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The man that was born blind in the bible

I've never seen anyone healed through my hands until I had problems I was confused about off the road and was convinced from Scripture, that ita s GÅŕda s will. I placed the scriptural foundation in Article 13 A Solid Scriptural evidence of Goda's Will To Heal.Å ħ ħ The two issues that seem to confuse most people have the book of Job and Paula s plug in the flesh. I deal with those in articles in The Answer For Joba s questionÅ and to what has been paula s thorn in the flesh? Å I also responded to the objection that the statement is a disease suffering according to Goda's will.Å ħ few other common questions have come back, so I thought it might be useful for sharing answers some of these. But before dealing with this, I think itÅ ħ s important to understand how loud and clear in Scripture is more passages of Will Enjoy s regarding the healing. Scripture is not contradictory, and itÅ s a poor practice of creating questionable interpretations of some verses against the weight of Scripture. The amazing thing is that all these objections are debatable or twisted interpretations that try to use scriptural passages to heal as an objection Goda's will to heal. This comes from a story in John chapter nine. Johna 9: 1-7 (NIV) as he walked, he saw a man blind from birth.Å his disciples asked him, a Rabbi, who sinned Å, Å this mana or the parents of him that was born blind Å? Å Å Å ħ neither he nor his parents ħ sin. Jesus said Å Å, Å, but this happened so that the works of God can be displayed as long as ħ him.Å is day, we must make Å the works of him that sent me. Night is coming when no one can work.Å ħ As long as they are in the world, I am the light of Å world.Å Having said this, he Spita on the ground and made clay with the saliva, and put it on the s mana eyes.Å a Go, Å said, it's a wash in the pool of SiloamÅ ħ Å (this word means a Senta). So the man went and washed, and came home seeing. It seems pretty clear in the NIV, right? But the phrase Å ħ so thata ħ is not in greek. Look Younga s Literal Translation: johna 9: 1-5 (YLT) And It's passing, he saw a man blind from birth, a and his disciples asked him, saying, Master, who did sin, this one or his parents, because ħ both Å born blind? ' Jesus It said ħ Neither did this one sin nor his parents ħ him, but that the works of God You are manifested in him; Å It behoveth me to be working the works of Him who sent me as long as ħ is day; Night is coming, when no one is able to work: a In Younga s literal translation, it becomes clear that where the translators have decided to put the punctuation and verse divisions makes a big difference in meaning. You could easily read a ħ Not even this sin nor the parents of him. But that the works of God may be made manifest in him, it behooves me to work the works of Him who sent | Å ħ Me In other words, Jesus was doing the job so Goda s would manifest in man. And what did Jesus? heal. This was the GÅŕda s work. And that makes a lot more sense, since it calls Acts 10:38 disease an act of the devil. Jesus did not say why ħ man is born blind. EA ħ funny as the story of Jesusa healing of a blind man becomes twisted into a doctrine, in opposition to the weight of many other writings, saying that God makes people sick to show his works. Jesus the healing that occurs enjoy s works, it is not the disease! For more details, Leta's take a look at what says Dr. Gregory Boyd on the boy's passage born blind. The greek in grammar can be easily understood not as Jesus saying that the man was born blind so that the works Goda's be displayed in him, but How Jesus says a neitherÅ ħ and then commanding a disappointment enjoys it works to display in him! Å spoke often in the same way when they are in charge of a healing ministry for people. I can enjoy the Commanda you will be done in your body right now, in Jesusa name! Å, Å, Å, Å, | having said this, this, It's not a good reason to accept this translation. In God at war he noted that phrase "It happened so that it is not in the original Greek. The Greek has simply Hina (Å ħ Å,~ Å" thatÅ ħ Å,~ or Å ħ Å,~ Å "LetÅ ħ Å,~) with the PHANEROÅ ¥ (Å ħ Å,~ "aoristant subjunctive passive (Å ħ Å,~" per manifestation "), which is often understood as an imperative (Å ħ Å,~ Å" Let x Accata: instead of an intentional clause (Å ħ Å,~ "Also that X happens") (for example, EPH 5:33). (In Greek this is called Å ħ Å,~ Å "justified subjective"). In this case, the verse should be translated Å ħ Å,~ "Netchine peccamono this man or his parents, but let the works of God should esposte.