

John 9:5-25

Blind for the Glory of God Pt.3

9 Now as *Jesus* passed by, He saw a man who was blind from birth. **2** And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?”

3 Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him. **4** I must work the works of Him who sent Me while it is day; *the* night is coming when no one can work. **5** As long as I am in the world, I am the light of the world.”

6 When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. **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 seeing.

8 Therefore the neighbors and those who previously had seen that he was blind said, “Is not this he who sat and begged?”

9 Some said, “This is he.” Others said, “He is like him.”

He said, “I am *he*.”

10 Therefore they said to him, “How were your eyes opened?”

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."

12 Then they said to him, "Where is He?"

He said, "I do not know."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."

16 Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath."

Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

17 They said to the blind man again, "What do you say about Him because He opened your 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 who had received his sight.

19 And they asked them, saying, "Is this your son, who you say was born blind? How then does 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 sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." ²² His parents said these

things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue.

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

²⁴ So they again called the man who was blind, and said to him, “Give God the glory! We know that this Man is a sinner.”

²⁵ He answered and said, “Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see.”

Introduction

The gospel of John, which emphasizes belief in Christ, also documents Israel’s refusal to believe (John 1:11).

They truly were, as the Lord characterized them, an “unbelieving generation” (Mark 9:19).

Jesus said to Nicodemus, (3:12)

“If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?” and cautioned,

(v. 18)“He who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God”

Responding to the feeble, sign-based curiosity of a Galilean nobleman, Jesus rebuked him (and others like him). “Unless you people see signs and wonders,” He said, “you simply will not believe” (4:48).

The Lord told the hostile Jewish religious leaders, (5:38, 44; cf. 7:48).

You do not have [God’s] word abiding in you, for you do not believe Him whom He sent.... How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God?”

To the crowd in Capernaum, eagerly seeking another miraculous feeding, (6:36). said, “But I said to you that you have seen Me, and yet do not believe”

John 6:64 Unbelief even characterized some who had claimed to be His followers

John records that

(7:5). not even His brothers were believing in Him”

Nonetheless, Jesus continued to speak the truth boldly, confronting His opponents with irrefutable logic and undeniable evidence.

Challenging a hostile crowd in Jerusalem, He bluntly asked,

(8:46). If I speak truth, why do you not believe Me?”.

(10:24-26), And when the Jewish leaders accosted Him in the temple and demanded, “How long will You keep us in suspense? If You are the Christ, tell us plainly”, Jesus replied, “I told you, and you do not believe; the works that I do in My Father’s name, these testify of Me. **But you do not believe** because you are not of My sheep”.

The sad reality is that
(12:37; cf. 16:9)
though [Jesus] had performed so many signs before
[the people], yet they were not believing in Him” (12:37;
cf. 16:9).

Like their ancestors in the wilderness, most of the Jews of Jesus’ day failed to believe.).

MacArthur, J. F., Jr. (2006). *John 1-11* (pp. 399–400). Chicago: Moody Press.

Lesson

- 1.The Devine Miracle
- 2.The Determined Unbelief
- 3.The Divided Crowd
- 4.The Defective Parents
- 5.The Disturbing Conclusion

1.The Devine Miracle

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

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

⁸ Therefore the neighbors and those who previously had seen that he was blind said, “Is not this he who sat and begged?”

⁹ Some said, “This is he.” Others said, “He is like him.”

He said, “I am *he*.”

¹⁰ Therefore they said to him, “How were your eyes opened?”

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.”

¹² Then they said to him, “Where is He?”

He said, “I do not know.”

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

The One who is the spiritual Light of the World would also provide physical light for this man who had lived his entire life in darkness. The healing is thus a living parable, illustrating Jesus’ ministry as the Light shining in a spiritually darkened world (cf. 1:5).

John 1:4–9 (NKJV)

⁴ In Him was life, and the life was the light of men. ⁵ And the light shines in the darkness, and the darkness did not comprehend it.

⁶ There was a man sent from God, whose name was John. ⁷ This man came for a witness, to bear witness of the Light, that all through him might believe. ⁸ He was not that Light, but *was sent* to bear witness of that Light.

⁹ That was the true Light which gives light to every man coming into the world.

John 8:12 (NKJV)

¹² Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

John 12:35–36 (NKJV)

³⁵ Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. ³⁶ While you have the light, believe in the light, that you may become sons of light.” These things Jesus spoke, and departed, and was hidden from them.

