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“One Thing I Know”
The Gospel of John Chapter 9:13-41

The remainder of this story continues the apostle John’s emphasis on God’s grace and long suffering (Jhn. 1:14; 1Tim. 2:3-6; 1Pet. 3:9). The Pharisees cannot deny the miracle that Jesus performed, but men loved darkness rather than light because their deeds are evil (Jhn. 3:17-20).

The miracle occurred on the Sabbath so the Pharisees use a syllogistic argument against Jesus. A syllogism consists of three parts:

Major premise People of God keep the Sabbath.

Minor Premise Jesus does not keep the Sabbath.

Conclusion He is a sinner and has not been sent from God.

The argument breaks down because both premises are wrong. Jesus did keep the Sabbath (Lk. 4:16), but not the Pharisees’ additional rules (Mk. 12:24).

Division arises amongst the Pharisees. Perhaps some who stated a sinner could not do such signs were those who later believe in Christ (Acts 6:7, 15:5). The dialogue through the balance of the chapter shows that these were in the background compared to those who vehemently opposed Jesus.

The Pharisees question the man born blind and then his parents. Unable to deny the miracle (testimony of two or three witnesses, Num. 35:30), they demand the man give God the glory, not give it to Jesus. His answer is remarkable in its’ simple truth. “**One thing I know,**” he states! The same Greek word *eido* translated know here is also translated see in John 8:56 and know the voice of the shepherd in John 10:4. This is what I was before my encounter with Christ (blind), he states. This is my condition afterwards (sight). Every believer has a spiritual testimony of their life before and after Christ (Acts 1:8; 1Cor. 6:9-11). God through Christ has changed us (2Cor. 5:17) and continues to do so (Rom. 8:29; Phil. 2:13).

The formerly blind man now turns the tables on the Pharisees and instructs them! His statement that God does not hear sinners is collaborated by the Scriptures (1Sam. 8:18; Job 35:12; Ps. 66:18; Isa. 1:15; Acts 10:35; 1Pet. 3:7). Though cast out like worthless garbage by the Pharisees, Jesus seeks him out (Lk. 19:10). His faith continues to grow as Christ questions him until he finally professes faith in Jesus as the Son of God. His worship of Christ is the evidence of true conversion. The Greek word for worship used here by John is used only of the true worship of God in this gospel (John. 4:21-24, 12:20). Further evidence of the Deity of Christ.