



I was blind but now I see!

John 9

John 8:58 "I tell you the truth," Jesus answered, "before Abraham was born, I am!" 59 At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.

John 9:1 As he went along, he saw a man blind from birth. 2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" 3 "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life." 4 "As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work. 5 While I am in the world, I am the light of the world." 6 Having said this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes. 7 "Go," he told him, "wash in the Pool of Siloam" (this word means Sent). So the man went and washed, and came home seeing.

9:8 His neighbors and those who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?" 9 Some claimed that he was. Others said, "No, he only looks like him." But he himself insisted, "I am the man." 10 "How then were your eyes opened?" they demanded. 11 He replied, "The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see." 12 "Where is this man?" they asked him. "I don't know," he said.

9:13 They brought to the Pharisees the man who had been blind. 14 Now the day on which Jesus had made the mud and opened the man's eyes was a Sabbath. 15 Therefore the Pharisees also asked him how he had received his sight. "He put mud on my eyes," the man replied, "and I washed, and now I see." 16 Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others asked, "How can a sinner do such miraculous signs?" So they were divided. 17 Finally they turned again to the blind man, "What have you to say about him? It was your eyes he opened." The man replied, "He is a prophet."

9:18 The Jews still did not believe that he had been blind and had received his sight until they sent for the man's parents. 19 "Is this your son?" they asked. "Is this the one you say was born blind? How is it that now he can see?" 20 "We know he is our son," the parents answered, "and we know he was born blind. 21 But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself." 22 His parents said this 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. 23 That was why his parents said, "He is of age; ask him."

9:24 A second time they summoned the man who had been blind. "Give glory to God," they said. "We know this man is a sinner." 25 He replied, "Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!" 26 Then they asked him, "What did he do to you? How did he open your eyes?" 27 He answered, "I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?"

9:28 Then they hurled insults at him and said, "You are this fellow's disciple! We are disciples of Moses! 29 We know that God spoke to Moses, but as for this fellow, we don't even know where he came from." 30 The man answered, "Now that is remarkable! You don't know where he comes from, yet he opened my eyes. 31 We know that God does not listen to sinners. He listens to the godly man who does his will. 32 Nobody has ever heard of opening the eyes of a man born blind. 33 If this man were not from God, he could do nothing." 34 To this they replied, "You were steeped in sin at birth; how dare you lecture us!" And they threw him out.

9:35 Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?" 36 "Who is he, sir?" the man asked. "Tell me so that I may believe in him." 37 Jesus said, "You have now seen him; in fact, he is the one speaking with you." 38 Then the man said, "Lord, I believe," and he worshiped him.

Part 2. The Miracle

1. The man

▲ **He was blind from birth**

John 9:1 As he went along, he saw a man blind from birth.

▲ **He was broke and begging**

John 9:8 His neighbors and those who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?"

▲ **He was blasted with bogus blame**

John 9:2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

- Should he be disdained and ignored?
- Should he be disqualified as ineligible?

2. The Messiah

▲ **Jesus declared his deity**

—Jesus declared himself to be LORD

John 8:58 "I tell you the truth," Jesus answered, "before Abraham was born, I am!"

Exodus 3:14 God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'"

Exodus 15:26 I am the LORD who heals you."

—Jesus declared himself to be light

John 9:5 While I am in the world, I am the light of the world."

▲ **Jesus delivered his decisions**

—This is the man for a miracle

John 9:3 "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life."

—This is the moment for a miracle — and this is a mission of mercy

John 9:4 "As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work.

—This is the Messiah for a miracle

John 9:5 While I am in the world, I am the light of the world."

3. The miracle

▲ **Jesus spit and made a muddy salve with saliva**

John 9:6 Having said this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes.

▲ **Jesus sent the man to submerge in Siloam**

John 9:7 "Go," he told him, "wash in the Pool of Siloam" (this word means Sent).

▲ **Jesus supplied a mighty sight-seeing miracle**

John 9:7 So the man went and washed, and came home seeing.

4. The mystery

▲ **They were confused about the man**

John 9:8 His neighbors and those who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?" 9 Some claimed that he was. Others said, "No, he only looks like him." But he himself insisted, "I am the man."

