

The Messianic Miracles
The Man Born Blind
John 9:1-41

- Again I'm grateful to Dr. Arnold Fruchtenbaum for his leading in this series
- In this series we are looking at miracles that according to the rabbis only the Messiah could perform
- They taught the people about three such miracles
- We looked at the first Messianic Miracle, the healing of a leper under Judaism
- Then we looked at the second Messianic Miracles the casting out of a deaf and dumb spirit

The Third Messianic Miracle: The Healing Of A Man Born Blind

- We Will Parse Chapter 9 Into Five Sections
- We will bring Light and Heat as we go

Part 1, vs. 1-12 The Method and Healing of a Man Born Blind

Part 2, vs 13-17 The First Pharisee Interrogation of the Man

Part 3, vs. 18-23 The First Pharisee Interrogation of His Parents

Part 4, vs. 24-34 The Second Pharisee Interrogation of the Man

Part 5, vs. 35-41 The Spiritual Completion

The Third Messianic Miracle was the healing of anyone born blind.

- It was one thing to heal someone who simply had gone blind,
- But to heal someone born blind would be a messianic miracle.
- A lot of details on this third Messianic Miracle are given in John 9:1-41.

The Timing of this chapter comes in the last 6 months of so of Jesus' earthly life

- Chapter nine takes place in the fall during the Feast of Tabernacles
- Then in **10:22** we read, '**Now it was the Feast of Dedication in Jerusalem, and it was winter.**'
- In **11:55** we realize that it is spring time, for we read: **And the Passover of the Jews was near, ...**
- This would be the time of His crucifixion

This lengthy chapter can be divided into five specific segments.

Part 1, vs. 1-12 The Method and Healing of a Man Born Blind

-In John 9:1-5 we read: **v.1 Now as Jesus passed by, He saw a man blind from his birth.**

- This incident occurred on a Sabbath day as they walked in the streets of Jerusalem
- Not only was it the time of the Sabbath, it was also the time of the Feast of Tabernacles,
- Which makes this an especially holy or "high Sabbath."

v.2 And His disciples asked him, Rabbi, who sinned, this man, or his parents, that he should be born blind?

v.3 Jesus answered, neither did this man sin, nor his parents: but that the works of God should be made manifest in him.

v.4 I must work the works of him that sent me, while it is day: the night comes, when no man can work.

v.5 As long as I am in the world, I am the light of the world.

The question in v.2 of the Disciples appears to be very strange

- **v.2"....who sinned, this man, or his parents, that he should be born blind?"**
- Who committed such a terrible sin that this man was born blind?

With Regards to the Parents Sinning

- There is the principle of the Mosaic Law in **Exodus 34:6-7**
- That God visits the sins of the fathers

-“upon the children, and the children’s children, unto the third and fourth generation.”

- It was conceivable that the parents had committed a specific sin and God visited that sin upon their son,
- Causing the son to be born blind.

That is not the strange part of the Disciples question.

- Again the question was not merely, “Did this man’s parents sin and he was born blind?”
- But they also asked, “Or was it this man that sinned and then he was born blind?”
- That is the strange part of the question.
- How could he have sinned first and then have been born blind?
- Judaism never taught the doctrine of reincarnation.
- In light of this fact, how could he have sinned before he was born?
- The question asked reflected the Pharisaic Judaism in which the Disciples had been raised.

According to Pharisaic Judaism, a birth defect, such as being born blind,

- Was due to a specific sin, either committed by the parents or committed by the individual.
- But again, how could an individual have sinned first and then be born blind?

According to Pharisaic Judaism, at the point of conception, the fetus has two inclinations.

- In Hebrew, they are called the ‘yetzer hara’, which means “the evil inclination,”
- And the ‘yetzer hatov’, “the good inclination.”
- These two inclinations are already present within the new human being just conceived.
- During that nine-month development within the womb of the mother,
- There is a struggle going on for control between the two inclinations.

At one point, the evil inclination dominated this fetus

- And, in a state of animosity or anger towards his mother, he kicked his mother in the womb.
- With this act of animosity, he sinned and was born blind.
- The disciples’ question actually reflected the Pharisaic Judaism in which they had been raised.
- Again they asked, “Did this man sin while he was still in the womb,
- Or did his parents sin causing him to be born blind?”

