

***He Was Blind, But Now He Sees: John 9:1–41***  
***Jaunting thru John: Message 24***

Grace Chapel  
**INTRODUCTION**

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September 14, 2008

**BACKGROUND:**

**Chronology:**

1. John 8 was the last day of the Feast of Booths: September 17, AD 32
2. Luke 9:51ff. Jesus' trip from Galilee to Jerusalem for Hannukah
3. John 10:22–39 is at the Feast of Hanukkah: December 17, AD 32

See the chart below for the trips to Jerusalem described by Luke:

**Chronological and Geographical Relationship Between Passages in Luke and John**

	Luke	John	Overview of Content	Feast	Location	Date
1.		5:1–47	Healing a Lame Man; Equality w/ Father	Booths	Jerusalem*	Oct 31
2.	6:1–9:9		Ministry around Galilee		Galilee	
3.	9:10–17	6:1–71	Feeding the 5000 & Bread of Life	Passover	<b>Galilee</b>	Apr 32
4.	9:18–50	7:1	Ministry around Galilee		Galilee	
5.		7:2–9	Jesus & His Brothers	Booths	Galilee	Sep 32
6.		7:10	Secret Trip (South) to Jerusalem	Booths	Gal./Sam.	
7.		7:11–10:21	Ministry in Jerusalem	Booths	Jerusalem*	
8.	9:51–13:21		Ministry on Way (South) to Jerusalem		Gal./Sam.	
9.		10:22–39	Ministry in Jerusalem	Hannukah	Jerusalem*	Dec 32
10.		10:40–42	Many Pereaans believe in Jesus		Perea	
11.	13:22–17:10		Ministry on Way (South) to Jerusalem		Gal./Sam.	
12.		11:1–16	Return to Judea when Lazarus Died		Bethany*	
13.		11:17–53	Raising Lazarus from the Dead		Bethany*	
14.	17:11–19:28		Ministry on Way (South) to Jerusalem		Gal./Sam.	
15.		11:54–57	Jesus Left Judea & Went to Ephraim		Ephraim	
16.	19:29–24:43	12:1–20:31	In Jerusalem, died, rose, appeared	Passover	Jerusalem*	Apr 33
17.		21:1–25	With the Eleven by the Sea of Galilee		Galilee	

Two issues place John 9:1–10:21 near the Feast of Booths, rather than right before Hanukkah:

1. Jesus continues speaking of imagery from the Feast of Booths:
  - a. Light of the World
  - b. Living water, the Spring of Gihon, the Siloam Tunnel, and the Pool of Siloam
2. John 9:1 intentionally repeats 8:59's unusual word for Jesus traveling  
*Paragō* = go away (John's Gospel only uses this word these two times)

However, many doubt that John 9:1 could be on the same day as 8:59, because they assume that John 9 occurred near the Temple (but it did not happen near the Temple).

### **Geography of John 8 and 9**

Jesus spent the previous night on the Mount of Olives (John 8:1–2)

Jesus was teaching near the Treasury in the Court of the Women in the Temple (John 8:20)

Jesus sent the blind man to the Pool of Siloam and he returned (a round-trip) (9:7).

The man was not charged with exceeding a Sabbath-day journey (9:14–15).  
(Acts 1:12 defines Mt. Olivet to Jerusalem as a Sabbath-day journey)

The Pool of Siloam was further from the Temple than Mt. Olivet is from the Temple

If Jesus went near Siloam, no legalistic Pharisee would follow Him that far from the Temple.

Furthermore, it is unlikely that Jesus would have sent a blind man a long distance. Thus, it seems likely that John 9 occurs in the man's neighborhood (near the Pool of Siloam)

### **Implications of Geography and Chronology on John 9**

1. Jesus was safely out of the reach of the Pharisees who tried to kill Him in John 8
2. The Pharisees who questioned the blind man were not those who tried to kill Jesus in John 8
3. Rather, they were synagogue officials of a local synagogue (John 9:22, 35)
4. The Pharisees who were with Jesus (9:40) were not the ones mentioned in John 8

**NEW EXPOSITION:**

**Jesus saw a man born blind as He walked (after leaving the Temple), so His disciples asked whether his sin or his parents' sin led to his blindness (9:1–2)**

John 8:59 *Jesus. . . passed by*. John 9:1 Now as *He was passing by*. . . .

