

GOSPEL OF JOHN 9B (9:7-41)

⁷and said to him, “Go, wash in the pool of Siloam” (which is interpreted, Sent forth). He went therefore and washed, and came seeing.

IRENÆUS: “...when humanity fell into sin – there was a need for a washing of regeneration (being born a second time). This is why the Lord said to the man to whom He had given sight, ‘Go to Siloam and wash.’ In this way, he provided both his physical reformation and his regeneration which comes through washing. He would come to know his Creator and humanity would come to know him Who has given us life.”

Ambrose: “As priest, by an action symbolizing baptism He wrought in him his work of redemption. The only reason for His mixing clay with saliva and smearing it on the eyes of the blind man was to remind you that He Who restored the man to health...is the very one who fashioned the first man out of clay, and that this clay that is our flesh can receive light of eternal life through the sacrament of baptism.”

⁸Then the neighbors and those who saw him that was formerly blind were saying, “This is the *one* who sat and begged, is it not?” ⁹Some were saying, “This is he”; but others, “He is like him.” *But* that one kept on saying, “I am *he*.” ¹⁰Then they began to say to him, “How were thine eyes opened?” ¹¹That one answered and said, “A Man Who is called Jesus made clay and anointed mine eyes, and said to me, ‘Go to the pool of Siloam, and wash.’ And I went and washed, and received sight.” ¹²Then they said to him, “Where is that *Man*?” He said, “I know not.”

Chrysostom: “Jesus first sent him this long distance so that he can be seen by many witnesses. This bizarre spectacle of a man walking with mud on his eyes would make these witnesses even more attentive so that no one could any longer say, ‘This is not he.’”

¹³They brought him who *was* once blind to the Pharisees. ¹⁴And it was a sabbath when Jesus made the clay and opened his eyes. ¹⁵Then again the Pharisees also began asking him how he received sight. And he said to them, “He put clay upon mine eyes, and I washed, and I see.” ¹⁶Therefore some of the Pharisees were saying, “This Man is not from God, because He keeps not the sabbath.” Others were saying, “How is a man, a sinner, able to do such signs?” And there was a division among them.

Chrysostom: “Passing over the miracle in silence, they give all prominence they can to the supposed transgression. They do not charge Him with *healing on the Sabbath* but with *not keeping the Sabbath*... They did not know that it was the Lord of the Sabbath Who had worked the miracle.”

¹⁷They say to the blind one again, “What do you say concerning Him, in that He opened your eyes?” And he said, “He is a prophet.”

Bishop Gerasimos: “A Prophet...that is a man immersed in the spirit of God - since His word expresses the will of God and since He is endowed with divine authority to do such wondrous signs.”

Theodore of Mopsuestia: “The blind man wisely answered the question saying, ‘He is a Prophet,’ that is, that is the kind of respect I have for Him...When they saw that the miracle itself already testified to the power of the healer and that the blind man opening revealed the grace he had received and proclaimed the greatness of his helper, they began to doubt whether that man who had been healed was really the blind man or someone else.”

⁵⁷*And they were offended in Him. But Jesus said to them, “A prophet is not without honor, except in his own country and in his own house.” [Mt. 13:57]*

¹⁸Then the Jews did not believe concerning him, that he was blind and received sight, until which time they called the parents of him who received sight. ¹⁹And they asked them, saying, “Is this your son, whom you say that he was born blind? How then doth he now see?” ²⁰His 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 know not, or who opened his eyes, we know not; he is of age; ask him. He shall speak for himself.” ²²The parents said these things because they were fearing the Jews; for already the Jews had agreed among themselves that if anyone should confess Him to be the Christ, he would be expelled from the synagogue. ²³For this reason his parents said, “He is of age; ask him.”

Chrysostom: “Lies defeat themselves by the very means they use against the truth, making it appear even more brighter...that whole argument is cut off by the introduction of the parents who could, of course, testify to their own son.”

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

Chrysostom: “That is, confess that this man Jesus had nothing to do with the work.”

Augustine: “This is not to give God the glory but to blaspheme him.”

²⁵Then that one answered and said, “If He is a sinner, I know not; one *thing* I know, that though I was blind, now I see.” ²⁶But they said to him again, “What did He *do* to thee? How did He open thine eyes?” ²⁷He answered them, “I told you already, and you did not hear; why again do you wish to hear *it*? Do you not also wish to become His disciples, do you?”

Chrysostom: “Do you see how boldly the beggar speaks with the scribes and Pharisees? It shows how strong truth is and how weak falsehood is. Truth although it grasps ordinary people, makes them to appear glorious; falsehood even when it is among the strong, shows them to be weak.”

²⁸Then they reviled him, and said, “You are a disciple of that One; but we are disciples of Moses. ²⁹“We know that God has spoken to Moses; but this One, we do not know from what place He is.”

Bishop Gerasimos: “The disciples of Moses should have recognized Jesus as another prophet and should have become his disciples. It was their duty at least to examine every possible indication for the manifestation of the Messiah.”

³⁰The man answered and said to them, “Why in this is a marvellous thing, that you do not know from what place He is, and yet He opened mine eyes. ³¹“Now we know that God hears not sinners, but if anyone be serving God and doing His will, He hears this one. ³²“From of old it was not heard that anyone opened *the* eyes of *one* who has been born blind. ³³“If this *One* were not from God, He could do nothing.” ³⁴They answered and said to him, “In sins you were born, all of you, and do you teach us?” And they cast him out.

Origen: “Whom then does God hear? He hears those who turn to Him in repentance, even if they have not yet ceased from being sinners. If God did not hear sinners, He would not have been eating and drinking with publicans and sinners.”

³⁵Jesus heard that they cast him out; and having found him, He said to him, “Do you believe in the Son of God?” ³⁶That one answered and said, “And Who is He, Sir, that I might believe in Him?” ³⁷And Jesus said to him, “You have both seen Him and the *One* Who talks with you is that One.” ³⁸And he said, “I believe, O Lord.” And he made obeisance to Him. ³⁹And Jesus said, “For judgment I came into this world, in order that they who see not may see; and they who see might become blind.” ⁴⁰And those of the Pharisees who were with Him heard these things, and said to Him, “We are not also blind, are we?” ⁴¹Jesus said to them, “If you were blind, you should not have sin; but now you say, ‘We see’; therefore your sin remains.”

Bishop Gerasimos: “It would have been a blessing to you if indeed you were blind and did not know what you do know... The philosopher Socrates would say about spiritual matters: ‘As I grow old, I am always being taught.’... The Pharisees were good teachers who did not need to be taught by anyone.”