The disciples are guilty of two great fallacies birth from the bad light of Judaic Phariseeism

- The first fallacy was to accept the Pharisaic teaching that the child could have sinned in his mother’s womb and, therefore, be born blind.
- The second fallacy is that a birth defect, like being born blind, must be due to some specific, terrible sin.

Of course, all physical problems, all disease, all death ...

- Are due to Adam’s fall and are a result of the general problem of sin and fallen humanity.
- Rom. 5:12** reads: **through one man sin entered the world, and death through sin, and thus death spread to all men**
- Remember the Scriptures teach we are all conceived by two parents both having a sin nature
- Who not only have a sin nature but they involuntarily passed it on to us
- Men and women die because of the general sin of humanity, because they are descendants of Adam.
- And men and women also die because all have sinned
- However, to say that a specific birth defect, sickness, illness, or injury
- Is always due to some particular sin or a particular demon is a very false teaching.

In fact Jesus taught the exact opposite

- And clearly dispelled this teaching by saying that this man did not sin, nor did his parents sin.
- In **v.3**, Jesus dispelled that Pharisaic Theology very quickly:
... **Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.**
- So that God could gain the greater glory by accomplishing a great work.

He then proceeded with the healing in

V.6 When He had said these things, He spit on the ground and made clay with His saliva; and He anointed the eyes of the blind man with the clay.

He then gave very specific instructions to this man, without any explanation

V.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 (to where Jesus had anointed him) seeing.

- He chose to heal the person in stages, progressively if you will
- At this time, during this process the man never got to see Him.
- What Jesus did was to spit on the ground, mixing the spit with the dirt;
- He made a substance of clay and then smeared the clay on the man's eyes.
- He then told the man to go to the Pool of Siloam and wash the mud from his eyes,
- With no further instructions or encouragement or directions or helpers to go with him

So Why Make Him Walk to the Pool of Siloam Blind with Mud on his eyes?

- It is very significant that of all the places Jesus could have sent the man to wash his eyes,
- He sent him to one specific pool out of many pools in Jerusalem—the Pool of Siloam (which means sent).
- This pool was not easy to get to from the main part of Jerusalem
- He had to walk down a steep hill; and this was the week of the Feast of Tabernacles
- And the city swelled with Jews from all around the world
- It would be like sending him from CCR to Festival Park during the star lighting
- Can you imagine what the people said: There goes the Blind man with mud on his eyes!
- How could God allow such a humiliation!

During the Feast of Tabernacles, there was a special ritual called "the outpouring of water."

- In this ritual, the priests came down from the Temple Mount to the Pool of Siloam,
- Filled jugs with the water from the Pool of Siloam, marched back up the Temple Mount,
- And they poured out the water into the Laver within the Temple Compound.
- This was followed by great rejoicing.

During the Feast of Tabernacles, the Pool of Siloam, was the center of Jewish attention

- It had the greatest number of Jewish people present who would observe this third Messianic Miracle.
- The man was sent to "To the Pool to wash his eyes,
- and **v. 7** again says very simply: **So he went and washed, and came back seeing.**

It seems everyone knew this man

- For when he returned from where he was sent seeing... John tells in ...
- Vs. 8–9** Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?" Some said, "This is he." Others said, "He is like him. He said, "I am he."
- There was confusion because many people recognized him to be that same one, others were not sure
- Finally, the man said, "I am he."
- In **v.10**, the neighbors finally asked the crucial question "How were your eyes opened?"
- After all, this is a messianic miracle, how did it happen

- In **v. 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."
- Then in **v.12** they asked him, "Where is he? He said: I do not know."
- Remember the man was still in a state of blindness when Jesus sent him away to the Pool of Siloam;
- He had never seen Jesus, but he blindly obeyed Him!
- Even now when he was able to see, the man still did not know who Jesus was or what He looked like.

Part 2, vs 13–17 The First Pharisee Interrogation of the Man

-We read: **v.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."

- Because this was a messianic miracle,
- The man was taken to the Pharisees who were following Jesus for investigation and interrogation.
- Because Jesus chose to heal the man on a Sabbath day, a stir was created amongst the masses.
- The Pharisees knew very well that they must somehow act on this issue.
- The Pharisees began to interrogate the man
- To discover the circumstances of his being healed of the blindness with which he was born,
- And a division developed among them.

