

Olivet Baptist Church

3500 Edmondson Avenue, Baltimore, MD 21229

Wednesday Night Bible Study (7:00 pm)

Book of John – Facilitator: Rev. Alex O. Stone

Overall Theme: Jesus Manifestation to the Nation of Israel (1:19–12:50)

I. Jesus Return to Jerusalem and the resumption of hostility (John 7:10–10:42)

➤ **Chapter Review:** John 8:1 - 8:59

➤ **“SPIRITUAL TRUTH”** comes through a process

[Receive the truth (*Jesus is the Truth*) → Believe Jesus (*signs*) → Be Saved] The prerequisite to “understanding” God is faith in Jesus Christ. The first work of the Holy Spirit is to recognize Jesus as the Son of God=The Messiah=The Christ

➤ **“I Am the Bread of Life”** (**John 6:30-40**) The 1st of the seven (7) “I Am Statements” found in the Gospel of John. However, it should be noted in John 4 during Jesus discourse with the woman at the well He also provides an expression of “self-revelation.”

➤ **“I Am the Light of The World”** (**John 8:12**) The 2nd of the seven (7) “I Am Statements” found in the Gospel of John. This conversation continues Jesus’ teaching in Jerusalem near the temple area following the Feast of Tabernacles.

➤ The world is in darkness, a symbol of evil, sin, and ignorance (Isa. 9:2; Matt. 4:16; 27:45; John 3:19). **“Light”** in the Bible is a symbol of God and His holiness (Acts 9:3; 1 John 1:5). Jesus is **“the Light,”** not merely a light or another light among many lights.

➤ He is the only Light, **“the true Light”** (John 1:9), for the world. When Jesus said, **“Whoever follows Me,”** He meant *whoever believes and obeys* Him (cf. 10:4–5, 27; 12:26; 21:19–20, 22). Jesus was speaking of salvation.

➤ Coming to Christ for salvation results in a different kind of life. A believer **will never walk in darkness**, that is, he will not live in it (cf. 12:46; 1 John 1:6–7). He does not remain in the realm of evil and ignorance (John 12:46) for he has Christ as his **Light** and salvation (cf. Ps. 36:9).

CURRENT FOCUS: THE FEAST OF TABERNACLES (7:10–8:59)**Jesus Heals A Man Born Blind (John 9:1-41)**

9 Now as *Jesus* passed by, He saw a man who was blind from birth. ² And His disciples asked Him, saying, “**Rabbi, who sinned, this man or his parents, that he was born blind?**” ³ Jesus answered, “**Neither this man nor his parents sinned, but that the works of God should be revealed in him.**” ⁴ I must work the works of Him who sent Me while it is day; the night is coming when no one can work. ⁵ As long as I am in the world, **I am the light of the world.**”

⁶ When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. ⁷ And He said to him, “Go, wash in the pool of Siloam” (which is translated, Sent). So, he went and washed, and came back seeing. ⁸ Therefore the neighbors and those who previously had seen that he was blind said, “Is not this he who sat and begged?”

⁹ Some said, “This is he.” Others *said*, “He is like him.” He said, “I am *he*.”

¹⁰ Therefore they said to him, “How were your eyes opened?” ¹¹ He answered and said, “A Man called Jesus made clay and anointed my eyes and said to me, ‘Go to the pool of Siloam and wash.’ So, I went and washed, and I received sight.”

¹² Then they said to him, “Where is He?” He said, “I do not know.” ¹³ They brought him who formerly was blind to the Pharisees. ¹⁴ Now it was a Sabbath when Jesus made the clay and opened his eyes. ¹⁵ Then the Pharisees also asked him again how he had received his sight. He said to them, “He put clay on my eyes, and I washed, and I see.”

¹⁶ Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them. ¹⁷ They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a prophet." 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 who had received his sight. ¹⁹ And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?" ²⁰ His parents answered them and said, "We know that this is our son, and that he was born blind; ²¹ but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." ²² His parents said these *things* because they feared the Jews, for the Jews had agreed already that if anyone confessed *that* He *was* Christ, he would be put out of the synagogue. ²³ Therefore his parents said, "He is of age; ask him."

²⁴ So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner." ²⁵ He answered and said, "Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see." ²⁶ Then they said to him again, "What did He do to you? How did He open your eyes?" ²⁷ He answered them, "I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?" ²⁸ Then they reviled him and said, "You are His disciple, but we are Moses' disciples. ²⁹ We know that God spoke to Moses; *as for* this *fellow*, we do not know where He is from." ³⁰ The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! ³¹ Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He

hears him.³² Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.³³ If this Man were not from God, He could do nothing.”³⁴ They answered and said to him, “You were completely born in sins, and are you teaching us?” And they cast him out.

