

John 9

Jesus is still in Jerusalem from the Feast of Tabernacles. He removed Himself from an angry crowd of religious Jews who sought to stone Him for claiming to be God.

1 And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

It was commonly understood in this culture, that if one had an infirmity it was a result of or a judgment upon sin.

Ezekiel 18:1 *The word of the Lord came unto me again, saying, ² What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? ³ As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. ⁴ Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.*

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

Sometimes we question why we, or someone we know has such a trial or tragedy in their life. If it is not chastisement in the life of a believer, or consequences of sin, this is the reason.

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

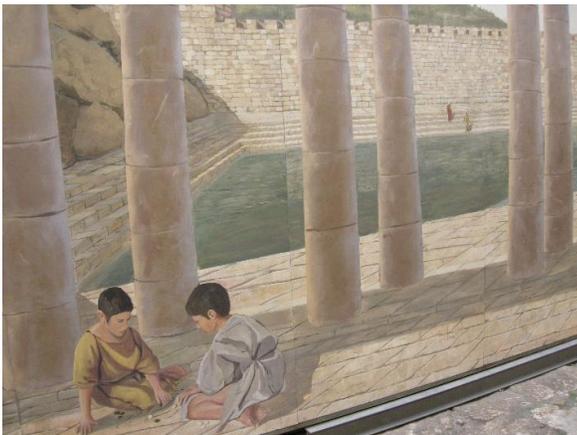
5 As long as I am in the world, I am the light of the world.

Here, Jesus is speaking of the duration of His earthly ministry.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

שלח "Shalach" = "he sent" שילוח "Sheeloach" = "sending, or sent", שליחים "Shleecheem" = "apostles"



8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

Once again, Jesus purposefully heals on the Sabbath. This is similar to the impotent man in John 5.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

We see skepticism on the part of the Pharisees, and fear on the part of the parents.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

JEWISH BELIEF TODAY

A. The Torah

- Viewed as being in opposition to Jesus
- Read Romans 3:24-31 "We establish the Law"
- Jesus did not come to destroy the Law, but to fulfill it. – Matt. 5:17

B. The Talmud

- One written in the 4th Century AD (Jerusalem Talmud)
- The other written in the early 6th Century AD (Babylonian Talmud)

"Just before the giving of the Torah on Mount Sinai, G-d tells Moses that He will give him "the stone tablets, the Torah and the commandments."¹ By adding the word "commandments" in addition to the Torah, G-d implies that there commandments that are not included in the "Torah." This, among others, is a clear implication of the existence of the Oral Torah." – Chabad.org ¹= Exodus 24:12

- Before Moses received the second set of tablets, "The L-rd said to Moses: 'Write down these words for yourself, since it is through these words [lit., by word of mouth] that I have formed a covenant with you and with Israel.'"⁴ = **Ex. 34:27**
The Talmud explains that this verse implies that there is a prohibition of saying the written word by heart, and of writing down the Oral Torah:
Rabbi Yehudah bar Nachmani, the public orator of Rabbi Shimon ben Lakish, taught as follows: It is written, "Write down these words for yourself"—implying that the Torah is to be put into writing; and it is also written, "since it is through these words" (lit., "by word of mouth")—implying that it is not to be written down. What are we to make of this? It means: Regarding the written words, you are not at liberty to say them by heart; and the words transmitted orally, you are not at liberty to recite from a written text.
- A tanna of the school of Rabbi Ishmael taught: It is written, "Write down these words"—these you may write (i.e., the Written Torah), but you may not write halachah (i.e., the Oral Torah).⁵

This the blind leading the blind. It is like taking the word of heretical "Church fathers" without examining God's Word.

C. Salvation through the Abrahamic and Mosaic Covenants.

- We just examined in the last chapter where being Abraham's seed was thought to make one righteous.
- It is thought that through the keeping of the Mosaic Covenant (the Torah), one can attain righteousness.

SCRIPTURAL REALITY

A. The Torah - 160 times the phrase "put to death" occurs (Gen. thru. Duet.)

- Romans 3:19, 20 ; 7:7-13
- Col 2:13,14
- **Moses condemns those who trust in him:**
- **Joh 5:45, 46** Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me.
- **Joh 7:19** Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?
- **Act_13:39** And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

B. The Talmud (Made up of the Mishna and the Gemara)

- Read Matt. 15:1-6
- Read Mark 7:1-13
- 1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers;
- **What are some of the traditions in the Talmud?** (Sabbath examples)

C. Salvation through the Messiah

1. Not Abraham

- Luke 16: 19-28
- John 8:31-42, 51-59
- Gospel preached to Abraham Gal 3:8

2. Not Moses

- Moses wrote of the Messiah Luke 16:19-31
- (Luk 24:27) And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.
- (Luk 24:44) And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.
- (Joh 1:45) Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
- Acts 26:19-23 Paul Preaching to King Agrippa

3. Through Jesus

- Jeremiah 31:31-34
- Isaiah 53: 4-6,11

Conclusion: John 9:29-41 The blind see, and the seeing are blinded.

- 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.**
- 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.**
- 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.**
- 32 Since the world began was it not heard that any man opened the eyes of one that was born blind.**
- 33 If this man were not of God, he could do nothing.**
- 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.**
- 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, **Dost thou believe on the Son of God?****
- 36 He answered and said, Who is he, Lord, that I might believe on him?**
- 37 And Jesus said unto him, **Thou hast both seen him, and it is he that talketh with thee.****
- 38 And he said, Lord, I believe. And he worshipped him.**
- 39 And Jesus said, **For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.****
- 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?**
- 41 Jesus said unto them, **If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.****

Moses saw whom the seeing could not. Heb 11:24-27

For 51 years Bob Edens was blind. He couldn't see a thing. His world was a black hall of sounds and smells. He felt his way through five decades of darkness. And then, he could see. A skilled surgeon performed a complicated operation and, for the first time, Bob Edens had sight. He found it overwhelming. "I never would have dreamed that yellow is so...yellow," he exclaimed. "I don't have the words. I am amazed by yellow. But red is my favorite color. I just can't believe red. I can see the shape of the moon-- and I like nothing better than seeing a jet plane flying across the sky leaving a vapor trail. And of course, sunrises and sunsets. And at night I look at the stars in the sky and the flashing light. You could never know how wonderful everything is."