John 9:1

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Chapter 9

Introduction:

1. The entire chapter is dedicated to Jesus healing, converting, and defending a man born blind.
2. It exposes the wicked bias and stubborn ignorance of religious leaders defending a party line.
3. It exposes fear of men to resist religious rulers due to implied or threatened consequences.
4. It shows the boldness of the few willing to stand on certain evidence rather than prejudice.
5. It shows sound reasoning for and irrational opposition to Jesus Christ as the Son of God.
6. This chapter should not be read different than the others – to convince of Jesus (Jn 20:31).
7. This chapter is a favorite of many for the blind man's glorious defense of Jesus to the Jews.

Outline or Scenes:

1-7 Jesus found and healed a man born blind.

8-12 Neighbors questioned the man born blind.

13-17 Pharisees questioned the man born blind.

18-23 Pharisees questioned the man's parents.

24-34 Pharisees questioned the man again.

35-38 Jesus found and converted the man born blind.

39-41 Jesus condemned the Pharisees and blind men.

The Great Shepherd's Care for Individual Men and Women

A. John 9 is another dear example of God and Jesus showing great interest and care in one man.
   1. The examples are scripturally, spiritually, and statistically significant for a precious point.
   2. John recorded the examples and did so with great detail unlike the other gospel accounts.
   3. Chapter one introduced us to Andrew, Peter, Philip, and Nathaniel joining the Saviour.
   4. Chapter three is largely taken up by Jesus explaining doctrine to Nicodemus the Pharisee.
   5. Chapter four is largely taken up by our Lord's exchange with the woman of Samaria.
   6. Chapter five records events around Jesus' healing of a single man at the pool of Bethesda.

B. Carefully note the personal attention and personal affection for this man in 9:1 and in 9:35.
   1. Though Jesus was traveling, He noticed this single man and personally healed him alone.
   2. Jesus heard the man had been excluded by the Jews and searched him out in Jerusalem.

C. There are other examples throughout the pages of the New Testament that are also precious.
   1. Consider those Jesus dealt with personally – the Canaanite woman (Matt 15:21-28), the Gadarene (Mark 5:19-20), blind Bartimaeus (Mark 10:46-52), Mary Magdalene (Mark 16:9), a sinner woman (Luke 7:36-50), Zacchaeus (Luke 19:1-10), the thief (Luke 23:39-43), Lazarus and sisters (Jn 11:1-5).
   2. Then our Lord's apostles dealt personally – the Beautiful gate cripple (Acts 3:1-11), a eunuch (Acts 8:26-40), Saul (Acts 9:1-6), Cornelius (Acts 10:1-6), Lydia (Acts 16:13-15), the jailor (Acts 16:25-34), Onesimus and Philemon separately (Philemon), an elect lady (II John), Gaius (III John), etc.

D. You are a certain man, woman, or child today; you can trust a personal God that loves you.
   1. You should not allow your fearful, sinful flesh or the devil's darts to doubt God's care.
   2. It is true that you do get lost in the crowd … but only to the attention/affection of men.
   3. God has chosen to deal personally with each man, woman, child, and this is an example.
   4. David understood and claimed that out of Israel and family God liked him (I Chr 28:4).
   5. The Hall of Faith lists individuals and specific personal deeds done by them as persons.
   6. Children should know they have angels to each one of them for care (Matthew 18:1-10).
   7. Children should know great men as children walked with God (I Sam 1:28; Ps 71:5,17).

E. Every individual person, man or woman or child, is uniquely created and known by God.
   1. This is one of the most hope-filled facts of our existence and theology to excite our souls.
   2. You are not alone in the world; believers know they will never be forsaken (Heb 13:5-6).
   3. Learn and love to walk with God and delight in Him personally in your own relationship.
   4. Children should be taught about having their own personal relationship with Jesus Christ.
   5. God is divisible by ability to uniquely and fully relate to countless persons individually.

F. Remember the last section of John chapter 2, where Jesus avoided some particular believers.
   1. Many believed on Him for His miracles, but He would not commit to them (Jn 2:23-25).
   2. Nicodemus also believed due to the miracles, but he was received privately by our Lord.
   3. Not only did Jesus receive Nicodemus, but Jesus also committed deep truth to this man.
   4. The woman of Samaria came next; Jesus talked to her at considerable length (Jn 4:1-26).
   5. The crowd that pursued Jesus in John 6 were driven away intentionally by hard doctrine.
   6. So-called believers in John 8 were driven to murder by Jesus exposing their wickedness.

G. Whatever conviction or opportunity you have toward the Lord Jesus Christ, run with it, now!
   1. You can and should come to Jesus Christ today in humble submission as Saul of Tarsus.
   2. Do not turn away from Him that is present today and speaking to us by His written word.

H. There are other foolish, individual men like Agrippa (Acts 26:28) and Felix (Acts 24:25).

I. Do you reflect the character, nature, and love of God and His Son by caring for individuals?

SCENE #1 … Verses 1-7 … Jesus found and healed a man born blind.

1 And as Jesus passed by, he saw a man which was blind from his birth.

And as Jesus passed by.

A. Jesus wisely hid himself from His enemies and the crowd to depart the temple.
    1. He departed from the temple and soon after had occasion to travel this way.
    2. It is now the Sabbath (9:14), and our Lord could be in or out of Jerusalem.

B. Jehovah has a plan, purpose, and destination, but He is never too busy for you.
    1. Jesus had no preaching meeting, because those present knew Him not (9:10).
    2. Though Jesus would depart the place of the man, He took time to stop there.

C. Having the Lord pass by is the most important event in a life … secure it today.
    1. A traveling Jesus is more attentive and affection than any family or friend.
    2. It is delight in Him and obedience to His word that turns His face toward us

He saw.

A. He saw! It is our Lord's vision that counts most! His eyes help (II Chron 16:9).
    1. Most men saw the man to no avail; those with the best hearts could do little.
    2. God and Jesus see affliction of men (Neh 9:9), even Jerusalem in advance.
    3. The seven eyes or Spirits of God run to and fro for small things (Zec 4:10).
    4. The Lord's eyes are over and ears open for the righteous (I Peter 3:12).

B. This man blind from birth had not seen a man nor had any seen him get sight.
    1. All views of this man by others, including parents, were only hopeless pity.
    2. He had spent his life fully dependent on first parents and then public charity.
    3. Parental love may be great, but it cannot give sight, nor can public charity.
    4. Hopelessness is faithlessness without regard for God seeing your calamity.

C. In spite of the way the Jews had abused Him (John 7-8), Jesus did public good.

D. What a precious matching event in 9:35 described with, *when he had found him.*

A man.

A. God in His providence sees each person as an individual and relates personally.
    1. This rule of God's attentive care also applies to one sparrow (Mat 10:29-31).
    2. This rule of God's attentive care extends to number of hairs on your head.
    3. God knows everything about you in the most incredible detail (Ps 139:1-18), and on this basis there is no reason to fear anything, because He will protect.
    4. If you believe God is and He rewards, you are in a better category with examples and promises (Deut 32:7-14; Psalm 17:8; 105:14-15; Zech 2:8).
    5. Furthermore, all His glorious might is ready for one such man (II Chr 16:9).

B. The religious leaders rejected Jesus, but the blind beggar received Him. Glory!

C. See the above, *The Great Shepherd's Care for Individual Men and Women.*

D. What a precious matching event in 9:35 described with, *when he had found him.*

Which was blind from his birth.

A. God chooses how each one is born, and He is perfectly just and right (De 32:4).
    1. Are you thankful for your sight? You should bless God for the ability to see.
    2. What does it take to make an eyeball? What does it take for it to work right?
    3. It is a single spiritual eye with focused vision that is the best (Matt 6:19-24).
    4. Is it better to be an AF pilot with 20-10 vision or Fanny Crosby with hers?

B. These parents soon figured out that their infant son could not see anything at all.
    1. A burden was put on them and him from birth, since he required extra care.
    2. God can take away thorns in the flesh or give enough grace (II Cor 12:7-10).
    3. Jesus healed the blind from eye diseases and accidents, but here from birth.

C. No parent deserves perfect children, for we chose death in Adam and each sin.
    1. Job blessed God for taking back what He had given, but God might not give.
    2. Imperfect children could always be less perfect, and wise men lay it to heart.

D. In every trial, including physical or mental birth handicaps, there are blessings.
    1. Every trial is common, within your ability, and has an escape (I Cor 10:13).
    2. Every trial God sends is by infinite faithfulness and wisdom for you, if you respond to it the way you should; if you do not, a trial can be hell on earth.
    3. See verse three below for summary reasons why bad things happen to men.

