SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

John 9

Once Blind, Now I See — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus is the Light of the world, and He opens eyes nobody else can open. The man He healed saw more of Jesus with every hard question, while the men who were sure they could see went blind.

00 The Text

JOHN 9 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 As He passed by, He saw a man blind from birth.

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

3 Jesus answered, "It was neither that this man sinned, nor his parents; but it was so 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 one can work.

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

6 When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes,

7 and said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went away and washed, and came back seeing.

8 Therefore the neighbors, and those who previously saw him as a beggar, were saying, "Is not this the one who used to sit and beg?"

9 Others were saying, "This is he," still others were saying, "No, but he is like him." He kept saying, "I am the one."

10 So they were saying to him, "How then were your eyes opened?"

11 He answered, "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."

12 They said to him, "Where is He?" He said, "I do not know."

13 They brought to the Pharisees the man who was formerly blind.

14 Now it was a Sabbath on the day when Jesus made the clay and opened his eyes.

15 Then the Pharisees also were asking him again how he received his sight. And he said to them, "He applied clay to my eyes, and I washed, and I see."

16 Therefore some of the Pharisees were saying, "This man is not from God, because He does not keep the Sabbath." But others were saying, "How can a man who is a sinner perform such signs?" And there was a division among them.

17 So they said to the blind man again, "What do you say about Him, since He opened your eyes?" And he said, "He is a prophet."

18 The Jews then did not believe it of him, that he had been blind and had received sight, until they called the parents of the very one who had received his sight,

19 and questioned them, saying, “Is this your son, who you say was born blind? Then how 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 how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself.”

22 His parents 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.

23 For this reason his parents said, “He is of age; ask him.”

24 So a second time they called the man who had been blind, and said to him, “Give glory to God; we know that this man is a sinner.”

25 He then answered, “Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.”

26 So they said to him, “What did He do to you? How did He open your eyes?”

27 He answered them, “I told you already and you did not listen; why do you want to hear it again? You do not want to become His disciples too, do you?”

28 They reviled him and said, “You are His disciple, but we are disciples of Moses.

29 “We know that God has spoken to Moses, but as for this man, we do not know where He is from.”

30 The man answered and said to them, “Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes.

31 “We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him.

32 “Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind.

33 “If this man were not from God, He could do nothing.”

34 They answered him, “You were born entirely in sins, and are you teaching us?” So they put him out.

35 Jesus heard that they had put him out, and finding him, He said, “Do you believe in the Son of Man?”

36 He answered, “Who is He, Lord, that I may believe in Him?”

37 Jesus said to him, “You have both seen Him, and He is the one who is talking with you.”

38 And he said, “Lord, I believe.” And he worshiped Him.

39 And Jesus said, “For judgment I came into this world, so that those who do not see may see, and that those who see may become blind.”

40 Those of the Pharisees who were with Him heard these things and said to Him, “We are not blind too, are we?”

41 Jesus said to them, “If you were blind, you would have no sin; but since you say, ‘We see,’ your sin remains.

Marked in the text

- **v2** “who sinned, this man or his parents” — Sin / warning
- **v3** “so that the works of God might be displayed in him” — God — His character & actions
- **v4** “night is coming when no one can work” — Time / place / contrast
- **v5** “I am the Light of the world” — God — His character & actions
- **v6** “made clay of the spittle” — God — His character & actions
- **v7** “Go, wash in the pool of Siloam” — Command / instruction
- **v7** “came back seeing” — Promise / blessing
- **v9** “I am the one” — Time / place / contrast
- **v14** “Now it was a Sabbath” — Time / place / contrast
- **v16** “This man is not from God” — Sin / warning
- **v16** “there was a division among them” — Time / place / contrast
- **v17** “He is a prophet” — God — His character & actions
- **v22** “they were afraid of the Jews” — Sin / warning
- **v22** “put out of the synagogue” — Sin / warning
- **v25** “one thing I do know, that though I was blind, now I see” — Promise / blessing
- **v28** “They reviled him” — Sin / warning

