

## Introduction

A number of years ago our church leadership team all went through a leadership development course. It was designed to help people recognize their strengths and weaknesses, and the best way for the team members to work together. In the evaluation report of my results, it showed that I was extremely task oriented, evidenced by my black dot at the top of the wheel. Here is a part of the report about me.

*“Bill prefers being a team player, and wants each player to contribute along with him. He is extremely results-oriented, with a sense of urgency to complete projects quickly.... Bill can be incisive, analytical and argumentative at times. He is goal-oriented and driven by results. He is the team member who will try to keep the others on task. He is a self-starter who likes new projects and is most comfortable when involved with a wide scope of activities... Many people see him as a self-starter dedicated to achieving results. Bill is a good problem solver and troubleshooter, always seeking new ways to solve old problems.”*

As we go through the Gospel of John, as a goal and purpose-oriented man, I want to remind us of the goal and purpose that John had when writing this gospel. Since all scripture is inspired by God, John was inspired by the Holy Spirit to write this, so God also had a purpose in the writing of this gospel. We find it in John 20. These signs “have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.” The goal for each of the signs written in this gospel is to help people believe in Christ and have life in His name. Jesus has just healed a man born blind, and that miracle was included so that people would believe in Jesus. At the end of our account today, Jesus asked the man born blind, “Do you believe in the Son of Man?” The man answered, “Who is He, Lord, that I may believe in Him?” Jesus said to him, “You have both seen Him, and He is the one who is talking to you.” And the man said, “Lord, I believe” and he worshiped Jesus. What a wonderful ending! Goal achieved! As a goal-oriented man, I love it when everything works out according to the plan.

(Jn 20:30–31) “Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; {31} but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”

In Jesus’ conversation with the Pharisees on the last day of the Feast of Tabernacle, Jesus had told them that He was the “I AM”. The Pharisees picked up stones to throw at Jesus, and He hid Himself and left the temple. As Jesus and His disciples left the temple, they saw a man born blind, and His disciples asked Him, “Who sinned, this man or his parents, that he would be born blind?” We looked at the various causes of sickness. Sicknesses can be a result of the sin of the person, the parents, or just because of the fallen world that we live in. When Adam and Eve ate the forbidden fruit, sin came into the world, bringing death and sickness into it. Some sicknesses have demonic origins. So, there are many different causes of sickness. Jesus told His disciples that neither this man’s sins or his parents’ sins caused his blindness. It was so that the works of God might be displayed in him. Jesus knew that He was going to do another work of God and heal this man. Then, Jesus spat on the ground and made clay of the spittle, and applied it to the man’s eyes, and told him to go wash in the pool of Siloam. The man went away, washed, and came back seeing.

In Part 2, the blind man comes back, and his neighbors and others respond to his healing. Second, they take him to the Pharisees, and they interrogate him. They didn’t believe him so they

interrogated his parents. Then, they interrogated the man again. When he told them that “since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. If this man were not from God, He could do nothing.” When the Pharisees heard that, they put him out of the temple. Third, when Jesus heard that he had been put out, He found him, and after a brief discussion, the man became a believer and worshiped Jesus.

### **Healing of the Blind Man – Part 2**

1. Responses by neighbors and others
2. Interrogation of the Pharisees
3. Salvation of the man born blind

#### **1. Responses by neighbors and others (Jn 9:8-13)**

John records a number of responses. First, he gives the responses of his neighbors. Second, he gives the responses of others. Finally, the others take him to the Pharisees and their response is given.

The first response is from the neighbors. When the man came back, his neighbors and those who had previously seen him as a beggar were saying, “Is not this the one who used to sit and beg?” They recognized the man by his looks, but his outlook and life had been changed. He could see now, and he was not relegated to sitting and begging. The whole world was new to him, and it was now in vivid color. He had to be pretty excited about what had happened to him. I am sure that he went to his home and told all the neighbors what had happened to him. They said, “Is not this the one who used to sit and beg?” They knew that it was him, but they were astonished at the miracle that had happened. They could hardly believe what they were seeing.