³⁵ Jesus heard that they had cast him out; and when He had found him, He said to him, “Do you believe in the Son of God?”³⁶ He answered and said, “Who is He, Lord, that I may believe in Him?”³⁷ And Jesus said to him, “You have both seen Him and it is He who is talking with you.”³⁸ Then he said, “Lord, I believe!” And he worshiped Him.³⁹ And Jesus said, “For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind.”

⁴⁰ Then *some* of the Pharisees who were with Him heard these words, and said to Him, “Are we blind also?”⁴¹ Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore, your sin remains.”¹

Commentary: THE HEALING OF A MAN BORN BLIND (CHAP. 9).

John 9:1. As He went along in the city of Jerusalem, Jesus saw a man with congenital blindness. Jesus’ choice of this individual is significant (cf. 5:5–6). He is Sovereign in His works. That the man was blind from birth pointed out his seeming hopelessness. This illustrates man’s spiritual blindness from birth (9:39–41; 2 Cor. 4:4; Eph. 2:1–3).

John 9:2–3. The disciples faced a theological problem. Believing that sin directly caused all suffering, how could a person be born with a handicap? Therefore, either this man ... sinned in his mother’s womb (Ezek. 18:4) or his parents sinned (Ex.

¹ [The New King James Version](#). (1982). (Jn 9:1–41). Nashville: Thomas Nelson.

20:5). **Jesus** therefore answered, **Neither, this man nor his parents sinned**. These words do not contradict the universal sinfulness of man (cf. Rom. 3:9–20, 23).

Instead Jesus meant that this man's² blindness was not caused by some specific sin. Instead the problem existed **so that ... God** could display His glory in the midst of seeming tragedy (cf. Ex. 4:11; 2 Cor. 12:9).

John 9:4–5. **Day** means the time allotted for Jesus to do God's will (to **do the work of Him who sent Me**). **We** includes the disciples and by extension all believers. **Night** is the limit set to do God's works. In Jesus' case it was His coming death. As **the Light of the world** Jesus gives people salvation (cf. 8:12). *After His death, His disciples would be His lights* (cf. Matt. 5:14; Eph. 5:8–14), bringing Christ to others.

John 9:6–7. Jesus placed clay (**mud with ... saliva**) **on the man's eyes**. Interestingly man was made from this same substance—the dust of the earth (Gen. 2:7).

Jesus probably used the clay as an aid to develop the man's faith, not as a medicine. Jesus' making of clay broke the Rabbinic regulations against kneading clay on the Sabbath (cf. John 9:14).

Jesus then told the man, Wash in the pool of Siloam (this word means Sent). This is located at the southeast corner of Jerusalem (see the map), where Hezekiah's tunnel channeled water inside the city walls from the Gihon Spring. The man was "sent" there and Jesus was the One "sent" by the Father. **The man ... washed and went home seeing!**

John 9:8–9. People argued over whether he was **the same man who used to sit and beg**. If so, it was incredible that he could see. Perhaps, they said, it was a case of mistaken identity. **But he himself insisted, I am the man.**

² Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 307). Wheaton, IL: Victor Books.

John 9:10–12. But if he were the same man, **how** was this possible? He gave a simple and factual account of how the miracle occurred. He referred to the Lord as **the Man they call Jesus**. Since he was blind at the time of the miracle, he had no idea **where** Jesus went.

John 9:13–14. Since this miracle was so unusual, the people **brought** the man **to the Pharisees**, who were highly respected in religious matters. To the Pharisees, healing (unless life was in danger) and **making or kneading clay violated the Sabbath Law**.

John 9:15–16. When **the Pharisees ... asked him** about his situation, he briefly told what happened (cf. v. 11). **The Pharisees** believed that since Jesus “violated” the Sabbath He was a false prophet turning the people away from God (Deut. 13:3–5). So, they concluded, **This Man is not from God**. Later they said Jesus was “a sinner” (John 9:24). **Others concluded that the signs were so impressive that a sinner could not do them.** (Of course a false prophet could do deceptive signs [cf. 2 Thes. 2:9].) The Pharisees then **were divided** (cf. John 7:43; 10:19).

John 9:17. **The healed blind man’s opinion was that Jesus is a prophet.** Old Testament prophets sometimes performed miracles which marked them out as God’s men.

John 9:18–20. **The Jews still could not believe** this man **had been blind**. Surely some mistake had been made. So, **they sent for his parents**, who affirmed that **he** was their **son** who had been **born blind**.

