

# The Gospel of John

Chapter 9, Verses 34-41

# 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 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

- At the beginning of Chapter 8, we have the much loved story of the woman caught in adultery, regarding whom 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 then returns to Jesus' teaching at the Feast of Tabernacles, a series of teachings which describes the uneasy relationship between Jesus and the Jews. At the end of Chapter 8, Jesus must hide himself from those who would throw stones at him **(8:12-59)**

# Review (The Man Born Blind)

- **Chapter 9 all has to do with the time that Jesus gave sight to a man who had been blind from birth. (9:1)**
  - Jesus' disciples assumed that the man had been born blind because of sin, and they asked Jesus if it had been the sin of this man, or of his parents. **(9:2)**
  - Jesus answered: neither; the man had been born blind so that "...the works of God might be displayed in him." **(9:3)**

# Review (The Man Born Blind)

- One very great work of God displayed in this particular man, was that Jesus gave him the ability **physically** to see.
- An infinitely greater work will follow, when Jesus gives him the ability **spiritually** to see.
- Jesus said to his disciples, ***“We must work the works of him who sent me while it is day; night is coming, when no one can work. As long as I am in the world, I am the light of the world.”*** (9:4-5)
- The more I think about this, the more I see Jesus referring to himself, including his Spirit living in his disciples, including us.

# Review (The Man Born Blind)

- **The healing miracle itself is completely described in just two verses --- i.e. Verses 6 and 7**
  - Jesus spat on the ground, made mud with the saliva and put the mud on the man's eyes. **(9:6)**
  - He told the man to go wash his eyes in the pool of Siloam. **(9:7a)**
  - The man went and washed and came back seeing. **(9:7b)**
- Later the man to whom Jesus had given sight was asked to describe the miracle --- each time he did so simply and honestly. **(9:11, 15b)**



# Review (The Man Born Blind)

- The man's neighbors at first had trouble believing what had happened --- so great was the miracle --- because they had always known him as a blind beggar and the change in him was so dramatic. **(9:8-10)**
- They asked the man where Jesus was, but the man did not even know. **(9:12)**
  - I think this means that this man had never in his life seen Jesus until after this man was put out of the synagogue for teaching that Jesus was from God. (c.f. v. 35)
- They then took the man to the Pharisees. **(9:13)**

# Review (The Man Born Blind)

- It was on the Sabbath that Jesus opened the man's eyes. **(9:14)**
- This caused a division among the Pharisees, with some saying that Jesus was not from God because he did not keep the Sabbath and others saying that no man who was a sinner could do something like this. **(9:16)**
- As for the man to whom Jesus had given sight, he knew that Jesus was from God, a Prophet. **(9:17)**
- But the Jews (Pharisees) did not believe him and called the man's parents and questioned them. **(9:18-19)**

# Review (The Man Born Blind)

- His parents confirmed that this man was their son, and that he had been born blind, but they said they did not know how he had received his sight or who had accomplished this, and they suggested that the Pharisees question their son directly **(9:20-21, 23)**
- They responded in this way, John tells us, because they were afraid of the Jews, who had said that anyone who confessed Jesus to be the Christ should be put out of the synagogue. **(9:22)**

# Review (The Man Born Blind)

- So the Jews questioned the man again, urging him to agree with their charge against Jesus, that he was a sinner. **(9:24)**
- But the man, ironically deflecting the question of whether Jesus may be a sinner, stood by his simple story: once he was blind, but now he sees. **(9:25)**
- And they again asked the man how Jesus had done this. **(9:26)**
- The man (ironically even humorously) rebuffs their repeated inquiries by asking if they wish to become Jesus disciples? **(9:27)**

# Review (The Man Born Blind)

- The man's questioners now become angry --- proclaiming the man to be a disciple of Jesus, and themselves to be disciples of Moses. **(9:28)**
  - I find it interesting that the Pharisees are the ones who first recognize and proclaim this man to be a disciple of Christ.
  - By juxtaposing his discipleship with Christ with their discipleship with Moses, the Pharisees proved, once again, that they were disciples of neither.
  - In other words, for so long as they failed to recognize Jesus for who he was, they would remain completely cut off from the God of Moses.

