Summary of Course C.6–10: The Healing of the Man Born Blind

This course (taught in 1992–1993, pagination GB1–GB85) offers an in-depth exegetical, theological and liturgical study of the Gospel account in John 9. The author takes the healing of a man who was physically blind from birth as a starting point for penetrating the religious, spiritual and subtle realities of human existence.

1. Introduction and Exegesis of John 9

The miraculous sign on the Sabbath: Jesus encounters a man who has been blind since birth. He makes mud with saliva, spreads it on the man's eyes and sends him to the Pool of Siloam (meaning "the Sent One"). The man returns healed.

Division and reactions: The healing on the Sabbath causes deep division among the Pharisees and Jewish leaders. Some regard Jesus as a sinner because He does not keep the Sabbath, while others argue that a sinful man could not perform such miraculous signs. The man's parents respond cautiously, out of fear of being expelled from the synagogue.

The judgment that separates (Seeing and Not Seeing): The healed man born blind professes his faith in Jesus as the Son of Man. Jesus draws the theological conclusion: He has come into the world for judgment. Those who acknowledge that they "do not see" (like the blind man) come to see; those who claim to "see" autonomously (like the Pharisees) remain trapped in their sin.

2. Major Theological Themes

A. Jesus as "the One Sent" and the Voice of the Father

Jesus explicitly identifies Himself as "the One Sent" by the Father. He does not speak or act on His own initiative, but carries out, moment by moment, what He hears from the Father in the depths of His soul through an "inner word". Faith arises when human beings learn to listen to this inner voice of God.

B. The Son of Man and Mercy (Daniel)

Drawing on the Book of Daniel (Dan. 7), the course employs the apocalyptic term "Son of Man". Whereas pagan world empires behave like ravenous "beasts", the Son of Man represents the true, human kingdom of God. Jesus exercises His royal power through princely benevolence (*philanthropia*): freely helping, clothing, feeding and healing people with disabilities and those in need.

C. Biblical Dynamism, Life Force and "Cathartic Magic"

Faith in power (dynamism): Scripture expresses a distinct belief in divine life force (*ruach*, *pneuma*, *dynamis*), which acts upon nature and human beings.

Purification and elevation: Methods and rituals associated with the transmission of life force—such as the use of a staff by Moses and Elisha, physical touch, or stretching oneself over a deceased person in the cases of Elijah and Paul—are not rejected by God, but purified from within (*catharsis*) and elevated to the supernatural level of God's Holy Spirit.

Distinction from pagan magic: This divine dynamism stands in direct opposition to autonomous, godless magic or satanic manipulation, which deprives human beings of their freedom.

D. The Two Kingdoms, the Trinity and the Adversary

The Two Kingdoms: Creation is marked by a struggle between the divine-human Kingdom of God, founded on obedient listening, the Ten Commandments and the Spirit, and the bestial world empire of the Serpent/Satan, characterised by lies, murder, autonomy and greed for money (*Mammon*), symbolised by Judas Iscariot.

The indwelling of the Trinity: The Father, Son and Holy Spirit "stand at the door and knock" at the soul (Rev. 3:20). Those who respond to this invitation in simplicity are the *anawim*, the lowly and friends of God.

E. Deification (Theosis)

Through the Incarnation (*incarnatio*) of Christ and the outpouring of the Spirit, believers receive the capacity to become "children of God" and to partake of the divine nature (*theosis*). At its essence, faith means "seeing" what God is doing.

3. Interpretation through the Byzantine Liturgy

The course offers an extensive analysis of the liturgical hymns—including the Canon of Joseph of Thessalonica, odes and idiomela—from the Byzantine Paschal season and Holy Week.

The "Eternal Present" (Hodie): The liturgy is not merely a recollection of the past, but an actualising paraphrase that makes the historical event present in God's "eternal now".

Universal scope: In the liturgy, the man born blind serves as a model for all humanity, which lives in darkness because of original sin but is enlightened and initiated through the incarnate Logos, the divine Wisdom of the Universe.

4. Jesus as a Clairvoyant

Drawing on both the Synoptic Gospels and the Gospel of John, the course argues that, in His historical ministry, Jesus displays the characteristics of a perfect "seer" or clairvoyant.

Penetrating insight into the soul: Jesus knows and sees through the deepest thoughts of human beings.

Claircognizance and prophecy: He possesses knowledge beyond the reach of ordinary sensory perception, as illustrated by His knowledge of Nathanael under the fig tree and the Samaritan woman at the well, His predictions of His Passion and Resurrection and Judas's betrayal, and His foreknowledge of miraculous works.

Sensitivity: He physically perceives the flow of inner life force (*dynamis*), as in the case of the woman who touched the fringe of His garment.

According to the course, this clairvoyance is not some nebulous form of magic. It flows from Jesus' perfect union with the Father as the incarnate Wisdom of the Universe (*Logos*), and from His apocalyptic vision of spiritual reality and the approaching end times.

Conclusion

Course C.6–10 demonstrates how the healing of the man born blind is a key narrative for the entire economy of salvation. Through original sin, humanity is blind to divine reality. Christ comes as the One Sent and the Wisdom of the Universe to open the "eyes of the soul" through the Holy Spirit, liberate humanity from the power of the bestial world empire, and enable it to share in His own divine knowledge and nature.