E. Sight that counts most is God's vision and view of you, not yours of anything.

F. FSight that counts next is spiritual discernment, not physical recognition of junk.

G. No matter how desperate you think the case, as here, it is nothing to our Lord.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

And his disciples asked him, saying, Master.

A. His apostles, though greatest in the church, had very little spiritual knowledge.
    1. He rebuked them as fools and as Satan at times (Matt 16:23; Luke 24:25).
    2. He had to open their understanding for new levels of wisdom (Luke 24:45).

B. They did ask the right One for a philosophical, practical, and personal answer.
    1. In Jesus are all the treasures of wisdom and knowledge (Is 11:1-5; Col 2:3).
    2. He engaged lawyers at 12 and confused them at 30 (Lu 2:40,46; Mat 22:46).

C. Do you understand what you should do for every question or perplexity in life?
    1. God gave you an incomparable manual for detailed answers to any question.
    2. How everything works from stars to birds to alcohol to fools to idolaters, etc.
    3. How things relate from business to nations to angels to capital to risk, etc.
    4. How you can deal with fear, marriage, civil rulers, pornography, hair, etc.
    5. You have certain and final answers for things confounding everyone else.

6. The Bible is for the man of God for perfection in all things (II Tim 3:16-17).
7. The Bible.

Who did sin?

A. This is a foolish and simplistic question based on ignorant mutual-exclusion.
   1. His disciples forgot Solomon's rule that all things happen alike (Eccl 9:1-3).
   2. His disciples forgot Job's life – great afflictions may not be for great sins.
   3. Why did it matter who had sinned, when they might have asked for healing?
   4. It is depraved nature to see sin in others' circumstances long before our own.
   5. Men foolishly and hastily apply to others the truth that God does judge sin.
   6. They ignorantly miss the many other factors an infinitely wise God includes.
   7. Such reasoning is mutually exclusive by rejecting crossover of good or evil.
   8. God can send evil for good in a good man and good for evil in an evil man.
   9. All pagan gods are idiots, so there can only be good for good or evil for evil.
   10. Consider how a barbarous people Paul met reasoned the same (Acts 28:1-6).
   11. Eliphaz, Bildad, and Zophar foolishly assumed this rule for Job (Job 32:3).
   12. The apostles fell for the same simplistic, superficial judgment here (Jn 7:24).
   13. The apostles knew all men were sinners, so what great sin caused blindness?
   14. Consider how Jesus rebuked this notion of public calamities (Luke 13:1-5).

B. The world likes to say for unusual blessings – *He (or she) must be living right.*
   1. They do not understand a blessing may be the prosperity of fools (Pr 1:32).
   2. Pharaoh's political trajectory was excellent – for His destruction (Ro 9:17).

C. It is a true fact that God punishes sin, and no man should ever forget the rule.
   1. Eight true words from Moses are these: *Be sure your sin will find you out.*
   2. Seven true words from Ezekiel are these: *The soul that sinneth, it shall die.*

D. It is a true fact that sin can bring evil and judgment, but there are many factors.
   1. God is merciful, so judgment may be withheld at times or deferred at others.
   2. Evil men may be blessed naturally now in light of future eternal torment.
   3. God can send evil for good in a good man or good for evil in an evil man.
   4. Consider how God never mentioned David's horrible sin with polygamy.
   5. Consider how God counted Asa's heart perfect in spite of the high places.
   6. Consider how God blessed and used Sennacherib as a hammer for a while.
   7. He sees infinite factors and purposes compared to these very few examples.

E. Some have thought that a bad affliction in life might be due to an unknown sin.
   1. This implies that God is not as fair or honest as most fathers or magistrates.
   2. If you are ignorant of a sin, it is a sin of ignorance and gets little chastening.

3. If you are confused by what sin caused chastening, God will reveal it to you.

F. When things do not work like they should, think of sin in general, not specific.
   1. Men are foolish to forget the general corruption of sin in most everything.
   2. Moths and rust corrupt and thieves break through to steal most things in life.
   3. Our bodies are constantly aging and dying, so health problems are normal.
   4. Machinery, even if stainless steel or platinum, will break sooner than later.

This man, or his parents, that he was born blind.

A. How did the apostles intend their question about his sin that was born blind?
   1. They could have intended sin in the womb, which is hardly true (Rom 9:13).
   2. They could have intended sin he would commit later but judged in advance.
   3. Most commentators suggest Jewish belief in Pythagorian transmigration of the soul, metempsychosis, or reincarnation, thus sin in an earlier life. Really?

B. The Jews due to divine revelation did understand punishment for parental sins.
   1. God judges parental iniquities (Ex 20:5; 34:7; Nu 14:18; De 5:9; Jer 32:18).
   2. Noah cursed Ham's son Canaan for what Ham had done (Genesis 9:18-27).
   3. Joshua by God's word killed any living thing related to Achan (Joshua 7:24).
   4. God told David his son by Bathsheba would die for his sin (II Sam 12:14).
   5. God killed all of Jeroboam, Baasha, Ahab (I Kgs 14:9-10; 16:1-3; 21:21-24).
   6. Observe that the father to son judgment in these cases were of godly men.

C. Consistent with this, and even more so, are the following examples of death.
   1. These examples are wicked men of the world with far wider consequences.
   2. God drowned and suffocated by the Flood all infants and children on earth.
   3. God killed by His death angel all the infants and children of the Egyptians.
   4. God killed by annihilation and genocide all Canaanite infants and children.
   5. God killed by bad laws the infants of rebellious Jews (Ezekiel 20:25-26).
   6. God killed by starvation and other means all Jewish children in 70 A.D.
   7. The Jews knew this guilt connection enough to ask for it (Matthew 27:25).
   8. For God's dominion.

D. Objection: *But God does not punish the son for the father (Ezekiel 18:20)!*
   1. This is only true when the son repents of his wickedness and is righteous.
   2. In all ordinary cases, the son definitely can bear judgment for the father.
   3. These Jews, unrepentant sinners themselves, blamed fathers for judgment.
   4. Compare and contrast Exodus 20:5 with 20:6 … and Deut 5:9 with 5:10.

E. Why Bad Things Happen.

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made

manifest in him.

Jesus answered.

A. This is the perfect answer we want. Let God be true but all men liars (Rom 3:4).
B. To the Word of God and word of God let us go – all else is darkness (Is 8:20).
C. No man's opinion or the opinion of all men has any value (Psalm 119:98-100).

Neither hath this man sinned, nor his parents.

A. Here is an excellent example of ignoring grammar and sound to study far wider.
    1. The sound of the words – the way most interpret – produces a sinless family.
    2. But the first rule of study – no contradictions – denies the idea (Rom 3:23).
    3. The second rule of study – smaller context – severely limits the idea (9:2).
B. This man was not born blind as a judgment for his sins or for his parents' sins.
    1. Our Lord's answer is directly related to the specific question of His apostles.
    2. His blindness was not the knee-jerk conclusion of pagans and Job's friends.

But that the works of God should be made manifest in him.

A. This man was born blind for God's use of him to get God and His Son glory.
    1. A miracle was needed, in His will, for Christ's glory, so he was born blind.
    2. The Son of God was made manifest – clearly revealed – by a man's healing.
    3. Miracles were a witness of Christ, thus one here (Jn 5:31-40; 10:38; 14:11).
    4. If you think you were born for a higher purpose, get down, now (Prov 16:4).
    5. God glorified Himself in Pharaoh one way and this man another (Rom 9:17).
    6. The event is comparable and terminology helpful regarding Lazarus (11:4).
    7. Do not judge things hastily, for only now was this man's blindness known.
B. It is glorious wisdom to recognize God is the Potter and you are only His clay.
    1. He can use you as He chooses, so praise Him for the privilege of being used.
    2. He does not owe you sight or hands – get over yourself, today (Is 45:9-10).
    3. Pharaoh, king of Egypt, was only for God's glory by his total ruin (Ex 9:16).
    4. King Sennacherib of Assyria was only an axe, saw, rod, or staff (Is 10:5-15).
    5. Do not ever think you or anything you have is more than a gift (I Cor 4:7).
    6. Can you be contented to lose some comfort knowing it brings God glory?
    7. Proverbs 16:4.

Why Bad Things Happen to Christians

A. Bad things do happen to Christians; wise men prepare for them and respond rightly to them.
    1. The best of men have negative events e.g. Jacob, Joseph, Naomi, Job, David, Paul, etc.

