STUDY BIBLE WORKBOOK

John 9

Once I Was Blind, Now I See

QUICK STUDY + DEEP DIVE

Jesus opens the eyes of a man blind from birth, confronts the assumption that disability proves personal guilt, and reveals Himself as the Light of the World. The healed man moves from testimony to faith and worship.

Scripture quotations: World English Bible (WEB)

HOW TO USE THIS WORKBOOK

Quick Study: Begin with the overview, chapter movements, Bible words, Greek pronunciation notes, Gospel Connection, and a guided prayer.

Deep Dive: Eight Scripture-first SOAP passages include all 41 WEB verses, substantial observation, application, and prayer.

WESTERN GRACE MEDIA

John 9 — Geographic Setting

The events take place in Jerusalem, where Jesus sends a man blind from birth to wash in the Pool of Siloam. The regional map highlights Jerusalem but does not invent the man’s route or a precise location for Jesus’ conversation.



Original WGM atlas: Jerusalem marked. Political shading and regional boundaries are approximate.

Regional location



COUNTRIES IN YEAR 2020

Jerusalem (9:1–41): The chapter’s city setting.

Pool of Siloam (9:7): The pool where the man is sent to wash.

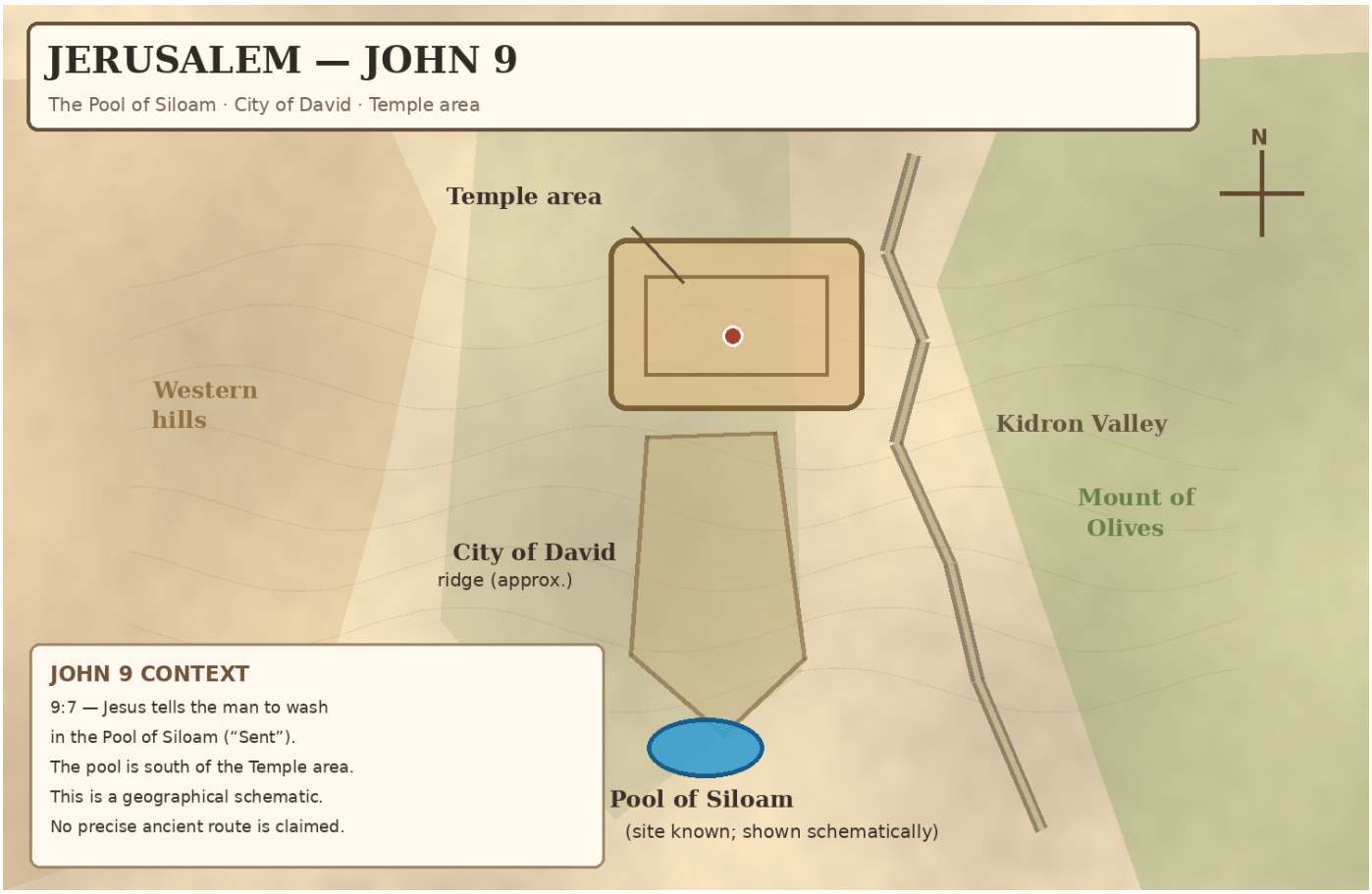
City of David: Southern part of ancient Jerusalem near the Siloam pool complex.

