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A just weight  
and balance

are the  
LORD'S:

Thus saith the Lord...

- In 167 B.C.  
Antiochus Epiphanes  
put a stop to the  
Jew's sacrifices.
- The people of Jerusalem,  
under the leadership of  
Matthias,  
revolted and then  
fled to the desert.

- Their hiding place was soon **discovered**,
- And the pursuing soldiers demanded that they **repent** and **surrender**.

- The Jews refused to give in,
  - And they also refused to fight because it was the Sabbath.
  - They would not block the entrances to their caves or fight in any way.

- Approximately 1000 men, women and children died without resistance,
- because they considered the Sabbath sacred.

{“Man for Sabbath or Sabbath for Man?”  
William L. Coleman, Eternity, September, 1977, p. 58.}

- The death of 1,000 people resulted from the **sincere conviction** that the Sabbath should not be violated.

- This event gives us a feel **for the intensity conviction** of devout Jews that the Sabbath could not be broken.

- The sect which especially set out to protect the Sabbath was the Pharisees.
  - The Pharisees took upon themselves the task of keeping Judaism pure of foreign and pagan influence.



- As a result, the Pharisees **were separatists** (the word Pharisee means separated).  
Initially devout and well-motivated,
- Over the years they became more and more **rigid** and **legalistic**.
  - The central issue for the Pharisees **was the preservation of the Sabbath.**

- “The Jerusalem Talmud contained 64 pages, and the Babylonian Talmud 156 double pages, with specific rules on observing the Sabbath.
- The Pharisees succeeded in turning the Sabbath rest into a burden, rather than a blessing.

{150 Ibid. p. 59.}

- “The scribes drew up a list of forty works save one which were forbidden
- If done knowingly, rendered the offender liable to stoning,
- And if done inadvertently demanded a heavy sin-offering in atonement

- **These thirty-nine works**  
in the technical language  
of the legalists  
were called  
**‘fathers,’**  
and the subsections  
were called  
**‘descendants.’**”

{151 E. M. Blaiklock,, The Acts of the Apostles  
(Grand Rapids: Eerdmans, 1959), p. 38.}

- For example, plowing was a 'father' prohibited on the Sabbath.
- Digging was a 'descendant.'

- Dragging a chair on the ground would make a kind of furrow, and therefore was forbidden,
- But dragging a chair on a hard surface was permitted.

- Another 'father'  
was carrying a load,  
and then there were  
descendants:
  - To wear an  
unneeded garment  
was prohibited.
  - A tailor had to leave his  
needle and thread at home,
  - And a scribe could not  
carry his pen.

{152 Ibid.}

- If a man's house caught on fire on the Sabbath.
- Nothing could be carried out, but clothing,
  - If it were put on one piece at a time,
    - Taken outside then taken off,
    - And then one could return for another garment.

{152 Ibid.}



- You can see why our Lord viewed the regulations of the Pharisees as a heavy burden upon the Jews (**Matthew 11:28-30**)

{E. M. Blaiklock, Acts, p. 39.}

- Such was the backdrop for this healing of the blind man recorded in John chapter nine.
- As a result of this miracle, there was yet another head-on collision between the Pharisees and the Lord Jesus Christ.

- From this account, we learn of a blindness far more dangerous and devastating than that of the mere loss of (physical) sight.

- Here we find the blind given sight and the seeing blinded.

- In John chapter 8, our Lord had a major confrontation with the Pharisees.
  - He had openly claimed to be God and they had, in turn, sought to stone Him.  
(**John 8:58**)
  - As our Lord went out of the temple He noticed a man who was blind.