Matthew 4:16 (NKJV)

¹⁶ *The people who sat in darkness have seen a great light,
And upon those who sat in the region and shadow of
death
Light has dawned.”*

Luke 2:25–32 (NKJV)

²⁵ And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. ²⁶ And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. ²⁷ So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, ²⁸ he took Him up in his arms and blessed God and said:

²⁹ “Lord, now You are letting Your servant depart in peace,
According to Your word;

³⁰ For my eyes have seen Your salvation

³¹ Which You have prepared before the face of all peoples,
³² A light to *bring* revelation to the Gentiles,
 And the glory of Your people Israel.”

Acts 26:15–18 (NKJV)

¹⁵ So I said, ‘Who are You, Lord?’ And He said, ‘I am Jesus, whom you are persecuting. ¹⁶ But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. ¹⁷ I will deliver you from the *Jewish* people, as well as *from* the Gentiles, to whom I now send you, ¹⁸ to open their eyes, *in order* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.’

Acts 13:46–47 (NKJV)

⁴⁶ Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. ⁴⁷ For so the Lord has commanded us:

‘I have set you as a light to the Gentiles,
That you should be for salvation to the ends of the earth.’”

Acts 26:22–23 (NKJV)

²² Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other

things than those which the prophets and Moses said would come—²³ that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the *Jewish* people and to the Gentiles.”

6 When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. **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 seeing.

Jesus had earlier used His saliva in the healing of a deaf and mute man (Mark 7:33) and a blind man (Mark 8:23), but only here did He make **clay of the spittle**.

Why He did so is not stated.

Some of the early church fathers interpreted Jesus’ actions in light of

Genesis 2:7 (NKJV)

⁷ And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

In that case, making the clay would symbolize the Lord’s creating a new, functioning pair of eyes to replace those which had never seen.

But as Leon Morris notes, “Jesus performed His miracles with a sovereign hand and He cannot be limited by rules of procedure. He cured how He willed” (*The Gospel According to John*, The New International Commentary on the New Testament [Grand Rapids: Eerdmans, 1979], 480).

7 And He said to him, “Go, wash in the pool of Siloam”

The **pool of Siloam**, which has recently been rediscovered (for a report on this find, see “The Pool of Siloam Revealed,” www.bibleplaces.com/poolofsiloam.htm), was located near the southeast corner of the city wall. Water flowed to it from the Gihon spring, located in the Kidron valley. Fearing a siege by the Assyrians (2 Chron. 32:4), Hezekiah had constructed a tunnel from the Gihon spring to the pool of Siloam (2 Kings 20:20) to ensure a continual supply of water. It was from the pool of Siloam that the high priest drew water during the Feast of Tabernacles (cf. the discussion of 7:37 in chapter 26 of this volume).

John’s parenthetical note calls attention to the significance of the name **Siloam**, which transliterates a Hebrew word that means **Sent**. The name probably originated because of the water sent into the pool (via Hezekiah’s tunnel) from the Gihon spring. But, as its

use in the Feast of Tabernacles suggests, the name also symbolized the blessings God sent to Israel.

Here it symbolizes God's ultimate blessing to the nation: Jesus the Messiah, the One sent from God (5:24, 30, 36–37; 6:38–39, 44, 57; 7:16, 28–29, 33; 8:16, 18, 26, 29, 42; 11:42; 12:44–45, 49; 13:20; 14:24; 15:21; 16:5; 17:8, 18, 21, 23, 25; 20:21; Matt. 10:40; Mark 9:37; Luke 4:18; 9:48; 10:16). Sadly, just as their ancestors “rejected the gently flowing waters of Shiloah [Siloam]” (Isa. 8:6), so also did the people reject Jesus, the true Siloam, the One sent by God to save lost sinners (Luke 19:10).

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 seeing.

As Jesus instructed, the blind man obediently **went away and washed** in the pool, **and came back seeing**. His response to the Lord's command symbolizes the obedience that marks genuine saving faith (Rom. 1:5; 15:18; 16:26; Heb. 5:9)—which he would shortly manifest

Romans 1:5 (NKJV)

⁵ Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,

Romans 16:25–26 (NKJV)

²⁵ Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began ²⁶ but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—

Hebrews 5:9 (NKJV)

⁹ And having been perfected, He became the author of eternal salvation to all who obey Him,

8 Therefore the neighbors and those who previously had seen that he was blind said, “Is not this he who sat and begged?”

9 Some said, “This is he.” Others *said*, “He is like him.”

The healing of the blind man understandably caused a sensation among his **neighbors** and all who had previously known **him as a beggar**. The transformation was so shocking that some **were saying** in confusion, **“Is not this the one who used to sit and beg?”**

Others confidently asserted, “**This is he,**” but **still others**, unable to believe that a miracle had taken place (cf. v. 32), **were saying, “No, but he is like him.”** They found it easier to believe in a case of mistaken identity than in a miraculous healing. The Pharisees would later repeat their speculation that this was not the same man (v. 18).