According to v. 16a: Some (not all) therefore of the Pharisees said, This man is not from God, because he does not keep the sabbath.

- Healing on the Sabbath was a violation of the Sabbath according to Mishnaic Judaism
- Which we covered under the Second Messianic Miracle
- Therefore they did not believe that Jesus could be a man of God,
- let alone The Man of God, the Messiah Himself.

Even among the Pharisees, a division was occurring

-they were asking the question in **v. 16b:** But others (amongst the Pharisees) said, How can a man that is a sinner do such signs?

- Notice the emphasis, not just any sign, but 'such' signs!
- This is a messianic miracle, how can he be a sinner and do 'such a sign'?

-In **v.17** they asked the man who was born blind what his opinion was about Jesus,
-What do you say about Him?

- the man simply concluded that at least the man must have been a prophet (**v. 17**).
- However, according to Pharisaic teaching, though a prophet might be able to do miracles,
- like Moses, Elijah and Elisha certainly did,
- To do a messianic miracle was not the prerogative of a prophet, but rather that of the Messiah alone.

So the first interrogation of the man did not lead to any specific conclusions.

Part 3, vs. 18–23 The First Pharisee Interrogation of His Parents

- Among the Pharisees, the question was probably raised,
- "Suppose the whole thing is not true and the whole thing is a trick, of the would be Messiah?"

But the parents confirmed two things

- First** that this man was definitely their son
- Secondly** they affirmed that he was born blind.
- So there was no longer any possibility that there was any type of fakery going on
- Then the Pharisees asked the parents how was he now able to see,
- The parents decided to say nothing more and to let their son speak for himself.

The reason for their reluctance is given in verse 22:

v.22 These things (and only these things) said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess Him to be Christ, he should be put out of the synagogue.

- It had been decreed that if anyone accepted Jesus as the Messiah,
- They would be excommunicated from the synagogue and temple life.
- Perhaps the parents had become secret believers in His Messiahship
- They saw that He not only performed a messianic miracle
- But also performed that miracle on their own son.

The expression, “be put out of the synagogue” is used, tells us which level of

- Excommunication the Pharisees had chosen for one who would accept Jesus as Messiah.
- It was the third and most severe level of being ‘de-synagogued’,
- The ‘cherem’—meant to be unsynagogued, to be put out, to be considered as dead.
- Therefore, the Pharisees were now threatening a Jewish believer
- Not merely with a rebuke or merely with being cast out temporarily
- Which are first and second level of rebukes ...
- But to be cast out permanently.
- Because they knew the third level of excommunication was threatened regarding Jesus,
- They chose to affirm only two things: ‘that he was their son, and that he was born blind,
- And in **v.23**... If you want to know anything else-ask him, he is of age!

Therefore, the interrogation of the parents, as with the son, also ended inconclusively.

Part 4, vs. 24–34 The Second Pharisee Interrogation of the Man

-They called him in for the second time in **v. 24** and said to him:

... Give glory to God: we know that this man is a sinner.

-The Pharisees are so beside themselves over Jesus

-Yet at this point, the man that had been healed, was able to keep calm and he said to them in **v. 25**:

... Whether he is a sinner or not, I do not know: one thing I know, that, whereas I was blind (from birth), now I see.

-The statement the man made was not just a statement of fact

-It was a challenge to the Pharisees, one that they had to answer.

-It is as if he said to them: “You are the ones who taught me that only the Messiah would be able to heal someone that was born blind-I was born blind and now I see’

-‘A man named Jesus was able to heal me’.

-‘According to your theology, that you taught me’

-‘I would think you would want to proclaim Him to be Israel’s Messiah.’

-‘Instead, you call him a sinner. Whether or not He is a sinner, I do not know.’

-‘One thing I do know: whereas I was blind, now I see.’

-Please explain this to me.”

In verses 26–27, the Pharisees took up the challenge and asked the question,

-(v. 26). “What did he do to you? how opened he your eyes?”

-The man had already explained his healing to the Pharisees more than once,

-So, in **v. 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?”**

-Of course, this was not a very smart thing to say to the Pharisees,

-“Would you also like to become the disciples of Jesus?”

