

## **The Man Born Blind**

Part 2

9:24-41

### **Pharisees Again Questioned Former Blind Man**

2<sup>nd</sup> Meeting With The Former Blind Man

9:24-34

**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."**

1. Somehow they wanted him to affirm Jesus had no part in restoring his sight.
2. They could accept God healed him, but not Jesus whom they hated.
  - a. They were willing to give God the glory.
  - b. They did not want Jesus to have any glory or credit for the healing.
3. This is the second time they called for the man.
4. They had earlier had conversation with him. (Jn. 9:15, 17).

John 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."

John 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."

5. As much as they hated it, they could not deny the man had been healed and could now 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."**

- "hamartolos" [hah mahr toh **lahs**] means "sinner" or can be translated "sinful." (Mk. 8:38).
1. The healed blind man expresses a lack of knowledge about whether Jesus was a sinner.
  2. Jesus was really a stranger to him, and he knew very little about Him.
  3. He was not an educated man and likely knew little scripture, but there was no question that Jesus was the One who had healed him.
  4. There was no question he could now see.

**Jn. 9:26 So they said to him, "What did He do to you? How did He open your eyes?"**

1. They were not satisfied with his explanation of his healing.

2. It was too simple and did not make sense to them.
3. It also gave Jesus the credit and they could not accept any explanation that brought glory to Jesus.

**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?"**

1. The former blind man became irritated that they did not believe him and insulted them by suggesting they were asking all these questions because they wanted to become disciples of Jesus.
2. They became very upset by his sarcastic and bold reply.
3. They expected him to yield to their pressure, and give some other explanation of his healing.
4. He boldly stood his ground.
5. This took great courage seeing how much power the Pharisees had.
6. He eventually paid a great price because of his healing and harsh reply to these wicked Jewish leaders.

#### **Pharisees Rebuked Former Blind Man**

**Jn. 9:28 They reviled [rebuked] him and said, "You are His disciple, but we are disciples of Moses.**

1. They accused the former blind man of actually being a “disciple” of Jesus.
2. This man had not been a disciple of Jesus, but would soon become one.
3. They rejected Jesus, but claimed to be “disciples of Moses.”
  - a. They claimed to faithfully follow the teachings of Moses who was God’s spokesman to Israel.
  - b. These men did keep much of the law, but had twisted and corrupted its true meaning.
  - c. They also kept the traditions of the elders and made them binding for salvation. (Matt. 15:1-8).
4. They likely knew He was from Nazareth in Galilee, but rejected He was from heaven or had been sent by God.

**Jn. 9:29 "We know that God has spoken to Moses, but as for this man, we do not know where He is from."**

1. They were absolutely certain, in their minds, that God had spoken to Moses.
2. They claimed ignorance of where Jesus was from, that is, from God.
3. They had heard the claims of Jesus and witnessed some of His miracles, but they refused to accept the undisputable evidence supporting His claims to Deity.

#### **Former Blind Man Maintained Jesus Must Be From God**

**Jn. 9:30 The man answered and said to them, "Well, here is an amazing [remarkable] thing, that you do not know where He is from, and *yet* He opened my eyes.**

- “thaumaston” [thau mah **stahn**] means “amazing, remarkable marvelous.”
1. The former blind man again manifested courage by denouncing their ignorance.
  2. Jesus giving him sight should have made it crystal clear where Jesus was from.
  3. Only one from God could have done such a marvelous thing that Jesus had done.
  4. Nicodemus, one of their number, recognized Jesus was from God. (Jn. 3:2).
  5. They should have known “where He is from” (Jn. 3:2), but hatred and wickedness kept them from acknowledging the truth.

