

▪ **Leviticus 24:16 (HCSB)**

¹⁶ Whoever blasphemes the name of Yahweh is to be put to death; the whole community must stone him. If he blasphemes the Name, he is to be put to death, whether the foreign resident or the native.

- Taking the law into their own hands, they now attempted to stone him on the spot
- The irony:
 - These Jews – so apparently passionate about their God that they are willing to execute, on the spot, a blasphemer – were actually attempting to stone that very God in their presence
- “but Jesus was hidden”
 - John 8:20 – the same day – previous conversation near the temple treasury – notes “no one seized him, because his hour had not come.”
 - Here, we see Jesus supernaturally evade them – as he had done in Luke 4 at Nazareth (when they wanted to hurl him off a cliff and he walked right through them untouched)
 - “was hidden” is third person – indicating specifically that Jesus “was hidden” supernaturally – though he was right in front of them

Section 100: Healing a Man Born Blind

The Question

John 9:1-2 (HCSB)

¹ As He was passing by, He saw a man blind from birth. ² His disciples questioned Him: “Rabbi, who sinned, this man or his parents, that he was born blind?”

- “this man” or “his parents”
 - Parents – one can see
 - This man – as embryonic child – is weird – but a teaching of Pharisaism:
 - A child in utero has sin nature – yet innocent propensities
 - A kick – shows evil is winning out –
 - Is an offense against his mother
 - God judges him with blindness
 - The blind person is then responsible for his own blindness in the eyes of the Pharisee
- “blind from birth”
 - An important designation
 - One blind from birth had no hope (from the Rabbis) of ever being healed
 - Only Messiah could heal such a person – when Messiah came

The Answer

John 9:3-5 (HCSB)

³ “Neither this man nor his parents sinned,” Jesus answered. “[This came about] so that God’s works might be displayed in him. ⁴ We must do the works of Him who sent Me while it is day. Night is coming when no one can work. ⁵ As long as I am in the world, I am the light of the world.”

- “neither” – Jesus puts to rest the myth of the Rabbis that a physical birth ailment must have been the result of sin
- “so that God’s works might be displayed in him”
 - Careful not to over-interpret
 - Jesus did not say that God would work miracles through every sick-from-birth person
 - He said God would use *this man’s* malady for his glory in this way
- “we must do the works of him who sent me while it is day”
 - Jesus will do one of these works now
 - “day” – referring to while Jesus lives
- “night is coming when no one can work”
 - When Jesus is taken out of the world – prior to the advent of the Holy Spirit
- “as long as I am in the world, I am the light of the world”
 - Eluded to this phrase in 8:12 – will speak again 12:46
 - Again, the theme of light makes sense in light of the Feast of Tabernacles and the kindling of lights process they do at the feast

The Healing

John 9:6 (HCSB)

⁶ After He said these things He spit on the ground, made some mud from the saliva, and spread the mud on his eyes.

- Two offenses to the rabbinic law here
- Jesus – seemingly – *intentionally* did things to cause the rabbis to be offended by their misuse of the scriptures in favor of their own laws
 - The Mishna forbids healing on the Sabbath (along with everything else on the Sabbath)
 - It also specifically forbids the use of mud made with spittle on the eyes
 - There is no real-world reason for Jesus to do it this way
 - He clearly does this *to incite the Jews* for their false doctrines based on their traditions

John 9:7 (HCSB)

⁷ “Go,” He told him, “wash in the pool of Siloam” (which means “Sent”). So he left, washed, and came back seeing.