- **v32** “Since the beginning of time it has never been heard” — Time / place / contrast
- **v33** “If this man were not from God, He could do nothing” — God — His character & actions
- **v34** “So they put him out” — Sin / warning
- **v35** “finding him” — God — His character & actions
- **v35** “Do you believe in the Son of Man?” — Command / instruction
- **v38** “Lord, I believe” — Promise / blessing
- **v38** “he worshiped Him” — God — His character & actions
- **v39** “For judgment I came into this world” — Time / place / contrast
- **v41** “your sin remains” — Sin / warning
- **v1** “blind” — Key repeated word (every occurrence)
- **v6** “eyes” — Key repeated word (every occurrence)

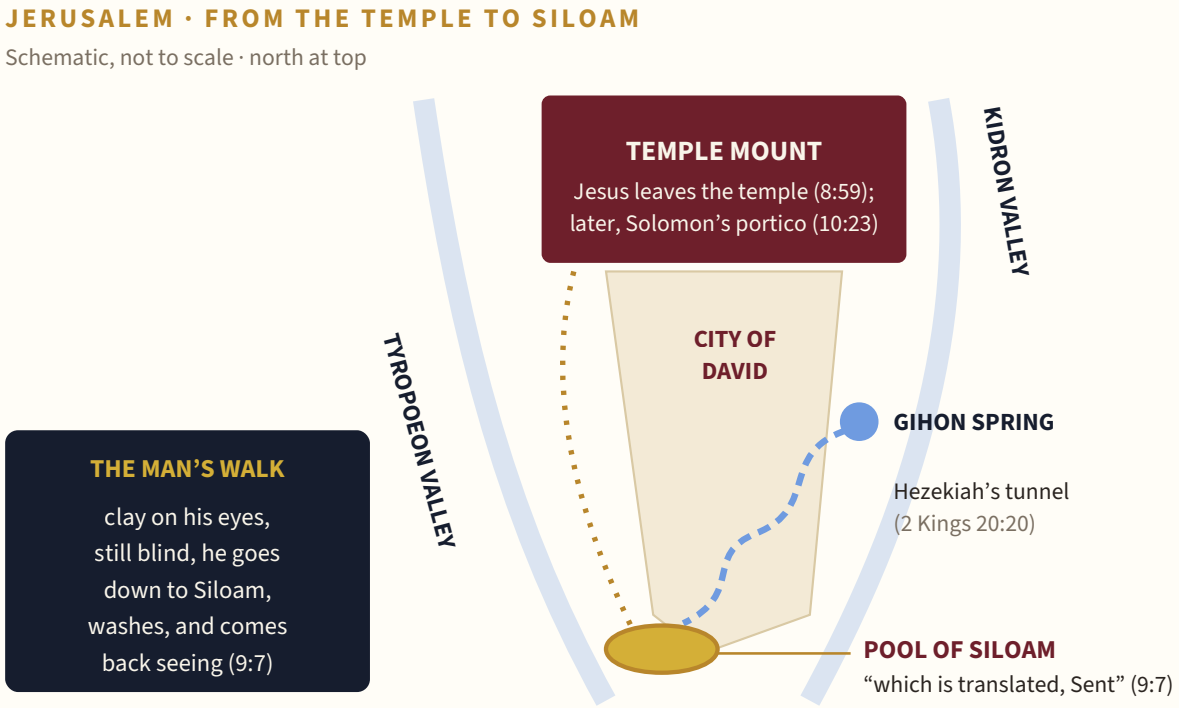
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · JOHN 9:3

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

FIGURE · FROM THE TEMPLE TO SILOAM



Jesus left the temple at 8:59 and met the man on the way; the man walked, still blind, down to the pool at the south tip of the City of David, fed through Hezekiah's tunnel.

Setting. Jerusalem, just after the Feast of Tabernacles (7:2, 37). Jesus has said "I am the Light of the world" (8:12), claimed "before Abraham was born, I am" (8:58), and slipped out of the temple as they picked up stones (8:59). As He passes by, He sees a man blind from birth. The healing happens on a Sabbath (v14), at the pool of Siloam south of the temple.

Structure:

- vv1–7 — **the sign:** the disciples ask who sinned; Jesus: neither, but "so that the works of God might be displayed in him." We must work while it is day; "I am the Light of the world." Clay, spittle, "Go, wash in the pool of Siloam" ("Sent"); he went, washed, came back seeing.