**Jn. 9:31 "We [all of us] know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him.**

- “theosebēs” [teh ah seb **bays**] means “reverencing God, pious, godly, devout, a sincere worshiper of God.”
1. This uninspired man boldly exclaimed that God would not have worked this miracle by one who was a sinner.
  2. He was saying everyone knew and accepted “God does not hear sinners.”
  3. The fact God was working through Jesus manifested he was “God-fearing” and one who was doing God’s will.
  4. His statement does not prove God never answers the prayer of a sinner.
    - a. God does not hear the prayers of those who refuse to do His will. (Prov. 15:29; 28:9; Isa. 1:15).

Prov 15:29 The LORD is far from the wicked, But He hears the prayer of the righteous

Prov 28:9 He who turns away his ear from listening to the law, Even his prayer is an abomination.

Isa 1:15 "So when you spread out your hands {in prayer,} I will hide My eyes from you; Yes, even though you multiply prayers, I will not listen. Your hands are covered with blood.

- b. God does hear the prayers of those who are seeking to please Him.

- 1) Cornelius (Acts 10:1-4).

Acts 10:1 Now *there was* a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort,  
 Acts 10:2 a devout man and one who feared God with all his household, and gave many alms to the *Jewish* people and prayed to God continually.

Acts 10:3 About the ninth hour of the day he clearly saw in a vision an angel of God who had *just* come in and said to him, "Cornelius!"

Acts 10:4 And fixing his gaze on him and being much alarmed, he said, "What is it, Lord?" And he said to him, "Your prayers and alms have ascended as a memorial before God.

- a) Cornelius was not sinless. (Rom. 3:10, 23).
- b) He needed salvation. (Acts 11:14; 10:43,48; 11:18).
- c) God was listening to his prayers and spoke to him in a vision by an angel. (Acts 10:3, 22, 30).

d) He was saved by prayer, but not prayer alone.

## 2) Saul of Tarsus. (Acts 9:11)

Acts 9:11 And the Lord *said* to him, "Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying,

a) Saul was not sinless. (Rom. 3:10, 23).

b) He was still in his sins. (Acts 22:16).

c) God was listening to the prays of the chief or foremost of sinners. (1 Tim. 1:15).

d) Saul was saved by prayer, but not prayer alone.

c. All Christians are sinners (1 Jn. 1:8, 10), but God answers their prayers for forgiveness. (1 Jn. 1:7, 9).

### Note:

1. No scripture gives all a person must do to be saved, but we must read all God says on the subject.
2. Man is not saved by grace, fear, faith, repentance, confession, baptism, works of faith alone.
3. We should never discourage people from praying to God.
4. God hear penitent sinners, but He does not save by prayer alone.

**Jn. 9:32 "Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind.**

- "Since the beginning of time" is literally in the Greek "from or out of the age."
  - NIV has "Nobody has ever heard of opening the eyes of a man born blind"
1. He made a statement he could not prove or disprove.
  2. He nor any other he knew of had heard of one being born blind receiving his sight.
  3. Though he could not prove what he affirmed, he spoke the truth!
  4. This was an uneducated man, but he presented a powerful argument that no honest person could deny.

**Jn. 9:33 "If this man were not from God, He could do nothing."**

1. He was absolutely sure Jesus was "from God."
2. He was confident Jesus could not have healed him if He was a sinner, that is, he was living in rebellion to God and not living a life pleasing to God.
3. Earlier he had expressed uncertainty about the sinfulness of Jesus (Jn. 9:25), but his understanding of Jesus has evolved and he is sure Jesus was not a sinner, that is, one out of the favor of God.