2. God's government of all things is the sure foundation of our faith (Amos 3:6; Job 2:10).
3. A trained response does not complain or fret against God, but worships (Job 1:20-22).
4. We brought the bad things by Adam's sin and your sin, so only, always blame yourself.
5. All trials are comparable, even though they are different in kind; believe it (I Cor 10:13).
6. Adversity is better than prosperity; it does more for character and greater glory to God.
7. Let us reduce the causes of bad events to a manageable number of categories for dealing.
8. For much greater detail of lesson.

B. **THE GREATER GLORY OF GOD** … is why some bad things happen to Christians.
1. God may bring events in your life totally unrelated to your obedience or disobedience.
2. He may have chosen you as an opportunity for His glory, and He has the right to do so.
3. God gets greater glory from faithfulness in adversity than during prosperity (Job 1:9-11).
4. God may turn your circumstances to get Himself greater glory, so embrace the problem.
5. But He may not turn them, giving you grace for them, so will you embrace them anyway?
6. Can you, as Elihu told Job, ascribe bad events to, "God is greater than man" (Job 33:12)?
7. Of course, His glory also applies to the following three, for in all God gets greater glory!

C. **THE TRIAL OF YOUR FAITH** … is why some bad things happen to Christians.
1. God may bring adversity and affliction to test our faithfulness, regardless of obedience.
2. God bragged of Job's integrity, but He took everything He had to test his faith (Job 1:12).
3. Adversity has enormous positive effects on our lives (Jas 1:2-4; Rom 5:1-5; I Pet 1:6-7).
4. Soldiers are only adequately prepared for combat by intense and difficult training before.
5. Remember our Lord Jesus Himself was tried severely immediately after His baptism.
6. If you question or resent a trial, you beg God to lengthen or toughen it (Job 36:15-23).
7. After God has comforted you in a trial, you are better fit to comfort others (II Cor 1:3-5).

D. **THE CHASTENING OF YOUR SINS** … is why some bad things happen to Christians.
1. God judges His people practically for their sins (Prov 3:11-12; Heb 12:5-13; 10:30-31).
2. His chastening is said to be grievous, but it is in love, for our profit, and milder than hell.
3. Chastening is to turn you back to righteousness and is proof of eternal life (I Cor 11:32).
4. God's judgment in one area may override obedience in that area (Hag 1:1-11; 2:15-19).
5. Righteousness in one area of your life does not sanctify the others areas (Hag 2:10-14).
6. God may grant forgiveness, yet punish you for the sin (II Sam 12:9-13; II Sam 13:1-29).
7. God may chasten you for the indirect lesson it gives others (Deut 13:11; Pr 19:25; 21:11).

E. **CONSEQUENCES OF FOOLISHNESS** … is why some bad things happen to Christians.
1. Your adversity or affliction may simply be the result of your own past or present folly.
2. The Bible is full of warnings that foolish or hasty choices cause pain (Pr 21:5; 22:26-27).
3. Natural men can profit from practicing God's wisdom, as there are natural consequences.

4. Before blaming God or claiming to be a martyr, own up to your own dereliction of duty.
5. Chastening can bring judgment in other areas; consequences bring trouble in that area.
6. Some choices have long-term results – education, marriage, crimes, transferable skill, etc.
7. Current obedience and wisdom, even if God has forgiven, may not fully cover past folly

F. How you respond to bad things in life is the important lesson to learn, retain, and practice.
1. Remember, our God is wise enough to combine one or more of these reasons together.
2. Never question or charge God foolishly (Job 2:10)! No anger! Be very humble and meek.
3. With this information, there is a silver lining in every cloud, no matter which of the four.
4. Is God fair? He is better than fair, even to Job! You deserve hell – laugh at light troubles.
5. When bad things happen, good things outnumber them 10 to 1? 100 to 1? 10,000 to 1?
6. It is your sinful nature, spoiled disposition, and/or selfish envy that choose sad negativity.
7. The fastest way to recovery is repentance, submission, worship, service, repair, and duty.
8. For much greater detail of lesson.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

I must work the works of him that sent me, while it is day.

A. God had sent Christ into this world with specific works for Jesus to do for Him.
1. Keep these words in their context – the planned healing of this blind man.
2. Keep these words in their context – He healed the blind man on the Sabbath.
3. The works, from greater to lesser, were to die, preach, and perform miracles.
4. 4. Jesus had sent such a message to John about His activities (Luke 7:19-23).
5. 5. More occurred than just a healing – Jesus was exalted and a man converted.

B. Jesus could only work while it was day – while He had His short time to work.
1. There is a metaphor in the middle of the verse of the nature of day and night.
2. Before electricity and related night shifts, men only worked during daylight.
3. Men could not work after dark, so they worked fast and hard during light.
4. The latitude and varying length of days was similar to us in South Carolina.
5. Jesus had a very short ministry of 3.5 years, and He was constantly working.
6. This is your Lord and Savior – working with great zeal for the glory of God.

C. Do you understand the shortness of life and its constant deterioration for zeal?
1. If we should rejoice in manual labor, how much more for God (Eccl 9:10)?
2. Some are in the late afternoon as the dusk of evening starts to darken skies.
3. As you get older with more wisdom, fewer daily duties allow more work.
4. It has been said that 54% of all great achievements came after the age of 60.
5. David spent the last decade of his life or so with his great building project.
6. American concepts of retirement are more slothful than they are prudent.

D. Are you as committed and convicted as Christ that you must work God's will?
    1. Paul labored more abundantly than any other apostle of Jesus (I Cor 15:10).
    2. Timothy as a soldier or Stephanas as an addict, great saints worked hard.

The night cometh, when no man can work.

A. The metaphor of night was when Jesus Christ would no longer be able to work.
    1. The words here are only metaphorical of the nature of day and night to work.
    2. Night for Jesus would be His return to heaven after His earthly ministry.
B. The next verse – the smaller context – implies His departure out of the world.
C. Do you understand the shortness of life and its constant deterioration for zeal?
    1. If we should rejoice in manual labor, how much more for God (Eccl 9:10)?
    2. As you get closer to finishing a race, there should be a burst of greater speed.

5 As long as I am in the world, I am the light of the world.

As long as I am in the world.

A. This Sabbath day in our Lord's life was another opportunity for Him to work.
B. He was still on earth during His 3.5 year ministry with His Father's work to do.
C. When He left the world for heaven, His ministry could no longer be as personal.
D. Keep the words in context – He planned to give sight and light to a blind man.
E. Do you have similar conviction that while you breathe you should be serving?

I am the light of the world.

A. Jesus is the light of the world still, but then His personal presence added more.
B. As the light of the world, He did not want to hide the light but to show it forth.
C. His opportunity on this day and at this time and in this place was this blind man.
D. Healing the blind man's physical sight was merely a token of His greater light.
E. E. His light showed forth by the healing, the man's testimony, and his conversion.
F. Our Lord is the Sun of Righteousness with healing in His wings (Malachi 4:2).
G. See John 8:12 notes for light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

When he had thus spoken.

A. Jesus did everything purposefully, as should we; here He explained things first.
    1. Much valuable matter has been presented since spotting the man born blind.
    2. Consider the contextual help to wisely view the man and the Lord in truth.
B. Fathers and husbands should calmly and carefully communicate as wise leaders.

C. While He could have healed with His word as at other times, He did differently.

He spat on the ground, and made clay of the spittle.

A. Jesus did not use any medicinal means and ask for God's blessing on such aids.
B. There was absolutely no therapeutic value in spit mud for permanent blindness.
C. Do not read Daniel 1 and think a diet of water, beans, peas, and lentils is health.
    1. Daniel chose a concentration camp diet to convince his boss of an exception.
    2. Those who think there is nutritional wisdom there are ignorant several ways.
D. Do not read Genesis chapters 30-31 and think you can affect breeding results.
E. Jesus (1) exalted miracle power, (2) confounded skeptics, and (3) tested a man.

And he anointed the eyes of the blind man with the clay.

A. This is pulpit / bedside manner – spit, make mud, stick it in a blind man's eyes!
B. Our Lord Jesus Christ was no Joel Osteen grinning at Victoria like a GQ model.
C. Neither was He like Benny Hinn healing only screened persons agreeable to lie.
D. Mud in the eye usually makes a seeing man blind, but the opposite from Christ.
E. Consider … Is Baptism Foolish?
F. We do not anoint with oil (Jas 5:14-15), for it was an apostolic gift (Mark 6:13).
G. For more about this anointing with oil.

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

And said unto him, Go, wash in the pool of Siloam.

A. Jesus did not intend for His ointment to be left on long or repeated twice a day.
B. When Jesus has the cure, there is often a command attached. Will you obey it?
C. This man could have complained, questioned, or resented such harsh treatment.
D. Think Naaman! Will you dip by God's wisdom? Or argue against such a thing?
E. Think baptism! We love to be fools for Jesus sake and only do it the Bible way.