- vv8–12 — **the neighbors:** is this the beggar? "I am the one." He tells it plainly: the man called Jesus made clay, I washed, I received sight. Where is He? "I do not know."
- vv13–17 — **the Pharisees (1):** it was a Sabbath. "This man is not from God" vs. "How can a man who is a sinner perform such signs?" — a division. The man: "He is a prophet."
- vv18–23 — **the parents:** yes, our son; yes, born blind; how he sees, ask him. They feared being put out of the synagogue (v22).
- vv24–34 — **the Pharisees (2):** "Give glory to God; we know that this man is a sinner." "One thing I do know, that though I was blind, now I see." They revile him; he reasons: if this man were not from God, He could do nothing (v33). "You were born entirely in sins" — and they put him out.
- vv35–38 — **Jesus finds him:** "Do you believe in the Son of Man?" "Lord, I believe." And he worshiped Him.
- vv39–41 — **the verdict:** "For judgment I came into this world" — those who do not see will see, those who see will become blind. "Since you say, 'We see,' your sin remains."

Repeated words, with counts:

- "blind" ×13 — vv1, 2, 13, 17, 18, 19, 20, 24, 25, 32, 39, 40, 41.
- "see / sees / seeing / seen / saw / sight" ×16 — vv1, 7, 8, 11, 15 (×2), 18 (×2), 19, 21, 25, 37, 39 (×3), 41.
- "know" ×11 — vv12, 20, 21 (×2), 24, 25 (×2), 29 (×2), 30, 31.
- "eyes" ×10 — vv6, 10, 11, 14, 15, 17, 21, 26, 30, 32; "open / opened" ×7 — vv10, 14, 17, 21, 26, 30, 32.
- "God" ×7 — vv3, 16, 24, 29, 31 (×2), 33.
- "sin / sinned / sins" ×5 — vv2, 3, 34, 41 (×2); "sinner(s)" ×4 — vv16, 24, 25, 31.
- "clay" ×5 — vv6 (×2), 11, 14, 15; "wash / washed" ×5 — vv7 (×2), 11 (×2), 15.
- "from" (where He is from / from God) ×5 — vv1, 16, 29, 30, 33.
- "believe" ×4 — vv18, 35, 36, 38; "disciple(s)" ×4 — vv2, 27, 28 (×2); "Pharisees" ×4 — vv13, 15, 16, 40.
- "put (him) out" ×3 — vv22, 34, 35.

Contrasts: blind ⟷ seeing (the whole chapter, turned inside out in vv39–41). Day ⟷ night (v4). "Who sinned?" ⟷ "the works of God" (vv2–3). "We know" (vv24, 29) ⟷ "I do not know … one thing I do know" (v25). Disciples of Moses ⟷ His disciple (v28). Put out by men (v34) ⟷ found by Jesus (v35). The man's growing view of Jesus — a man, a prophet, from God, Lord — ⟷ the Pharisees' shrinking one — not from God, a sinner, we don't know where He is from.

Shape of the chapter: a sign (1–7), a series of hearings in which Jesus is absent (8–34), and a meeting in which Jesus finds the man and pronounces judgment (35–41). The man moves from the roadside to the synagogue door to Jesus' feet; the Pharisees move from judges to the judged.

Chapter theme (my words): The Light of the world opens the eyes of a man born blind and then opens his heart to see who He is. Every honest step toward Jesus costs the man something, and every step away from Jesus leaves the experts darker than before.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · JOHN 9:39

"And Jesus said, "For judgment I came into this world, so that those who do not see may see, and that those who see may become blind.""

FIGURE · TWO DIRECTIONS IN ONE CHAPTER

THE MAN BORN BLIND sees more of Jesus in every scene	THE PHARISEES see less with every answer
v11 "The man who is called Jesus"	v16 "This man is not from God"
v17 "He is a prophet"	v18 won't believe he was blind
v27 "His disciples too?"	v24 "this man is a sinner"
v33 "from God"	v29 "we do not know where He is from"
v38 "Lord, I believe" — worships	v41 "your sin remains"

JOHN 9:39

"… so that those who do not see may see, and that those who see may become blind."

Read down each column: the beggar's words about Jesus climb from "a man" to worship, while the Pharisees' words sink from "not from God" to "your sin remains."

