

The Gospel of John 9:1-13

I Life's Sight For the Blind in Religion – Born Blind (9:1-5)

- A. Like the man in this case, we were born blind, before we were saved. We did not know where we came from or where we were going. We did not know the significance of the universe, and we did not know ourselves. As ones blind from birth, we did not know spiritual things before we were saved. Blindness, like sin in the previous chapter, is a matter of death. A dead person surely is blind. "The god of this age has blinded the thoughts of the unbelievers." Hence, they need "the illumination of the gospel of the glory of Christ" to shine in them (**2Cor. 4:4**) "to open their eyes, to turn them from darkness to light and from the authority of Satan to God" (**Acts 26:18**). In the principle set forth in ch.2, this also is the changing of death into life.
- B. According to 9:2 the Lord's disciples said to Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?" The disciples' question indicates that they still held certain religious concepts. According to their concept, they regarded this man's blindness as being the result of some sin committed either by him or by his parents. This question, like those in 4:20-25 and 8:3-5, was a matter of yes or no, which belongs to the tree of knowledge, the result of which is death (**Gen. 2:17**). But the Lord's answer in vv.3-4 pointed them to Himself, the One who is the tree of life, which results in life (**Gen. 2:9**).
- C. The Lord answered His disciples by saying, "Neither has this man sinned nor his parents, but he was born so that the works of God might be manifested in him" (**John 9:3**). We all were born blind, but our blindness gives the Lord an opportunity to manifest the works of God in us. How wonderful that God has the opportunity to manifest His marvelous works in us!
- D. This case is further proof that the religion of law could not in any way help a blind man. But the Lord Jesus, as the light of the world, imparted sight to him in the way of life (**10:10b, 28**). He came as the light of the world, bringing the day, in which He could work the works of the Father (**9:4-5, 12:35-36a, 46**)

II Receiving Sight by the Light and the Anointing of Life (9:6-13)

- A. Clay, here, signifies humanity (**Rom.9:21**). Spittle here, as something that proceeds out of the mouth of the Lord (**Matt. 4:4**), signifies the Lord's words, which are Spirit and are life (**John 6:63**). His making clay of the spittle signifies the mingling of humanity with the Lord's living word, which is the Spirit. The word "anointed" proves this, because the Lord's Spirit is the anointing Spirit (**Luke 4:18; 2Cor.1:21-22; 1John 2:27**). Here the Lord anointed the blind eyes with the clay made of His spittle, that they might have sight. This signifies that by the anointing of the mingling of the Lord's word (which is His Spirit) with our humanity, our eyes, which were blinded by Satan, can have sight.
- B. The clay was mingled with the spittle. This signifies that the Lord mingles His essence with us by and even with His Word. We are clay by nature, and the very essence of the Lord in the Word is the spittle. Formerly, when we were sinners, we were dead. When we heard the Word of the Lord, His Word came into us as those made of clay. When we heard and received the gospel, it was actually the spittle of the Lord that came into us, men of clay. In other words, the clay received something that proceeded out of the mouth of the Lord and was mingled with it.
- C. To wash away the clay signifies the washing away of our old humanity, as experienced in baptism (**Rom.6:3-4, 6**). His going and washing indicates that he obeyed the life-giving word of the Lord. So he received sight. If he had not gone to wash off the clay after having been anointed with it, the clay would have blinded him even more. Our obedience to the Lord's anointing cleanses us and brings us sight. The mingling of divinity with humanity is the most prevailing ointment on the whole earth. No other ointment can surpass it. The Lord anointed the man's blind eyes with the clay that was mingled with spittle. This signifies the anointing of the Spirit of life. The anointing of the Spirit of life follows the mingling of the Lord in His Word with the clay. Immediately after you receive the Lord through His Word, there is the anointing of the Spirit of life.
- D. There are three steps which we must follow in order to receive sight for our eyes. First of all, the clay must both receive and be mingled with the spittle. In other words, you, the old man, the clay, must receive the Lord's Word as the spittle and be mingled with the Lord in His Word. Then the second step will follow—that is, after you have received the Lord in His Word, you will have the anointing. Finally, the third step follows the anointing: the demands to put the old self to death. The old clay must be put into the water of death.
 1. By these three steps your eyes will be opened. You will then have the sight and will always be in the light. If you are going to have the sight and be in the light, you must first receive the Lord in His Word. Even though you have been regenerated, you must receive the Lord in His Word and be mingled with Him more and more. You are still clay and you need the spittle out of the Lord's mouth, which signifies the very essence of the Word, the anointing will follow. Then the anointing will command you, as a man of clay, to be put into the water of death and stand in the position of a sent one. A sent one does nothing according to his own will, but everything according to the one who sends him.
 2. With the help of the Lord's Spirit we can realize the wonderful principle contained in these verses. We can see that we must first receive and be mingled with the Lord in His Word. Then we will have the anointing of the Spirit of life within us, which will put us all into the position of being sent ones. We will then be willing to be put aside and to eliminate the clay that is in us. We will be willing to be buried under the water of death in order to put the self to death. Finally, our sight will be recovered and we will enjoy the light. We must live by this principle daily.