Which is by interpretation, Sent.

A. The Hebrew to Greek to English word Siloam has the definition of being sent.
B. There is little known reason why we are given the meaning of the name Siloam.
C. Why not believe that like the waters the Son of God was sent for earthly good!
D. Why not believe God had this definition in use for this very day for 1000 years!

He went his way therefore, and washed.

A. This man, though treated so harshly, followed the instruction of Jesus and went.
B. Naaman eventually dipped and was healed, though he initially argued against it.

C. Are you willing to hear harsh preaching and humbly obey precepts from God?
D. Do you have faith to trust Bible commands that your flesh resents and resists?
    1. The Bible says scattering multiplies and withholding reduces (Pr 11:24-26).
    2. The Bible says a wife should obey, submit, and reverence her husband.
    3. The Bible says to give thanks, obey, and pay pagan civil rulers as gods.

And came seeing.

A. Yes! The man born blind could see! Believe his vision was better than 20-20!
B. When Abraham was made potent, he fathered seven children over 50 years.
C. When the lame man at the gate Beautiful was healed, he leaped and walked.
D. The LORD Jesus Christ is the Lord of glory, and He caused the blind to see.
E. The man obediently followed His Lord's instruction and received the reward.
F. Came where? Back to where he had been, because Jesus is no longer there.

SCENE #2 ... Verses 8-12 ... Neighbors questioned the man born blind.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

The neighbors therefore.

A. Jesus had explained his blindness was for God's glory (Jn 9:3). Here it comes!
B. The word *therefore* helps draw attention to the fact of a consequence occurring.
C. These neighbors lived close to the man and were different from the next group.
D. Good works or a display of God's grace in your life will be observed by others.
E. Your life often trumps words.

And they which before had seen him that he was born blind, said.

A. These were others that lived or traveled in the area to have known his situation.
B. These were eyewitnesses to the preexisting condition of this man's blindness.
C. God's glory requires eyewitnesses, which was a chief prerequisite of an apostle.
D. We are to let our lights shine, not put them under a bushel (Matthew 5:14-16).

Is not this he that sat and begged.

A. Both neighbors and travelers asked each other if this was truly the blind man.
    1. The greater your knowledge of certain facts the more difficult their change.
    2. There would have been the option or possibility of confusing another man.
    3. Rather than resent the question, allow it to be part of a build up to a miracle.
B. When begging is all you can do, then beg prayerfully, intelligently, respectfully.
    1. When widows Naomi and Ruth had nothing, Ruth went to glean. Hallelujah!

2. If you do anything less than what you can and should do, you sin (Jas 4:17).
3. There are few things as disgusting as someone not doing what they could do.

9 Some said, This is he: others said, He is like him: but he said, I am he.

Some said, This is he.

A. Some knew him well enough to say he was the blind man, though now seeing.
B. It would have been difficult to affirm his identity, thus admitting a real miracle.
C. Some may have known Christ's power and did not doubt the glorious display.

Others said, He is like him.

A. This audience was generally limited to those knowing he had been born blind.
B. Others, not so sure, chose rather to be safe than sorry and denied he was him.
C. They may not have known so well of the healing power of our Lord Jesus.

But he said, I am he.

A. Here are the first words from a man we love and whose words we also love.
B. He did not understand their fearfulness at such a great thing – he could see!
C. This man, young enough to have living parents, dealt with objective reality.
    1. He was the same man. There was no other man. He lived at the same place.
    2. He will not let convenience, convention, fear, or politics alter his judgment.
    3. He knew basic identity logic and the necessary consequences of the miracle.
D. For those God has truly saved, they know, regardless of others, of God's grace.

10 Therefore said they unto him, How were thine eyes opened?

Therefore said they unto him.

A. His bold testimony was enough to convince them to move to the next question.
B. Here is another *therefore* to indicate growing evidence of a miraculous display.
C. After confirming a miraculous change had occurred, how it happened is next.

How were thine eyes opened.

A. Jesus was not present (9:12), and there must not have been other healings there.
B. Since a miraculous change had occurred, it was logical to ask how it happened.
C. Since Jesus was not present for God's glory, His role had to be discovered.

11 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.

He answered and said.

A. Here is our second opportunity to learn the character of this man born blind.

B. He will not play games, plead ignorance, but rather review the facts of the case.

A man that is called Jesus made clay, and anointed mine eyes.

A. How he discovered our Lord's name, we do not know, and it does not matter.
B. We will learn later that this man knew nothing of Jesus' claim to be God's Son.
C. He recounted the exact events – *Jesus put mud in my eyes* – exalting a miracle.

And said unto me, Go to the pool of Siloam, and wash.

A. He recounted the Lord's specific instructions of where to go and what to do.
B. Observe that he did not alter a thing, unlike Eve in her exchange with the devil.

And I went and washed.

A. The man born blind declares that he had done what Jesus had told him to do.
B. This explanation is beautifully honest, simple, and straightforward for truth.
C. A comparable explanation, even humorous, is by Baruch (Jeremiah 36:17-18).
D. Do not ever expect a blessing, or even comfortable survival, without obedience.

And I received sight.

A. Here is the glorious bottom line – Jesus' work and word gave me my sight.
B. I am the man you know was born blind, but now I see, and before I did not.

12 Then said they unto him, Where is he? He said, I know not.

Then said they unto him, Where is he?

A. The crowd did not ask more about Jesus but rather where He might then be.
B. Can you lead a person to Jesus, like Philip did the Ethiopian eunuch (Ac 8:35).

He said, I know not.

A. As honest as ever, the man confessed he did not know where Jesus had gone.
B. While going to Siloam, he was blind; after washing, Jesus must have moved.
C. This man will not be left alone by the Saviour for long. Keep reading for joy.

SCENE #3 ... Verses 13-17 ... Pharisees questioned the man born blind.

13 They brought to the Pharisees him that aforetime was blind.

They brought to the Pharisees.

A. These neighbors, acquaintances, and travelers had not mentioned the Sabbath.
B. Why did they not evaluate the evidence themselves and find the Lord Jesus?
C. The greatest enemies of Jesus Christ and Paul were the Pharisees and followers.
    1. The Pharisees were the most conservative denomination of Israel's religion.

2. Liberals really do not care about truth, so they can easily agree to disagree.
3. Associations, conventions, denominations, and such intimidate churches.
4. We owe our allegiance to the Head of our church and the general assembly.

Him that aforetime was blind.

A. This was a very unusual event that we shall hear exalted during examination.
B. We are not told their motives, but the Sabbath is raised very quickly (9:14,16).

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

And it was the sabbath day.

A. The Sabbath was a very important commandment of God for His people Israel.
    1. It was a special covenant sign of His favor to them for their time in Egypt.
    2. It was for Israel only (Ex 31:12-18; Deut 5:15; Neh 9:13-14; Ezek 20:12,20).
    3. Moses stoned a man that picked up sticks on the Sabbath (Num 15:32-36).
    4. Babylon took Judah captive for violating it (Lev 26:33-35; II Chron 36:21).
B. Jesus had already felt the Jews' wrath for healing on the Sabbath (John 5:9-18).
C. Why did He not wait until the next day to cure his blindness? To expose them!
D. Compare Paul's wisdom to circumcise (Acts 16:1-3) or not (Galatians 2:1-5).
E. Compare Solomon's wisdom to answer (Prov 26:5) or not to answer (Pr 26:4).

When Jesus made the clay, and opened his eyes.

A. They likely thought they had Jesus legally for spit production, spit ejection, soil disruption, clay manufacture, medical practice, excessive travel, etc.
B. These men exalted tithing their herbs over justice, mercy, and faith (Mat 23:23).

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

Then again the Pharisees also asked him.

A. The *again* and *also* here add Pharisees to the neighbors earlier asking (9:8-10).
B. The man born blind, now seeing, cannot enjoy vision; he must defend himself.

How he had received his sight.

A. This is a rather obvious question when such a great transformation is observed.
B. However, Pharisees might also desire what work had been done on a Sabbath.

He said unto them, He put clay upon mine eyes, and I washed, and do see.

A. This explanation is beautifully honest, simple, and straightforward for truth.
B. He did not embellish any aspect, and he did not show any emotional excess.

C. A comparable explanation, even humorous, is by Baruch (Jeremiah 36:17-18).

16 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 a division among them.

Therefore said some of the Pharisees.

A. Here is the ministerial association of the Jews' most conservative denomination.

B. The blind man's account indicates a clear miracle, so they could not let it stand.

This man is not of God, because he keepeth not the sabbath day.

