



## SESSION 41 | JOHN 9:28-10:8

### JOHN 9:1-38 | THE SIXTH SIGN: THE MAN BORN BLIND

- *Verses 1-4 included in session 39*
- *Verse 5-27 included in session 40 -*
- Verse 28 –
  - The Pharisees considered this man to be **his disciple** simply because he was not *against* Jesus. They claimed to be **Moses' disciples**, which incidentally is not mutually exclusive from being a disciple of Jesus.
- Verse 29 –
  - The Pharisees had rightly placed faith in God's work through Moses but failed to recognize that Moses told of a coming prophet in whom they should place their faith (DT 18.15).
  - Their ignorance about **from whence he is** was willful ignorance.
    - God had broken into earth with a choir of angels, sent a star for the magi, and sent John the Baptist as the forerunner.
    - It is impossible that they did not know the *claims* of Jesus' origin. It is further impossible that they did not know the *supporting evidence* of His origin.
    - The only conclusion is that they had rejected the claims and the evidence. They therefore have no one to blame but themselves.
    - Further convincing proofs would be fruitless.
- Verse 30 –
  - The formerly blind man recognized how fruitless it would be to further engage in the conversation. He simply calls it a **marvelous thing** that the leaders of the Jews would not know the identity of one who gives sight to the blind (and had been the subject of their investigation for over a year).
- Verse 31 –
  - The blind beggar had better theology than the Pharisees.
  - The truth he was saying is taught in passages such as Psalm 34:15 (in a positive sense), Proverbs 1:28-29, 15:29, and many prophetic passages such as Isaiah 1:15.
  - Under the Law, God had promised to close his ears to sinners and the unrighteous and open His ears to the righteous.
  - Ultimately the blind man was saying, "you man are neither **a worshiper of God** or do you do **his will.**"
- Verse 32-33 –
  - The formerly blind man makes note that giving sight to the blind is something that no person has ever been able to do.
  - Furthermore, giving sight to the blind was a proof of Messiah's identity (Is. 42:7). It was an evidence that Jesus was **of God** (v. 33).
- Verse 34 –
  - The train had left the station...the Pharisees had made up their mind and were not interested in further engagement.

- **They cast him out.** Note that this *could* mean that they excommunicated him from the synagogue and from Temple worship, the worst punishment that could be given to a Jew.
- Verses 35-38 –
  - Jesus went and **found him** (v. 35) and asked if he believed **on the Son of God** (v. 35).
    - Many years later, Paul would tell the Philippian jailor to **believe on the Lord Jesus Christ, and thou shalt be saved** (Acts 16:31). However, the jailor and the blind man were asked two different questions and believed two different things.
    - The blind man did *not* believe that Jesus had (or would) die and rise again. Furthermore, *even if he did*, such belief was *not* the “plan of salvation” for that dispensation.
  - The blind man *did not believe*, for he did not even have enough information. He did have *desire to believe*.
    - Jesus answered the man’s **who is he?** question by telling him that he had **seen him**.
    - Of course, this is uniquely special to this man because he had only recently **seen** anybody!
    - The man, ready to believe, instantly accepted the testimony of Jesus and **worshipped him** (v. 38). Once again it should be noted that *worshipping Jesus before the cross does not make a person a Christian*. To make this conclusion would be anachronism.

#### JOHN 9:39-10:18 | JESUS ADDRESSES THE PHARISEES

- Verse 39 –
  - The *effect* of Jesus coming into the world is **judgment**. Jesus is such a revelation of God that He divides between believers and unbelievers, by virtue of His being.
- Verses 40-41 –
  - The Pharisees were always offended yet perpetually stiff-necked. Jesus responded to them by saying, **If ye were blind, ye should have no sin** (v. 41).
  - The Pharisees claim sight, however, and thus cannot claim ignorance.
- Verses 10:1-6 –
  - The Lord spoke a **parable** (v. 6) about the usage of the **door into the sheepfold** (v. 1).
  - This is not so much a parable as a metaphor.
    - The word **parable** in verse 6 is παροιμία [paroimia]. The Greek word for parable is παραβολή [parabole]. It is important to see this as a metaphor because parables have the purpose of giving revelation about the Kingdom of God (Matt. 13:10-11).
    - This metaphor doesn’t reveal a mystery but highlights a truth.
  - The truth of the metaphor:
    - Thieves do not go through the door. They sneak in another way (v. 1). Shepherds use the door (v. 2).
    - The **porter** is the doorman. Several shepherds may use a single sheepfold, and the porter protects entrance. The shepherd comes and calls his own sheep, who know him (v. 3).
    - The final analysis: sheep follow their shepherd. They don’t follow imposters.
  - The Pharisees **understood not** the meaning of the metaphor (v. 6).
- Verses 7-8 Jesus will use a two-fold illustration. In verse 7 He is **the door** and in verse 11 He is **the good shepherd**. By claiming to be **the door** He insists that the Pharisees must come to the sheep *through Him*. If they do not, they are thieves, just like the **thieves and robbers** that had come before (v. 8).
- Verses 9-18 – *stay tuned!*