

Twas Blind and Now I See (John 9)

Dr. John Niemelä at Crosspoint Community Church (September 6, 2016)

Introduction and Review

Background: John 7:1–10:21 concerns the Feast of Tabernacles (cf. John 7:2)
Why does John often name feasts? (e.g., 2:13; 10:22; 13:1)

Feast of Tabernacles (a.k.a. Booths or Sukkot). Cf. Leviticus 23:34ff
A seven-day feast with the eighth day (a Sabbath) following

Nehemiah 8–9 shows the relevance of Tabernacles to John 7:1–10:21
Israel had not observed the feast since Joshua's day (Neh 8:17)

The prayer of Nehemiah 9 gives the context for Tabernacles, specifically:
God is Creator of all (Neh 9:5-6)

God promised Abraham the land of Israel (Neh 9:7-8)

God led them from Egypt & provided in the desert; they rebelled (9:9-23)
The sacrifices of the feast of Tabernacles

Staying in booths six nights during the feast
He left His home (heaven) to tabernacle w/ man (Jn 1:14)
Gk word *encamped* has these consonants: *SKN*
Heb word for *encamped* has these consonants: *ŠKN*
He _____ed among us; we saw His GLORY

The *water ceremony* of the feast of Tabernacles
Rivers of living water via the Holy Spirit (John 7:38)

The *lighting of the Court of the Women* during the feast
Jesus is the Light of the world (John 8:12)

God let Israel take the land, but they rebelled & became captives (9:24-35)

The returnees (under Nehemiah) pledged their loyalty to God (9:36-38)

JOHN 9 IN ITS CONTEXT (7:1–10:21)

Jesus' unbelieving brothers try to convince Him to go to the feast (7:1-9)

Jesus went secretly (arriving at the midpoint); His teaching divided the crowds (7:10-36)

John 7:37–8:1 is the last (the seventh) day of the Feast of Tabernacles

John 8:2–10:21 (a Sabbath) is the day with the most recorded details in the Gospels

John 8:2-11: Pharisees interrupt Jesus' early morning teaching by bringing the woman they accused of adultery

Hecklers keep interrupting Jesus' teaching in the court of the women, finally trying to stone Him, but He *passed by* and escaped (8:12-59)

As He was *passing by*, He saw a man born blind and healed him (9:1-7)

Crowds try to determine if the man had really been healed (9:8-12)

Pharisees conclude that the man was healed, but excommunicate him for speaking what they know to be the truth (9:13-34)

The man believes and confesses; Pharisees deny (9:35-40)

Jesus told the True Shepherd vs./ the evil shepherds & the hirelings (9:41–10:21)

EXPOSITION OF JOHN 9

The man was blind so the Light of the world (Jesus) could be revealed (9:1-5)

Jesus (the Sent one) sent the man to the pool called Sent; he returned seeing (9:6-7)

Neighbors bickered if the man had been blind; he affirmed this (9:8-9)

Neighbors asked how he was healed; he said he washed in Siloam as Jesus said (9:10-12)

Neighbors took him to Pharisees that Sabbath to resolve the issue (9:13-14)

Pharisees interrogated; he said Jesus put clay on his eyes, he washed, he sees (9:15)

Some Pharisees denied that a Sabbath-breaker could be from God; others said that no sinner could do such signs; so they were divided (9:16)

Pharisees asked him about Jesus; he called Him a prophet (9:17)

One part of the Pharisees continued to disbelieve that he had been healed until the man's parents survived their interrogation [Then even they believed this] (9:18-19)

[Although the parents' testimony that the formerly blind man was their son survived cross-examination,] they refused to tell the whole truth, fearing excommunication (9:20-23)

The Pharisees put the formerly blind man under oath as they sought for him to say/deny that Jesus is a sinner (9:24)

He did not comment directly on the sin issue, but affirmed that he is no longer blind (9:25)

The Pharisees asked again how Jesus healed him; he retorted that he already answered that, so they seemed interested in becoming His disciples (9:26-27)

The Pharisees claimed to be Moses' disciples, and scoffed that this man is a disciple of a Man from unknown origins (9:28-29)

The man retorted that it is amazing that they would not even know where Jesus is from, since no one else had ever healed someone born blind (9:30-32)

The man affirmed that Jesus must be from God, or He could do nothing (9:33)

They charged the man as having been born entirely in sin, unqualified to teach them, and they excommunicated him (9:34)

By contrast, Jesus had denied that sin caused the man's blindness (9:3)

Jesus asked the man if he believed in the Son of God; the man asked for Jesus to identify Him first, so he could believe (9:35-36)

Jesus said that he had seen Him and He is the One speaking with him; the man believed and worshipped (9:37-38)

Jesus said that He came to give sight to the blind and to reveal (spiritual) blindness to those who recognize their status (9:39-40)

After some Pharisees objected, Jesus told the parable of the true shepherd, indicting both (1) those Pharisees who voted to excommunicate the man and (2) those Pharisees who did not stop them (9:41–10:21)

LESSONS FROM THE FORMERLY BLIND MAN:

The disciples and the parents

The Pharisees who were open to Jesus

The Pharisees who rejected Jesus

CONCLUSION