Å" Jesus is essentially saying to his disciples Å »Å ħ ħ~" question. the only thing that It matters that God is glorified by freeing this man of his infirmity. - -Dr. Gregory Boyd This is a case in which scholars generally agree that there is more than a possible translation. Show In the most page notes of some versions of the Bible. When there is more Ok about a possible translation, I think we should consider the weight of writing instead of calculating a doctrine on a questionable translation of a single verse and then ignoring many other relevant writing passages. Complete article by Greg Boyd is here: Å ħgremics/didid-jesus-say-that-god-caussħ Din | / Another common objection is taken from Paul's letter In Timothy: 1 Timothy 5:23 (NIV) Stop drinking only water and uses a small wine ħ due to your stomach and your frequent diseases. Again, the logic here is a bit fun. Paul is giving a Timothy advice for him. And is this health advice taken as objection to heal God? Critics sometimes accuse people who teach divine healing to create miraculous against doctors and medicine. It was more common with the teachers of the first faith but today it is rare. But here, they are the critics who are creating medicines and natural wisdom against divine healing, the same thing that often (usually unjustly) accuse faith to teachers to do! Å, Å, God responded to the prayer of King Hezekia for healing by making them apply to figs to boil. Jesus put the mud on the eyes of a blind and sometimes gave a command as Å ħ Å,~ Å "stretch out your hand" or "show yourself to the priests" when you healed them. So, why, God does not Can you give Paul a word of wisdom for the healing of Timothy? But we consider the historical context. Dirty water was an important problem at that time, and it was a common practice mixing wine with water to kill pathogens. Paul was not giving advice to Timothy on how to deal with a chronic health problem like he did for the first time his hands on him and tried unsuccessfully to enhance healing. (what is the picture that some people paint.) Paul was Giving practical advice on the prevention of repeated and acute infections due to dirty water. In our next post, we examine more two Å ħ Å,~ Å "ObsÅ ħ Å,~ to heal God, which, irony of fate, are both Taken from divine healing stories in the New Testament. These are the topics that Å ħ Å,~ "Paul left the sick trophimus at Mileto and Å ħ Å,~" Jesus healed only a man at the Bethesda pool.Å ħ Å,~ "connected the blind born man. * 1 As he passed by he saw a man blind from birth. * 2 His disciples asked him, B Å ħ Å,~Å rabbi, who pecciato, this man or his parents, that he was born blind? ~ ~ 3 people ~ Å Å Å Å Å Å Å Å Å Å ħ parents of him peccido; It is so that the works of God could be made visible through Him.c 4 we have to do the works of the one who sent me while day. The night is coming when no one can function.d 5 when they are in the world, I am the light of the world.Å, Å,~ and 6When said this, sputhed to the ground and clayed with the saliva and spread the clay on his eyes , F 7and told him: Å ħ Å,~ "Via * In the pool of SiloamÅ ħ Å,~ (which means sent). So he went to washed, and I went up able to see.g 8his neighbors and those who had seen him before as a beggar said: Å ħ Å,~ "Isn't this one used to sit and begate? Å, Å Å, , ~ 9 Å ħ Å,~ Å ħ Å,~ Å "Å ħ Å,~, but others said, Å ħ Å,~ Å" no, it only seems to him. "He said, Å ħ Å,~" Å ~ " 10so they told him, [so] how were the eyes open? Å, 11, answered: Å, the man is called Jesus made of mud and smeared his eyes and told me, a go to siloe and wash. Thus they are there, he washed and was able to see. ħ 12 and he said to him: is he ħ Where is it? One he said, Å ħ I donÅ ħ t Know.Å ħ 13They brought what was once blind to the Pharisees. 14Now Jesus had made of clay * and opened his eyes on a Sabbath.h 15o then the Pharisees asked him also as he was able to see. And he told them, Å, he placed a mud on his eyes, I was washed and now I can see. "Some of the Pharisees said: Å ħ This man does not come from God, because it does not observe the Sabbath.Å ħ [But] others said, Å, how can a sinner do such signs? Å, and there was dissent between them.i 17so they said again to the blind, a thing to do that you have to say about him, since he opened her eyes? One he said, one of him is a J prophet.Å ħ 18now the Jews did not want to believe that he had been blind and bought the sight, until the parents of the one had recovered the view. 19They asked them, to this is your child, who do you say I was born blind? How come he now sees us answered? At 20his parents and said, we know that this is our son and who was born blind. 