They replied in like manner in vs. 28–29: And they reviled him, and said, You are his disciple; but we are disciples of Moses. We know that God has spoken unto Moses: but as for this man, we know not know where He is from.

- They realized that this man was not going to be persuaded that Jesus was a sinner.
- They gave up the man to Jesus and said, "Well, you can go ahead and be his disciple, but we are disciples of Moses.
- We know God spoke to Moses, but we don't know where this man is coming from whatsoever."

But the man would not keep silent

- In **v. 30**, he went on to answer them:
 - ... **Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!**
 - “You are the religious leadership of Israel”
 - “You taught me that only the Messiah would ever be able to make me see.”
 - “Now I do see, and you cannot explain it to me, you who are the religious leaders of the people of Israel.”

He went on to remind them of their own theology in vs. 31–33:

We know that God hears not sinners: but if any man be a worshipper of God, and do his will, him he hears. Since the world began it was never heard that anyone opened the eyes of a man born blind.

- It is as if He is saying: “There are records of blind people being healed,”
- “But not one record of someone born blind being healed.”
- “This is a messianic miracle, and for the first time in all of human history,”
- “and you have no basis or grounds for rejecting the Messiahship of Jesus.”

The Pharisaic response is in v. 34: They answered and said unto him, You were completely born in sins, and do you teach us?

- Why did they say, “You were completely born in sin?”
- ‘Completely’ meaning not just born with a sin nature
- But also because of a specific sin, committed either by him or his parents.
- So they said in a essence, “You were born in sin. We were not; we did not sin nor our parents
- For we were not born blind, therefore we are morally and spiritually superior to you.”

Then v. 34 says: And they cast him out.

- In truth they had cast out or rejected Jesus in Matthew 12 and now they cast this man out as well
- The “casting out” here is the same as the “casting out” in verse 22,
- Which means, “to be put out of the synagogue.”
- The man was permanently excommunicated and treated as dead.

Part 5, vs. 35–41 The Spiritual Completion

- Jesus heard what had happened, that the man had been cast out of the synagogue.
- In **v. 35**, Jesus approached the man and asked him: ... **Do you believe on the Son of God?**
- In **v. 36**, the man answered: ... **And who is he, Lord, that I may believe on him?**
- Remember the man had not yet seen Jesus.
- Jesus responds is in **vs. 37–38: Jesus said unto him, You have both seen Him, and He it is that is speaking with you. And he said, Lord, I believe. And he worshipped him.**
- The man saw Jesus and he worshipped Him.
- To worship the man in front of him was to acknowledge that this man was also God.
- The formerly blind man, then, had a complete spiritual healing.

The Results of Three Messianic Miracles

- 1-The result of the first messianic miracle led to the intensive investigation of Jesus's Messiahship claim.
- 2-The result of the second messianic miracle was the leadership's declaration that Jesus was not the Messiah on the basis of demon possession
- 3-The result of the third Messianic Miracle was that anyone who accepted Jesus as Messiah would be put out of the synagogue and regarded as dead.

The Final Word for the Religious Vs. 39-41

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.

-The sin of rejecting Him as their Messiah remains the judgment coming in 70 AD would stand

In **Matt. 6:23** Jesus said these very sobering words:

23 But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!

Instructions to You and your Community Groups for Application of this teaching

- 1-Will you begin to ask How can God be glorified in the tragic events of my life
- 2-What are the great works He has done in me and thru me, even through birth defects or short comings?

Let us close with **1Corinthians 15:16-19**

16 For if the dead do not rise, then Christ is not risen.

17 And if Christ is not risen, your faith is futile; you are still in your sins!

18 Then also those who have fallen asleep in Christ have perished.

19 If in this life only we have hope in Christ, we are of all men the most pitiable....

.....35 But someone will say, "How are the dead raised up? And with what body do they come?"

36 Foolish one, what you sow is not made alive unless it dies.

37 And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain.

38 But God gives it a body as He pleases, and to each seed its own body.

-This body, this suffering, this lack, this twisted tent is not the end ...

-He will give you a body as He pleases

-Can you wait for it and let Him in this time do a great work in your existing body and thru you?

Let's pray