4. He was not affirming the sinlessness of Jesus though Jesus was sinless. (Heb. 4:15; 1 Pet. 2:22; 1 Jn. 3:5).

### **Man Excommunicated**

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

1. These wicked men ignored the incontestable reasoning of the blind man, and viciously turned on him for having the audacity of defending Jesus.
  - a. Some today viciously turn against those who stand up for Christ and the gospels.
  - b. They may ostracize Christians, fire them and even become violent against them.
2. They affirmed he was "born entirely in sins."
  - a. The word "entirely" is from the Greek "holos" [**hah** lahs] meaning "whole, all, altogether, every whit."
  - b. They were affirming he was a totally depraved person and were likely implying his blindness was because of sin.
  - c. The meaning seems to be "you are altogether depraved."
  - d. NIV has "You were steeped in sin at birth."
  - e. One totally depraved could hardly be their teacher.
3. They attributed his blindness to his sins or to the sins of his parents.
4. The parents had feared excommunication, but they were not excommunicated.
5. This man was excommunicated because he dared to stand up for Jesus and seek to teach these arrogant men.
  - a. The words "put him out" have the same meaning as John 9:22.
  - b. A very literal translation reads "they cast out him outside."
  - c. This was punishment for standing up for Jesus, and made sure he would have little, if any, influence on others.
6. They would not allow this ignorant, depraved man to teach them as the enlightened ones of Israel.

### **Jesus Found Man And Affirmed His Deity**

**Jn. 9:35 Jesus heard that they had put him out [of the Synagogue], and finding him, He said, "Do you believe in the Son of Man?"**

1. Jesus heard about his excommunication and searched for him and found him.
  - a. Jesus had mercy on him, but He especially wanted the man to have spiritual sight.
  - b. Spiritual sight is essential to salvation. (Jn. 8:32).
  - c. The former blind man still had very little knowledge of Jesus.

- d. Jesus contacted him to reveal His identity to him, and to give him the opportunity to be saved.
2. The expression “the Son of Man” has here the meaning of being Divine, the Messiah, the Son of God.
    - a. Many Greek manuscripts have “the Son of Man.” The Greek papyri P66, P75 [2<sup>nd</sup> & 3<sup>rd</sup> centuries] and the manuscript called the Sinaiticus [4<sup>th</sup> century] have this reading.
    - b. Some Greek manuscripts, such as the Alexandrian [5<sup>th</sup> century], have “the Son of God.”
    - c. It is impossible to know for sure which reading is correct and either reading has the meaning of exalting Jesus as more than a mere man. See John 9:38.
    - d. Most scholars favor “the Son of Man” as the original reading of this verse, but this is not certain.
    - e. Jesus used the words not to mean He was a mere man, but with the idea He was the Messiah, the Son of God.
  3. He had not yet come to believe Jesus was Divine.
  4. He had maintained Jesus was “a prophet,” and most certainly from God. (Jn. 9:17).
  5. Jesus was leading him to a deeper and saving knowledge of Him.

**Jn. 9:36 He answered, "Who is He, Lord, that I may believe in Him?"**

1. He still did not know the exact identity of Jesus.
2. He still did not understand Jesus was “the Messiah, the Son of God.”
3. “Lord” here is used with the meaning of “Sir” as in John 4:11.
4. “Believe” is used to mean “trust” - not merely an intellectual knowledge of Jesus.

**Jn. 9:37 Jesus said to him, "You have both seen Him, and He is the one who is talking with you."**

1. Jesus affirmed He was “the Son of Man” or “the Son of God” meaning He was Deity.
2. Jesus was claiming to be Deity and based on his healing the former blind man would confess his faith in Jesus.

**Man Affirmed His Faith In Jesus And Worshiped Him**

**Jn. 9:38 And he said, "Lord, I believe." And he worshiped Him.**

1. He now believed Jesus was more than a man or “a prophet.”
2. He had come to believe [fully trust] Jesus was the Messiah, God’s Son.
3. He addressed Jesus as “Lord” meaning more than “sir,” but having the meaning of Divine demonstrated by his worshiping Jesus.
4. “He worshiped” Jesus as Deity.
5. The word “worship” is from “proskuneo” [prahs koo **neh** oh] meaning here to worship Him as Deity.

- a. The word could be used in the sense of paying reverence, respect to a king or someone else, but it is clear from the context that this is not the meaning of the word “worship” here.
- b. It is used in the same sense that it was in John 4:23, 24 and Matthew 4:10.

John 4:23 "But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.

John 4:24 "God is spirit, and those who worship Him must worship in spirit and truth."

