

# From Darkness into Light

## *John 9:1-41*

- I. THE HEALING OF THE BLIND MAN (John 9:1-7)
  - A. The Circumstances of the Healing (John 9:1)
    1. Jesus passed by; there were no chance circumstances in the life of Jesus; He always passed by at the right time.
      - a. Two blind men – “when they heard that Jesus passed by” (Matthew 20:30)
      - b. Levi [Matthew] – “as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me” (Mark 2:14).
    2. Jesus saw the blind man.
      - a. Jesus saw what others did not see (John 4:35).
      - b. Jesus saw Zacchaeus in the tree (Luke 19:5).
  - B. The Cause of the Blindness (John 9:2-3)
    1. The question of the disciples (John 9:2)
      - a. Who did sin? – They assumed that the blindness was caused by the particular sin of someone. This was a common practice of the Jews.
        - (1) The accusations of the friends of Job (Job 4:7-8; Job 8:20; Job 11:6; Job 22:5-10)
        - (2) The Jewish take on evil events (Luke 13:2-5)
      - b. The choices offered by the disciples
        - (1) Did this man sin?
        - (2) Did this man’s parents sin?
    2. NOTE: The Bible teaches that the physical afflictions of this life (illness, accident, suffering, etc.) can be traced to three moral causes:
      - a. Personal sins (Jeremiah 31:30; Ezekiel 18:4)
      - b. Parental sins (Exodus 20:5)
      - c. Adamic sin (Romans 5:12; 8:20-23; 1 Corinthians 15:21-22)
      - d. However, as seen in this passage of John, the Jews tended to emphasize the first two causes at the expense of the third. In Luke 13:2-5, Jesus gives a correction to this attitude.
    3. How could a man be born blind in punishment for his own sins? There are three possibilities:
      - a. *Reincarnation*: perhaps the man was paying for sins of an earlier life.

# The Gospel of John

## From Darkness into Light

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- (1) It is possible that pagan religious teaching had seeped into popular Jewish beliefs (see Matthew 16:13-14).
  - (2) However, the Jewish teachers rejected this doctrine.
  - (3) Also, the Bible clearly rejects the doctrine of reincarnation (Hebrews 9:27).
  - b. Fetal sins: Some taught that a child could sin in the womb.
    - (1) Jacob and Esau struggled in the womb (Genesis 25:22, 26).
    - (2) David spoke of his sinfulness in the womb (Psalm 51:5).
    - (3) On the other side, John the Baptist was filled with the Holy Ghost from the womb (Luke 1:15).
    - (4) However, these passages do not speak of personal guilt or merit in the womb. David speaks of the sin nature in all men. The struggle between Esau and Jacob foretold of a later struggle, but it did not refer to sin. The filling of John the Baptist was a work of God and had nothing to do with his internal merit. He was still a sinner by nature and by practice.
  - c. Future sins: Perhaps the man was being punished for sins God knew he would commit after his birth.
    - (1) Elisha mourned over the evils Hazael would commit (2 Kings 8:10-13). Could not God anticipate our sins?
    - (2) Though certainly possible, there is no indication in scripture that God gives out such punishment.
  - d. Conclusion: the Jews were probably influenced by certain popular, but incorrect, teachings. Jesus would change their focus from speculating on the cause to understanding the purpose.
4. The response of Jesus (John 9:3)
- a. Not because of a particular sin. Clearly, the sin nature in a fallen world was enough to explain the cause of this man's blindness.
  - b. For the purpose of revealing the works of God in him (John 11:4)

### C. The Cure for All Blindness (John 9:4-5)

1. The One who does the works of God (John 9:4)
  - a. The man was blind so that the works of God might be manifest (John 9:3).
  - b. Christ came to do the works of God (John 9:4).
  - c. The blind man was blind in order to bring glory to Christ when he was healed.
2. The time to do the works of God (John 9:4)
  - a. While it is day
  - b. Before the night comes
  - c. Note: There is always an urgency to the work of the Lord. Work must be completed while there is time to do it. The time will soon come

# The Gospel of John

## From Darkness into Light

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when no more work can be finished (Matthew 24:42-44;  
Romans 13:11-12; 2 Corinthians 6:2; 1 Thessalonians 5:6).

3. The light of the world (John 9:5)
  - a. Jesus is the light of the world (John 1:9; John 8:12; John 12:46).
  - b. As long as He is in the world
  
- D. The Cure of the Blind Man (John 9:6-7)
  1. Jesus anointed his eyes with clay (John 9:6).
    - a. The dust of the ground: a picture of the human nature (Genesis 2:7; Genesis 3:19)
    - b. The spittle: though many refer to the healing nature of spittle, the true emphasis in scripture is on its disgusting nature. It is a source of shame and uncleanness in the Bible (Leviticus 15:8; Numbers 12:14; Deuteronomy 25:9; Job 30:10; Isaiah 50:6; Matthew 27:30). This must then picture the sinfulness of man.
    - c. The clay: this pictures the sinful, fallen nature of man (Job 10:9; Job 33:6; Isaiah 45:9).
    - d. The anointing of the eyes: this pictures the true cause of blindness in this man, but also in all men. In effect, Jesus was answering the question of the disciples on the cause of the man's blindness. His blindness was caused by his Adamic nature. But this was also a picture of the cause of blindness in all men. They are blind to spiritual things because of their sinful nature (Matthew 23:24-26; John 9:39-41; 2 Corinthians 4:3-4; Ephesians 4:17-18; Revelation 3:17).
  2. Jesus sent him to the pool of Siloam (John 9:7).
    - a. The meaning of Siloam is Sent. This is especially significant because the interpretation is given by the Holy Ghost in the text.
    - b. Who or what is identified in scripture as Sent?
      - (1) Jesus is the Sent One (John 8:18; John 3:17, 34; John 5:24, 30, 36-38; John 6:38-40).
      - (2) The Holy Ghost is sent (John 14:26; John 15:26; John 16:7).
      - (3) The disciples are sent (John 17:18; John 20:21; Acts 1:8).
    - c. This pictures the need of those who are spiritually blind to go to the sent ones in order to receive sight.
  3. Jesus commanded him to wash in the water (John 9:7).
    - a. Water is a picture of the word of God (John 15:3; John 17:17; Ephesians 5:26).
    - b. The man received his sight by washing in the water. We are saved by the working of the word of God on our blindness (James 1:18, 21; 1 Peter 1:23).
    - c. Conclusion: we are sent to take the water of the word to those blinded by sin so that they might wash their eyes and see.