely conclusive. The fact that Jesus could perform miracles like this was full proof that He was commissioned and sent by God--convincing proof that

never has been and never will be refuted. This miracle alone proves that He was from God, but Jesus gave many similar proofs, and thus verified His divine mission beyond any possibility of doubt, and this former blind street-beggar was living proof that no one could deny.

At this point, the Pharisees realize they don't have a response to his evidence or an answer to his argument--all they can do is attack him personally--verse 34: "They answered him, 'You were born in utter sin, and would you teach us?'" As a result, John says, "they cast him out." The hateful, vindictive attack on his person is all they have, even though they know nothing about him. Because he doesn't see things the way they do, he must be sinful, immoral, depraved, and wicked, and so they accuse him of "being born in utter sin."

Since he was born blind, they assume, as Jesus' disciples had, that either he or his parents sinned before he was born, thus causing him to be born blind. In fact, the sentence begins with "in sin"--"in sin you were born" to underscore what they believed was his complete state of wickedness before his birth, and that, not only was he physically blind and disabled, but that his soul shared the defects of his body. They brazenly presumed to know what they could never know, and we know they were wrong.

When Jesus' disciples had asked, "What caused this man to be born blind?" Jesus told them, "Neither a sin by him nor his parents." Things that we might call bad are not always caused by sin. In this case, Jesus told them that this man was born blind "so that the glory of God might be revealed." And here's an important detail: In their accusation, the Pharisees failed to recognize that they were now admitting that the man was indeed born blind and that he is now able to see--something they had been trying to disprove throughout their interrogation.

Having given up on reason, they accuse him of being born entirely in sin and so, they put him out--meaning they expelled him from their assembly.

After all, he had dared to question their wisdom and authority, as they asked, “Are you teaching us?”--you--a born reprobate telling us, the pure and godly, supreme religious experts in the land, that we’re wrong?

Although many scholars believe that in saying, “they cast him out,” John meant that he was excommunicated from the Jewish faith, others say that their actions weren’t so extreme because it would have required some kind of formal action on the part of the Sanhedrin. He had practically confessed that the highest claims that Jesus had ever made about Himself were true, and therefore condemned himself in the sight of the Pharisees to the judgment his parents had avoided in verse 22 when they were asked about their son: “His parents” told them to ask him because he was old enough to answer for himself “because they were afraid of the Jews, for already the Jews had decided that anyone who acknowledged that Jesus was the Christ would be put out of the synagogue.”

To be put out of the synagogue would have been a terrible sentence. He would have been shunned by his family and whatever friends he might have had. Although he had apparently made his living by begging as a blind man, he wasn’t blind anymore, so, having no useable skills or experience, no one would hire him now. Had he been a lesser man, he might have wished that Jesus had never healed him, but his joy at seeing / and the power of the miracle and the Miracle-Worker in his life was far too strong.

John tells us that Jesus heard about what had happened to him, and so He went looking for the man--verse 35: “Jesus heard that they had cast him out, and having found him he said, “Do you believe in the Son of Man?” He answered, ‘Who is he, sir, that I may believe in him?’ Jesus said to him, ‘You have seen him, and it is he who is speaking to you.’ He said, ‘Lord, I believe,’ and he worshiped him.”

Before that magnificent moment when Jesus made mud with his spit, applied it to the man’s eyes, and told him to wash in the Pool of Siloam, he

had known next to nothing about Who it was who had healed him. He knew that his Healer had the power to give him sight, and he guessed from that that He was a prophet and told the Pharisees so. His faith was based on the little that he knew, and was fully prepared to take an even greater step of faith when he met Jesus with his new eyes.

So, Jesus asked him, “Do you believe in the Son of Man?” He doesn’t say, “Do you want to believe?” but “Are you now putting your faith in the Son of Man?” “Do you recognize that the long-awaited Messiah, the Savior of the world has come, and are you placing your trust, your confidence, your hope in Him and in Him alone to restore you to a right relationship with God?” When the man spoke with the Pharisees, he had told them that the One Who healed Him was “from God,” that he was “a Prophet,” One who “did God’s will,” and One Whom “God hears.”

He surely thought it possible that the Man Who now addressed him was the One Who had healed him earlier that day. He had not yet seen Jesus because he was at the Pool of Siloam when he received his sight. Even so, he was perfectly prepared to acknowledge Him when he did see Him. So, he asked Who the Person was. Certainly, he longed to look on the face of the One Who had brought the light of life to his world by giving him the ability to see. But that’s not what John says. When Jesus asked, “Do you believe in the Son of Man?” The man answered, “Who is He, Lord, that I may believe in Him?”--not that I might see Him or that I might thank Him for what He did, but “that I may believe in Him.”

“These are written” John will write later, “so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.” The most important action word in John’s gospel is believe, and this is just one more story told of someone who believed / so that you might believe, as this man did, that Jesus is the Christ, the Son of God.