Synagogue (9:22): Exclusion is feared; the particular synagogue is not identified.

Map caution: Territory borders are approximate; no exact route is claimed.

Jerusalem: The Pool of Siloam

John 9:7 explicitly names the Pool of Siloam (“Sent”). This relief-style diagram shows its approximate relationship to the Temple area, City of David, and Kidron Valley. It is not a surveyed first-century street map and does not claim the precise route of the healed man.



READ THE TEXT WITH THE MAP

Pool of Siloam

The man washes there (9:7). Ancient Jerusalem had waterworks and pools near the City of David; exact structures and routes require care.

Temple area

Included only to orient the reader to wider Jerusalem geography; John 9 does not give a specific Temple courtyard.

Beyond the pool

The story describes questioning by neighbors, authorities, and family but does not map each interview site.

My notes about the setting:

John 9 — Once I Was Blind, Now I See

MAIN VERSE

John 9:25, WEB: He therefore answered, “I don’t know if he is a sinner. One thing I do know: that though I was blind, now I see.”

BIG PICTURE

A man born blind receives sight when Jesus tells him to wash in Siloam. The miracle provokes repeated questions: Who sinned? Who performed the sign? Who is Jesus? As opposition deepens, the healed man speaks with growing courage. Jesus seeks him after he is cast out, and the man believes and worships. John contrasts receiving sight with the spiritual blindness of those who are certain they already see.

A Question about Suffering (9:1–5)

Jesus rejects a simplistic blame explanation and declares Himself the Light of the World.

The Man Is Healed (9:6–12)

Jesus sends him to wash in Siloam; the healed man tells what happened.

Dispute over the Sabbath (9:13–17)

Religious authorities divide over the sign and Jesus’ identity.

His Parents Are Questioned (9:18–23)

Fear of exclusion shapes the parents’ careful answer.

QUICK STUDY NOTES

The Chapter’s Major Movements

One Thing I Know (9:24–29)

The man stands by the truth of his healing, even under pressure.

The Man Is Cast Out (9:30–34)

His witness is rejected, exposing the leaders’ refusal to see.

Belief and Worship (9:35–38)

Jesus finds the man again; he believes and worships.

Spiritual Blindness (9:39–41)

Jesus warns that professed certainty can conceal a refusal to recognize Him.

QUICK STUDY FLOW

The disciples ask: Whose sin caused blindness?

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Jesus rejects blame and calls Himself the Light

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The man washes at Siloam and receives sight

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Neighbors and leaders question his testimony

↓

His parents fear exclusion

↓

He says: Though blind, now I see

↓

The man is cast out; Jesus finds him

↓

He believes and worships the Son

↓

Jesus exposes spiritual blindness

QUICK STUDY NOTES

Important Bible Words

Word / Phrase	Simple Meaning	Why It Matters
Blind from birth	Unable to see since birth	John emphasizes the sign’s extraordinary nature and rejects easy blame.
Light of the world	Jesus reveals the Father and gives life	The sign illustrates Jesus’ larger claim in John 8:12 and 9:5.
Siloam / Sent	The name of the pool, meaning “Sent”	John draws attention to the Father’s sent Son.
Sign	A work that reveals Jesus’ identity	The healing calls for more than amazement; it calls for faith.
Sabbath	The seventh day set apart for rest	Debate over Sabbath actions becomes an occasion to consider Jesus’ authority.
Testimony	Truthful account of what happened	The healed man says only what he knows.
Son of God	A title bearing on Jesus’ unique identity	The healed man comes to faith and worship.
Spiritual blindness	Refusal to recognize God’s truth	Jesus warns the self-confident leaders at the end.

