



KNOW:TRUTH

The Gospel of John

A New Covenant Study

WEEK FOUR | DAY THREE

JOHN 9

Know: Read John Chapter 9

Note: Mark keywords, including pronouns and phrases. (sin, work, light, confess, blind, Son of Man)

Ask questions: (Use tools such as interlinear bibles to search the original meaning of words- [free tool here](#)) For example:

- Who's fault was it that the man was born blind?
- What I AM statement did Jesus make?
- When did the conversation between Jesus and Pharisees happen?
- Where ?
- Why did the people not believe/ why were they afraid to confess His as Christ?
- How did Jesus heal the blind man?

Observation: Read Isaiah 61:1-2, Luke 4:16-18

What: What does today's study reveal to you about the nature of God? What truth do I need to apply to my life today?

The Brazen Laver

“and the blood of Jesus Christ His Son cleanses us from all sin.” 1 John 1:7

“that He might sanctify and cleanse her with the washing of water by the word.” Ephesians 5:26

The Brazen Altar was inlaid with the looking- glasses of the women and filled with water to wash the hands of the priests. The purpose of the Laver was twofold: to reflect the image of the priests as they washed their hands, leading to self-condemnation and to cleanse the stain of the sacrifice from their hands.

Now, Jesus is our reflection. “There is therefore now no condemnation to those who are in Christ Jesus,” Romans 8:1. The only reflection we should see when we look at ourselves is of Christ because He is our Laver. The water in the Laver of Christ is the Word. We are cleansed by His Word. Jesus is the Word. When we see Jesus, we see our very own reflection because “as He is, so are we in this world.” 1 John 4:17.

”One thing I know: that though I was blind, now I see.” John 9:25

Chapter 9 of John is a dialogue between a blind man healed and religious leaders. The Pool of Siloam in which Jesus had the blind man wash is significant- Siloam means “sent.” It is also significant that it is the story directly following Jesus’ declaration that He is the light of the world.

This man, born blind, was in bondage to perpetual darkness. Even being in a fully lighted room was darkened to him. Like this blind man, spiritual blindness is bondage.

This story, I believe, is placed here to reveal the significance of spiritual blindness.

In Luke 4: 16-18, Jesus begins His ministry reading from the scroll of Isaiah, fulfilling the first portion of the prophecy. Let’s compare both scriptures. I will highlight the significant differences:

“The Spirit of the Lord is upon Me,
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives
And recovery of sight to the blind,
To set at liberty those who are oppressed.” Luke 4:18 NKJV

“The Spirit of the Lord God is upon Me,
Because the Lord has anointed Me
To preach good tidings to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to those who are bound;
To proclaim the acceptable year of the Lord,
And the day of vengeance of our God;” Isaiah 61:1-2 NKJV

Did you catch the difference? Did Jesus misread it?

Let’s look at the first difference: “recovery of sight to the blind” - Jesus vs. “The opening of the prison to those who are bound.” Isaiah

“Opening of the prison” is a phrase in Hebrew that means “opening (wide) of eyes.” Jesus translated this phrase correctly. He came to open the eyes of the blind- physically speaking, but more importantly, spiritually speaking. Jesus came to free His people from the law's captivity, which declared us unrighteous and unacceptable. Jesus came to reveal the Father and to change our minds about who God was since the fall. Our spiritual eyes were blinded because of sin and the law. We were held captive by both. Jesus came to remove the blinders and give us eyes to see and find our freedom in His light.

The following phrase found in Isaiah but missing in Luke is “And the day of vengeance of our God;” In the synoptic gospels (Matthew 17:1-8, Mark 9:2-8 & Luke 9:28-36), a story called The Transfiguration helps us understand Jesus’ editorial freedom more clearly.

“Now, after six days, Jesus took Peter, James, and John, his brother, led them up on a high mountain by themselves, and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. And behold Moses and Elijah appeared to them, talking with Him. Then Peter answered and said to Jesus, “Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah.” While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, “This is My beloved Son, in whom I am well pleased. Hear Him!” And when the disciples heard it, they fell on their faces and were greatly afraid. But Jesus came and touched them and said, “Arise, and do not be afraid.” When they had lifted up their eyes, they saw no one but Jesus only.” (Matthew 17:1-8)

These were the same disciples who had been with Jesus when he raised Jarius’ Daughter and who were with Him in the Garden of Gethsemane. Let’s take the meaning of their names into account: Peter means “stone,” James means “replaced,” and John means “grace.” Put together; it says, “The stone has been replaced by grace.” On this Mountain, two men appeared with Jesus: Moses and Elijah.

If you have ever wondered what they talked about, Luke tells us they were talking about His departure and what Jesus would accomplish. Peter, in awe and astonishment, said they should put up three tents for each man. What was he saying? He was putting Jesus on the same level as Moses and Elijah.

The law, which Moses represented, had taken the Israelites from co-partners with God to servants of God. “Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; and by Him, everyone who believes is justified from all things from which you could not be justified by the law of Moses.” Acts 13:38-39 The law served its purpose while we were still in the flesh- before the Spirit was poured out and Jesus became for us righteousness. The law stimulated sin. The law condemned. The law brought condemnation. The law brought punishment. The law made us conscious of sin and God’s anger. Colossians 2:14 says that the law was against us, contrary to us, and hostile to us.

Elijah represented the prophets.

“The prophets who told us this was coming asked many questions about this gift of life God was preparing. The Messiah’s Spirit let them in on some of it—that the Messiah would experience suffering, followed by glory. They clamored to know who and when. All they were told was that they were serving you, you who by orders from heaven have now heard for yourselves—through the Holy Spirit—the Message of those prophecies fulfilled. Do you realize how fortunate you are? Angels would have given anything to be in on this!” 1 Peter 1:10-12 MSG

When Jesus read from the scroll of Isaiah, He left out, “And the day of vengeance of our God.” Why?

Because of what the Apostle explained in the verse above, The prophets only saw in part; they only understood in part based on how they interpreted what the Spirit told them. Jesus did not come to bring vengeance. He came to seek and save that which was lost.

In response to Peter's declaration to construct three tents, God, for the second time, declared from heaven, "This is My beloved Son, in whom I am well pleased. Hear Him!" Jesus is what God had to say. In other words, God said, "Don't hear Elijah, and don't hear Moses- hear Jesus!" They were a shadow. Jesus is the substance.

Jesus' face shone like the sun and unveiled the Father in His flesh. You cannot know the Father without the Son. The law veiled our eyes. The prophets gave us a glimpse; Jesus revealed Him. He is the One concealed in the Old- now revealed in flesh.

2 Cor 3:18 "And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit."

After, the disciples were greatly afraid, but Jesus touched them; the word "touched" is "haptomai," which means "to fasten oneself to; to fasten fire to a thing, to kindle, set on fire." When He touched Peter's mother-in-law, who was sick with a fever, He haptomai'd her with His fire.

Why did Jesus tell them not to be afraid?

They only knew judgment. Isaiah translated the coming of the Messiah with judgment. Jesus demonstrated His love.

After Jesus touched them, They saw Jesus ONLY.

Note: What about the man born blind? Was it his parent's fault, like the disciples wondered? [Here is an article I wrote about generational curses that will bring more clarity.](#)

For a full message about Generational Curses, watch [here](#)