Did sin cause the blindness (vv2–3)? The disciples assumed suffering is always a direct payback for someone's sin. Jesus says not in this case. Sproul calls it a false dilemma: Scripture shows that "God can and does visit people with afflictions when they disobey," but we can't read every affliction that way — "I have no idea why Harvey has cerebral palsy, and he does not either." The point is purpose, not blame: "so that the works of God might be displayed in him." Spurgeon: "Christ is ever for seeking out, not the cause, but the remedy."

Why clay and spittle? All four teachers refuse to make a method out of it. Guzik notes that spittle was thought to have healing qualities, hears an echo of the dust of Genesis 2:7, and says Jesus varied His methods "so one could never make a formula of the methods." Sproul: "Do not think there is a chemical formula in Palestinian clay."

Henry: "Clay made of Christ's spittle was much more precious than the balm of Gilead." The clay also made it a Sabbath case — making clay counted as work under the traditions (v14).

Why Siloam ("Sent")? John translates the name on purpose. Jesus is the One "sent" by the Father all through this Gospel (v4, "Him who sent Me"), and He sends the man to the pool called Sent. The man obeys while still blind — the faith of a few steps, not yet of full sight.

The parents and the synagogue (v22). *Aposynagōgos* — put out of the synagogue — appears only in John (9:22; 12:42; 16:2). It meant losing worship, friends and livelihood. Guzik is gentle with the parents ("It is instinctive and normal for parents to protect their children"); Henry is not ("The fear of man brings a snare"). Both are true.

Testimony and gospel (v25). Spurgeon preached v25 as an unanswerable argument: "If the gospel of God be true, it can stand any quantity of questioning." Sproul honors the man's witness but draws a line: "Do not ever confuse your personal testimony with the gospel. … The gospel is about Him." I need both: my story opens the door; Christ's person and work is what I carry through it.

"Son of Man" or "Son of God" (v35)? The NASB follows the oldest manuscripts ("Son of Man"); the KJV reads "Son of God." Guzik notes the difference and says both point to God's Messiah. Henry, working from the KJV, comments on "Son of God." The man worships either way (v38), and Jesus accepts it — Sproul: worship belongs only to God, so Jesus' acceptance is a claim to deity.

"For judgment I came" (v39) and 3:17. Jesus came to save, not to condemn, but His coming brings a verdict as light exposes what is there. Those who admit blindness receive sight; those who insist they see are left in their sin (v41). Guzik: "We are all spiritually blind from birth." Henry: "Those that are convinced of their disease are in a fair way to be cured."

Word study (Greek):

- **clay — *pēlos* (G4081):** wet earth, potter's clay; five times in John 9, once in Rom 9:21.
- **Siloam / sent — *Silōam* (G4611), *apostellō* (G649):** the pool named "Sent"; the verb behind "apostle."
- **division — *schisma* (G4978):** a tear; in John always over Jesus (7:43; 9:16; 10:19).
- **put out of the synagogue — *aposynagōgos* (G656):** excommunicated; only John 9:22; 12:42; 16:2.
- **know — *oida* (G1492):** knowledge from having seen; the battle word of vv24–34.
- **reviled — *loidoreō* (G3058):** to heap verbal abuse (1 Pet 2:23).
- **disciple — *mathētēs* (G3101):** learner, follower — the insult that was really an honor (v28).
- **worshiped — *proskyneō* (G4352):** to bow down in homage — accepted by Jesus (v38).
- **judgment — *krima* (G2917):** a verdict and its result (v39).
- **blind — *typhlos* (G5185):** physically or spiritually blind; the chapter's key word.

Key insights to carry (from the Deep Dive):

1. **Jesus answers "why?" with "what now"** — the works of God displayed (v3).
2. **The sign acts out the saying** — "I am the Light of the world" (v5; 8:12).
3. **The man obeyed before he could see** — clay on his eyes, walking to "Sent" (v7).
4. **There is no formula in the clay** (Sproul, Guzik).
5. **The same miracle, two verdicts** — *schisma*, division (v16).
6. **Fear of man silences people who know the truth** — the parents (v22).