9 Some said, “This is he.” Others *said*, “He is like him.”

He said, “I am *he*.”

The discussion was cut short by the formerly blind man himself, who emphatically asserted, “**I am the one.**”

10 Therefore they said to him, “How were your eyes opened?”

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.”

12 Then they said to him, “Where is He?”

He said, “I do not know.”

At least some were convinced that this was indeed the man who had been blind, and **they were saying to him, “How then were your eyes opened?”** In response, with no attempt to explain how, he succinctly summarized what had happened: **“The man who is called Jesus made clay, and anointed my eyes, and said to me, ‘Go to Siloam and wash’; so I went away and washed, and I received sight.”** Wanting to meet the One who performed such an incredible miracle, the crowd **said to him, “Where is He?”** But the man did **not know** where Jesus was and, having never seen Him, could not have identified Him in any case. The Lord had disappeared from the narrative after verse 7, leaving only the formerly blind man on center stage. Not until verse 35 does Jesus reappear.

This account of Jesus’ healing of a blind man beautifully illustrates the salvation process.

1. Blinded by Sin

John 12:39–40 (NKJV)

³⁹ Therefore they could not believe, because Isaiah said again:

⁴⁰ “He has blinded their eyes and hardened their hearts,
Lest they should see with *their* eyes,

Lest they should understand with *their* hearts and turn,
So that I should heal them.”

2 Corinthians 4:3–4 (NKJV)

³ But even if our gospel is veiled, it is veiled to those who are perishing, ⁴ whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

2. lost sinners have no capacity to recognize the Savior or find Him on their own

Romans 3:11 (NKJV)

¹¹ *There is none who understands;
There is none who seeks after God.*

Romans 8:7–8 (NKJV)

⁷ Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. ⁸ So then, those who are in the flesh cannot please God.

3. The blind man would not have been healed had Jesus not sought him and revealed Himself to him.

Luke 19:10 (NKJV)

¹⁰ for the Son of Man has come to seek and to save that which was lost.”

4. So it is in salvation; if God did not reach out to spiritually blind sinners, no one would be saved

Romans 5:6 (NKJV)

⁶ For when we were still without strength, in due time Christ died for the ungodly.

John 6:44–45 (NKJV)

⁴⁴ No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

⁴⁵ It is written in the prophets, *‘And they shall all be taught by God.’* Therefore everyone who has heard and learned from the Father comes to Me.

John 6:65 (NKJV)

⁶⁵ And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

5. And just as the blind man was healed only when he obeyed Jesus’ command and washed in the pool of Siloam, so also are sinners saved only when they humbly and obediently embrace the truth of the gospel

2 Thessalonians 1:8 (NKJV)

⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

1 Peter 4:17 (NKJV)

¹⁷ For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God?

MacArthur, J. F., Jr. (2006). [John 1-11](#) (pp. 395–396). Chicago: Moody Press.

1. The Devine Miracle

2.The Determined Unbelief

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.”

16 Therefore some of the Pharisees said, “This Man is not from God, because He does not keep the Sabbath.”

Unable to comprehend the startling healing of the formerly blind man (vv. 8–12), some who knew about it **brought him to the Pharisees**. It was only natural to seek an explanation from the religious authorities regarding this unprecedented (v. 32) incident. They probably did not bring him to the Pharisees on the day of the healing, however, because **it was a Sabbath on the day when Jesus made the clay and opened the blind man’s eyes**. The fastidious Pharisees would not likely have held such an inquiry on the Sabbath.

Beyond seeking an explanation, those who brought the man to the Pharisees may have wanted to see how their leaders would react to this blatant violation of the Sabbath restrictions. Whether or not this was a formal inquiry is not clear, though the fact that the Pharisees

put the man out of the synagogue (v. 34) suggests that they met in some official capacity. Perhaps the Sanhedrin delegated them to investigate the incident. Whatever the technical nature of the enclave, it had an official effect.