Which word in John 9 most helps me understand the sign and the healed man’s response?

Translation Word Notes

Pronunciations are approximate classroom-style Biblical Greek. CAPITAL letters show the stressed syllable. Greek helps clarify meaning but is not required for understanding Scripture. NKJV/NIV/NLT phrases are brief comparisons; full Scripture quotations remain WEB.

Verse	Greek & pronunciation	NKJV	NIV	NLT	Meaning in context
9:2	hamartanō hah-mar-TAH-noh	sinned	sinned	sinned	The disciples ask about supposed responsibility for blindness.
9:3	phaneroō fah-neh-ROH-oh	revealed	displayed	seen	God’s works are made visible in Jesus’ ministry.
9:5	phōs FOHSS	light	light	light	Jesus is the Light of the World.
9:6	pēlos PAY-loss	clay	mud	mud	Earthly material used by Jesus in the act of healing.
9:7	Silōam see-LOH-am	Siloam	Siloam	Siloam	John explains the place-name as “Sent.”
9:16	sēmeion say-MAY-on	signs	signs	miracles	The act points beyond itself to Jesus’ identity.
9:22	aposynagōgos ah-poh-soo-nah-GOH-goss	put out	put out	expelled	Exclusion from the synagogue community.
9:25	typhlos TOO-floss	blind	blind	blind	The man contrasts his former condition with sight.
9:35	pisteuō pis-TEW-oh	believe	believe	believe	Faith in Jesus is the heart of the sign’s meaning.
9:38	proskyneō pross-koo-NEH-oh	worshiped	worshiped	worshiped	The healed man responds to Jesus with worship.

Word-study notes:

The Gospel Connection

John 9 is more than a story about physical healing. The One who opens the man's eyes is the Light of the World (9:5), the Son sent by the Father (9:7), and the Savior who finds the man again after he is rejected (9:35–38). The man's growing confession shows the proper response to Jesus: hear His Word, speak truthfully, believe in Him, and worship. The Gospel exposes the blindness of sin and gives hope that Christ can bring us into the light of life (John 1:4–9; 8:12; 20:31).

Reflection: Will I follow Jesus with humble faith and speak truthfully about Him?

A Short Prayer from John 9

Father, thank You for sending Jesus, the Light of the World. Forgive my quick judgments and help me see people with compassion. Give me courage to tell the truth about Christ without pride. Open my eyes to Your Word and teach me to worship Your Son. In Jesus' name, amen.

Pray this in your own words:

QUICK STUDY COMPLETE

One Truth to Carry With You

Jesus, the Light of the World, opens blind eyes and calls us from proud certainty into humble faith, honest witness, and worship.

READY TO GO DEEPER — NEXT PAGE

Ready to Go Deeper?

This Deep Dive follows S.O.A.P.: Scripture, Observation, Application, and Prayer. Begin with the complete WEB passage. Let the text set the terms of our study, then consider the explanation, respond personally, and pray.

S — Scripture

Read every verse slowly; note changes in speaker, setting, and what Jesus reveals about Himself.

O — Observation

What does John teach about the Son, the Father, eternal life, judgment, faith, and testimony?

A — Application

What should I believe, confess, obey, trust, or share in response to the passage?

P — Prayer

Pray from the passage’s truth rather than from imagined details about the characters.

Before I begin, what do I need to learn about suffering, testimony, and spiritual sight?

