

The Gospel of John

Chapter 9, Verses 1-5

Review

- **General Introduction to the Gospel of John**
 - *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
 - one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
 - written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

Review

- Prolog: Jesus is the Word become flesh **(1:1-18)**
- John the Baptist introduced Jesus, Jesus performed many signs, and Jesus' ministry surpassed John's **(1:19-3:36)**.
- Retreating to Galilee, Jesus was recognized in Samaria as the Savior of the World and people believed in Capernaum after he healed the son of a local official **(Chapter 4)**.
- The Jews in Jerusalem hated Jesus because he had healed on the Sabbath and called God his father **(Chapter 5)**

Review

- In Galilee, crowds followed Jesus because of the signs he performed, but because they sought earthy rewards and could not yet understand the eternal life which he offered, almost everyone rejected Jesus (**Chapter 6**).
- Although he knew the Jews were still plotting to kill him, Jesus came to Jerusalem for the feast of Tabernacles and taught openly in the Temple, where God protected him, because his time had not yet come. (**Chapter 7**)

Review

- Next we have the much loved story of the woman caught in adultery brought before Jesus, regarding which Jesus said to her accusers, "Let him who is without sin among you be the first to throw a stone at her." **(8:1-8:11)**
- John's narrative returns to Jesus' teaching in the temple at the Feast of Tabernacles, where Jesus explained to the Pharisees that what he said concerning himself was true even if he was the only one who said it, but he was not the only one who says it: God bore witness also. **(8:12-20)**

Review

- The Pharisees could not understand and accept as true the things that Jesus said concerning himself, because they were “of this world” and he was “from above,” but the time was coming (Jesus said) when Jesus would be lifted up and they would understand. **(8:21-29)**
- As Jesus said these things, many “believed” in him. **(8:30)**
- To such people, Jesus said that his “true disciples,” abide in his word, know the truth, and are set free **(8:31-32)**.

Review

- The Jews, who thought of themselves as the “Children of Abraham,” asked from what Jesus would set them free. **(8:33)**
- Jesus implied that they (like all men) were slaves of sin and that as the Son of God he had the authority to set them free. **(8:34-36)**
- The fact that they plotted to kill him, Jesus suggested, proved that were not properly children of Abraham, or of God but, rather, children of Satan. **(8:37-45)**

Review (Last Week's Lesson)

- The Jews treated Jesus as if he were a criminal, yet no one had convicted him of any sin. (8:46)
- They treated him that way (“could not hear his words”) because (Jesus said) they were not “of God.” (8:47)
- The Jews insulted Jesus; God gave him glory (8:48-50).
- Jesus promised eternal life to all who would keep his word; the Jews dismissed such talk and being demonic; Abraham himself and all the prophets had died! (8:51-52)

Review (Last Week's Lesson)

- The Jews saw Jesus as coming in opposition to their father Abraham but, Jesus said, "***Abraham rejoiced that he would see my day. He saw it and was glad.***" (8:53-56)
- The Jews could not make sense of this statement but Jesus reinforced it, saying to them "***before Abraham was, I am.***" (8:57-58)
- The Jews could not accept this, "***so they picked up stones to throw at him, but Jesus hid himself and went out of the temple.***" (8:59)

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- But this was because Jesus was telling the truth, and the truth was offensive to the Jews.
- Reconsider 8:53-55, where Jesus makes it plain that he cannot alter his message without making himself to be a liar like they are.

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- Remembering these things will, I think, help us to understand the story that follows in Chapter 9, which is the story of when Jesus, on the Sabbath, gave sight to a man who had been blind from birth.

John 9:1-5

9:1 イエスが道をとおっておられるとき、生れつきの盲人を見られた。

9:2 弟子たちはイエスに尋ねて言った、「先生、この人が生れつき盲人なのは、だれが罪を犯したためですか。本人ですか、それともその両親ですか」。

9:3 イエスは答えられた、「本人が罪を犯したのでもなく、また、その両親が犯したのでもない。ただ神のみわざが、彼の上に現れるためである。

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9:5わたしは、この世にいる間は、世の光である」。

John 9:1-5

- ¹ As he passed by, he saw a man blind from birth.
- ² And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"
- ³ Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him.
- ⁴ We must work the works of him who sent me while it is day; night is coming, when no one can work.
- ⁵ As long as I am in the world, I am the light of the world."

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- All of Chapter 9 is connected with this man blind from birth.

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- It is important to reflect on the fact that this was an adult male who had been born blind.

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- This was, as we now say, a case of congenital blindness.

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As he passed by, he saw a man ***blind from birth***.

- Then, as now, people asked themselves ... why?
- Why did such things happen?
- Why did God allow it?
- Why did God cause it?

John 9:2

弟子たちはイエスに尋ねて言った、「先生、この人が生れつき盲人なのは、だれが罪を犯したためですか。本人ですか、それともその両親ですか」。

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- Why do Jesus' disciples think that someone's sin was the cause of this man's blindness?

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- Why do Jesus' disciples think that someone's sin was the cause of this man's blindness?
- Scholars tell us that this was what the Jews (and not just the Jews) then commonly believed.

Discussion

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 - Good men often suffer
 - Not all suffering is ultimately bad

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 - We should be very slow to interpret the suffering of others!
 - God's purposes are very often hidden from us.

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- Regarding the reason (cause) for someone's affliction, there is only one man who can give an infallible answer: Jesus
- Certainly this man and his parents **were** sinners! (Rom 3:23)
- But punishing sin was not the reason for his blindness.

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- His blindness, like all things, served to glorify God and worked to the benefit of those who love God (Rom. 8:28)
- His blindness would enable Jesus to perform a miracle through which many would be saved from sin!

John 9:4

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We must work the works of him who sent me while it is day; night is coming, when no one can work.

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- Probably (as in the ESV) he means to include his disciples.

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- Of the works which God sent Jesus to do, one will be the healing of this man blind from birth, and the Glory to God and salvation to man that flows from it.
- Jesus, **and** his disciples, do many such things.

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We must work the works of him who sent me while it is day; ***night is coming, when no one can work.***

- All the signs and miracles which Jesus and his disciples perform are intended to glorify God and save sinners.
- But such works will eventually stop.
- What does Jesus mean?

Discussion

- What is the night that is coming when no one can work?
 - Jesus death?
 - Jesus ultimate work will be accomplished on the cross.
 - This will also be his final work as mortal man.
 - The death of Jesus' disciples?
 - The apostles will continue Jesus work among men.
 - Yet each of his apostles will have a limited time to work.
 - The same is true for all of us who come after.
 - The final judgment?

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- As John has said several times before now, Jesus came to the world as light into darkness.

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- As John has said several times before now, Jesus came to the world as light into darkness.
- While he remains in the world, so does the light.

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- When Jesus is crucified, the light will be extinguished.

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- When Jesus is crucified, the light will be extinguished.
- However with his resurrection and the outpouring of his Spirit in the Church, his light returns to the world in a new way, where it will remain until the end, when he returns.

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As long as I am in the world, I am the light of the world."

- Jesus light shall remain in the world as long as there are Christians in the world.

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As long as I am in the world, I am the light of the world."

- Jesus light shall remain in the world as long as there are Christians in the world.
- Remember the lampstands in Revelation 1-3