

1. The clearer the revelation of Christ **the more** *He will be loved by believers.*

2. The clearer the revelation of Christ **the more** *He will be hated by unbelievers.*

Are you prepared for division? vs. 16

Since he doesn't regard the Sabbath, the miracle did not happen.

The Sabbath problem: Written in stone we find Exodus 20:8-10.

“The rabbis had defined this as meaning that a man could not carry a handkerchief from an upstairs room to a downstairs room; that was carrying a burden, and carrying a burden was work. A man could neither light or extinguish a lamp. He could not cut his fingernails, nor pull a hair out of his beard. Most certainly he could not spit in the dust to make clay; for making clay was manual labor.”

vs. 17, 18. They propose that the blind man and Jesus are together pulling off a hoax. 9:19—23 was he really blind?

B. The reaction of the parents is a sample of the people: **vs. 22**

Whatever benefits there are in Jesus the Messiah are not worth the arduous trouble that his enemies put on us.

9:22 is a benchmark (a previously determined reference point) “on the escalating path of hostility” **The Jews had agreed already ... put out of the synagogue**” in other words, break off all social relations with those about him. It gets higher; 11:53, 12:10

When you open the gospel of John remember 20:30,31. The violent scene that concludes chapter 8 probably took earlier on the same day that the events of Chapter 9. **Read 9:1-5**

Proposition: Marvel at the cost of spiritual eyesight. Don't be afraid to pay it. Consider also **divine abandonment**: “He begins from this time to abandon that lost community to its blindness.” Godet

God's redemptive plan includes many stunning surprises.

“...he saw...his disciples (all Jews) asked...”

A. Jesus looked at the blind man with marked attn, not a glance.

B. His disciples (learners) want to understand—*who sinned?*

1. There is no moral connection between individual or parental sin and this man being born blind.
2. The issue is one not of punishment but of performance: 9:3b “Be made manifest” means things formerly hidden in God's plan will now be brought to light.

In 9:3b-5 Jesus is imparting facts about Himself and His work on earth—general and specific.

1. This is a work to be done now: on the Sabbath. This is a disclosure of unbelief that amounts to an attack.
2. I must work while I'm here—as the light—on the Sabbath which is a dark, dark day in Jerusalem.

In other words, his blindness, my being *sent* here as the “light of the world”--now in this city—have come together TO STAGE A PERFORMANCE—*with a carefully chosen set and cast*:

This is much like the “shot that was heard around the world” in April 1775 in the city of Boston. How you and I respond to what we see cannot be over exaggerated.

II. Act #1 The miracle (sign #6) on the Sabbath: 9:6,7.

A. Jesus displays mercy on the Sabbath.

1. “While it is yet day” *Couldn't we do this another day?* NO.
2. Spit, clay: This is a means of entering into more direct personal contact with the blind man.
3. “In dealing with peoples who had all their senses, he could act with a word or with a look. In some cases of blind or deaf ones—He used means to direct their attention to himself more personally. This is a starting point for knowledge of his person.
4. In adding the mud to his blind condition and sending Him to this particular pool (**probably with people going with him**), He puts the work more evidently under the approval of God—using God's pool. So he is really presenting Himself as all the pool symbolizes: He is *the sent* one. His claim is coupled with stunning proof.

III. Act #2 Coming home with eyesight on the Sabbath: 8-10.

Curiosity and wonder are followed by hostility and interrogation.

A. **Distinguished persons and opinions come forth.**

1. Neighbors: vs.8 Some said.... vs.9 ...others said... What really happened? And to whom?
2. Some seem ill-disposed from the outset; against believing it: “he is like him”.

B. The blind man is sure that a man named Jesus acted on his behalf giving him sight for the first time in his life.

This is all he knows. He is not a believer yet. He has a very high opinion of a real man named Jesus. He is poor. He is not a man of influence. He is no scholar or an authority of any sort, but he has begun to know something of Jesus. He will come to full saving faith.

On the way there he will learn what some of you may be faced with:
Is Faith In Jesus Worth The Rising Cost?

Don't you have to possess supernatural *social courage* to exercise faith in Jesus?

Genesis 15:1 “fear not, Abram: I am thy shield, and thy exceeding great reward.”

Joshua 1:9 Have not I commanded thee? Be strong and of a good courage be not afraid, neither be thou dismayed; For the LORD Thy God is with thee wither soever thou goest.” See also Psalm 27:14

IV. Act #3 Interrogation by God-haters: 9:13-16.

Two questions¹ Imagine that someone you know has recently become a believer:

question #1 From whom is the new believer likely to receive the most encouragement?

Question #2 From whom is he likely to hear the most disheartening remarks?

Boice's comments p.705, 706. Kay Jernigan: how to rid yourself of a headache at Church.

A. Marvel at the hatred of God by man. See unbelieving God-hating men deny works that can't be more obvious and well attested to. Marvel that people go to school to learn how to deny creationism; redemption also.

The “again” vs. 15 refers back to vs. 10—they keep asking what has already been asked and answered. His answers get shorter and testy.

Jesus trampled under foot, not the Mosaic Sabbath, but the Pharisees twisted version of it.

1 James M. Boice The Gospel of John vol.3 p.705

V. Act #4 An attempt at a late term spiritual abortion: 24-34.

Conversion is a process. This man is not born again yet.

vs. 24 “give God the praise” Joshua 7:19 and 1 Samuel 6:5 and means correct what you have wronged—calling Jesus a prophet.

Joshua 7:19 says, “And Joshua said unto Achan...give glory to the LORD GOD of Israel, and make confession unto Him, and tell me now what thou hast done; hide it not from me.”

1 Samuel 6:5 ...give glory unto the God of Israel; peradventure He will lighten His hand from off of you....

vs. 25 He claims no religious authority but refuses to deny the wonder. vs. 26 This return to this phase of the investigation tips the scales.—See the triumph of a plain courageous man. FEEL THE HEAT vs. 27.

vs. 28,29. They are increasingly angry, exasperated, frustrated: he is plain and logical. The heavyweights lose to a light weight beginner.

vs. 30-33 We have been inquiring about a medical miraculous marvel—but here is the real marvel—you who know so much can't put this together. Let me help! 9:34 excommunicated for not lying!!

Those who use the light they have are candidates for further light:
9:35

But what sort of hell belongs to willfully blind persons?
ISAIAH 66:5,24