A. They started by rejecting Jesus' divine mission due to adoration of a sacrament!
   1. They allowed work on this day for beasts, but not to Jesus for a blind man.
   2. They should have started with the evidence of divine power and then asked!
   3. Try to reason with a Catholic; they will resort to one or other such argument.
   4. As Baptists, we are against 95% of those claiming Christianity in the world.

B. It is our duty to weigh the evidence to determine if we should believe on Jesus.
   1. The purpose of John is to convince us Jesus is the Christ, God's Son (20:31).
   2. John had recorded for us Jesus' righteous judgment about it (John 7:21-24).
   3. Luke recorded our Lord exposing their hypocrisy (Luke 13:15-17; 14:4-5).
   4. Matthew and Mark recorded Jesus' priority for mercy (Mat 12:7; Mk 2:27).

C. We do not say those holding doctrine different from us are not saved Christians.
   1. This is a point about our church many do not grasp for not knowing words.
   2. We may call them heretics, since it is God's word for wrong doctrine (I Cor 11:9; Gal 5:19-21; II Peter 2:1; Titus 3:9-11).
   3. We do not condemn such men to hell by bad doctrine any more than we would the Corinthians (I Cor 15:12), Galatians (Gal 1:6; 3:1; 5:4), or others.

Others said, How can a man that is a sinner do such miracles.

A. Since they knew all men were sinners, they meant it in an evil, diabolical way.

B. The question focuses on the presumptuous violation of the Jews Sabbath day.

C. Jesus did keep the Sabbath – the way God intended (Matt 12:7; Mark 2:27).

And there was a division among them.

A. The Jews' greatest opportunity and Person was either salvation or destruction.
   1. Consider how Gabriel told Daniel of the Messiah's division (Dan 12:1-4).
   2. Consider how Malachi closed out the Old Testament about Him (Mal 4:1-6).
   3. The savor of life unto life or death unto death is terrible (II Cor 2:14-17).
   4. But the information here is very personal and practical. What about you?

B. Division was common among the Jews as John recorded (7:12; 9:16; 10:19).

C. Like Christians today, the Jews took a party position and ignored difficulties.
    1. The diversity of opinion and number of denominations confound most men.
    2. We can rejoice at the confusion for it has always been so and we know truth.
    3. There is one source document that would clear the confusion if truly studied.
    4. God has been in business of confounding men since the religion of Babel.
    5. His confounding

D. There is the further explanation that Jesus came to bring division to test men.
    1. While we hate division to love peace and unity, the Lord Jesus truly divides.
    2. He did not come for peace, as many falsely assume of Him (Matt 10:34-37).
    3. If you cannot put Christ over family, you are not His disciple (Lu 14:25-33).
    4. Jesus Christ the Great Divider.

E. Do you understand the tremendous blessing or punishment of truth or error?
    1. We are bound to give thanks always for the truth God reveals (II Thes 2:13).
    2. Truth brings freedom, hope, power, life, wisdom, etc. (Deut 4:5-8; He 2:15).
    3. Truth destroys bondage, confusion, error, fear, worry, and other dysfunction.
    4. Jesus is the light of the world in ways that make Christian nations superior.
    5. Think about priests and nuns and their celibacy and the sexual sins it causes.
    6. Remember that without revelation even godly wise men can err (Job 32:6-9).
    7. Truth Exalted

F. His true followers will be hated by those hating Jesus or loving another Jesus.
    1. The book of Acts records this first category persecuting the church often.
    2. The epistles of Paul and others record the facts and prophecies of the other.
    3. If you live a godly life in Christ, you will suffer persecution (II Tim 3:12).

G. If you press the truth of the gospel on most Christians, they will hate you for it.
    1. They love another Jesus in word only without love or commitment to truth.
    2. They talk, sing, preach, and write about Jesus … but another (II Cor 11:1-4).
    3. Try pressing the wonderful Christians you know about Christmas, election, destruction of Jerusalem, musical instruments, limited atonement, women speaking in church, the King James Bible, alcohol, baptism and dogmatism about it, which comes first, Christ or antichrist (II Thess 2), etc., etc.
    4. Most Christians are dangerous.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

They say unto the blind man again.

A. The *again* here is because they had already questioned him previously (9:15).

B. They handled the situation delicately though they truly hated Jesus of Nazareth.

What sayest thou of him, that he hath opened thine eyes.

A. They had a division among themselves about Jesus (9:16), so they asked him.
B. They will quickly learn that they should not give this man a chance to speak!

He said, He is a prophet.

A. This was a halfway position many not fully converted held about Jesus Christ.
B. When Jesus asked His apostles, He got several answers (Matthew 16:13-17).
C. The woman of Samaria thought Him a prophet until revealed (John 4:19,25-26).
D. This man will be given spiritual sight when he meets Jesus again (Jn 9:35-38

SCENE #4 ... Verses 18-23 ... Pharisees questioned the man's parents.

18 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.

But the Jews did not believe concerning him, that he had been blind, and received his sight.

A. After they had made up their minds against Jesus, they must get rid of evidence.
    1. They presumed Jesus was not from God by violating their sacrament (9:16).
    2. Since the man had been brought with evidence of a miracle, they had to act.
    3. They did not call the parents to confirm the miracle to believe on the Lord.
    4. They hoped either by intimidation or cross-examination to discount the deed.
B. When you present the truth, most do little more than repeat … *but … but … but.*
    1. Here is a *but* by these Pharisee Jews to reject the evidence of Jesus' miracle.
    2. Without faith, they cannot disregard difficulties like Abraham (Ro 4:17-21).
    3. 3. Most do not want to believe truth (Jn 8:45), so they look for excuses against.
    4. 4. You will meet people that simply (and stupidly) say, *I don't believe that!*
C. The blindness of man – your inherited blindness – is very great against all truth.
D. If they had been half as open to believe as disbelieve, the case was very clear.

Until they called the parents of him that had received his sight.

A. Rather than believe eyewitnesses and the man himself, they wanted more proof.
B. They will not believe the miracle and fall at Jesus' feet by parental testimony.
    1. They called his parents to counter or dilute his and the neighbor's testimony.
    2. This was not an unbiased effort to verify facts to come to a valid conclusion.
    3. They will declare their conclusion against the miracle in the next exchange.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

And they asked them, saying, Is this your son, who ye say was born blind?

A. They had three questions in their effort to discredit the man and our Lord Jesus.
    1. They asked if the seeing man was truly their son before the next questions.
    2. They asked if he had been born blind, which they knew men could not alter.
    3. They asked by what means he had sight, which included how and *whom!*
B. Their efforts to intimidate the parents worked, as the following context shows.
C. Notice the sarcastic slight by suggesting that the man had not been truly blind.

How then doth he now see?

A. Note the question *how,* which they had heard by direct report, twice (9:11,15).
B. But the miraculous to unbelievers is either a fraud or by the power of the devil.
    1. The quantity, quality, and extent of Jesus' miracles were out of this world.
    2. From storms to resurrection to feeding 5000 to casting out devils, etc., etc.
C. They accused Jesus working by the power of Beelzebub rather than believe.
D. The antagonism of man against God, His Son, and truth displays total depravity.

20 His parents answered them and said, We know that this is our son, and that he was born blind:

His parents answered them and said, We know that this is our son.

A. The parents answered the first questions, confirming the man and his witnesses.
B. His parents were afraid, as John will explain (9:22), but this answer had no risk.

And that he was born blind.

A. The parents answered the first questions, confirming the man and his witnesses.
B. B. His parents were afraid, as John will explain (9:22), but this answer had no risk.
C. This should be enough! They should believe by three categories of witnesses.
    1. But there is one more question to discredit Jesus performing a miracle.
    2. There is the issue of *how* it was done and by *whom,* which was the issue.
    3. Miraculous power from God through Jesus of Nazareth had to be denied.
    4. They will also reveal their depraved obstinance about Lazarus (Jn 11:47-48).

21 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.

But by what means he now seeth, we know not.

A. The parents first pled ignorant of the *means* by which his blindness was cured.
B. If they knew, and we assume they did by context, they avoid the clear miracle.

Or who hath opened his eyes, we know not.

A. The parents then pled ignorant of the *person* by which his blindness was cured.

B. They did know about Jesus as the context shows, but they would not admit it.

He is of age; ask him: he shall speak for himself.

A. The parents, terrified of the Jewish rulers and persecution, deferred to their son.
B. He was no longer a child or youth; Jesus and apostles called him a man (9:2-3).
C. Respected manhood among Jews was 30, thus John's and Jesus' ministries.
D. Human experience shows that 30 is much more mature than 18 or 13 by far.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

These words spake his parents, because they feared the Jews.