Questions and repeated words to watch for:

JOHN 9:1–5

Not a Blame Game

S — Scripture

1 As he passed by, he saw a man blind from birth.
2 His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?”
3 Jesus answered, “This man didn’t sin, nor did his parents, but that the works of God might be revealed in him.
4 I must work the works of him who sent me while it is day. The night is coming, when no one can work.
5 While I am in the world, I am the light of the world.”

John 9:1–5, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The disciples assume that congenital blindness must be caused by a particular person’s sin. Jesus refuses that choice: neither the man nor his parents sinned in the way they presume. Their question is too narrow for the reality before them.

Jesus directs attention to the works of God and calls His followers to participate in the Father’s work while it is day. The passage does not mean that people who suffer were created merely as objects for others’ lessons, nor that every illness has an identifiable moral cause.

Jesus again identifies Himself as the Light of the World (compare John 8:12). The healing that follows is a sign of who He is.

My observations:

A — Application

When I see another person suffer, do I rush to assign blame, or respond with compassion and faith?

P — Prayer

Father, free me from careless judgments. Help me see suffering people with compassion and trust the work of Your Son.

Pray this in your own words:

JOHN 9:6–12

Wash and See

S — Scripture

6 When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man’s
eyes with the mud,
7 and said to him, “Go, wash in the pool of Siloam” (which means “Sent”). So he went away, washed,
and came back seeing.
8 Therefore the neighbors and those who saw that he was blind before said, “Isn’t this he who sat and
begged?”
9 Others were saying, “It is he.” Still others were saying, “He looks like him.” He said, “I am he.”
10 They therefore were asking him, “How were your eyes opened?”
11 He answered, “A man called Jesus made mud, anointed my eyes, and said to me, ‘Go to the pool of
Siloam and wash.’ So I went away and washed, and I received sight.”
12 Then they asked him, “Where is he?” He said, “I don’t know.”

John 9:6–12, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus makes mud, applies it to the man’s eyes, and tells him to wash in the Pool of Siloam. John translates Siloam as “Sent,” drawing attention to the One whom the Father sent.

The man obeys Jesus’ instruction and returns able to see. The text records the action without suggesting that mud or water carries power apart from Jesus.

Neighbors argue about whether he is the same person. The man speaks plainly about his experience and acknowledges he does not yet know where Jesus is.

My observations:

A — Application

What clear instruction from Scripture do I need to obey even when I do not understand every detail?

P — Prayer

Lord Jesus, help me obey Your Word and speak truthfully about what You have done, without exaggeration.

Pray this in your own words:

JOHN 9:13–17

A Sign on the Sabbath

S — Scripture

13 They brought him who had been blind to the Pharisees.
14 It was a Sabbath when Jesus made the mud and opened his eyes.
15 Again therefore the Pharisees also asked him how he received his sight. He said to them, “He put mud on my eyes, I washed, and I see.”
16 Some therefore of the Pharisees said, “This man is not from God, because he doesn’t keep the Sabbath.” Others said, “How can a man who is a sinner do such signs?” So there was division among them.
17 Therefore they asked the blind man again, “What do you say about him, because he opened your eyes?” He said, “He is a prophet.”

John 9:13–17, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The healing raises controversy because it occurred on the Sabbath. Some Pharisees treat Jesus’ actions as evidence against Him, while others ask how a sinner could do such a sign.

The healed man calls Jesus a prophet. His understanding is growing, but it is not yet the full confession he will make later.

John shows a contrast between the clear evidence of a transformed life and a debate that can miss the identity of the One who gave sight.

My observations:

A — Application

Do I let my assumptions prevent me from recognizing what Scripture says about Jesus?

P — Prayer

God of truth, teach me to examine my assumptions and see the works of Jesus in the light of Your Word.

Pray this in your own words:

JOHN 9:18–23

Fear in the Family

S — Scripture

18 The Jews therefore didn’t believe concerning him, that he had been blind and had received his sight, until they called the parents of him who had received his sight,
19 and asked them, “Is this your son, whom you say was born blind? How then does he now see?”
20 His parents answered them, “We know that this is our son, and that he was born blind;
21 but how he now sees, we don’t know; or who opened his eyes, we don’t know. He is of age. Ask him. He will speak for himself.”
22 His parents said these things because they feared the Jews; for the Jews had already agreed that if any man would confess him as Christ, he would be put out of the synagogue.
23 Therefore his parents said, “He is of age. Ask him.”