**The disciples raised a question:**

They knew: Sickness, infirmity, & death would not exist, if Adam & Eve had not sinned

They surmised that the man's blindness from birth arose because he or his parents had sinned

**He said that sin did not cause his blindness, but allowed God's working to heal him (9:3)**

**Jesus said that it was necessary to do the Sender's work, during the day (when He as the Light of the world) is still shining on earth (9:4–5)**

He is talking about *Sonshine*, not just about *sunshine*

**Jesus mixed saliva + clay & said to wash in the Pool of Siloam, who returned seeing (9:6–7)**

**Neighbors & some who had previously seen the blind man begging recognized him as the same person, while others expressed doubt, but he said that he was the same man (9:8–9)**

**Upon being asked how he was healed, he said that a man called Jesus made clay from saliva + clay, told him to wash in Siloam Pool, & then he could see (9:10–11)**

**When they asked where Jesus was, he said that he did not know (9:12)**

**People brought him to (the synagogue) that Sabbath day, so Pharisees asked how he was healed & he said that He put clay on his eyes, he washed, and now he sees (9:13–15)**

**The Pharisees were divided, because some denied that Jesus was from God, because He broke the Sabbath, while others said that a sinful man could not do such signs (9:16)**

**When Pharisees asked what he thought about Jesus, he said that He is a Prophet (9:17)**

**Some of the Judeans continued to doubt that he had really been blind, until they called on his parents to testify, who acknowledged that he was their son and that he was born blind (9:18–20)**

**The parents did not say how he was healed, but said to ask him (because he was of age), because they knew that the Judean officials (of their synagogue) had decided to banish people from the synagogue who confessed Jesus as the Christ (9:21–23)**

**Pharisees summoned the man again and put him under an oath before pronouncing Jesus to be a sinner (9:24)**

The man did not hear his parents' testimony, so there are three witnesses to his identity

He is no longer being questioned over whether he really had been blind

Give glory to God is an oath formula

**The man said that he could not comment on whether Jesus was a sinner, but reasserted that he knew that he was formerly blind, but now sees (9:25)**

**When Pharisees repeated the question of how Jesus had healed him, he said that he had already testified on that point, but they had not really listened; but he doubted that they really wanted to become disciples of Jesus (even though their questions might make it seem otherwise) (9:26–27)**

Observe that the man has identified himself (implicitly) as a disciple

**Pharisees reviled him as a disciple of Jesus (a man of questionable origins), whereas they were disciples of Moses (to whom God spoke) (9:28–29)**

**The man pointed out the irony of them not knowing Jesus' origins, even though Jesus opened his eyes (Something that no one had done before), but God does not work through sinners in this way, so Jesus is certainly from God (9:30–33)**

**Pharisees retorted that (as one born blind) he was entirely born in sin, so they scoffed that he could not correct their understanding, so they excommunicated him from the synagogue (9:34)**

**Jesus heard that they had excommunicated him from the synagogue, so he asked him if he believed in the Son of God (9:35)**

**The man asked for Jesus to clarify the identity of the Son of God, so he could believe in Him & Jesus replied that he has seen Him and that He is speaking with him (9:36–37)**

**When the man declared his faith in Jesus as the Son of God, Jesus said that He came into this world for judgment: namely, that the blind may see & that the seeing may be blinded (9:38–39)**

**Some Pharisees who were with Him scoffed that He might be calling them blind, so He told them that their culpability remains, because they pronounced themselves to be sighted (9:40–41)**

## **CONCLUSION**

When Jesus healed the man born blind, both crowds & Pharisees divided over whether the sighted man was formerly blind (until the parents testified, but many Pharisees blindly continued rejecting the man's testimony that a monumental sign like this could only be God's working; the man believed in Jesus as the Son of God, while Pharisees rejected Him.