Matt 4:10 Then Jesus said to him, "Go, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.'"

- c. Jesus was worshiped on other occasions. (Matt. 2:2, 8, 11; 14:33).

Matt 2:2 "Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him."

Matt 2:8 And he sent them to Bethlehem and said, "Go and search carefully for the Child; and when you have found {Him,} report to me, so that I too may come and worship Him."

Matt 2:11 After coming into the house they saw the Child with Mary His mother; and they fell to the ground and worshiped Him. Then, opening their treasures, they presented to Him gifts of gold, frankincense, and myrrh.

Matt 14:33 And those who were in the boat worshiped Him, saying, "You are certainly God's Son!"

### **Jesus Warned Pharisees Of Condemnation**

9:39-41

**Jn. 9:39 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."**

1. “Judgment” here is from “krima” [kree mah] and denotes the fact that God the Father had delegated to Him the responsibility of judging.

- a. This was earlier stated in John. (Jn. 5:22).

John 5:22 "For not even the Father judges anyone, but He has given all judgment to the Son,

- b. This did not contradict the earlier statement of Jesus. (Jn. 3:17).

John 3:17 "For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

- c. The idea is that judging or condemnation was not His primary mission for coming into the world.

- d. His prime mission was to save man. (Lk. 19:10; Matt. 20:27, 28; Jn. 12:47).

- e. In that last day all will be judged by Christ. (Acts 17:31; Rom. 2:16; 2 Cor. 5:10; 2 Tim. 4:1).

2. These men claimed to see, but were totally blind spiritually.

3. The former blind could now see, but even more importantly his spiritual vision was clear.

4. He now believed in the Son of God. (Jn. 9:38).

**Jn. 9:40 Those of the Pharisees who were with Him heard these things and said to Him, "We are not blind too, are we?"**

1. The question expects a negative answer in the original language since the sentence began with the negative participle "me" [may].
2. They certainly did not believe they were blind, but were very enlightened.
3. Jesus had warned against spiritual blindness, and had called these men "blind guides." (Matt. 15:14).

Matt 15:14 "Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit."

4. The physically blind can be saved, but not the spiritually blind.
5. It is sad that those who are spiritually blind usually refuse to think it is possible they are blind.
6. Those who are spiritually blind, seldom if ever, recognize their condition.

**Jn. 9:41 Jesus said to them, "If you were [only physically ]blind, you would have no sin; but since you say, 'We see,' your sin remains.**

1. The words "you would have no sin" does not mean those physically or spiritually blind are not accountable for their sins.
  - a. The physically blind are fully accountable to God and must obey Jesus to be saved.
  - b. The spiritually blind are also fully accountable to God and will be lost because they refuse to recognize and obey the truth.
  - c. Many people who are physically blind have found salvation in Christ.
  - d. Those who are deliberately spiritually blind because of sin and prejudice seldom, if ever, see Jesus as Lord and Savior and trust in Him.
2. These men would remain lost in sin because they did not love the truth and did not hunger and thirst for righteousness. (Matt. 5:6).
3. Those seeking to see would find the truth and would obey it.
4. These men claimed to see clearly, but would remain blind because they refused to accept the truth.
5. It is so sad that many smart people today, from a worldly standpoint, will be lost because they remain blind spiritually.
  - a. The gospel message is too simple and in their intellectualism they refuse to accept it.
  - b. They trust in worldly wisdom, wealth, power, prestige, etc.
  - c. Salvation through one dying on a cross is utter non-sense to their intellectual minds.



- d. Salvation coming from a poor Jew dying on a cross is foolish and contemptible to them.
- e. They refuse to accept all must trust in Christ and the gospel message about Him to be saved. (Jn. 3:36; 8:24; 14:6; Rom. 1:16).
- f. In their sinful vanity they believed salvation was based on their terms and on their enlightenment.
- g. We all need to heed the admonition of Paul in Ephesians 5:17.

Eph 5:17 So then do not be foolish, but understand what the will of the Lord is.

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