John 9:18–23, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The leaders question the parents, who confirm both their son’s identity and his blindness from birth. They say that he is old enough to answer for himself.

John explains that they fear expulsion from the synagogue. This is a real social cost in the narrative. The phrase “the Jews” here refers to the particular religious authorities in the scene and must not be taken as an accusation against all Jewish people.

Fear makes the parents cautious, but the text does not invite us to invent what they privately believed or felt beyond what John records.

My observations:

A — Application

Where does fear of social consequences make it difficult for me to speak plainly about Christ?

P — Prayer

Father, give me wisdom and courage to tell the truth lovingly when obedience carries a cost.

Pray this in your own words:

JOHN 9:24–29

One Thing I Know

S — Scripture

24 So they called the man who was blind a second time, and said to him, “Give glory to God. We know
that this man is a sinner.”
25 He therefore answered, “I don’t know if he is a sinner. One thing I do know: that though I was blind,
now I see.”
26 They said to him again, “What did he do to you? How did he open your eyes?”
27 He answered them, “I told you already, and you didn’t listen. Why do you want to hear it again? You
don’t also want to become his disciples, do you?”
28 They insulted 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 don’t know where he comes from.”

John 9:24–29, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The authorities interrogate the man again and insist Jesus is a sinner. Rather than claim knowledge he does not possess, the healed man replies that he knows he was blind and now sees.

His testimony is a model of honest witness: report what is known, acknowledge what is not, and refuse pressure to deny the truth.

The leaders appeal to Moses, but John’s Gospel has already taught that Moses points toward Jesus (John 5:45–47). Faithfulness to Scripture must lead us to the One Scripture reveals.

My observations:

A — Application

Can I explain what Jesus has done without exaggerating or pretending to know more than I do?

P — Prayer

Lord, give me a clear testimony, a humble spirit, and courage to remain truthful under pressure.

Pray this in your own words:

JOHN 9:30–34

The Witness Is Cast Out

S — Scripture

30 The man answered them, “How amazing! You don’t know where he comes from, yet he opened my eyes.
31 We know that God doesn’t listen to sinners, but if anyone is a worshiper of God and does his will, he listens to him.
32 Since the world began it has never been heard of that anyone opened the eyes of someone born blind.
33 If this man were not from God, he could do nothing.”
34 They answered him, “You were altogether born in sins, and do you teach us?” Then they threw him out.

John 9:30–34, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The man argues that opening the eyes of one born blind is a remarkable work of God. His statement in verse 31 reflects the argument he makes in the dispute; it should not be turned into a simplistic universal formula for every prayer.

His interrogators respond with insults and throw him out. Their claim that he was “born in sins” echoes the mistaken assumption Jesus rejected at the beginning.

John makes the irony plain: the man has received physical sight and perceives more than his interrogators, whose confidence blinds them to Jesus.

My observations:

A — Application

How should I respond when other people dismiss a true witness or use shame instead of evidence?

P — Prayer

Jesus, keep me faithful to truth without becoming proud or contemptuous toward others.

Pray this in your own words:

JOHN 9:35–38

Jesus Finds Him Again

S — Scripture

35 Jesus heard that they had thrown him out, and finding him, he said, “Do you believe in the Son of God?”
36 He answered, “Who is he, Lord, that I may believe in him?”
37 Jesus said to him, “You have both seen him, and it is he who speaks with you.”
38 He said, “Lord, I believe!” and he worshiped him.

John 9:35–38, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

After hearing of the man’s expulsion, Jesus seeks him out. The man learns that the One who healed him is the Son of God and responds with belief and worship.

The WEB Classic reads “Son of God” in verse 35; some Greek witnesses read “Son of Man.” We acknowledge this textual difference without changing the WEB quotation.

The fullest gift in the story is not restored sight alone; it is the man’s response of faith to Jesus Himself.

My observations:

A — Application

Does my gratitude for answered prayer lead me to worship the Giver more than the gift?

P — Prayer

Lord Jesus, thank You for seeking those who are rejected. Strengthen my faith and receive my worship.