**REVIEW:**

<p>J-Baptist testified of Christ, so all might believe; the few of His own who believed become God's children</p> <p><b>THE FIRST DISCIPLES (John 1:19–51)</b> John the Baptist pointed all to Christ, so some of John's disciples followed Jesus &amp; believed in Him.</p> <p><b>FIRST SIGN WITNESSED BY THE APOSTLE JOHN (John 2:1–11)</b> When Jesus turned water into wine (His first Galilean sign), His disciples believed in Him.</p> <p><b>MINISTRY IN JUDEA AT PASSOVER (John 2:13–3:36)</b> Many (incl. Nic.) believed in Jesus because of signs &amp; Jesus predicted resurrection as sign that He is Christ</p> <p><b>THE SAMARITAN WOMAN: John 4:1–26</b> He offered a Samaritess living H<sub>2</sub>O, who asked if He were the Christ when He told her all things about herself.</p> <p><b>MINISTRY IN SYCHAR: 4:27–42</b> She drew men to see Jesus &amp; He let the food-distracted 12 join in reaping the harvest; many Samaritans believed in Him</p> <p><b>MINISTRY IN GALILEE 4:43–45</b> He went to Galilee, because no prophet is a hometown celebrity; they welcomed Him after seeing His signs</p> <p><b>HEALING THE ROYAL OFFICIAL'S SON: 4:46–54</b> An official urged Jesus to heal his son; He said &amp; his servants said, "Your son lives;" He &amp; his house believed</p>
<p><b>HEALING THE LAME MAN: 5:1–15</b> On the Sabbath Jesus told a lame man to walk. Officials scolded him &amp; sought to confront his healer</p> <p><b>HEALING THE LAME MAN: 5:16–23</b> Judeans sought to kill Jesus as a blaspheming Sabbath-breaker, He said that imitates the Father &amp; will do even greater works.</p> <p><b>HONORING THE FATHER BY HONORING THE SON: 5:24–30</b> Jesus wants to give His opponents life (if they believe), but He will condemn them as unworthy of life (if they disbelieve)</p> <p><b>TWO, THREE, &amp; MORE WITNESSES: 5:31–47</b> Jesus, the impartial GWT Judge, is not GWT accuser nor is J-Baptist, so He calls on His works, the Father, Scripture &amp; Moses</p> <p><b>THE BREAD OF LIFE</b> Jesus asked where to buy food for a crowd; He prayed &amp; broke bread; people were satisfied &amp; Jesus was called the Prophet</p> <p><b>WALKING ON WATER (6:15–21)</b> Jesus went up the mount; the 12 left by boat w/o Him; a gale arose, then Jesus walked on the sea to them &amp; entered the boat</p> <p><b>JESUS: THE BREAD OF LIFE (6:22–40)</b> He told men who found Him to work for (understand) food for EL &amp; said God persuades that He is Father-sent heavenly bread, that gives the world life &amp; secures bells forever, because He obeys the Father</p> <p><b>GRUMBLING OVER THE BREAD OF LIFE (6:41–59)</b> Jesus told them to stop grumbling, because, He the Living Bread gives His life for the world, but only gives EL to those drawn thru teaching, but they argued over what eating His flesh meant, so He said that (only if they eat/drink His flesh/blood) would they have EL &amp; Christ would indwell them, so life-giving Bread differs from non-life giving manna</p> <p><b>GRUMBLING OVER THE BREAD OF LIFE (6:41–59)</b> Jesus asked offended disciples how His ascension would affect them &amp; warned that the leaders' words give no life, but the HS gives life thru Christ's word; &amp; said that some had not believed in Him, which is why He said that (apart from the being granted through the Father teaching) people cannot (&amp; will not) believe Christ, but when many left, He asked the 12 if they wanted to go, but Peter said Jesus has words of EL (which they believed) &amp; Jesus affirmed that He chose them, even Judas</p> <p><b>SURPRISE APPEARANCE AT THE FEAST OF BOOTHES (7:1–36)</b> Jesus' unbelieving brothers urged Him to make a spectacle in Judea to gain disciples, but His time had not yet come. Some thought He would boycott the feast in fear, but His authoritative teaching glorifying the Father astounded them (reaffirming His right to heal the man on the Sabbath—some thought the leaders did not arrest Him because they knew He is the Christ), &amp; the leaders tried to arrest Him</p> <p><b>THE ONE WHO TABERNACLED AMONG US IS AT THE FEAST OF TABERNACLES (7:37–8:1)</b> Jesus urged people to drink of (believe) Him, so they (when HS came) would have living H<sub>2</sub>O abundantly (fulfilling the feast): This teaching divided believers from unbelievers &amp; led to a failed arrest attempt; &amp; Nicodemus reprimanded fellow rulers for seeking to lynch Jesus w/o a formal investigation demanded by the Law</p> <p><b>THE LIGHT OF THE WORLD RENDERS JUSTICE FOR THE WOMAN CAUGHT IN ADULTERY (8:2–13)</b> The next day Pharisees asked Jesus if an adulteress they brought should be stoned (per Moses), so they could accuse Him; Jesus wrote on the floor as they pressed for an answer; When He said the sinless one among them should cast the first stone; no accuser remained &amp; He did not condemn her either, as He resumed teaching the crowd [and the woman], Jesus underscored that He is the light of the world (unlike self-deceived Pharisees), so His followers walk in the light of life</p>
<p><b>THE TRUTH SHALL MAKE YOU FREE (8:14–32)</b> Jesus disputed the Pharisees' claim that He gave invalid self-testimony, because the Father &amp; He are two witnesses; but they do not know the Father, so they tried to arrest Him (but failed); He said that He would go where they could not come, but they will die (w/o EL); Jesus reiterates that that they will die unless they believe in Him; so they demand to know who He is; He affirms that He has always said He is the One sent by the Father; but when they lift Him (on a cross); it will be evident the Father sent Him &amp; abides with Him; in the process many Judean bystanders believed in Him, so He told them that abiding in His word would make them into His disciples &amp; would free them from the bondage [of legalism]</p> <p><b>ABRAHAM'S SEED AND SATAN'S SEED</b> [Pharisees] retorted that they never were slaves, but Jesus said that only the Son can free one from sin; their desire to kill Him came from their father; they would love Him &amp; believe Him if they were God's children, but they reject Him while being unable to disprove Him; they scoffed when He said believers would never see death &amp; Abraham rejoiced to see His day</p>