Like those who escorted the man (v. 10), the **Pharisees also were asking him again how he received his sight.**

In verse 15

He repeated all he knew, what the Lord had done, and his own action, stating succinctly, Jesus **“applied clay to my eyes, and I washed, and I see.”**

16 Therefore some of the Pharisees said, “This Man is not from God, because He does not keep the Sabbath.”

The immediate and predictable reaction of **some of the Pharisees, who were saying, “This man Jesus is not from God, because He does not keep the Sabbath,”** reveals the biased approach that controlled their investigation. In their eyes, Jesus had broken the Sabbath, not because He had violated any of the divine Sabbath regulations revealed in Scripture, but because He had ignored the restrictions and extrabiblical applications of the rabbis.

For example, the Lord had made mud from His saliva and some dust, which supposedly violated the **prohibition against kneading** on the Sabbath.

The rabbinic regulations also **forbade giving medical treatment on the Sabbath unless a person's life was in immediate danger**, which was obviously not the case with the blind man.

Additionally, some rabbis taught that it was **not permitted to anoint the eyes with medicine (saliva was thought to have medicinal qualities)** on the Sabbath, though opinion was divided on that issue.

This was not the first time Jesus had deliberately violated traditional Sabbath regulations.

In Matthew 12:1–8 He defended His disciples for picking grain on the Sabbath, in violation of rabbinic law.

Then shortly afterward He healed a man with a withered hand on the Sabbath (Matt. 12:9–13; cf. Luke 13:10–16; 14:1–6).

Earlier in John's gospel, Jesus had healed a man at the pool of Bethesda on the Sabbath, so enraging the Jewish authorities that they sought to kill Him (5:9–18).

Why did He deliberately provoke the leaders by violating their Sabbath regulations?

1. because it displayed His divine authority as Lord of the Sabbath (Luke 6:5).

2. He also did it to demonstrate that such extrabiblical standards were an unnecessary and oppressive burden on the people.

By making the seventh day a wearisome one governed by dozens of trivial, hairsplitting rules, the Jewish leaders had perverted God's design for this weekly day of rest and thanks to God; after all, as Jesus pointed out, "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27).

The religious leaders prided themselves on keeping the minutiae of the legalistic Sabbath rules, while at the same time ignoring far more important issues such as showing mercy (cf. Matt. 12:11–12; Mark 3:4; Luke 13:15–16).

They corrupted the Sabbath, turning it from a day of glorifying God into a means of legalistic self-glorification.

Blinded by their own self-righteous system, it seemed obvious to this first group of Pharisees that Jesus could not be from God. Those who are from God, they reasoned, keep the Sabbath; Jesus did not observe the Sabbath regulations; therefore He could not be from God (cf. Deut. 13:1–5).

That Jesus had performed the miracle was incontestable; it was literally staring the Pharisees in the face in the person of the seeing man. Obstinate unwilling to accept the evidence,

however, they remained willfully unconvinced of the truth. They were like those whom God Himself described as “a perverse generation, children in whom is no faith” (Deut. 32:20 nkjv).

1. The Devine Miracle

2. The Determined Unbelief

3. The Divided Crowd

v. **16 b** Others said, “How can a man who is a sinner do such signs?” And there was a division among them.

17 They said to the blind man again, “What do you say about Him because He opened your 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 who had received his sight.

John 9:16 (NKJV)

16 Therefore some of the Pharisees said, “This Man is not from God, because He does not keep the Sabbath.”

Others said, “How can a man who is a sinner do such signs?” And there was a division among them.

But **others were** not so easily convinced. “**How can a man who is a sinner perform such signs?**” they wondered, countering the first group’s reasoning with a syllogism of their own: Only those who are from God can open blind eyes; Jesus opened blind eyes; therefore Jesus is from God. As a result **there was a division among them**, just as there earlier had been among the crowd (7:40–43).

17 They said to the blind man again, “What do you say about Him because He opened your eyes?”
He said, “He is a prophet.”

Continuing their interrogation, the Pharisees **said to the blind man again, “What do you say about Him, since (as you claim; cf. v. 18) He opened your eyes?”** That the high-handed Pharisees would ask the opinion of a lowly beggar reflects either their

scorn and mockery of the man, or their confusion and division (v. 16).

The man's bold and emphatic reply, "**He is a prophet**" (cf. 4:19; 6:14; 7:40) shows that he grasped the reality that the spiritually blind Pharisees refused to see—that Jesus was sent from God. His words reflect a growing understanding on his part as to the true identity of "the man who is called Jesus" (v. 11).

As one commentator notes, "[The man's eyes are opening wider: he is beginning to see still more clearly, while the eyes of his judges are becoming clouded over with blinding, theological mist](#)" (D. A. Carson, *The*

Gospel According to John, The Pillar New Testament Commentary [Grand Rapids: Eerdmans, 1991], 368).

His knowledge of Jesus, however, was not yet complete (cf. vv. 35–38).