(Jn 9:7–8) “and said to him, “Go, wash in the pool of Siloam” (which is translated, Sent). So he went away and washed, and came *back* seeing. {8} Therefore the neighbors, and those who previously saw him as a beggar, were saying, “Is not this the one who used to sit and beg?”

The next response was from others. Some vouched for him, saying, “This is he.” They confirmed the miracle that had been done. The miracle that Jesus did allowed the man to see, but it did not change the physique of the man, his hair, skin color, or voice. He was still the same man, and some of these other people attested to that fact. Since they attested to who he was, they were also attesting that a major miracle had happened, one that had never been observed before.

(Jn 9:9) “Others were saying, “This is he,” *still* others were saying, “No, but he is like him.” He kept saying, “I am the one.”

The next response was from some of the others, who said, “No, but he is like him.” They were not believing that this miracle had happened. Since they did not believe that the miracle had happened, the only logical explanation was that this was a man like him, but not the same man.

To these unbelieving people, the formerly blind man said, “I am the one.” Then they asked him, “How then were your eyes opened?” They gave the blind man a perfect opportunity to share his testimony, and he answered, “The man who is called Jesus made clay, and anointed my eyes, and said to me, ‘Go to Siloam and wash’; so I went away and washed, and I received sight.”

(Jn 9:10–11) “So they were saying to him, “How then were your eyes opened?” {11} He answered, “The man who is called Jesus made clay, and anointed my eyes, and said to me, ‘Go to Siloam and wash’; so I went away and washed, and I received sight.”

Testimonies are relatively easy. They are our own stories of what has happened to us. The woman at the well shared her testimony, and she had not gone through evangelism training. The man at the pool of Bethesda shared his testimony about how he had been healed, and he did not take a course in sharing his testimony. Now we have the man born blind sharing his testimony with his neighbors and others. People can argue about what you believe, but it is difficult for people to argue with what you have experienced, particularly something like this. Testimonies are a powerful tool and can touch peoples’ hearts.

Next, they asked, “Where is He?” The formerly blind man said that he did not know. He was at the entrance of the temple when Jesus healed him, and he had gone to the other side of Jerusalem to the pool of Siloam, and then he had gone home from there. There are hundreds of thousands of people still in town and this man would have no idea where Jesus was. Besides that, he wouldn’t recognize Jesus if he did see Him, because he was blind when Jesus spoke to him and anointed his eyes with the clay.

(Jn 9:12) “They said to him, “Where is He?” He said, “I do not know.”

The next thing that they did was bring him to the Pharisees. Since they had not believed in him, they may have brought him to the Pharisees to get their take on what they are hearing, or they may have taken him to the Pharisees to let them investigate the matter more thoroughly.

(Jn 9:13) “They brought to the Pharisees the man who was formerly blind.”

## 2. Interrogation by the Pharisees (Jn 9:14-34)

So, these others who did not believe that this was the same man, brought him to the Pharisees. John gives us a little more information, saying, “Now it was a Sabbath on the day when Jesus made the clay and opened his eyes. This was the last day of the Feast of Tabernacles. It started on the Sabbath, and it ended on a Sabbath. This is one more bit of evidence that the account of the adulterous woman was an added text, and part of John’s gospel text. In that added text, they all went home, and then the next day the adulterous woman was brought in. That throws the timeline off. This was a Sabbath, the 8<sup>th</sup> day of the Feast.

(Jn 9:14) “Now it was a Sabbath on the day when Jesus made the clay and opened his eyes.”

(Jn 7:53–8:2) “Everyone went to his home. {1} But Jesus went to the Mount of Olives. {2} Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and *began* to teach them.”

The Pharisees were more concerned about not breaking their own Sabbath laws than the well-being of people. Jesus healed the man that had been ill for thirty-eight years on a Sabbath. The Pharisees were not rejoicing that this man was healed, but were upset because he was carrying his pallet on a Sabbath.