Pray this in your own words:

JOHN 9:39–41

Those Who Say “We See”

S — Scripture

39 Jesus said, “I came into this world for judgment, that those who don’t 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, “Are we also blind?”
41 Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.”

John 9:39–41, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus describes a spiritual division: people who recognize their need may receive sight, while those who insist they already see may remain blind to Him.

The rebuke is aimed at spiritual pride and unbelief, not at disability. Physical blindness must never be treated as proof of spiritual inferiority or of someone’s sin.

The final words expose the danger of refusing the Light when it stands before us. The proper response is humble faith, repentance, and obedience.

My observations:

A — Application

Where does my confidence in my own understanding keep me from listening humbly to Jesus?

P — Prayer

Father, keep my heart teachable. Show me where I am spiritually blind and lead me into Christ’s light.

Pray this in your own words:

Hard Questions

Does John 9 teach that disability or illness is the result of personal sin?

No. The disciples raise precisely that assumption, and Jesus refuses it (9:2–3). Scripture teaches that suffering belongs to a fallen world but does not authorize us to identify someone's condition as punishment for a particular personal offense. We should respond with compassion rather than blame.

Why did Jesus use mud and tell the man to wash?

John describes Jesus using mud and sending the man to wash in Siloam, but does not supply a complete explanation of why He chose these actions. The power belongs to Jesus, not to a ritual technique or to the mud itself. The narrative highlights trust and Jesus' works.

Why is the Pool of Siloam important?

John explicitly translates "Siloam" as "Sent" (9:7). The pool was associated with Jerusalem's water system, near the City of David. Archaeological work identifies an ancient Siloam pool, but the precise locations of every movement in this story are not documented.

Why did some Pharisees object to a healing on the Sabbath?

John says the sign happened on a Sabbath and that some authorities believed making mud and healing violated Sabbath observance. Other Pharisees questioned whether a sinner could perform such signs. John presents a real debate and invites readers to consider who Jesus is (see John 5).

Questions and study notes:

Hard Questions (continued)

What should we understand by “the Jews” in the parents’ story?

In 9:18–22, the phrase describes the religious authorities involved in this particular inquiry and the fear of exclusion. It does not mean every Jewish person. Jesus, His disciples, the healed man, and his parents were Jewish. The passage must never be used to promote hostility toward Jewish people.

Is the man’s statement “God doesn’t listen to sinners” an absolute rule?

It appears in the man’s argument in 9:31 rather than as a standalone teaching by Jesus. Scripture elsewhere presents repentance and God’s mercy toward sinners. We should interpret a speaker’s claim in its narrative context and not make it a universal formula.

Why do some Bibles say “Son of Man” in 9:35 rather than “Son of God”?

The early Greek manuscript evidence contains a textual difference at John 9:35. WEB Classic prints “Son of God,” which we retain in the Scripture text. Other translations follow witnesses reading “Son of Man.” Both titles are used of Jesus elsewhere in John; the chapter’s call to believe in Him remains clear.

Is spiritual blindness a criticism of people who are physically blind?

No. The physically blind man receives sight and faith; Jesus’ warning at the end confronts those who claim to see spiritually but refuse His truth. Physical disability is not equated with spiritual guilt.

Questions and study notes:

Reflection

How has John 9 challenged my assumptions about suffering and the people who experience it?

What can I learn from the healed man’s simple, truthful testimony?

How should I respond when following Jesus brings criticism or loss of approval?

Where might spiritual pride be keeping me from learning from Jesus?

A Prayer for Clear Sight and Faith

Lord Jesus, You saw the man whom others judged and passed by. Thank You that You bring light into darkness, seek the rejected, and call sinners to believe. Forgive me for the times I have confused religious confidence with true sight. Make me quick to listen, faithful in witness, compassionate toward those who suffer, and willing to obey when following You costs something. Keep me near Your Word. I believe; help me grow in faith and worship. In Your name, amen.

Pray this in your own words:

ONE TRUTH TO CARRY WITH YOU

Jesus, the Light of the World, opens blind eyes and calls us from proud certainty into humble faith, honest witness, and worship.

Final Notes