

JOHN 9

NLET

JESUS EXPLAINS WHY A MAN WAS BORN BLIND

1 And, as He was passing by, He saw a man blind from the moment of birth.

2 And, the disciples *that were* His asked Him, saying, "Rabbi, who morally failed – this *one* or the parents *that are* his – with the result that he was born blind?"

3 Jesus responded, "Neither this *one* nor the parents *that are* his. Rather, *it happened* in order that the works of the God might be made manifest in connection with him.

4 It is necessary that I¹ be working the works of the One Who sent Me while it is day. Night comes when no one is able to work.

5 Whenever I might be in the *Created Order*, I am² light of the *Created Order*."

JESUS HEALS THE BLIND MAN

6 Having said these *things*, He spat on the ground. And, He made a mud from the saliva. And, He smeared³ mud on the eyes of the blind *one*⁴.

7 And, He said to him, "Be going! Wash *it* off into the swimming bath of the Siloam" (which is translated as 'One Having Been Lastingly Commissioned).

So then, he departed. And, he washed *it* off.

And, he came *back*, seeing!

THE REACTION OF NEIGHBORS AND ACQUAINTANCES

¹ 99.3% of the Greek manuscripts, including the best line of transmission (f35), have 'I' here. On the basis of 0.5% the NU has 'we'.

² 'I am' – Although one might expect it, Jesus does not use Ἐγώ Εἰμι (pronounced e-gō' ā-mē') here, which is the way NT writers identified Jesus as the great 'I Am' of the Old Testament by which YahWeH introduced Himself to Moses. Only an ordinary stative verb appears here without a pronoun.

³ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include a 'it' here. On the basis of 2% the NU includes this possessive pronoun.

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include 'of the blind man' here. The NU omits these words.

⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'a blind man' here instead of 'a beggar'.

⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Now,' here. On the basis of 1% the NU omits it.

⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include 'they were saying' again here, although this verb is implied as the italics indicate. On the basis of 0.5% the NU includes this verb again.

⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), include a particle which introduces a quotation.

TO THE HEALING OF THE BLIND MAN

8 So then, the neighbors and the ones who were observing him previously – *that* he was a blind *man*⁵ – were saying, "Is this *one* not the one who was sitting and begging?"

9 Others were saying, "This *one* is he."

Now,⁶ others *were saying*,⁷ ⁸ ⁹ He is similar to him."

That *one* was saying, "I, *for my part*, am *he*!"

10 So then, they were saying to him, "¹⁰ How were the eyes *that are* YOURS opened?"

11 And, that *one* responded; and, he said, "A man¹¹ who is being called 'Jesus' made a mud. And, He smeared *it* on the eyes that are MINE!

And, He said to me, ¹² 'Go to the swimming bath – *namely*, the ¹³ Siloam. And, wash *it* off.' Now, ¹⁴ having departed and having washed myself off, I gained my sight!"

12 So then,¹⁵ they said to him, "Where is that *One*?"

He says, "I do not know."

13 They lead him – *that is*, the *one* at one time blind – to the Pharisees.

THE REACTION OF PHARISEES

TO THE HEALING OF THE BLIND MAN

14 It was a Sabbath when¹⁶ the Jesus made the mud and opened the eyes *that were* HIS.

15 So then, again also the Pharisees were asking him how he gained *his* sight.

In English we can translate this with quotation marks. On the basis of 1% the NU omits this particle.

⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include 'They were saying, 'No. Rather,' here. On the basis of 0.5% the NU includes these words.

¹⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'So then,' here.

¹¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'and, he said, "A man' here. On the basis of 1.5% the NU has 'the man, the'.

¹² 98% of the Greek manuscripts, including the best line of transmission (f35), do not include a Greek particle which often introduces a quotation here. In translation this word can be represented by quotation marks in English.

¹³ 97.6% of the Greek manuscripts, including the best line of transmission (f35), include 'the swimming bath – *namely*, the' here. On the basis of 2.1% the NU omits these words.

¹⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'So then,'.

¹⁵ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'So then,' here instead of 'And,'.

¹⁶ 99.1% of the Greek manuscripts, including the best line of transmission (f35), have 'when' here instead of 'in which day'.

Now, the *man* said to them, “He placed mud upon the eyes *that are* MINE. And, I washed myself. And, I am seeing.”

16 So then, some from among the Pharisees were saying, “This *One* – *namely*, the man – is NOT issuing from the God.¹⁷ Because, He is not keeping the Sabbath.”

Now,¹⁸ others were saying, “How is a man – *that is*, a moral failure, *at that!* – able to do such signs *from God?*”

And, *there* was a division among them.

17 So then, *they* are saying to the blind *one*, “YOU, *for your part*, what¹⁹ do you say concerning Him; because, He opened the eyes that are YOURS?”

Now, the *man* said, “He is a prophet.”

18 So then, the Jews did not believe concerning him that he was a blind *one* and *now* gained sight, until which time they called the parents *that were* his of the one who *now* gained sight.

19 And, they questioned them, saying, “This, the son *that is* yours, whom you, *for your part*, say that he was born blind. So then, how *is it that* now he sees^{20?}”

20 Now,²¹ the parents *that were* his responded to them²²; and, they said, “We know that this *one* is the son *that is* ours, and that he was born blind.

21 Now, how he now sees – we do not know. Or, who opened the eyes *that are* his – we, *for our part*, do not know.

He, *for his part*,²³ is old enough. Ask him.²⁴ He, *for his part*, shall speak for himself.”

22 The parents *that were* his said these things because they were fearing the Jews. For, already the Jews together agreed that, if ever anyone might confess Him *to be* Anointed *One*, he might come to be expelled from the synagogue. 23 For this reason the parents *that were* his said, “He, *for his part*, is old enough. Ask him²⁵.”