(Jn 5:9–10) “Immediately the man became well, and picked up his pallet and *began* to walk. Now it was the Sabbath on that day. {10} So the Jews were saying to the man who was cured, “It is the Sabbath, and it is not permissible for you to carry your pallet.”

In Jesus’ Galilean ministry, Luke records that Jesus healed a man with a withered right hand on a Sabbath. The scribes and Pharisees had watched Him closely to see if He healed on the Sabbath, so that they might find reason to accuse Him. After He healed the man, Jesus asked them, “Is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?” The scribes and Pharisees “were filled with rage, and discussed together what they might do to Jesus.” They did not care about the welfare of people; they were only concerned about keeping their man-made rules about the Law. The healing of the man born blind was no different than any of the other accounts of Jesus healing on a Sabbath; the Pharisees were angry and full of rage that someone had been made well on a Sabbath.

(Lk 6:6–11) “On another Sabbath He entered the synagogue and was teaching; and there was a man there whose right hand was withered. {7} The scribes and the Pharisees were watching Him closely *to see* if He healed on the Sabbath, so that they might find *reason* to accuse Him. {8} But He knew what they were thinking, and He said to the man with the withered hand, “Get up and come forward!” And he got up and came forward. {9} And Jesus said to them, “I ask you, is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?” {10} After looking around at them all, He said to him, “Stretch out your hand!” And he did *so*; and his hand was restored. {11} But they themselves were filled with rage, and discussed together what they might do to Jesus.”

The Pharisees asked the man again how he received his sight. Since John used the word, “again”, there were probably some Pharisees in the group of others that had brought the blind man to the group of Pharisees. The man said to the, “He applied clay to my eyes, and I washed, and I see.”

(Jn 9:15) “Then the Pharisees also were asking him again how he received his sight. And he said to them, “He applied clay to my eyes, and I washed, and I see.”

Therefore, the Pharisees said, “this man is not from God, because He does not keep the Sabbath.” They are completely overlooking the fact that nobody born blind had ever been healed, and Jesus had healed him. They were only concerned that Jesus did not keep their rules of the Sabbath.

(Jn 9:16) “Therefore some of the Pharisees were saying, “This man is not from God, because He does not keep the Sabbath.” But others were saying, “How can a man who is a sinner perform such signs?” And there was a division among them.”

Their statement is based on the law that God gave Moses about the Sabbath. In Exodus 20, the Lord commanded, “Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and made it holy.” The law was pretty clear; we are not to work on the sabbath day. We are to work the other days and rest on the seventh day.

(Ex 20:8–11) “Remember the sabbath day, to keep it holy. {9} “Six days you shall labor and do all your work, {10} but the seventh day is a sabbath of the Lord your God; in it you shall

not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. {11} “For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and made it holy.”

God’s law was general and was about the principle of taking a sabbath. It was for man to rest and to refrain from working. The Pharisees and scribes put together the Mishnah and the Gemara (Talmud) to give specific rules about what was or was not allowed on the Sabbath. The Mishnah was twenty-four chapters long, and had thirty-nine categories of work that were prohibited. The Gemara was a commentary on the Mishnah, and it had 157 folio pages to further elaborate on what could or could not be done on the Sabbath.

In regard to healing, the Mishnah taught that any action that looked like medical treatment, like applying ointments, setting bones, or using herbs was prohibited. Any non-life-threatening treatments were forbidden. In Mishnah Shabbat 14:3, setting a dislocated hand or foot on the Sabbath was forbidden. In Shabbat 22:6, you could break the Sabbath in a life-threatening situation to save them, but chronic conditions or non-emergencies were not allowed. Since the blind man’s condition was not life-threatening, in their minds, Jesus was breaking the Sabbath.

These Jewish leaders were more concerned about their man-made laws than showing compassion to people. In Luke 14, Jesus was at the house of one of the leaders of the Pharisees and there was a man suffering from dropsy. He asked them, “Is it lawful to heal on the Sabbath or not?” They kept silent. (This would violate Shabbat 14:3.) Jesus took hold of the man and healed him. Then He gave them an illustration. He asked if they had a son or an ox fall into a well, would they not immediately pull him out on a Sabbath? They made no reply.