7. **“One thing I do know”** — hold to what Jesus has done (v25).
8. **A testimony is not yet the gospel** (Sproul) — it points to a Person.
9. **When the synagogue threw him out, Jesus found him** (v35).
10. **The most dangerous words are “We see”** (v41).

Cross-references: Gen 1:3; 2:7; Exod 4:11; Ps 146:8; Prov 29:25; Isa 6:9–10; 35:5; 42:6–7, 16–19; Dan 7:13–14; Matt 15:14; Luke 4:18; John 1:4–9; 3:17–21; 5:17; 8:12, 58–59; 10:19–21; 11:9–10; 12:35–46; 16:2; Acts 10:25–26; Rom 9:21; 2 Cor 4:4–6; Eph 5:8; 1 Pet 2:9, 23; Rev 3:17–18.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · JOHN 9:38

"And he said, "☆ Lord, I believe." And △ he worshiped Him."

Example to follow — the man who went. Jesus put clay on his eyes and said go. He couldn't see the pool, the road or the result. He went anyway, and came back seeing. Most of the men I walk with want to see the whole road before they take the first step — I'm the same. This week I will do the next obedient thing Jesus has already made plain, before I can see how it turns out.

Truth to live in — "neither this man sinned, nor his parents." I know men who have spent years asking "whose fault is this?" about the way they were born, the house they grew up in, the addiction that runs in their family. Some of that history is real sin, and it needs to be named and confessed. But Jesus won't let the blame question be the last word. He says: watch what God will do here. My worst chapter can become the place where the works of God are displayed.

Sin to confess — the fear of man. The parents knew the truth and kept their mouths shut so they wouldn't be put out. I confess the times I've gone quiet about Jesus at work, on the yard, at the family table, because I didn't want to lose standing. Fear of man is a snare, and it has caught me.

Command to obey — tell your "one thing." The man didn't have a theology degree. He had one thing he knew: "though I was blind, now I see." Sproul is right that my story isn't the gospel — the gospel is about Him — but my story can point to Him. This week I will tell one man what Jesus has done for me in two sentences, and then tell him who Jesus is and what He did on the cross.

Promise to trust — He finds the ones they put out. The synagogue threw the man out, and Jesus went looking for him. Some of my brothers have been thrown out of families, churches, jobs, communities. Some deserved consequences; some didn't. Either way, verse 35 is true: Jesus heard, and Jesus found him. Being put out by men can be the very place Jesus finds you.

Questions for the table (from the Deep Dive):

1. What hard thing in my life have I spent years asking "who sinned?" about — and what might it look like for the works of God to be displayed in it? (9:1–3; Rom 8:28) *Jesus refused the blame question and turned to what God would do.*
2. Jesus told the man to go and wash before he could see anything. Where is Jesus asking me to obey before I see the result? (9:6–7) *He went, washed and came back seeing — obedience before sight.*
3. The parents knew the truth but kept quiet for fear of being put out. Whose opinion keeps me quiet about Jesus? (9:20–23; Prov 29:25) *The fear of man brings a snare; the Light is worth the cost.*
4. What is my "one thing I do know"? Can I tell it in two sentences — and then point past it to Jesus Himself? (9:25; 1 Cor 15:3–4) *Testimony is powerful, but the gospel is about Him, not me.*
5. Have I ever been thrown out — by family, a church, a crowd — for following Jesus? How does verse 35 speak to that? (9:34–35; Heb 13:12–13) *When they put him out, Jesus found him.*

6. Where am I saying "We see" — sure I already understand — in a way that might be keeping me blind? (9:39–41; Rev 3:17–18) *Admitting blindness is the door to sight.*

Worship. "Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind." But He did. The Light of the world stopped for a beggar nobody else saw, made new eyes out of clay, and then came back to find him when everyone else threw him out. The right response is the man's: "Lord, I believe." And he worshiped Him.

Prayer. Lord Jesus, Light of the world, I was born blind and You opened my eyes. Thank You for passing by, for seeing me when I was just a problem to others, and for finding me when I was put out. Give me the courage to obey before I see, to speak when fear says be quiet, and to tell my one thing and then point to You. Keep me from ever saying "I see" in pride. Open the eyes of the men I serve. Lord, I believe — and I worship You. Amen.

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