- ***As he passed by ...***
- Many of life's greatest opportunities occur unexpectedly.
  - ***He saw a man ...***  
(**John 9:1**)
- When men look upon each other they are inclined to see:
  - **A doctor,**
  - **A farmer,**
  - **A rich man,**
  - **A beggar, etc.;**
  - But Jesus always **looks upon the man himself.**

- **There is no indication**  
that this man  
cried out to Jesus,
- From beginning to end,  
the restoration of  
this man's sight  
was a healing  
**at the initiative**  
**of the Lord Jesus.**

- When the disciples noticed this man they asked:

- ***“Whose sin resulted in this man’s blindness, this man or his parents?”***  
**(John 9:2).**

- The disciples were reflecting the thinking of the day.
  - And they came to the hasty conclusion that someone's sin had caused the blindness.
  - As R. Ammi put it:  
***“There is no death without sin, and there is no suffering without iniquity.”***

(R. Ammi, Shab. 55a (Soncino edn., p. 255), as quoted by Leon Morris, The Gospel According to John (Grand Rapids: Eerdmans, 1971), p. 478<sub>2</sub>)



- To the Jew,  
great suffering  
could not be thought of  
apart from great sin.
- Our Lord's response  
jolted His disciples  
back to reality  
when He responded,

- ***“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”***  
**(John 9:3).**

- Our Lord did not mean that this man and his parents were sinless,
- “*All have sinned and fall short of the glory of God*”  
(**Romans 3:23**).

- He turned His disciples' attention to the divine purpose,
- That '*the works of God might be displayed in him*' (John 9:3).
- Many questions
- No answers.

- Just prior to healing this man,  
**Jesus made this statement:**

- ***“While I am in the world,  
I am the light of the world”***  
**(John 9:5).**

- What our Lord  
previously claimed  
**He now demonstrated**  
by this miracle.

- The healing of this man **was unusual:**
- **First** of all it was apparently completely at the **initiative of our Lord.**
  - **Second,** it was not marked **with the simplicity** of other healings of the blind (Matthew 9:27-30; 20:30-34).

- Our Lord made clay from the dust and His spittle.
- He then anointed the eyes of the man
- And then sent him to the pool of Siloam instructing him to wash there.
- When he returned with his sight, it would appear that our Lord had long since departed.

- Why, then, did our Lord heal this man in such a unique fashion?
  - It was the belief of the day that spittle had medicinal value.

Alford Edersheim, *The Life and Times of Jesus the Messiah* (Grand Rapids: Eerdmans, 1965), II, p 48.



- **Our Lord technically violated** the Pharisaical interpretation of keeping the Sabbath,
  - For the mixing of the spittle and clay **would be considered work,**
- And the application of spittle on the Sabbath was **expressly prohibited** by Jewish tradition.

(Shepard, *The Christ of the Gospels*, p. 360.)

- By having the man wash in the pool of Siloam,
- The actual miracle took place away from Jesus
  - Thus, allowing a confrontation between the healed man and the Pharisees,
  - And not Jesus and the Pharisees.

- It didn't take long for the word to get out that something strange had happened to this blind beggar.
- Not only was he no longer blind,
- Nor begged.  
(**John 9:8**).

- The neighbors were the first to notice the change,
  - But they did not all agree as to what had happened.
- Some maintained that this man only resembled the blind beggar (**John 9:9**).
  - When they asked him to explain in detail all he could say was that a man named Jesus had accomplished it, and that he did not know where He was (**John 9:11,12**).

- While Jesus gave him his sight,
- The Pharisees convened a hearing.
- To see if there was sufficient cause to take action.
  - After all a serious breach of the Sabbath had just occurred.

At this initial hearing,  
**several points**  
were established.

The man  
had been healed  
by Jesus,  
**and on the Sabbath.**

The evidence presented led to  
**two contradictory conclusions.**

- Some recognized it as a work of God.
- Others, pointing out that the Sabbath had been violated,
  - Therefore Jesus could not have been from God (**John 9:16**).

- In frustration they turned to **the man himself.**
- No one was more qualified to judge this matter than the healed man himself.
- **What** did he think of Jesus?
  - Without hesitation, he answered, **“He is a prophet”** (**John 9:17**).



- This conclusion was totally unacceptable to the opposing Pharisees.
  - Perhaps his parents could shed some light on the matter.

