

This episode is full of irony: the blind see and the sighted are blind.

2 They assumed suffering is God’s direct judgment against personal sin.

3 It is better to take the purpose clause with what follows: “in order for God to be glorified, we must do good works while we have the ability.”. God does not purposefully harm others to make himself look better.

7 The incident occurred during the Feast of Tabernacles, which recalled God’s leading his people with light and providing water in the wilderness. The **Pool of Siloam** was the source of ceremonial water for the festival, and pointed to Jesus as being **sent** from God to be refreshing and cleansing water as well as Jesus' followers being **sent** as witnesses.

8–13 The crowd couldn’t believe their own eyes, and wanted a “professional” to tell them what was going on.

13 Pharisees were upper class, extremely conservative, well educated, and proud, and claim to be “sighted leaders of the masses of the blind.” They judged Jesus as a sinner, because he broke the Sabbath prohibition against kneading, and thus ignored the astounding miracle.

18 The text does not say how much the blind man’s parents knew; but it is clear they were fearful of the authorities, and mistakenly thought politically correctness would protect them from the Jerusalem leaders.

24 “Give glory to God” means to publicly confess sin and ask for the community’s forgiveness.

32 Even modern science cannot restore sight to those born blind, because the mind is unable to process information from a suddenly working optic nerve. Perception is more than eyes that see. It requires a mind that can properly process the information and understand.

35 “Son of Man” was a technical term for one who would vindicate the true people of God and bring judgment against their enemies.

39 Knowledge and interaction with Jesus requires a decision. Our response will either harden or soften our hearts.

