

**Lesson 14:
Further Activities In
Jerusalem And Judea**

March 3, 2021

John 9:1-41

**Contention Over The Man Born Blind
John 9:1-41**

<p>Jew's reasoning: 9:16, 24-27 <i>"This man is not from God." "We know that this man is a sinner"</i></p> <ol style="list-style-type: none"> 1) The Law forbade work on the Sabbath; 2) Jesus had healed on the Sabbath; 3) Therefore, Jesus was a sinner. 	<p>Blind man's reasoning: 9:17, 28-34 <i>"He is a prophet." ... reviled by the Jews.</i></p> <ol style="list-style-type: none"> 1) God heareth not sinners. (9:31) 2) This man opened my eyes. (9:25) 3) If he were not of God, he could do nothing. (9:33)
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John 9:32, *"Since the world began it was never heard that any one opened the eyes of a man born blind."*

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NOTE: God has not promised to hear sinners' prayers.

- Though this man in John 9 was an uninspired man the truth he states is taught many times in the Scriptures. (Psalms 66:18; Proverbs 15:29; 28:9; cf. Acts 13:27)
- God has promised to answer the prayers of those who keep His commandments. (1 Peter 3:12; 1 John 3:22; 5:14-15)
- Alien sinners may pray to God as we see Cornelius doing (Acts 10:4,31), but God will answer only in keeping with His will. (Acts 10:33-34; 11:14; 10:48)
- They rejected this man's argument and cast him out without trying to answer him.
 - John 9:34, *"They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out."*

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"Note: As a footnote to this section, Merrill Tenney (*Expositor's Bible Commentary*, Vol. 9, 105), suggests that the progress in the spiritual understanding of the person of Christ by the blind man in this passage culminates here.

"It is marked by progressive descriptions:

"The man they call Jesus' (verse 11); 'he is a prophet' (verse 17); 'from God' (verse 33); 'Son of Man' (verse 35; assuming the alternative reading); and, lastly, 'Lord' (verse 38).

*"The expression 'Lord' normally has the meaning 'Sir' (as in 4:11, 19; etc.), but in this context it clearly takes on its higher meaning." (Daniel H. King, Sr., *John*, Truth Commentaries, Page 254)*

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9:35-41 – THE SAME GOSPEL THAT OPENS THE EYES OF SOME ALSO BLINDS THE EYES OF OTHERS

9:35-36 – Jesus asked this man, *"Do you believe on the son of God?"*

- The man had earlier affirmed that Jesus was a prophet (verse 17), but the question of whether Jesus was the Son of God had not occurred to him.

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9:37-38 – Jesus here clearly presents himself to be the Son of God.

- This man affirms, ***"Lord, I believe."*** He then worships Jesus. (cf. Matthew 4:10)

Contention Over The Man Born Blind John 9:1-41

9:39 – The same gospel that enlightens some also blinds others. cf. Matthew 10:34

- All men are judged by their reaction to Jesus and His word. (John 12:48)
- These stubborn Jews would not receive Jesus, but this man born blind humbly receives Him.
- Saul of Tarsus, had rejected the Christ, but then later came to realize that Jesus is the Son of God. (Acts 26:9-10; 1 Timothy 1:12-16)
- Those who have honest hearts will see.
- Those with self-righteous hearts who claim to see, will be made blind. (cf. Matthew 13:13-15; 2 Thessalonians 2:9-12)

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9:40-41 – These arrogant Pharisees asked, “Are we blind also?”

- Their pride had blinded them to the truth that Jesus is the Christ.
- By rejecting the Christ, they had proved themselves to yet be in sin. (John 3:18-21; cf. 2 Thessalonians 2:10)

Discourse on the Good Shepherd John 10:1-21

AN ALLEGORY ABOUT A SHEPHERD AND SHEEP. John 10:1-6

10:1-6 – The King James Version uses the word “parable” (verse 6) to describe what Jesus says. (also the ASV)

- Note however that the Gospel of John contains no parables like those found in the other gospels.
- The NKJV uses the word “*illustration*.”
- The NASV uses the expression “*figure of speech*.”

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- The original Greek word translated “parable” in the other gospel accounts is *parabole* which literally means to “*throw along side of*.”
 - *A parable is something that is described to be “like” something else.*
- The original word here is a different word, *paroima*.
 - *Jesus is using a figure of speech known as an “allegory.”*
 - *An allegory is an extended metaphor where the truth is implied by the illustration, but not specifically identified.*

Discourse on the Good Shepherd John 10:1-21

AN ALLEGORY ABOUT A SHEPHERD AND SHEEP. John 10:1-6

- A “*sheepfold*” was a roofless enclosure where several shepherds would take their sheep at night. The porter was the keeper of the door of the sheepfold.
 - *When morning came the shepherds would separate their sheep by simply calling them. The sheep would follow their own shepherd, not the voice of a stranger.*
- Jesus is our shepherd, but we must follow His voice.
- There are those who are false shepherds. (cf. Ezekiel 34:1-10; Jeremiah 23:1-6)
- cf. the responsibility of shepherds (elders) of a local church (flock). (Acts 20:28; 1 Peter 5:2)

Discourse on the Good Shepherd John 10:1-21

AN ALLEGORY ABOUT A SHEPHERD AND SHEEP. John 10:1-6

- The “*door*” is here spoken of with reference to the sheep.
- NOTE: It becomes a symbol of entrance into protection and shelter, or exit to liberty and plenty.