21we don't know how to see it now, let's know that he opened his eyes. Ask him, ħ of age; He can speak for him self.Å ħ 22 * Å Å K said the parents of him because they were afraid of the Jews; In fact, the Jews had already established that, if one had recognized him as the Messiah, he would have been expelled from the synagogue. 23for this parents of him said: he is aged; Question Him.Å ħ ħ 24o a second time they called the man who had been blind and told him, giving God praise him! * We know that this man is a s sinner. ħ 25 hectares he replied: if he is a sinner, I don't know. One thing I know is that I was blind and now there.Å ħ 26so they told him, what did you do for you? How did he open your eyes? Å 27he he replied to them: I told you already and you didn't listen to me. Why do you want to hear it again? Do you want to become disciples of him, too Å ħ 28they mocked him saying: are you that mana s disciple?; We are disciples of Moså! 29we know that God spoke to moes, but we don't know where from it is from.a n 30la answered and said to them: this is what is so surprising, that it is not known where it is, yet he has me Open your eyes. 31ws know God does not listen to sinners, but if one is pious and does the will of him, he listens to Him.O 32 * is unheard that one opened his eyes of a blind born. 33If it was not from God, he would not be able to do anything.Å ħ p 34They replied and said: Å ħ you were born all in sins, and are you trying to teach us? Then he kicked him out. 35When Jesho knew that they had kicked out, found it and said, you believe in the son of man? Å, 36, answered and said: Å ħ Who is, sir, why do I believe in him? Å, 37Jesus told him, a you and he who speaks with you is q he.Å ħ 38he said, a creed, sir, you saw and loved it. 39 * Then Jesus said: Å, I came to this world to judge, because those who do not see see and those who see they become blind.Å ħ R 40s of the Pharisees who were heard with him and said to him: Å ħ certainly not We are blind too Å ħ s 41Jesus told them: Å, if you were blind, you wouldn't have any sin; But now you're saying, Å ħ Let's see, then your sin remains.t * [9: 1st 10:21] Saturday healing of the born blind. This fifth sign is introduced to illustrate the saying, Å, I am the light of the WorldÅ ħ ħ (Jn 8.12; 9: 5). The narration of the conflict on Jesus contrasts Jesus (light) with Jews (Cecieta, GV 9: 39a 41). The theme of water is reintroduced in the reference to the pool of Siloe. Irony of the fate, Jesus judged by the Jews, but Jews are judged by the light of the world; CF, Jn 3, 21 19A. * [9: 2] See note GV 5:14, and Ex 20: 5, which The sins were visited on their children. Jesus denies such a cause and emphasizes the purpose: the infirmity was providential. * [9: 7] Go to wash: perhaps a test of faith; CF. 2 KGS 5: 10 Å ħ Å,~ "14. The Siloam water tunnel (= sent) is used as a symbol of Jesus, sent by his father. * [9:14] In the use of Sputa, mixing clay And healing, Jesus had broken the rules of the Sabbath established by the Jewish tradition. * [9:22] This comment of the evangelist (in terms used again in GN 12:42; Jn 16: 2) includes a situation after the Ministry of Jesus. Refusing / excommunication from the Synagogue of Jews who confess Jesus while Messiah seems to have begun approx. 85 to 85, when the curse against MÅ ħ ħ Å@NÅfÅ@ Eretian was introduced in Å ħ Å,~ Å "EIGHTEN BEEDICTIONS.Å, Å,~ * [9:24] Give to God the praise!: A formula of the ancient testament of adjoining to tell the truth; cf. Jos 7:19; 1 * SM 6: 5 LXX. CF, JN 5:41. * [9:32] A blind-born person: the only case of the Old Testament from Cecieta is in Totibit (see TB 7: 7; 11: 7 - 13; 14: 1 - 2). But the totit is not born blind. * [9: 39Å ħ Å,~ "41] These verses explain the symbolic meaning of care; Pharisees are not the innocent blind, willing to accept the testimony of others. a. [9: 1 Å ħ Å,~ "2] is 42: 7. B. [9: 2] Ex 20: 5; EZ 18:20; Lk 13: 2. C. [9: 3] 5:14 ; 11: 4. D. [9: 4] 11: 9 Å ħ Å,~ "10; 12: 35 - 36. E. [9: 5] 8:12. F. [9: 6] 5:11; MK 7:33; 8:23. G. [9: 7] 2 kgs 5: 10 Å ħ Å,~ "14. h. [9:14] 5: 9. I. [9:16] 3: 2; Mt 12: 10 Å ħ Å,~ "11; Lk 13: 10 Å ħ Å,~ "11; 14: 1 Å ħ Å,~" 4. J. [9:17] 4:19. K. [9:22] 7:13; 12:42; 16: 2; 19:38. L. [9:23] 12:42. m. [9:24] JOS 7:19; 1 * SM 6: 5 LXX. n. [9:29] ex 33:11. or. [9:31] 10:21; Ps 34:16; 66:18; PRV 15:29; Å 1:15. P. [9:33] 3: 2. Q. [9:37] 4:26; DN 7:13. R. [9:39] Mt 13: 33 - 35. S. [9:40] Mt 15:14; 23:26; ROM 2:19. T. [9:41] 15:22. 15:22.

what is the name of the man born blind in the bible, why was this man born blind kjv. who in the bible was blind. who is the blind man in the bible. who got blind in the bible

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