▲ **They were captivated by the miracle**

John 9:10 "How then were your eyes opened?" they demanded. 11 He replied, "The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see."

▲ **They were curious about the Messiah**

John 9:12 "Where is this man?" they asked him. "I don't know," he said.

1. The Lord uses a variety of formulas and ingredients and maneuvers and mandates to accomplish his work in our lives, so let's watch for them and cooperate.

2. The Lord wants to change us so radically that our neighbors can hardly believe we're the same people we used to be, so let's be malleable and moldable before his transforming power.

3. When others wonder where our blessings have come from, let's be quick to give credit to Jesus and point people to him.

A NOTE on JOHN 9:3

Verses 3 and 4, punctuated as they are in the NIV (and most other English versions and modern Greek texts), present an unattractive theodicy. They imply that God allowed the man to be born blind so that many years later God's power could be shown in the restoration of his sight. However, it is not necessary to read the text in this way. Two things need to be noted. First, the words 'this happened' have been added by the NIV translators and there are no corresponding words in the Greek text. Second, early Greek manuscripts of the NT were not punctuated; later editors added the punctuation. Rendered literally and without punctuation 3-4 would read, 'Jesus replied neither this man sinned nor his parents but so that the works of God may be revealed in him it is necessary for us to work the works of him who sent me while it is day night is coming when no-one is able to work.' It is possible to punctuate this so as to provide the following translation: 'Jesus replied, "Neither this man sinned nor his parents. But so that the works of God may be revealed in him it is necessary for us to work the works of him who sent me while it is day; night is coming when no-one is able to work."' Punctuated in this way, the text implies not that the man was born blind so that the works of God may be revealed in him, but that Jesus had to carry out the work of God while it was day so that God's work might be revealed in the life of the man born blind. — R. V. G. Tasker, *The Gospel According to St. John*. Grand Rapids, MI: William B. Eerdmans, 1989.

The SABBATH Law

Exodus 20:8-11 – "Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

Jewish scholars, in their attempts to ensure the sabbath law was not broken, defined thirty-nine types of work forbidden on the sabbath, which are recorded in the Mishnah: "The main classes of work are forty save one: sowing, ploughing, reaping, binding sheaves, threshing, winnowing, cleansing crops, grinding, sifting, kneading, baking, shearing wool, washing or beating or dyeing it, spinning, weaving, making two loops, weaving two threads, separating two threads, tying [a knot], loosening [a knot], sewing two stitches, tearing in order to sew two stitches, hunting a gazelle, slaughtering or flaying or salting it or curing its skin, scraping it or cutting it up, writing two letters, erasing in order to write two letters, building, pulling down, putting out a fire, lighting a fire, striking with a hammer and taking out aught from one domain to another. These are the main classes of work: forty save one." What the man was accused of (carrying his mat on the sabbath) comes under the general restriction of taking something 'from one domain to another'. Carrying one's mat through the streets of Jerusalem was certainly a culpable act according to rabbinic law. — R. V. G. Tasker, *The Gospel According to St. John*. Grand Rapids, MI: William B. Eerdmans, 1989.

The POOL of SILOAM at JERUSALEM

The Pool of Siloam was built during the reign of King Hezekiah (ca.700BC) to provide an inside-the-city fresh water reservoir. It was fed from the Gihon Spring east of Jerusalem through Hezekiah's Tunnel. The Pool was cut into the rock on the southern slope of the City of David, the original site of the city of Jerusalem. The Pool of Siloam is referred to as "the Lower Pool" in Isaiah 22:9 and "the King's Pool" in Nehemiah 2:14. The Pool of Siloam was repaired and reconstructed in the first century BC and existed as such at the time of Jesus. The Pool of Siloam, having been buried for centuries, was rediscovered in 2004 and continues to be excavated extensively. Excavations revealed the Pool to be 225 feet wide and surrounded on three sides by steps allowing access to the public. Reference to the Pool of Siloam in John 9:7 locates the healing of the man born blind in the city of Jerusalem. John 8:59-9:1 tracks Jesus' steps as follows: "At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds. As he went along, he saw a man blind from birth."