- He wasn’t healed yet – he had to follow through with Jesus’ instructions
- “the pool of Siloam”
 - Again, Jesus did what he did with purpose
 - There was no need for this man to go to the Pool of Siloam – it was Jesus’ choice for him to be healed this way
 - On the Sabbath
 - With mud made from spit on the eyes
 - Washed off at the Pool of Siloam
 - This was still the last day of the Feast
 - During the Feast of Tabernacles:

- The eighth day is part of the feast – though they are no longer having to live in their booths (Lev. 23:36)
 - There is an emphasis on water – as previously mentioned
 - They pray daily for a successful rainy season (winter) for their next harvest
 - Each day they draw water *from the Pool of Siloam* and carry it to temple mount in large, golden flasks
 - They sang a different Psalm on each of the 15 steps of the temple as they brought in the water
 - They then poured the water out by the altar
 - According to the Rabbis:
 - This water symbolized the Holy Spirit to be poured out on Israel prior to the coming (second coming, actually) of Messiah
 - Based on Isaiah 12 – the conclusion of The Book of Immanuel – when Messiah is revealed to Israel
 - **Isaiah 12:3 (HCSB)**
³ You will joyfully draw water from the springs of salvation,
 - *This was a human tradition – added to the biblical requirements of the Feast of Tabernacles*
 - They now had three things to be ticked off at:
 - Jesus healed on a Sabbath
 - He used mud/spit on the eyes to heal
 - He sent the man to the Pool of Siloam during their pomp and circumstance
 - Jesus also accomplished something else:
 - The people – AND – the priests – TOGETHER SAW this man go into the pool – wash his eyes – and come up seeing
 - There is now an undeniable problem – that the priests will have to explain to the people:
 - How is this man healing – yet breaking all of the traditions of the Mishna?
 - The answer, of course – was that he’s Messiah and their traditions were vanity
 - Their answer would be, he was demon possessed – doing counterfeit miracles
- “he came back seeing”
 - The healing happened
 - Thus, the man found his way down there (blind)
 - He was seen by priests – all around the Pool – doing their daily tasks for the feast – drawing water
 - He was seen by the people – all around – watching the priests
 - He has now come back – but *has no idea what Jesus looks like*
 - This healing is Messianic Miracle number 3
 - He had healed a leper – a mute demon – now, a man born blind

The Testimony

John 9:8-9 (HCSB)

⁸ *His neighbors and those who formerly had seen him as a beggar said, “Isn’t this the man who sat begging?”* ⁹ *Some said, “He’s the one.” “No,” others were saying, “but he looks like him.” He kept saying, “I’m the one!”*

- “neighbors and those who formerly had seen him as a beggar”
 - A beggar was a neighborhood fixture
 - He lived close – friends would help him get to his “spot” each day
 - Thus,
 - “neighbors” – are *his* neighbors – they know him – live in that area
 - “those who formerly had seen him as a beggar” are others who are not neighbors – but come this way and have seen *this man* begging in the past
 - Point:
 - These are key witnesses:
 - *They know this man by identity*
 - they clearly understand it is him – but can’t believe it – so they ask,
- “isn’t this the man who sat begging?”
 - A passer by – seeing him walk by seeing – taken aback
- “some said “he’s the one” – confirming it
 - Some said, “he looks like him” – for lack of belief that this could happen
 - Again – they had been taught *their entire life* that a man born blind could never be healed except when Messiah comes
- “he kept saying, “I’m the one!”
 - His own testimony continued to confirm what they saw

John 9:10-12 (HCSB)

¹⁰ *Therefore they asked him, “Then how were your eyes opened?”* ¹¹ *He answered, “The man called Jesus made mud, spread it on my eyes, and told me, ‘Go to Siloam and wash.’ So when I went and washed I received my sight.”* ¹² *“Where is He?” they asked. “I don’t know,” he said.*

- “then how were your eyes opened?”
 - There is no explanation they would all be able to accept – other than that Messiah had come and opened them
- “he answered, ‘the man called Jesus ...’”
 - This is all he knew:
 - One has to wonder if *he realized* what others did – that this miracle carried messianic implications
 - “I went and washed, I received my sight”
 - Simply put – he had faith enough to do as he was told (which probably means he had heard of Jesus)
- “where is He?”
- “I don’t know”
- At this point:
 - The conversation is with him – his neighbors – and others familiar with the situation – not yet with the officials from the Jews