As soon as the man asked, “Who is He, Lord, that I may believe in Him?” “Jesus said to him, ‘You have both seen Him, and He is the one who is talking with you.’” Only in speaking with the woman at the well does our Lord more openly admit that he is the Christ, the Son of God. This man’s faith was waiting to see the Object of his faith, / and the vision of His Healer--His Savior--now comes to his unshackled, spiritual sight.

The One Who gave him sight is now visible to him, and what’s his immediate, spontaneous response? Verse 38: “He said, ‘Lord, I believe.’ And he worshiped Him.” Don’t you wish you could have been there at that moment when this man who had been blind his entire life and judged for his blindness by those who wondered whether it was **his** sin or his parents’ sin that caused him to be born blind first looks upon the One Who had given him eyes to see? It must have been an amazing, magical moment as the man who was born blind courageously and unashamedly worships the Lord Jesus as His Savior and Messiah.

“And he worshiped Him.” When John uses the word “worship” in his gospel, he’s always referring to the worship of God--here, in chapter four in Jesus’ conversation with the woman at the well, and in chapter twelve, verse twenty. This worship is the only appropriate response to God, acknowledging His sovereignty and submitting ourselves completely to Him in complete dependence. You can be sure that this man’s worship was genuine, honest, and earnest. Our response to God’s grace in our lives should be no less than that modeled by this man who once was blind, but now could see.

As the picture of the man solemnly, gratefully, and joyfully worshipping at the feet of our Lord fades in the background of John’s story, Jesus turned to the crowd and said in verse 39, “‘For judgment I came into this world, that those who do not see may see, and those who see may become blind.’ Some of the Pharisees near him heard these things, and said to him, ‘Are we also blind?’ Jesus said to them, ‘If you were blind, you would have no guilt; but now that you say, “We see,” your guilt remains.

As the man continues to worship the One Who had healed him, Jesus speaks directly to the crowd. He explains that He came for judgment, but, as we've seen before, He's not making a judgment but only recognizing the results of their choice. The consequence of His coming was to reveal those who would believe and those who would continue to refuse to believe. We found this first in chapter three, verse eighteen, when the Lord said, "Whoever believes in him"--that is, the Son--"is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God."

The reference to those who do not see will see, and those who see may become blind illustrates the principle of light and darkness that we've seen several times already in John's gospel. The blind man now saw because he knew he was blind, and he trusted that Christ could give him sight; the Pharisees were stone-blind to the words Christ was offering to them because they thought that already had all the understanding of the workings of God they needed.

Those who do not see, like this man whom Jesus has just healed, who recognize their spiritual blindness and the fact that they're walking in darkness who hear the word of the Lord and believe--they will receive their sight; while those who pride themselves in their superior insight and knowledge and self-sufficiency--like the Pharisees who confidently declared in verse 24, "We know that this man"--referring to Jesus--"this man is a sinner"--they will really become blind as they pass from their imaginary sight into the darkness of eternity apart from Christ.

Oddly enough, Jesus' words hit home for a few in the crowd---verse forty: "Some of the Pharisees near him heard these things, and said to him, 'Are we also blind?'" But instead of examining their own lives in light of His words--satisfied as they were that they knew more than He or the man the Lord had healed knew, they took offense at what Jesus was saying, just as they had done previously in so many debates with the Lord.

So, Jesus tells them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.” In other words, if they recognized that they were blind to the things of God and turned from their sin and trusted Christ to heal them of their spiritual blindness, their guilt would be erased. But because they claimed they could see: “This man is not from God, for he does not keep the Sabbath;” “Give glory to God. We know that this man is a sinner;” “You were born in utter sin, and would you teach us?” their sin remained, and their pride proved how exceedingly guilty and blind they were-- which takes us back to what we found in the closing verse of chapter three: “Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.”

Alexander MacLaren writes, “[A]s [the man who had received his sight] went upwards, so steadily and tragically, downwards went the others. For they had light and they would not look at it; and it blasted and blinded them. ... The purpose of His coming was not to judge, but to save. But if men will not let Him save, the effect of His coming will be to harm. ... They who say ‘I see,’ and know not that they are miserable and blind, ... will have yet another film drawn over their eyes by the shining of the light which they reject, and will pass into darkness where only enough of light and of eyesight remain to make guilt. Jesus Christ is for us light and vision. Trust ... Him, and your eyes will be blessed because they see God. Turn from Him and [eternal] darkness will settle on your soul.”

Thank you for being a part of our brief overview of the life and ministry of the Lord Jesus seen through John’s eyes that’s meant to lead you to believe that Jesus is the Christ, the Son of God, and that, by believing in Him, you might experience the fullness of life that can only come in Him.

Next week, we continue on to chapter ten where John introduces us to the Good Shepherd. Following Trey’s sermon on the first part of that profound declaration that this Good Shepherd calls his own sheep by name and leads them out, and they follow him, because they know his voice, we’ll consider the

latter half of this message where the Lord Jesus tells us that “the good shepherd lays down his life for the sheep.”

As always, as it’s still a good thing to do, keep calm, trust in the Lord, and wash your hands! God bless you!

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