24 So then, for a second *time* they called for the man who was blind. And, they said to him, “Give glory to the God! We, *for our parts*, know that the Man – *namely*, this *One*²⁶ – is a moral failure.”

25 So then, that *one* responded; and, he said²⁷, “Whether He is a moral failure – I do not know. One *thing* I know – that although being *at one time* blind, now I see.”

26 Now,²⁸ they said to him again²⁹, “What did he do to you? How did He open up the eyes *that are* yours?”

27 He responded to them, “I told you already. And, you did not listen. Why do you again wish to hear *it?* You, *for your parts*, are not also wishing to become disciples *that are* HIS, *are you?*”

28³⁰ They reviled him. And, they said, “You, *for your part*, are a disciple³¹ of THAT *One*. Now, we, *for our parts*, are disciples of the Moses³².”

29 We, *for our parts*, know that the God lastingly spoke by agency of Moses³³. Now, we do not know from where this *One* is.”

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘This *One* – *namely*, the man – is NOT issuing from the God.’ *here instead of* ‘This *One* is NOT issuing from the God – *namely*, the man’.

¹⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘Now,’ *here*.

¹⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘YOU, *for your part*, what do’ *here instead of* ‘What do you, *for your part*’.

²⁰ 98.6% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘now he sees’ *here instead of* ‘he sees now’.

²¹ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’. On the basis of 5% the NU has ‘So then,’.

²² 95% of the Greek manuscripts, including the best line of transmission (f35), include ‘to them’ *here*. The NU omits it.

²³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘He, *for his part*,’ *here*.

²⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘is old enough. Ask him’ *here instead of* ‘Ask him. He is old enough.’

²⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Ask him’ *here* (the same verb that

appears in verse 21) *here*. On the basis of 0.5% the NU has verb with the same root but with a prefix and has a similar meaning.

²⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the man – *namely*, this *one* – ’ *here*. On the basis of 0.5% the NU has an ‘this *one* – *namely*, the man’.

²⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the clause ‘And, he said,’ *here*.

²⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ *here instead of* ‘So then,’.

²⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘again’ *here*. On the basis of 0.5% the NU omits it.

³⁰ 92% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘And’ *here*. On the basis of 0.5 % the NU includes it.

³¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘are a disciple’ *here instead of* ‘a disciple are’.

³² 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ *here*. On the basis of 2% the NU has an alternate spelling ‘Mo-ouses’.

³³ 50% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ *here*. On the basis of 1% the NU has an alternate spelling ‘Mo-ouses’.

30 The man responded; and, he said to them, “For, in this ³⁴ is a marvel, that you, *for your parts*, do not know from where He is! He even opened the eyes *that are* MINE!

31 Now, ³⁵ we know that the God does not listen to moral failures. Rather, if ever anyone is God-fearing and does the Will *that is* His, He listens to this one.^f

32 During the entire *previous* age it was not heard that anyone opened eyes of one who had lastingly been born blind!

33 Unless this *One* is from God, He is not able to be doing anything!”

34 They responded; and, they said to him, “In connection with moral failure you, *for your part*, were begotten – entirely ³⁶! And, you, *for your part*, are teaching us?!”

And, they threw him out.

JESUS REVEALS HIMSELF TO THE FORMERLY BLIND MAN

35 The ³⁷ Jesus heard that they threw him out. And, having found him, He said to him ³⁸, “Are you, *for your part*, directing faith toward the Son of the God ³⁹?”

36 That *one* responded; and, he said, “And, who is He, Lord, in order that I might direct faith toward Him?”

37 Now, ⁴⁰ the Jesus said to him, “You have both lastingly seen Him; and, the One Who is speaking with you is that *One*.”

38 Now, he was saying, “I am believing, YaHWeH ⁴¹!”

And, he prostrated *himself* before Him.

JESUS ATTEMPTS TO HELP SOME PHARISEES ‘SEE’

39 And, the Jesus said, “In regard to judgment I, *for My part*, came into the *Created Order* – *that is*, this *one*, with the result that

➤ the ones who are not seeing might see and

➤ the ones who are seeing might come to be blind ones.

40 And, ⁴² the ones who were with Him ⁴³ from amongst the Pharisees heard these things. And, they said to Him, “And, we, *for our part*, are not blind ones, *are we?*”

41 And, the Jesus said to them, “If you were being blind *ones*, you were not ever having moral failure. But now, you are saying, ‘We are seeing!’ So then, ⁴⁴ the moral failure *that is* yours remains.”

³⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), do not insert a definite article here. On the basis of 1% the NU includes one.

³⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.

³⁶ 25% of the Greek manuscripts, including the best line of transmission (f35), have the adverb ‘entirely’ here instead of the adjective ‘entire’.

³⁷ 88.3% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. On the basis of 0.4% the NU omits it.

³⁸ 99.4% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘to him’ here. On the basis of 0.6% the NU omits it.

³⁹ 99.6% of the Greek manuscripts, including the best line of transmission (f35), have of the God’ here. On the basis of 0.4% the NU has ‘of the Man’.

⁴⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here. On the

basis of 1% the NU omits it.

⁴¹ ‘YaHWeH’ – The noun of direct address here is the unarticulated word for ‘Lord’ (κύριε) here. Normally, it would be translated accordingly. However, the New Testament writers frequently use this unarticulated name to indicate the great four-consonant name for the divine, eternal being Who has the name YaHWeH in the Old Testament. Considering how Jesus has just revealed Himself, it seems quite likely that this man realized that the one in front of him is this God!

⁴² 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here. On the basis of 1% the NU omits it.

⁴³ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the ones who were with Him’ here instead of ‘the ones with Him who were’.

⁴⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘So then,’ here. On the basis of 3% the NU omits it.