A. God the Holy Spirit through John explained the terrible news about his parents.
    1. The rest of the verse tells the reason for their fear – being put out of church.
    2. We hope through the testimony of their son they later embraced the Son.
    3. Jesus will encounter this fear again by so-called believers (John 12:42-43).
B. The fear of man brings a snare (Pr 29:25); we must have faith that mocks men.
    1. Consider how Peter failed when Jesus let Satan sift him (Luke 22:31-34).
    2. He also failed when Jewish friends caught him with Gentiles (Gal 2:11-13).
    3. Consider how Pilate failed his charge from God for ruling (John 19:12-13).
    4. When Jesus Christ is with believers, they need not fear at all (Heb 13:5-6).
    5. Fearing anyone else but God and His Son is foolish confusion (Luke 12:4-5).
    6. Stony ground hearers are those that cannot bear persecution (Matt 13:20-21).
    7. Advice from Christ is to rejoice at persecution (Luke 6:22-23; Acts 5:40-42).
C. Where, when, how, with whom, for what, or why are you afraid to love Jesus?

For the Jews had agreed already.

A. This is not all the Jews – this is the ministerial association of religious authority.
    1. One of the intimidating aspects of men is their unified opposition to truth.
    2. Another is getting their esteemed leaders to pronounce against a doctrine.
B. You must be convinced of truth to stand against any man or any group of men.
    1. Elihu is a great example, inferior in age and experience, but not knowledge.
    2. David is a great example, trusting scripture over opponents (Ps 119:98-100).
    3. Three Hebrew men were not anxious about Nebuchadnezzar's fiery furnace.
C. America is agreeing directly and indirectly, formally and informally, against us.
    1. They allow and defend abominable perverts but condemn Bible criticism.
    2. The perverts (criminals just years ago) have rights; Christians have less.
    3. The hate crimes they will legislate will be primarily against Bible preaching.

That if any man did confess that he was Christ.

A. They did not dare let any Jews declare that Jesus of Nazareth was the Messiah.
B. Christ = Messiah (Jn 1:41; 4:25), Seed of the woman, Abraham, Son of David!
C. The evidence of the case showed a man named Jesus with Messiah-like power.
D. Recall again the purpose of this gospel, for you to believe this fact (John 20:31).

He should be put out of the synagogue.

A. They did not have enough authority for capital punishment; they could do this.
    1. **Synagogue**. The places of worship apart from temple worship in other cities.
    2. This word is not found in the Old Testament, though in use before John.
    3. Jesus preached and read scripture in synagogues (Matt 12:9; 13:54; Jn 6:59).
    4. Paul preached in synagogues as his manner of evangelism (Acts 17:1-3,10).
B. John later called Christ-hating Jews the synagogue of Satan (Rev 2:9; 3:9).
C. To lose their place in the synagogue and be cut off from worship was terrible.
    1. Consider that land, priests, scriptures, sacrifices, feasts were all from God.
    2. They knew they only had the only true worship of Jehovah (Ps 147:19-20).
    3. Paul wrote the book of Hebrews to exhort Jewish believers to hold the faith.
    4. Jesus taught Paul's point to the woman of Samaria (Jn 4:20-24; Heb 9:1-10).
    5. If God's religion can be so changed, manmade tradition should be changed!
D. Do you have enough trust in God's word against all men (Psalm 119:98-100)?
E. Many members joined this church against opposition of family and/or friends.

23 Therefore said his parents, He is of age; ask him.

Therefore said his parents.

A. It is good and kind of the Holy Ghost to explain certain things to us in scripture.
B. Here is the reason they deferred to their son to answer about any role of Jesus.
C. What a disgrace that these parents allowed their son's jeopardy while they hid.

He is of age; ask him.

A. He is old enough; He is mature enough, experienced, and objective to answer.
B. He was no longer a child or youth; Jesus and apostles called him a man (9:2-3).
    1. Respected manhood among Jews was 30, thus John and Jesus' ministries.
    2. Human experience shows that 30 is much more mature than 18 or 13 by far.
C. The son will show much greater fear of God and character than did his parents.

SCENE #5 … Verses 24-34 … Pharisees questioned the man again.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

Then again called they the man that was blind.

A. Ordinary citizens had brought the healed man to them, so they had to resolve it.
   1. They had interviewed the man and spoke against Jesus by the sabbath (9:16).
   2. They had interviewed his parents and found no proof for Jesus of Nazareth.

B. To settle the issue, they planned to condemn Jesus and silence the healed man.

C. They would induce him or swear him to condemn Jesus for their chosen reason.

And said unto him, Give God the praise.

A. They should have said this for the man and all there to praise God for healing!

B. Hear the pious and deceptive junk out of their mouths – words mean nothing!
   1. Isaiah had condemned the Jews of his day for such public lies (Isaiah 48:1).
   2. Jesus had condemned the Pharisees for such false public acts (Matt 23:14).
   3. Observe how the Pharisees tried to trap Jesus with flattery (Matt 22:15-16).
   4. Our leaders despise Bible Christianity, but they will say, *God bless America.*

C. They used this phrase much as an oath of their certainty and his duty to God.
   1. Joshua had used such words in swearing Achan to confession (Joshua 7:19).
   2. It is the voice of swearing that obligates those in court to comply (Lev 5:1).
   3. Jesus was sworn this way, and He responded to the oath (Matt 26:62-66).
   4. Our courts and judges are similar by, *So help me God,* meaning Jehovah.

D. Church attendance, singing, and prayer mean little; good works are much more.
   1. Do not measure yourself or others by their words – only actions truly count.
   2. Even character of a child is known by his doings, not his words (Pr 20:11).
   3. Your words will get you nowhere with Jesus as the Judge (Matt 7:21-23).
   4. For much more about action.

We know that this man is a sinner.

A. The man here is Jesus, whom the healed man had said must be a prophet (9:17).

B. The sin they attached to Jesus is a big one to Seventh Day heretics of all kinds.
   1. The Jews, terrible hypocrites, used the Sabbath to condemn Jesus very often.
   2. Try to reason with an SDA; all they can think about is their Jewish Sabbath.
   3. They so adore this Sinai golden calf that they make it the mark of the beast!
   4. Much more about Sabbath heresy.

C. They intend for the man to agree with them, condemn Jesus, and end the matter.

D. However, he has other intentions whether by logic, grace, or their combination.

25 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.

He answered and said.

A. What follows is one of the most entertaining / exciting exchanges in the Bible!
    1. Many Christians over many years have been stirred by the man's responses.
    2. His bold and clear logic with no fear of the Pharisees is very encouraging.
B. We may safely assume that he was born again with a dispensation from God.
    1. His response to Jesus that follows this indicates a very ready spirit (9:35-38).
    2. His response to the Jews is too bold, too concise, too wise to be only natural.
    3. Jesus had promised He could and would give speech gifts (Luke 12:11-12).
    4. Stephen, a deacon, later gave a glorious defense of the truth (Acts 6:8-15).

Whether he be a sinner or no, I know not.

A. He responded to the opening condemnation of Jesus by deferring such a charge.
B. He rebuked them for their charge of sinfulness without dealing with the miracle.
C. The man, a closer witness than they, denied the knowledge of any sin by Jesus.

One thing I know, that, whereas I was blind, now I see.

A. Regardless of what you may say about His character, He performed a miracle!
B. You have asked questions of my blindness and healing, but you avoid its truth.
C. The most glaring fact, the elephant in the room, is that Jesus worked a miracle.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

Then said they to him again, What did he to thee?

A. They again wanted to know the details without considering the powerful results.
B. He had indeed answered them in great detail at least twice already (Jn 9:11,15).
C. Their objective would be to discount the miraculous by a natural explanation.

How opened he thine eyes?

A. The wicked so much want a natural explanation for things, since they hate God.
B. There are only two options – a divine miracle or a natural explanation for it.
C. We must hear and read similar drivel and twaddle about the Flood, Israel crossing the Red Sea, the long day of Joshua, and countless other fabrications.
    1. For anyone that can still think, every decade brings more Bible confirmation.
    2. Excellent books and websites document recent verification of Bible history.

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye

also be his disciples?

He answered them, I have told you already, and ye did not hear.

A. He had indeed answered them in great detail at least twice already (Jn 9:11,15).
B. They had not admitted a miracle from the obvious facts that he had told them.
C. His confidence is growing by their rebellious obstinance and/or God's strength.

Wherefore would ye hear it again?

A. Love his boldness! He challenged them and mocked them for asking it again.
B. They should have considered the miracle instead of asking again for its details.
C. You have ignored my answer, already given twice, because you cannot admit it.

Will ye also be his disciples?