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 who had received his sight.

Despite the evidence and the man's clear and unequivocal testimony, **the Jews did not believe it of him, that he had been blind and had received sight.** Like those in verse 9 who "were saying, 'No, but he is like him,' "

the **Jews** (a title John often used to denote those hostile to Jesus, especially among the religious elite; cf. 2:18, 20; 5:16, 18; 6:41, 52; 7:1, 15, 35; 8:22, 48, 52, 57–59; 10:24, 31, 33; 19:38; 20:19) decided that perhaps this was merely a case of mistaken identity.

Therefore they **called the parents of the very one who had received his sight**. Although others might be mistaken about this man’s identity, his parents would know if this was their son.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 403). Chicago: Moody Press.

1. The Devine Miracle

2. The Determined Unbelief

3. The Divided Crowd

4. The Defective Parents

19 And they asked them, saying, “Is this your son, who you say was born blind? How then does 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 sees we do not know, or who opened his eyes we do not know. He is of age; ask him.

He will speak for himself.” **22** His parents said these *things* because they feared the Jews, for the Jews had agreed already that if anyone confessed *that He was* Christ, he would be put out of the synagogue.

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

19 And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?”

When the man’s parents arrived, the Pharisees **questioned them**, evidently with their son not present (v. 24). They presented three related questions: **Is this your son? was he born blind?** and if so, **how does he now see?** For a reason that will soon become apparent (v. 22), the man’s parents answered cautiously. They identified him as their **son**, and affirmed that he had in fact been **born blind**. But though their son had undoubtedly told them about his miracle, they carefully evaded the last question, instead telling the Pharisees,

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 sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself.”

“**How he now sees, we do not know; or who opened his eyes, we do not know.**” Then, in an effort to avoid any further interrogation and reprisal, they suggested that the Pharisees **ask** their son for an explanation, since **he** was **of** a responsible **age** and could **speak for himself**.

22 His parents said these *things* because they feared the Jews, for the Jews had agreed already that if anyone confessed *that He was Christ*, he would be put out of the synagogue. **23** Therefore his parents said, “He is of age; ask him.”

John’s parenthetical note gives the reason for their hesitancy to get involved in the matter. **His parents, John explained, said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue. For this reason his parents said, “He is of age; ask him.”** Contrary to what they told the Pharisees, the man’s parents evidently did know that Jesus had healed their son.

Had they not known that, there would have been no reason for them to be **afraid** that **the Jews** might **put** them **out of the synagogue** because of Jesus. The term *apsosunagōgas*, unknown to secular writers, meant to be excommunicated or put under a ban and a curse, a banishment that meant being cut off from the religious and social life of Israel; it was therefore a dreaded punishment (cf. 12:42; 16:2).

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1. The Devine Miracle

2. The Determined Unbelief

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4. The Defective Parents

5. The Disturbing Conclusion

24 So they again called the man who was blind, and said to him, “Give God the glory! We know that this Man is a sinner.”

25 He answered and said, “Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see.”

With the son positively identified and the Pharisees left with no legitimate excuse for denying that a genuine miracle had taken place, they were still unwilling to believe the claims of Jesus. They wanted the healed man to join them in that unbelief, so **they called the man who had been blind, and said to him, “Give glory to God; we know that this man Jesus is a sinner.”** Demanding that he not give credit to Jesus for his healing, they insisted instead that he give the credit to God. Their exhortation to the blind man, **Give glory to God**, can also be understood as a charge to stop lying by saying that Jesus healed him and tell the truth, in the same manner as Joshua’s charge to Achan, “My son, I implore you, give glory to the Lord, the God of Israel, and give praise to Him; and tell me now what you have done. Do not hide it from me” (Josh. 7:19). Such a confession on the man’s part would equal agreement with the leaders’ conviction that Jesus was a **sinner** and not at all empowered by God (cf. John 8:52).

Undaunted by the Pharisees’ pronouncement about Jesus, the formerly blind man **answered, “Whether He is a sinner, I do not know.”** He left that determination to the theological “experts.” But he stubbornly clung to the undeniable reality of his sight, declaring, **“One thing I do know, that though I was blind, now I see.”**

He ignored their biased dilemma and declared the uncomplicated truth—Jesus had definitely healed him.

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 405). Chicago: Moody Press.

2 Timothy 1:8–10 (NKJV)

⁸ Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, ⁹ who has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, ¹⁰ but has now been revealed by the appearing of our Savior Jesus Christ, *who* has abolished death and brought life and immortality to light through the gospel,