While some of the Pharisees said that Jesus was not from God because He was not keeping the Sabbath according to their rules about the Sabbath, not all of them were on the same page. Others were saying, “How can a man who is a sinner perform such signs?” There was a division among them.

(Jn 9:16) “Therefore some of the Pharisees were saying, “This man is not from God, because He does not keep the Sabbath.” But others were saying, “How can a man who is a sinner perform such signs?” And there was a division among them.”

Nicodemus was a Pharisee, and he had gone to Jesus at night to find out more about the kingdom of God. Nicodemus said to Jesus, “Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.” I am sure that Nicodemus was one of those dissenting Pharisees.

(Jn 3:1–2) “Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; {2} this man came to Jesus by night and said to Him, “Rabbi, we know that You have come from God *as* a teacher; for no one can do these signs that You do unless God is with him.”

But Nicodemus was not alone. In John 8:30, Jesus had been speaking to the Pharisees, and as He spoke, many came to believe in Him. At that time in Israel, scholars estimate that there were 6,000 Pharisees. Not all of them lived in Jerusalem; they were scattered throughout Israel, and they were teachers of the Law. Being committed to keeping the Law, all 6,000 of these Pharisees would have been in Jerusalem for the Feast of Tabernacle. We don’t know how many of these Pharisees believed in Jesus, but many came to believe in Him.

(Jn 8:30) “As He spoke these things, many came to believe in Him.”

The Pharisees asked the blind man again, “What do you say about Him, since He opened your eyes?” And the man responded, “He is a prophet.”

(Jn 9:17) “So they said to the blind man again, “What do you say about Him, since He opened your eyes?” And he said, “He is a prophet.”

The Jews, that is these Pharisees and religious leaders, did not believe it of him, that he had been blind and had received sight. They did not believe his testimony, so they called the parents of the man, and asked, “Is this your son, who you say was born blind? Then how does he now see?” Since they did not believe that this was the man born blind, it would seem that obtaining the parents’ testimony that this was their son, and that he had indeed been born blind, should resolve the matter.

(Jn 9:18-19) “The Jews then did not believe *it* of him, that he had been blind and had received sight, until they called the parents of the very one who had received his sight, {19} and questioned them, saying, “Is this your son, who you say was born blind? Then how does he now see?”

His parents answered them, saying, “We know that this is our son, and that he was born blind; but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself.” That should have resolved it. This was indeed the same man, and yes, he was born blind, and now he sees. A spectacular miracle and sign had taken place. It was verified, and undeniable. John gives an explanation for why his parents told the Pharisees to ask their son and to let him speak for himself about how he was healed. His parents were afraid of the Jews. They knew that the Jews would put them out of the synagogue if they confessed that Jesus was the Messiah. Being put out of the synagogue would mean that they were ostracized, and shut off from other Jews. They would be outcasts and looked down upon by everyone. It could also cost them financially and in other ways. Therefore, they tried to remove themselves from the conversation by deflecting the question to their son.

(Jn 9:20-23) “His parents answered them and said, “We know that this is our son, and that he was born blind; {21} but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself.” {22} His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue. {23} For this reason his parents said, “He is of age; ask him.”

The Pharisees called the man back for a second time and said, “Give glory to God; we know that this man is a sinner.” They tried to pressure the man to declare that Jesus was a sinner, and by doing this, he would be giving glory to God. Before the Apostle Paul became a Christian, he was a Pharisee. He was arresting believers, and having them put to death, and he thought he was giving glory to God by persecuting those that were following Jesus. They were zealous, but not according to the knowledge of God.

(Jn 9:24) “So a second time they called the man who had been blind, and said to him, “Give glory to God; we know that this man is a sinner.”

The man answered, “Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.” The formerly blind man was humble, not claiming to be God who sees and knows everything. He simply testified what he did know. “Though I was blind, now I see.”

(Jn 9:25) “He then answered, “Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.”