A. The man knew Jesus had disciples / followers, but he truly mocked those here.
B. He knew like his parents that being a disciple of Jesus was a religious crime.
C. This is a great example of courage, much like martyr testimonies we can read.

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

Then they reviled him, and said, Thou art his disciple.

A. They were not used to being treated like this, so they respond as most teachers.
    1. Note how they responded to his sarcastic mockery of their repeated question.
    2. 2. They cannot take being questioned or answered by those they think inferior.
    3. 3. Try questioning or answering most medical doctors for a similar response.
    4. 4. God-like opinions of self are the detriment of doctors of theology as well.
    5. 5. We must be like David and admit our humility and ignorance (Ps 131:1-3).
B. They were right that he leaned toward being His disciple, but they mocked him.
    1. Their purpose was to revile and mock him in comparison to their orthodoxy.
    2. Our enemies and opponents will mock us for following the Bible over men.

But we are Moses' disciples.

A. They had appealed to Abraham (8:33), but now they appeal to Moses. Pitiful!
    1. Limiting themselves to Bible authority is good, but he wrote of Jesus (5:39).
    2. They were not truly interested in Bible authority, but rather reviling the man.
    3. Moses had directly prophesied of Jesus as a special prophet (Deut 18:15-19).
    4. Moses had recorded other prophecies (Ge 3:15; 22:15-18; 49:10; Num 24:7).
B. This is exactly what we rightly accuse the SDA's of being instead of Christians.
C. We meet some, like Reformed Baptists, with too much trust in John Calvin, etc.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

We know that God spake unto Moses.

A. This is great wisdom! Like devils believing on Christ and trembling (Jas 2:19)!
    1. Does that require mutual exclusivity? That God could not speak by another?
    2. Does that deny God speaking by Christ, for a promised Messiah was clear?
B. You present 100 arguments of God's particular love. They say, *But God is love.*

As for this fellow, we know not from whence he is.

A. Listen to their disrespect of the Lord of glory! calling their Christ a mere *fellow.*
B. They knew He was Jesus of Nazareth, but they had not looked further (7:19,55).
C. Being raised in Nazareth of Galilee set their profane minds against Him. Amen!
D. All the evidence they needed was easily obtained, if they had any desire for it.
    1. There was a timed prophecy by Daniel that pointed to these very years.
    2. There were clear prophecies of John the Baptist who had identified Jesus.
    3. The miracles were unprecedented in magnitude and quantity and quality.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

The man answered and said unto them, Why herein is a marvellous thing.

A. Listen to the innocence and possibly a little sarcasm from the man born blind.
B. The Jews had declared their knowledge of Jesus and things religious (9:24,29).
C. But their ignorance of such a man as Jesus with His power was dumbfounding.

That ye know not from whence he is, and yet he hath opened mine eyes.

A. If they were the religious teachers and spiritual guardians, why such ignorance?
B. A miracle like this, and surely he knew of more, was evidence of divine favor.
C. They had no such miracle power, and their gypsies could not match the Christ.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

Now we know that God heareth not sinners.

A. It was and is an axiom of scripture that God rejects the prayers of the wicked.
    1. David and Solomon had stated this clearly (Ps 34:15-18; 66:18; Pr 15:8,29).
    2. Peter quoted David confirming the case against wicked men (I Peter 3:12).
B. By this statement, he appealed to these men to submit to scripture with him.
C. If Jesus were little more than a sinful imposter, God would not empower Him.

But if any man be a worshipper of God, and doeth his will, him he heareth.

1. Even truer on the other hand was God's reception of prayers by the righteous.

2. Many verses confirm this plain rule (II Chr 16:9; Ps 33:18; 91:15; 145:18-20).
3. By this statement, he appealed to the fact Jesus must worship God in truth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

Since the world began was it not heard.

A. Our man was bold to make broad generalizations about the glory of his miracle.
B. This kind of statement surely did not soften the blow the Pharisees were getting.
C. The miracle before you, verified several ways, is unprecedented in magnitude.

That any man opened the eyes of one that was born blind.

A. No ordinary man had cured a person born blind in the annals of human history.
B. Therefore, this exceptional performance by Jesus Christ should receive mercy.

33 If this man were not of God, he could do nothing.

If this man were not of God.

A. A miracle – doing good like Jesus had done – was proof of God's divine favor.
B. Gamaliel used similar reasoning about Peter and John's miracle (Acts 5:34-42).

He could do nothing.

A. Men without God can do all kinds of things like the Space Shuttle *Challenger*.
B. His argument here is that Jesus could not do good like this miracle without God.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

They answered and said unto him.

A. These men were used to great public respect and reverence, not such correction!
B. When such men are confronted with truth, they often use *ad hominen* retorts.
C. Reasoning fallacy … Argumentum ad hominem.
D. Compare, *The Emperor's New Clothes*.

Thou wast altogether born in sins.

A. They ignored the facts of the case and the logic of his reasoning to attack him.
B. What in the world did they accuse him of here, since they were born sinners!
    1. They knew the O.T. scriptures declaring them sinners (Ps 14:1-3; 51:5; etc.).
    2. They contradict the wisdom of Christ and charge his blindness to sin (9:2-3).
    3. They could have intended he was born without the grace of God like them.
    4. They could have included his lack of education as well due to his blindness.
    5. We really need little explanation; vile men make vile charges for no reason.

And dost thou teach us.

A. They mock him by their esteemed position in the church as being its teachers.
B. They give no consideration to his arguments but condemn him for his person.
C. Embrace the boldness of Elihu (Job 32:6-14) and David (Psalm 119:98-100).
D. Religious teachers are as ignorant in their field as leaders in most fields today.

And they cast him out.

A. He was excluded from the temple, from the synagogues, from the O.T. church.
    1. The Holy Spirit had already included this fact in the context (John 9:22).
    2. The Holy Spirit repeated this fact of intimidation coming up (Jn 12:42-43).
B. Get rid of the man and you get rid of his arguments without answering them.
C. If you take a stand for Jesus Christ, you will be persecuted for it (Jn 15:18-21).
    1. A trait of the perilous times is persecution for godly living (II Tim 3:12).
    2. You should leap for joy when they persecute you for Christ (Luke 6:22-23).

SCENE #6 ... Verses 35-38 ... Jesus found and converted the man born blind

35 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?

Jesus heard that they had cast him out.

A. What a precious corresponding event to 9:1 and the words there, *he saw a man.*
B. Jesus Christ, the Creator of the universe and King of kings, cared for this man.
C. Jesus heard news about this man – He did not hear the man's prayer request.
    1. We know God hears our prayers, but this is other knowledge of our needs.
    2. Jesus taught about prayer that God already knows our needs (Matt 6:8,32).
    3. He is omniscient and the angels communicate events on earth (I Cor 11:10).
    4. His eyes run to and fro throughout the whole world for us (II Chron 16:9).
    5. Child believers have angels always beholding the Father's face (Matt 18:10).
    6. Not a sparrow can fall without His knowledge, so rejoice (Matt 10:29-31).
    7. Jesus knows far more about your circumstances than you know about them.
D. Others will reject you; He will never leave you nor forsake you (Heb 13:5-6).
    1. He promised this certain fact, so you should trust Him and be totally content.
    2. David knew if his parents forsook him, God in heaven would not (Ps 27:10).

And when he had found him.

A. What a precious corresponding event to 9:1 and the words there, *he saw a man.*

B. Jesus Christ, Creator of the universe and King of kings, searched out this man.

C. Jesus went and found the man – the man did not know why or how to find Him.
   1. David knew wherever he was in the universe, God was there (Ps 139:1-18).
   2. God found Hagar in the wilderness in her terrible plight (Genesis 16:1-16).
   3. Jesus is the Great Shepherd and the Good Shepherd and finds all His sheep.
   4. The Bishop and Shepherd of our souls does good things when He finds us.

He said unto him, Dost thou believe on the Son of God.

A. The recorded history has Jesus immediately give a further blessing to the man.

B. Jesus had healed his natural sight, but now He would heal a greater blindness.

C. Here is John's purpose writing this epistle, and this is a perfect example of it.
   1. From the first chapter we have been pressed to believe on Christ (John 1:12).
   2. The chapters before and after this ninth chapter both repeat this crucial duty.
   3. The Jews knew by prophecy that God would send His Son (Isaiah 7:14; 9:6).