John 9:21–23. But the **parents ... were afraid** to hazard any opinions about the cure or the Healer. The Pharisees and other Jewish authorities (**the Jews**) had **already ... decided that** Jesus was not the Messiah. Those who held such a heresy would be excommunicated from **the synagogue**. (Some scholars argue that this verse was added later by an editor, but there is nothing unthinkable about this kind of persecution during Jesus’ ministry.) The **parents** shifted the pressure from themselves by noting that their son was **of legal age** to testify for himself (vv. 21, 23).

John 9:24. The authorities tried to pressure the healed **man**³ into withdrawing his testimony about Jesus: **Give glory to God** (cf. Josh. 7:19; 1 Sam. 6:5; Jer. 13:16) was a call to admit his guilt in siding with Jesus, whom they called **a sinner**. When they said **We know**, they were pressuring him. Unbelief often claims to be scientific, but here it was just stubborn and willful.

John 9:25–26. His witness was clear, and he refused to deny what he knew for certain: **I was blind, but now I see! They asked him** to go over the story again, hoping to find some contradiction in the man's report.

John 9:27. The ex-blind man got impatient. He had already **told** how he was healed (v. 15), **but they did not listen to him**. That is, they rejected it. He sarcastically asked if their request for him to repeat his report indicated that they had changed their hearts. Were they inquiring because they were interested in becoming Jesus' **disciples?**

John 9:28–29. The idea of this illiterate beggar sarcastically suggesting they were interested in Jesus was more than their pride could take. They insulted **him** and then claimed that they were Moses' **disciples**. Jesus to them was an unknown. **We don't even know where He comes from**. Yet they claimed to know **Moses** who, Jesus said, wrote about Him (5:46).

John 9:30–33. The beggar proceeded to teach them since they admitted ignorance of Jesus' origin. The irony is strong for the reader knows His origin (1:14, 18). According to the beggar's logic, this miracle was notable and unique. He said that no one had **ever heard of ... a man born blind** receiving sight. **He reasoned that God grants not the requests of sinners but those of the righteous** (cf. Elijah, James 5:16–18). Therefore, **this Man**, he said, is **from God**. Otherwise He could do no miracles.

³ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 308). Wheaton, IL: Victor Books.

John 9:34. Upstaged by a beggar, they could only insult him again and throw **him out** of the synagogue (cf. v. 22). They reasoned that his blindness must have been due to some specific “sin” (they forgot the Book of Job). But they were irrational. **How could anybody be steeped in sin at birth?** Everybody is born with a sinful nature (Ps. 51:5; Rom. 5:12), but a baby can hardly commit numerous acts of sin moments after it is born!

John 9:35. Taking the initiative again (cf. v. 6), **Jesus** found the former blind man. **Do you** (emphatic in the Gr.) **believe in the Son of Man?** This was a call to commitment. “Son of Man” is a title of Messiah which includes a rich background (cf. Dan. 7:13; and comments on Mark 2:10).⁴

John 9:36–37. The beggar responded that he was willing to **believe** but he was ignorant. **Jesus** then disclosed Himself and gave the beggar the necessary knowledge for faith. *Faith involves an act of the will, based on information.*

John 9:38. After Jesus revealed that *He* is the Son of Man, **the man** responded in faith (**Lord, I believe**) and **worshiped Him**. His worship of Jesus replaced his worship in the synagogue. The Jews had cast him out of the synagogue, but Jesus does not cast out those who come to Him (6:37). **One goal of salvation is worship of the One who saves (4:23).**

John 9:39. *Does this verse contradict 3:17?* According to that verse (and 12:47) Jesus was *not* sent “to condemn the world.” But here Jesus said, **For judgment I have come into this world.** **Jesus meant He came to pronounce decisions on the ungodly, like a judge** (cf. 5:22, 27). **The blind** who come to sight are those who, admitting their helplessness and inability, trust Jesus for salvation.

⁴ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 308–309). Wheaton, IL: Victor Books.

Those who see and become blind are those whose self-trust and pride blinds them to the wonders of Jesus. He does not condemn them by *making* them blind; they blind themselves by rejecting Him and Satan contributes to that blinding (2 Cor. 4:4).

John 9:40–41. Some of the Pharisees ... asked, literally, “We also are not blind, are we?” They expected a negative answer because they assumed that certainly they, of all men, possessed spiritual perception.

Sin constantly deceives people, so they live in falsehood. Jesus replied, **If** the Pharisees **were blind** to spiritual things absolutely, they might have claimed ignorance as a defense. But their claims and pretensions of spiritual insight (**you claim you can see**) and leadership made them culpable.

They were responsible for their sins because they sinned willfully. It is dangerous to be a teacher of spiritual truths (cf. 3:10; Rom. 2:19–24; James 3:1).⁵

⁵ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 309). Wheaton, IL: Victor Books.