The man had testified twice to them, and his parents had verified that this was their son, and that he was born blind, and now he sees. That should have been enough, but the Pharisees were still not believing. They had already made up their mind about Jesus, and they were not accepting anything that went against what they chose to believe, not even verified facts. So they asked the man, “What did He do to you? How did He open your eyes?”

(Jn 9:26) “So they said to him, “What did He do to you? How did He open your eyes?”

There are some things in the Bible that I find quite humorous and the man’s answer is one of them. He answered, “I told you already and you did not listen; why do you want to hear it again? You do not want to become His disciples too, do you?” It seems like the man has had enough of their questioning and is losing patience, and his answer gets under their skin. Asking if they want to become His disciples was humorous to me, but insulting to these Pharisees.

(Jn 9:27) “He answered them, “I told you already and you did not listen; why do you want to hear *it* again? You do not want to become His disciples too, do you?”

The response by the Pharisees proves that the man had gotten under their skin. They reviled him, and said, “You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where He is from.”

(Jn 9:28-29) “They reviled him and said, “You are His disciple, but we are disciples of Moses. {29} “We know that God has spoken to Moses, but as for this man, we do not know where He is from.”

The man answered, “Well here is an amazing thing, that you do not know where He is from, and yet He opened my eyes. We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him. Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. If this man were not from God, He could do nothing.” Here is a blind man, without any formal education and training, instructing these well-educated Pharisees about how to discern if a teacher or leader is from God. He has refuted their statement that Jesus is a sinner. He has refuted their statement that they did not know where Jesus was from. He told them that if Jesus was not from God, He could do nothing.

(Jn 9:30-33) The man answered and said to them, “Well, here is an amazing thing, that you do not know where He is from, and *yet* He opened my eyes. {31} “We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him. {32} “Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. {33} “If this man were not from God, He could do nothing.”

The Pharisees answered him, ““You were born entirely in sins, and are you teaching us?” So they put him out.” Jesus has just taught His disciples that this man’s blindness was not from his sin or his parents’ sin. All of us are born in sin, but this man’s life was not characterized by sin, which

is what they are accusing him of. And they ridiculed him for trying to teach them. They should have listened to what he told them, for he was right in what he had told them. But they did not listen, and they put him out.

(Jn 9:34) “They answered him, “You were born entirely in sins, and are you teaching us?” So they put him out.”

Earlier, in verse twenty-three, the parents did not want to confess Christ and be put out of the synagogue. The Greek word that John used was aposynagogos (Strong’s G656). Apo is a prefix meaning away, and synagogos means the synagogue. In verse thirty-four, that same word is not used, but they put him out. The Greek word used here is ekballo (Strong’s G1544), which literally means to throw out. Ek is a prefix meaning out, and ballo means to throw or cast. They threw or cast him out of the temple.

What does being thrown out of the temple imply? In the Mishnah and Talmud, there were three levels of banishment. The first level was called the Niddui, and it was a temporary expulsion, perhaps for thirty days. The banished person could have very limited contact with others, and they were considered unclean. That meant no physical contact, and anything that this person touched would become unclean. After the time stated in the temporary banishment was up, if the person has not repented, then the ban could be extended. If the person has repented, he would be restored at that time.

The second level of banishment was called Cherem. It was a full excommunication, and all social and religious contact was banned. This was an indefinite ban, not just a temporary one. The person was completely cut off from others. The person was considered like a tax collector, Samaritan, or outsider. Even family members were not to have any further contact with the person. When a person was excommunicated, it became almost impossible to conduct business, and this would be financially ruinous. A person under this ban had to repent publicly, and if restitution was in order, it had to be made. The leaders of the community would have to be satisfied with the repentance and declare the person restored.

The third level of banishment was called Shammata, and it was the most extreme form. A person in this category was cut off from the community of Israel; it was a broader ban. Someone under the Shammata was not likely to ever be restored.

We do not know what kind of banishment this man received. It appears to be more of a rash decision made at the moment, rather than a group decision made after carefully investigating something. In any case, the man was put or cast out.