D. John has also stated God's work for us to believe (John 1:13; 5:24; 6:44; 8:47).
   1. No man will believe unless God first elected, justified, and then regenerated.
   2. His faith does not change his standing in heaven (Gen 15:6; Ps 106:30-31).
   3. Men go to hell by Adam's sin and theirs; others to heaven by electing grace.
   4. By growing in faith and knowledge the believer experiences full conversion.
   5. God will glorify all His predestinated elect children at the coming of Christ.
   6. Unconditional salvation.
   7. Phases of salvation.
   8. Example of Abraham's salvation.
   9. Example of Cornelius.

E. Believing on Jesus Christ as the Son of God sent from heaven is your first duty.
   1. God testified of His Son; you reject God by rejecting His Son (I Jn 5:4-13).
   2. There is hell to pay if you disobey the gospel (Mark 16:16; II Thess 1:7-9).
   3. Faith starts with mental assent to all the facts given concerning Jesus Christ.
   4. But faith includes the heart full of appreciation and affection (Acts 8:36-37).
   5. It then requires obedience to gospel duties of repentance, confession, and baptism (Mark 16:16; Acts 2:37-38; 8:36-37; 16:30-31; 20:21; Ro 10:8-11).
   6. It then requires a changed life showing the soul's sincerity (II Cor 5:14-17).
   7. It then requires good works diligently (II Pet 1:5-11; Gal 5:6; I Thes 1:2-4).
   8. We reject the Puritan notion of striving and straining for an emotional or metaphysical experience of something they and others call "saving faith."
   9. We understand "saving faith" as faith with evidence of works (Jas 2:14-26).

10. For the place of believing.
11. For good works.
12. Once saved.
13. Assurance of salvation.

F. It is our pleasure and privilege to believe and grow in faith, peace, joy, hope.
   1. Faith should *believe* every jot and tittle of God's word about Jesus Christ.
   2. Faith should *rejoice* at every jot and tittle about God's Son and Messiah.
   3. Faith should *praise* God for His great grace and power in Jesus the Christ.
   4. Faith should *share* the fantastic things of the gospel of Christ with others.
   5. Faith should *love* all God has ordained i.e. baptism, church, scripture, etc.

36 He answered and said, Who is he, Lord, that I might believe on him?

He answered and said, Who is he, Lord?

A. The Jews knew by prophecy that God would send His Son (Isaiah 7:14; 9:6).
   1. Therefore, the healed man did not ask *what* questions about the Son of God.
   2. He asked a *who* question like Saul of Tarsus did near Damascus (Acts 9:5).

B. The man born blind knew Jesus was at least a prophet sent from God (9:17,33).
   1. Therefore, he called him, *Lord,* not in full conversion yet, but very close.
   2. This man was clearly born again and needing God's Christ to be identified.
   3. Compare Philip's role to explain to a eunuch that Isaiah 53 was about Jesus.

C. It should be a great pleasure to explain to others and to excite others of Christ.
   1. We want to delight in every aspect we can learn of the glory of Jesus Christ.
   2. Every bit of delight and joy we have in Christ gives glory to God the Father.

D. Let every believer ask the next question, *Lord, what wilt thou have me to do?*

That I might believe on him.

A. He was willing to believe; he was ready to believe; he simply needed to know.
B. Are you as committed as this man to live whatever God might reveal to you?
C. Compare Cornelius and his eager desire for anything Peter knew (Acts 10:33).
D. See the notes above for John 9:35 for more detail of what it means to believe.

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

And Jesus said unto him, Thou hast both seen him.

A. Jesus was not a stranger to the man by person or name, but by His full identity.
B. Jesus told the man born blind that he had met and seen the Son of God Himself.
C. Our Lord's response to the woman of Samaria was similar to this (Jn 4:25-26).

And it is he that talketh with thee.

A. What a glorious introduction and connection Jesus made with this man here!
B. Jesus did not hold back and play hard to get at all but admitted He was the One!
C. Has Jesus Christ done any less with you? How and why would you presume so?

38 And he said, Lord, I believe. And he worshipped him.

And he said, Lord, I believe.

A. When the gospel is presented to a born again and prepped person, he believes!
B. The chapter will conclude without recording more, but we may imagine more.
    1. He was surely baptized and confessed Christ, for that is what true faith does.
    2. Based on his beginning, there is good reason to see a strong disciple indeed.
C. If you have not believed like this man before, then you should do so right now.
D. If you have believed similar to this man before, then renew your faith today.

And he worshipped him.

A. His action here reveals much more than mental assent to the facts of Christ.
    1. Other believers did not worship, but delighted in His miracles (Jn 2:23-25).
    2. Other believers did not worship, but delighted in a free lunch (John 6:26).
B. Do you worship the Son of God today? What must be done to get you to do so?
    1. Every believer and every church must be Christ-centric with His worship.
    2. Is your heart warmed and your mind filled with the glory of the Lord Jesus?
    3. He Is Altogether Lovely.
    4. The Love Psalm *(45)*.

SCENE #7 ... Verses 39-41 ... Jesus condemned the Pharisees and blind men.

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

And Jesus said.

A. Jesus spoke the following words to the man born blind and those around him.
B. They were words of comfort to the healed man about his new spiritual sight.
C. They were words of condemnation to the self-righteous Pharisees also there.
D. Every opportunity the Saviour had for the will of God, He used it for the truth.

For judgment I am come into this world.

A. This cannot be active condemnation due to John 3:17; 5:45; 8:15-16; 12:47-48.
    1. While on earth Jesus did not sit as Judge like He will in the day of Judgment.

2. His role was not to actively and directly condemn men to hell (Jn 5:22-29).
3. However, we know He did judge in other respects (Jn 8:16,44; Matt 23:33).

B. This is instead passive condemnation by His righteous life exposing their sins.
1. Jesus by His person and presence was a source of practical condemnation.
2. In this particular situation, His divine power separated Pharisees from a man.
3. The choice of men to believe or not proved their character (John 3:18-21).
4. 4. Jesus' role here was another fulfillment of Simeon's prophecy (Lu 2:34-35).
5. Paul did not judge either, but yet his gospel exposed men (II Cor 2:14-17).
6. Gospel preached exposes Greeks, Jews, and the elect of God (I Cor 1:22-24).

That they which see not might see.

A. The point at hand is spiritual blindness and spiritual sight, not natural vision.
B. Jesus was the light of the world; blind men could follow Him for light (Jn 8:12).
C. Those convicted and guilty, poor in spirit, could repent and believe for light.
D. Jesus and His gospel either convicted and enlightened or blinded and hardened.

And that they which see might be made blind.

A. The point at hand is spiritual blindness and spiritual sight, not natural vision.
B. Jesus was the light of the world; the religious think they see but did not (8:12).
C. They did not actually see – they thought they saw; compare Luke 8:18 to 19:26.
D. Jesus and His gospel either convicted and enlightened or blinded and hardened.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

And some of the Pharisees which were with him heard these words.

A. Jesus always had a crowd with Him, and there were Pharisees of various kinds.
B. Jesus always knew His audience, so He went after these Pharisees (Mat 22:41).

And said unto him, Are we blind also.

A. They did not ask this question sincerely, admitting blindness, in order to see.
B. They mocked Jesus by a defensive retort, for they assumed they saw clearest.
1. The Pharisees, the straitest Jewish sect, were assumed luminaries in religion.
2. They had earlier declared their much greater vision than this man (Jn 9:34).
3. Jesus had declared their blindness often (Matt 15:14; 23:16,17,19,24,26).

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Jesus said unto them, If ye were blind, ye should have no sin.

A. They absolutely were spiritually blind (Matthew 15:14; 23:16,17,19,24,26).

B. It was self-perception of vision that was the issue – they thought they saw well.
    1. Therefore, they did not repent or believe when with the Light of the world.
    2. They had not been forgiven their sins like all those that believed on the Lord.
    3. They were fully guilty for their sins; this was not a case of ignorant unbelief.
C. Judgment had been stated in context; it was Christ's life exposing men's sins.
D. If they had been ignorant and innocent, then their guilt would have been less.
E. If they had perceived themselves blind, then they would have come to the light.
F. The Lord's judgment on this nation in 70 A.D. cannot be overlooked for this.

But now ye say, We see; therefore your sin remaineth.

A. They absolutely were spiritually blind (Matthew 15:14; 23:16,17,19,24,26).
B. It was perception of themselves that was the issue – they thought they saw well.
    1. Therefore, they did not repent or believe when with the Light of the world.
    2. They had not been forgiven their sins like all those that believed on the Lord.
C. Judgment had been stated in context; it was Christ's life exposing men's sins.
D. The greatest blindness is the willful rebellion to not see what is obviously true.
E. If they had been ignorant and innocent, then their guilt would have been less.
F. If they had perceived themselves blind, then they would have come to the light.
G. The Lord's judgment on this nation in 70 A.D. cannot be overlooked for this.