

Center For Christian Living
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Christ Healed a Blind Man
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INTRODUCTION

This chapter presents the sixth of seven special miracles recorded in John's Gospel as witnesses to Christ's deity (20:30-31). The first three signs show how a person is saved: through the Word (water to wine), by faith (healing the nobleman's son), and by grace (healing the impotent man). The last four signs show the results of salvation: satisfaction (feeding the 5,000), peace (stilling the storm), light (healing the blind man), and life (raising Lazarus).

John 9:1-5

9:1 And as He passed by, He saw a man blind from birth.

2 And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he should be born blind?"

3 Jesus answered, "It was neither that this man sinned, nor his parents; but it was in order that the works of God might be displayed in him.

4 "We must work the works of Him who sent Me, as long as it is day; night is coming, when no man can work.

5 "While I am in the world, I am the light of the world."

- A. John 9:1 And as Jesus passed by, He saw a man which was blind from birth.
 - 1. As Jesus passed by..... HE was leaving from a threatening danger, and escaping for his life from the Jews, yet he willingly stops and show mercy to this beggar / poor man. John 8:40-59
- B. John 9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
 - 1. Master, who did sin? ... It was an opinion among the Jews that calamities of all kinds were the effects of sin. In case of this man which was blind from his birth. It was a question which the disciples could not determine whether it was his fault or that of his parents. Jews believed in the doctrine of the transmigration of souls; or that the soul of a man, in consequence of sin, might be compelled to pass into other bodies, and be punished there. They also believed that an infant might sin before it was born and that consequently this blindness might have come upon the child consequently.
- C. John 9:3 John 9:3 Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
 - 1. Jesus' answer was, "Neither." The blind man did not serve as a display of the impact of sin, but rather as a demonstration of the power and love of God.
 - 2. His tragedy was the setting for a miracle!

(Example) Sue experienced a painful divorce, deserted by her husband when she was three months pregnant and with a two-and-a-half-year-old son. The struggles of the

next years were brutal. Yet out of them grew an understanding and sympathy, an active personal ministry after the divorce, and a book on how Christians individually and as congregations can minister to the suddenly single. The tragedy became a blessing. It need not be explained by sin but is God's avenue to blessing him and others.

- I. To pity and not to despise and blame those who are afflicted with any natural deformity or calamity. While the Jews regarded it as the effect of sin, they looked upon it without compassion. Jesus tells us that it is not the fault of man, but it from the wise arrangement of God.
- II. All suffering in the world is not the effect of sin. In this case it is intentionally recognized; and there may be many modes of suffering that cannot be traced to any sin. We should be cautious, therefore, in affirming that there can be no calamity in the universe but by sin.
- III. We see the wise and wonderful arrangement of divine providence. It is a part of his great plan to adapt his mercies to the troubles of men: and often calamity, want, poverty, and sickness are permitted, that he may show the obligations of his mercy, that he may teach us to prize his blessings, and that deep-felt gratitude for deliverance may bind us to him.

D. John 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

1. The works of him ... The works of kindness and mercy which God has commissioned me to do, and which are vivid of his goodness and power. This was on the Sabbath day (John 9:14); and though Jesus had endangered his life by working a miracle on the Sabbath, yet he knew that this was the will of God that he should do good, and that he would take care of his life.
2. While it is day..... is the proper time for work, night is not time. This is the Christ, common response. While the day lasts it is proper to labor. The term "day" here refers to the life of Jesus, and to the opportunity thus afforded of working miracles. His life was ending here on earth. It was probably but about six months after this when he was put to death. The meaning is, my life is near its close. While it continues, I must employ it in doing the works which God has appointed. (His purpose)
3. The night cometh..... Night here represents death. It was drawing near, and he must therefore do what he had to do soon. It is not improbable, also, that this took place near the close of the Sabbath, as the sun was declining, and the shades of evening about to appear.
4. No man can work..... It is literally true that day is the appropriate time to work, and that the night of death is a time when nothing can be done.
Eccl 9:10: "There is no work, nor device, nor knowledge, nor wisdom in the grave."

E. John 9:5 As long as I am in the world, I am the light of the world

1. As long as I am in the world ... As the sun is the natural light of the world, even while it sinks away to the west, so am I, although my days are ending, I am the light of the spiritual world.