

G R A C E

Reformed Baptist Church

Soli ♦ Deo ♦ Gloria

THE GOSPEL OF JOHN

Sermon Notes

Jesus Heals a Man Born Blind, part 3

John 9:35-41

October 23, 2005

Introduction / Review

- This Chapter tells of the Sixth (6th) of the Seven (7) Signs of the Gospel of John
 - Jesus heals the man
 - The man is questioned by the neighbors
 - The neighbors bring the man to the Pharisees
 - The Pharisees question/interrogate the man
 - The Pharisees question the man's parents
 - The Pharisees question/interrogate the man again
 - A confrontation ensues
 - The Pharisees excommunicate the man

Verse 35

- When Jesus heard that the Jews had excommunicated the man He healed, **Jesus tracked the man down.**
- “The Jews cast him out from the Temple, and the Lord of the Temple found him.”
Chrysostom
- John Calvin noted that, for the believer in the Lord Jesus Christ, excommunication was, at times, a good thing, “If he had been kept in the synagogue, he would have run the danger of becoming gradually alienated from Christ and plunged into the same destruction as the ungodly...We have known the same thing in our own time. For when Luther, and others like him, were beginning to reprove the grosser abuses of the Pope, they had scarcely the slightest taste for pure Christianity. But after the Pope had fulminated against them and cast them out of the Roman synagogue by terrifying bulls, Christ stretched out His hand and made Himself known to fully to them. So there is nothing better for us than to be far away from the enemies of the Gospel so that He may come near to us.”
 - Notice, here, that **Jesus pursues the man**, just as He once [and still] pursued us.
- Once He found Him, Jesus asked him, “Do you believe in the Son of Man?”
 - This question does not mean, “Do you believe the Son of Man exists?” but, rather, “Do you place your trust in the Son of Man?”

- It is also significant that Jesus uses the title **Son of Man**.
 - Jesus is also the apocalyptic **Son of Man** (of Daniel 7:13-14) who has received from the Ancient of Days complete authority and dominion.
 - The term “the Son of Man” is Jesus’ favorite self-designation.
 - The term is used in this way over 80 times in the Gospels.
 - ¹³“I kept looking in the night visions,
 And behold, with the clouds of heaven
 One like a Son of Man was coming,
 And He came up to the Ancient of Days
 And was presented before Him.
¹⁴“And to Him was given dominion,
 Glory and a kingdom,
 That all the peoples, nations and men of every language
 Might serve Him
 His dominion is an everlasting dominion
 Which will not pass away;
 And His kingdom is one
 Which will not be destroyed. Daniel 7:13-14
 - J.P. Hickinbotham states, “the Son of Man is a title of divinity rather than humanity.”
 - “The term ‘the Son of Man’...points us to Jesus’ conception of himself as of heavenly origin and as the possessor of heavenly glory.”
Leon Morris
 - It is the combination of these two truths (he shares our nature *and* is the apocalyptic Son of Man) that give Him the authority of judge.
 - However, the Son’s authority to judge is also based on one other aspect of His identity.
 - The Son is also the ultimate revelation of the Father:
 - “No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained [exegeted] *Him*.
John 1:18
 - “Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man.”
John 1:51

- To embrace the Son [to include His words and commandments], is to embrace the Father; in the same way that to reject the Son, is to reject the Father.
- Therefore, the Son, as the ultimate revelation of the Father, has the authority to judge, for judgment is based upon the rejection of revelation, that is Himself.

Francis J. Moloney states, “**The Son of Man** [in the Gospel of John] **is the human Jesus, the incarnate Logos; he has come to reveal God with a unique and ultimate authority and in the acceptance or refusal of this revelation the world judges itself.**”

“In that light, Jesus is inviting the man to put his trust in the one who is the revelation of God to man.” D.A. Carson

Verses 36 – 38

- ❑ Jesus asks the man born blind if he believes in the Son of Man, and then the man immediately responds, “Who is he, Lord, that I may believe in Him?”
- ❑ NOTICE: There is no need for Jesus to try and convince the man that He should accept Him, the man does so naturally and immediately. This stands as an example for us that the regenerate man will always come to Christ, as it is a natural response.
- ❑ Notice also the parallels between this account and the account of the Samaritan woman at the well.
- ❑ **This powerfully supports the truth of Scripture, as it relates to certain aspects of salvation: regeneration [sight] and belief [hearing]. There may be no better example in the Gospels of the truth that regeneration precedes faith.**
- John 3:3 states, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”
 - Romans 10:17 states, “So faith comes from hearing, and hearing by the word of Christ.”

Sight

Hear

Jesus said to him, “You have both seen Him, and He is the one who is talking with you.”

- ❑ Immediately, the man born blind responded to Christ, “Lord, I believe.” Observe, here, what Jesus does NOT do. Read **Romans 1:16**.
- ❑ Then, the man *worshipped* Jesus. Notice, here, what Jesus does NOT do: stop the man from worshipping Him. [Also, this is the only precrucifixion example of worshiping Jesus in John.]

- OBSERVE the transformation of the blind man, with respect to his understanding of the true identity of Jesus, throughout this Chapter:
 - “The man who is called Jesus” (Verse 11)
 - “He is a prophet” (Verse 17)
 - “one from God” (Verse 33)
 - “Lord” (Verse 38)
 - One worthy of worship [“the Son of Man”] (Verse 38)
- * The Samaritan woman at the well had a similar progression: “[You are] a Jew” (4:9); “Sir” (4:11); “You are a prophet” (4:19); “Christ” (Verse 29).

Verse 39

- The words of Jesus, here, may appear to contradict John 3:17 (“For God did not send the Son into the world to judge the world...”).
- However, “saving some entails condemning others.” Carson
- “This is the paradox of the revelation, that in order to bring grace it must also give offense, and so can turn to judgment. In order to be grace it must uncover sin; he who resists this binds himself to his sin, and so through the revelation sin for the first time becomes definitive.”
Rudolph Bultmann
- Jesus, then, states, “...so that those who do not see may see, and that those who see may become blind.”
 - This language is taken from Isaiah 6:10 and 42:19.
 - The phrase “those who see” is Jesus’ “cryptic and ironic way” of saying “**those who think they can see.**”
 - In other words, although they are truly blind, they think they can see.
 - Spiritually, a man who is blind is ignorant of his blindness. There is a sense that one is not aware of his true blindness until the point of regeneration [Unless one is born again, he cannot see...].

Verses 40-41

- It seems rather clear that the Pharisees expected Jesus to condemn them as “blind.”
- Jesus is NOT asserting that the Pharisees are NOT blind. He is stating that they are not blind **in the matter He spoke of in Verse 39**. In other words, they are not the blind ones [at least currently] that He came in the world to give sight to [“...so that those who do not see may see...”].
 - In other places in the Gospels, Jesus even calls the Pharisees “blind guides” (Matthew 23:16; cf. 15:14; 23:26).
- In Verse 41, it is significant that Jesus does NOT say “you Pharisees really do see,” but, rather, “You *say*, ‘We see...’”