

Daily Bible Study Commentary by Pastor Steve

We're excited to have you digging deeper into the Word. The best way to use this study guide is to read the Bible verse(s) first, then Pastor Steve's commentary. God bless you.

John 9:5

v5: There are seasons when people are responsive to the gospel and seasons when they are not. There are seasons when the power of God is strong and seasons when it seems difficult to minister. But never before had such a season of opportunity been present as when Jesus Himself walked among us. The Son of God left heaven to become a man who would teach us, heal us and reveal to us the glory of God at a level of clarity and intensity which had never been seen before and will not be seen again until He returns. Having just warned His disciples that the "day" of His physical presence in the world would soon give way to the "night" of His absence (v4), He said, "Whenever I may be in the world, I am [the] light of the world" (literal).

John 9:5

v5 (continued): In the first verses of this gospel, John introduced Jesus as the Light of God (Jn 1:4-5, 7-9). Jesus is "the true Light" because by observing Jesus we are able to observe God's character and His actions. We discover He is full of grace and truth (Jn 1:14). Darkness is the opposite. The term stands for all forms of false information about God and for the forces that are opposed to Him. A day or two earlier Jesus had called Himself "the Light of the world" (Jn 8:12), and now standing before this man born blind, He said it again, only this time He changed the wording slightly. He said, "Whenever I may be in the world I am [the] light of the world" (literal). His choice of words emphasizes the fact that His physical presence in the world was coming to an end. About six months later He would ascend to heaven. But on another occasion He said to His disciples, "You are the light of the world" (Mt 5:14-16). They would become "light" by drawing people to His light.

John 9:6

v6: What happened next is one of the most amazing moments in the Bible. Jesus spat on the ground and made clay out of the spittle and dust. Then He smeared the clay on the man's eyes. For obvious reasons there has been much speculation about this. Some suggest the ancients believed saliva had healing properties, but there is mostly silence about why He made clay. Yet what that act symbolized was breathtaking. Jesus was revealing that He was the One who made Adam's eyes; He was the One who formed Adam out of clay (Ge 2:7). In effect, as He smeared clay over the man's unformed eyes, He was saying, "This is how I made Adam's eyes." In other words, He wasn't healing eyes; He was creating them. **v6** (continued): By that act Jesus revealed two truths. First He proclaimed His divinity as God's Son. He was the One who created Adam and Eve. But second He demonstrated God's perfect will for that man. Though he had been born blind, God's will for him was not blindness, but sight. His suffering had nothing to do with punishment for sin.

John 9:7

v7: Jesus instructed the man to go to the Pool of Siloam and wash the clay from his eyes. The archeological remains of that pool have been found. It was a large reservoir located about a quarter of a mile south of the temple. It was fed by the Gihon Spring (2Ch 32:30) through an ancient conduit carved through the rock. Nehemiah mentioned it twice. He called it the King's Pool (Ne 2:14) and the Pool of Shelah (Ne 3:15). Isaiah spoke of "the gently flowing waters of Shiloah" (Isa 8:6). The name is based on a Hebrew word (Shalach) meaning "to send away" (Harris, Archer, Waltke, Theological Wordbook of the Old Testament, Moody Press, 1980, Vol 2, p.928). It was used when someone was sent on a mission or as a representative. It was used when God sent prophets to warn Israel (Isa 6:8; Jer 1:7; 25:4; 26:5; 35:15; Eze 2:3-4; Jud 6:8). So when Jesus sent the man to those waters to wash, John notes that the pool's name means "sent." The blind man was being sent on a mission to "the gently flowing waters of Shiloah" (Isa 8:6) which represented the help that God sends to us.

John 9:9-11

vs9-11: The man's neighbors and those who had known him as a beggar were divided in their opinion. Some did not believe a miracle had occurred. Apparently they suspected fraud. They said this person in front of them was someone who merely looked like that blind man, to which the man himself kept saying, "It's me!" Others recognized him and realized a miracle must have happened. Everyone asked how, and he replied that a man named Jesus made clay, put it on his eyes and then told him to go to the Pool of Siloam and wash. He said he did as he was instructed and had come back seeing.

Daily Bible Study Commentary by Pastor Steve

We're excited to have you digging deeper into the Word. The best way to use this study guide is to read the Bible verse(s) first, then Pastor Steve's commentary. God bless you.

John 9:12-17

vs12-14: Then they asked him where Jesus was, but he didn't know. Apparently they were troubled by the thought that Jesus had made clay and performed a miracle on the Sabbath, so they led him to the Pharisees for questioning. They would let religious scholars, who were more knowledgeable in these matters, determine whether or not Jesus had violated a commandment. **vs15-17:** The Pharisees began by asking the man the same question his neighbors had asked: How was he able to see? He answered, "He put clay on my eyes. I washed, and I see" (literal). Again, as had happened to the neighbors, these scholars were divided in their opinions. Some, but not all, decided the miracle could not be from God because, in their judgment, Jesus had violated the commandment to rest on the Sabbath. Others asked how it was possible for a sinful man to perform such a miracle. It was obvious to them that only God could have done such a wonder. So a debate broke out between the two sides, and at some point they turned to the man and asked what he thought of Jesus. He said Jesus was a prophet, which at that point in time was the best he knew.

John 9:18-23

vs18-23: Then it appears that members of the Sanhedrin became involved because John refers to the "Jews," which was a term used especially for those religious leaders. They summoned the man's parents to what by now had become a formal hearing. They asked them to testify if this indeed was their son. Was this the man who had been born blind? Yes, or no! They were very careful in the way they answered. They did not want to say anything more than was absolutely necessary because these leaders had publicly threatened to make an outcast of anyone who dared to say that Jesus was the Messiah. The parents did admit, "This is our son," but were careful to add, "We don't know how his eyes were opened." Then essentially, they backed away and left their son on his own. They said, "He's an adult; ask him." They identified him as their son and acknowledged he could see, but they refused to comment further.

John 9:24-26

vs24-26: Finally, the leaders summoned the man himself. They didn't start the examination by asking what happened, because in their minds the verdict was already decided. They started by challenging him to renounce Jesus as a sinner. They wanted him to testify that Jesus had nothing to do with the miracle, but that God had done this miracle in spite of that "wicked" man. They may have even suggested that God was using Jesus to test Israel to see if the nation would follow after a false teacher. The man refused to cooperate. He said he didn't know if Jesus was a sinner, but he did know he could see. Then, probably with the hope of discovering some sort of wrong action which Jesus had done during the miracle that might indicate demonic involvement, they asked him again to tell them how he received his sight.