

1. Introduction: A Divine Encounter (vv. 1–2)

"Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, 'Rabbi, who sinned, this man or his parents, that he was born blind?'" (John 9:1–2 NKJV)

Jesus, having just narrowly escaped stoning for declaring “Before Abraham was, I AM,” now sees a man who has lived in darkness from the womb. The disciples immediately frame the situation in moral terms: “*Who sinned?*” It reflects the human tendency to assign blame when suffering is seen.

Application:

Let us be careful not to make assumptions about the causes of suffering in others. Not all hardship is a result of sin. Sometimes, God allows trials as platforms for His greater purpose—one that reveals His glory through our weakness (cf. 2 Corinthians 12:9).

2. Correction and Mission (vv. 3–5)

"Jesus answered, 'Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of Him who sent Me while it is day...'" (John 9:3–4)

Jesus clarifies: the man’s blindness is not the result of personal or parental sin. Rather than speculate, Jesus directs their attention to what God can do now. He reminds them—and us—that while He is in the world, He is the Light.

Interpretation Note:

Many translations render verse 3 as if God caused the man to be born blind to demonstrate His power. However, without punctuation in the original Greek, it's equally legitimate to punctuate it: “*Neither this man nor his parents sinned. But so that the works of God might be revealed in him, I must work...*” The emphasis, then, is not on God's predestined affliction, but on Christ's immediate compassion and power.

Application:

We can’t always explain suffering, but we can always respond to it with the compassion and action of Christ. Are we ready to do the works of the Father while it is still day?

3. The Healing Sign (vv. 6–7)

"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." (v. 6)

Jesus’ method was unusual. He had healed blind people before with a word or a touch, but here He mixes clay—on the Sabbath. This was probably intentional. Jesus is confronting man-made traditions that put ritual above mercy.

"And He said to him, 'Go, wash in the pool of Siloam.'... So he went and washed, and came back seeing." (v. 7)

The man's obedience completes the miracle. His sight returns—not through magic, but through faith expressed in obedience.

Application:

Sometimes healing and breakthrough come through seemingly small steps of obedience. Are we willing to obey even when the instruction seems strange?

4. The Investigation Begins (vv. 8–17)

"Therefore the neighbors... said, 'Is not this he who sat and begged?' ... He said, 'I am he.'" (vv. 8–9)

The transformation is so dramatic that people question whether it's even the same man. His simple response is profound: *"I am he."*

"He answered and said, 'A Man called Jesus made clay and anointed my eyes...'" (v. 11)

At first, the man sees Jesus only as a "man." But his understanding is about to deepen.

"He said, 'He is a prophet.'" (v. 17)

As pressure mounts, his conviction grows. Faith often deepens through challenge, not ease.

Application:

Don't fear the questions of skeptics. They may become stepping stones to a deeper revelation of Christ. How we speak of Jesus should mature with each encounter we have with Him.

5. Fearful Parents and Religious Pressure (vv. 18–23)

The Pharisees interrogate the man's parents, who confirm the physical healing but deflect the spiritual implications.

"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." (v. 22)

Fear silences truth. They knew the truth but would not speak it. Religious power can intimidate even the most sincere.

Application:

Is fear keeping you from boldly declaring what Jesus has done in your life? Don't let fear of rejection stop your testimony.

6. A Bold Confession (vv. 24–34)

"One thing I know: that though I was blind, now I see." (v. 25)

The man doesn't argue theology—he shares his testimony. The Pharisees, clinging to religious superiority, cast him out.

"You were completely born in sins, and are you teaching us?" And they cast him out. (v. 34)

The irony is clear: a man who just received his sight is cast out by men still blind in heart.

Application:

God often uses the simple testimony of changed lives to confound the wise. Stand firm in what Christ has done in you, even when others won't accept it.

7. A Personal Revelation (vv. 35–38)

"Jesus heard that they had cast him out; and when He had found him..." (v. 35)

Jesus sought him out again. He healed him physically—but now He invites him to believe for spiritual sight.

"Do you believe in the Son of God?' ... He said, 'Lord, I believe!' And he worshiped Him." (vv. 35–38)

This is the final stage of the man's journey: from blindness to belief, from marginalization to worship.

Application:

Jesus doesn't just want to heal our bodies—He wants to open our spiritual eyes and draw us into worship. What began as a physical miracle ends in spiritual transformation.

8. The Blind See and the Seeing Are Blind (vv. 39–41)

"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." (v. 39)

Jesus didn't come to condemn—but His very presence divides. Those who claim spiritual clarity but reject Him reveal their blindness.

"If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains." (v. 41)

To acknowledge our blindness is the first step toward sight. But to pretend to see while rejecting Christ is the ultimate self-deception.

Application:

Spiritual pride blinds more than any physical impairment. Do we approach Jesus like we see clearly already, or like we desperately need His light?

Conclusion: From Darkness to Light

John 9 is more than a story of physical healing. It is a progression from ignorance to revelation, from legalism to liberty, from religion to relationship. The man once blind gains not only sight but salvation. Meanwhile, those who thought they were enlightened reveal their darkness.

Reflection Questions:

1. Where in your life has Jesus turned blindness into sight?
2. Are there areas where you, like the Pharisees, assume you “see” but resist the light of truth?
3. Are you bold enough to declare, "One thing I know: though I was blind, now I see"?