### **3. Salvation of the man born blind (Jn 9:35-41)**

Next, Jesus heard that they had put the man out. We do not know how He heard, only that He heard. A man that was born blind and then was miraculously healed is big news. The neighbors and others knew about it. When he was brought to the Pharisees, it was probably at the synagogue, and there were thousands and thousands of people there. This was probably the big news, and everybody was probably discussing it. When Jesus heard that they had put him out, He went and found him.

(Jn 9:35) “Jesus heard that they had put him out, and finding him, He said, “Do you believe in the Son of Man?”



Healing is a great thing, but it is only temporary. Jesus was more concerned about where a person was going to spend their eternity than He was on their current circumstances. When He healed the man at the Pool of Bethesda, he told him to go and sin no more so that nothing worse happens. He called the man to repentance. The something worse could have been a worse illness befalling him, but many scholars believe He was referring to judgment after death. Jesus was calling the man to repent of sin and believe in Him.

After finding the man, Jesus said to him, “Do you believe in the Son of Man?” He doesn’t beat around the bush; He got straight to the point. Sometimes we wait for the perfect time, and we want to be non-offensive in the way we share Jesus with others. Sometimes we just need to be straight-forward and ask people if they believe in Jesus.

The man answered, “Who is He, Lord, that I may believe in Him?” Jesus said to him, “You have both seen Him, and He is the one who is talking with you.” Jesus clearly identified Himself as the Messiah, the Son of God, and the Son of Man. Upon hearing Jesus’ answer, the man said, “Lord, I believe.” And then he worshiped Jesus. When a person comes to Christ, he must believe in Jesus, and he must confess Him as Lord. This man addressed Jesus as Lord, and told Him, “I believe.”

(Jn 9:36-38) “He answered, “Who is He, Lord, that I may believe in Him?” {37} Jesus said to him, “You have both seen Him, and He is the one who is talking with you.” {38} And he said, “Lord, I believe.” And he worshiped Him.”

Then the man worshiped Jesus. When a person believes in Jesus, it is normal to want to worship the Lord. This man was born blind, and has been blind all of his life, and Jesus, the Messiah, has just healed him. He has a lot to be grateful about, and to praise God about. In 1 Peter 2:9-10, Peter wrote that we are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that we may proclaim the excellencies of Him who has called us out of darkness into His marvelous light. You and I have been called out of darkness into the light to worship God and proclaim His excellencies. We are the people of God, who have received mercy, and we have a great reason to worship Him, which is what this formerly blind man begins to do.

(1 Pe 2:9–10) “But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; {10} for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy.”

On a side note, it is strictly forbidden to worship any other God. If Jesus were not God, it would have been wrong to worship Jesus. This is just another evidence of the deity of Christ. Jesus and the Father were One, and it was normal and right to worship Jesus.

Then Jesus said, “For judgment I came into this world, so that those who do not see may see, and those who see may become blind.” There were Pharisees around witnessing this conversation that Jesus had with the healed believer that could now see. I believe that Jesus intentionally said this so that the Pharisees would hear it. When they heard it, they said to Jesus, “We are not blind too, are we?” Jesus said to them, “If you were blind, you would have no sin; but since you say, ‘We see,’ your sin remains.” Jesus was speaking about spiritual blindness and sin. As long as the Pharisees believed that they were righteous and had no sin, then they would remain in their sin. If they acknowledged that they were sinners, and needed to be healed of their sins, then their sins

could be forgiven, and they could then see. The blind man had believed in the Lord, and now his sins were forgiven. He was not just healed physically, but he was healed of his sins.

(Jn 9:39-41) “And Jesus said, “For judgment I came into this world, so that those who do not see may see, and that those who see may become blind.” {40} Those of the Pharisees who were with Him heard these things and said to Him, “We are not blind too, are we?” {41} Jesus said to them, “If you were blind, you would have no sin; but since you say, ‘We see,’ your sin remains.”