- The parents were **tight-lipped.**
- The Pharisees had already put the word out that anyone who acknowledged Jesus as the Messiah **would be put out of the synagogue** (or excommunicated).  
(**John 9:22**)

- Again, the man was called before the Pharisees with the words,  
**“Give glory to God;  
we know that this man is a sinner”**  
**(John 9:24).**

- According to Jewish law he is being challenged  
**to tell the  
whole truth.**

B. F. Wescott, *The Gospel According to St. John*  
(Grand Rapids: Eerdmans, reprint, 1973) , p. 146.

- At this point,  
**the man did not attempt**  
to interpret the events  
of his healing,
- **He held to the facts:**  
before, he was blind,  
but  
now he could see.
- Whatever the Jews decided,  
**they could not alter the facts.**

- Not to be outdone  
the Pharisees  
think there might be  
**a foothold here**  
**for a charge**  
against Jesus.
- And so they asked the man  
**to repeat once more**  
how the miracle  
was accomplished.  
**(John 9:17)**

.The patience of the man  
gave way to  
**exasperation.**

- He knew all too well  
**that they had no interest**  
**in the matter**  
other than to  
find fault with Jesus.

- **He turned the tables**

on them

by asking them

a question:

- ***“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?”  
(John 9:27).***

- Here the **motives** of the Pharisees were laid bare.
- They did **not** seek truth,
  - Never let **truth** get in the way.
- If it was good enough for **Maw** & **Paw** it's good enough for me.



- **The choice**  
confronting the man  
was to decide  
whose disciple he would be.
- They were disciples of  
**Moses**,
- While he followed  
**Jesus**.  
(**John 9:28**)

- Assuming **their traditions** were a part of God's Law,
- This made Jesus **a Sabbath-breaker.**
- Again tradition **trumps fact.**

- Let it be supposed that this blind man **exhibited the same attitude** prevalent in our own times.
- Suppose he had said,  
***"Now look, Jesus, this pool of Siloam business is not really necessary, you know."***
  - I **believe** in you and **trust** you.
  - And, **after** I am able to see clearly, then I will go and wash, like you said,

- Now, you know water cannot cure eyesight;
- So I'll just take it here and now by faith only!
  - Of course, I'll go and wash later to show I trust you."

- What would have resulted from such an attitude?
- Can anyone doubt that he would have died as blind as he was born?
  - What is the analogy?

- Blindness,  
from the most ancient times,  
has been held as  
a type of sin.
- But a forceful illustration.
  - Jesus said,  
***"If the blind lead the blind,  
both shall fall into the ditch"***  
**(Luke 6:39).**

- Salvation from sin is specifically promised by Christ:
- ***"He that believes and is baptized shall be saved"***  
**(Mark 16:16).**
  - This is as simple and easily understood as ***"Go wash in the pool of Siloam."***
  - Why then should Mark 16:16 be hard to understand,
  - And why all the **quibble** about whether water can wash away sins?

- Of course,  
it cannot  
and no one ever believed  
that it could.
- But, if a man  
can understand  
why the blind man  
received his sight  
after washing in  
the pool of Siloam
- Then such a person  
should have no difficulty  
with the analogy  
of the way one is saved  
in the washing of  
the waters of baptism.



- It wasn't the spittle.
- It wasn't the clay.
- It wasn't the water.
- Then what was it?
  - Obedience!

- **Luke 6:46**

***And why call me,  
Lord, Lord,  
and do not  
the things which  
I say?***

- The blind beggar had not only gained his sight,
- But gained insight into the true motives of the Pharisees.
  - They had no interest in the facts.

- What have

you

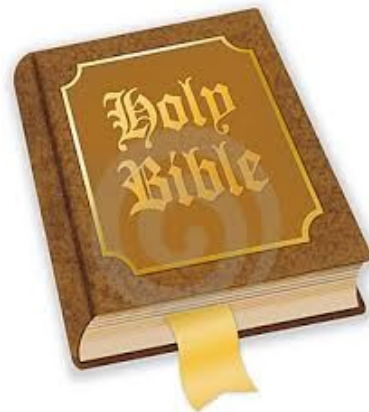
made your mind  
up about?

- **Think on these things**
- **Philippians 4:8**

**The doors of the church  
are open.**

**The Spirit and the Bride  
Say  
“Come”.**

**Revelation 22:17**



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