## **Conclusion and Applications**

The healing of the blind man was one of the signs that John included in the gospel so that people would believe. In this account, there were many who did believe because of the sign. There were some neighbors who believed and some that did not believe. There were some others that believed, and some others who did not believe. After the man was brought to the Pharisees and interrogated, some of them believed, and some of them did not believe. There was a division among the Pharisees, between those who believed and those who did not believe.

Jesus was on His way out of the temple, with the Pharisees behind Him with stones when this account took place. Jesus had just declared to them that He is the “I AM”, and since they did not believe that Jesus was God in the flesh, they picked up stones to stone Him. As Jesus left the temple, He saw the blind man. The blind man did not call for Jesus, like Bartimaeus did in Jericho; this encounter was initiated by Jesus. Jesus’ disciples wanted to know the cause of the blindness, whether it was the sin of the man or the sin of the parents. Jesus said that it was neither; it was so that the works of God might be displayed in him. Jesus went about doing the works of God, and so Jesus healed him.

Our first application is to be alert to the opportunities to minister to those around us. As you and I go through life, we need to be alert to the opportunities around us. There may be a blind person that needs healing, or there may be an unbeliever, one who is spiritually blind, around us that needs Jesus. Some may need physical healing while everyone needs spiritual healing. We are all born spiritually blind; we have all sinned, and are in need of spiritual healing. I encourage you to be alert and ready to reach out to those around you. God may use you to open the eyes of the blind.

Our second application is to be ready to share our testimonies with others. Our part is to give our testimonies. The blind man told people that he was born blind and now he could see. When asked how it happened, he told people that Jesus had anointed his eyes with clay, that he went and washed, and now he could see. Our testimonies should include our life before, what happened to us, and our life since then. We are responsible for sharing our testimonies, not the results. When the blind man shared his testimony, some believed, and some did not believe. The blind man had done what all of us are called to do, share our testimonies with others. Look for opportunities to share your testimony with those around you.

## **Closing Prayer**

Father God, You have called us to be Your ambassadors. Help us to be alert to the opportunities around us each day. May we boldly reach out in love. Give us open doors and opportunities, and help us to make the most of these opportunities. You have called us to be Your witnesses. Help us to share our testimonies with others. Help us not to deflect or shrink back like the parents did,

but give us boldness to share, even if it means that we will suffer persecution. Father, help us to bring sight to those who are blind, both physically and spiritually. We pray this in Jesus' name. Amen.

### Discussion Questions

- Even though Jesus was leaving the temple with Pharisees trying to stone Him, He was not so hurried that He missed this opportunity. Do you ever get so busy and preoccupied that you do not notice those who are lost and reach out to them? Do you ever get so busy that you do not reach out to those who are sick and need physical healing? Do we take time to minister to those that we come across in our daily life?
- The blind man was given several opportunities to share his testimony with others. Do we pray for opportunities to share our testimonies? Do we look for opportunities? Are we prepared and ready to share our testimonies with others?
- The blind man was facing persecution for his faith before Jesus found him. Paul wrote that all who desire to live godly in Christ Jesus will be persecuted. Have you ever been persecuted for your faith? (2 Ti 3:12)
- The parents of the man born blind shifted the questions to their son so that they would not be put out. Have you ever shifted conversations or situations so that you would not be persecuted? What does God say about those who are ashamed of Him and His words in this generation? See Mark 8:38.
- The first time that Jesus met the blind man, it was on His way. The second time that Jesus was with the man, He intentionally found him. We are to reach out to those around us as we go through life, and sometimes we are to intentionally reach out to others. Do you ever intentionally reach out to others that you sense God is trying to reach?

## **Healing of the Blind Man – Part 2**

### **Introduction** (Jn 20:30–31, Jn 9:8-41)

1. **Responses by neighbors and others** (Jn 9:7-13)
  
2. **Interrogation by the Pharisees** (Jn 9:14-34, 7:53-8:2, 5:9–10, Lk 6:6-11, Ex 20:8–11, Jn 3:1–2, 8:30)
  
3. **Salvation of the man born blind** (Jn 9:35-41, 1 Pe 2:9–10)

### **Conclusion and Applications**

- 1.
- 2.