# Review (The Man Born Blind)

- The man found it amazing that, despite this great miracle, the Pharisees didn't know where Jesus came from **(9:29-30)**.
- The stories of Moses had proved that God does not listen to sinners but is faithful to those who worship him **(9:31)**.
- This unsurpassed miracle had proved that Jesus was greater than Moses **(9:32)**.
- Surely then, Jesus was from the God of Moses **(9:33)**.

# John 9:34-41

**9:34**これを聞いて彼らは言った、「おまえは全く罪の中に生れていながら、わたしたちを教えようとするのか」。そして彼を外へ追い出した。

**9:35**イエスは、その人が外へ追い出されたことを聞かれた。そして彼に会って言われた、「あなたは人の子を信じるか」。

**9:36**彼は答えて言った、「主よ、それはどなたですか。そのかたを信じたいのですが」。

# John 9:34-41

**9:37** イエスは彼に言われた、「あなたは、もうその人に会っている。今あなたと話しているのが、その人である」。

**9:38** すると彼は、「主よ、信じます」と言って、イエスを拝した。

**9:39** そこでイエスは言われた、「わたしがこの世にきたのは、さばくためである。すなわち、見えない人たちが見えるようになり、見える人たちが見えないようになるためである」。



# John 9:34-41

**9:40**そこにイエスと一緒にいたあるパリサイ人たちが、それを聞いてイエスに言った、「それでは、わたしたちも盲なのではないでしょうか」。

**9:41**イエスは彼らに言われた、「もしあなたがたが盲人であったなら、罪はなかったであろう。しかし、今あなたがたが『見える』と言い張るところに、あなたがたの罪がある。

# John 9:34-41

<sup>34</sup> They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

<sup>35</sup> Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of Man?"

<sup>36</sup> He answered, "And who is he, sir, that I may believe in him?"

<sup>37</sup> Jesus said to him, "You have seen him, and it is he who is speaking to you."

# John 9:34-41

<sup>38</sup> He said, "Lord, I believe," and he worshiped him.

<sup>39</sup> Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see may become blind."

<sup>40</sup> Some of the Pharisees near him heard these things, and said to him, "Are we also blind?"

<sup>41</sup> Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains.

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- Who are “they?”

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  - The Jews

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- Who are “they?”
  - The Jews
  - Perhaps especially the Pharisees

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- Who is the one whom the Pharisees answered?



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- Who is the one whom the Pharisees answered?
  - The man who had been born blind

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- To what are the Pharisees responding?

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- To what are the Pharisees responding?
- What has the man said?

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They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

- To what are the Pharisees responding?
- What has the man said?
  - The man had said that Jesus was manifestly from God, because God had performed this great miracle through him.

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They answered him, "You were born in utter sin, and **would you teach us?**" And they cast him out.

- The man had drawn his own conclusion regarding Jesus' divine origin and shared his reasoning with the Pharisees, which they understood as him trying to teach them.

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- They thought that the man was being presumptuous.

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- They thought that the man was being presumptuous.
- Because they thought they were superior to this man.

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- They thought that the man was being presumptuous.
- Because they thought they were superior to this man.
- They thought that this was a moral/spiritual superiority, which made them better qualified to speak about God.



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They answered him, "***You were born in utter sin***, and would you teach us?" And they cast him out.

- Like Jesus' disciples, the Pharisees appear to regard this man's congenital blindness as a punishment for sin, one which has relegated him to the status of beggar.

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- Like Jesus' disciples, the Pharisees appear to regard this man's congenital blindness as a punishment for sin, one which has relegated him to the status of beggar.
- By contrast they are healthy and control the synagogue!

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They answered him, "You were born in utter sin, and would you teach us?" **And they cast him out.**

- From their position of power and moral superiority they are willing and able to put this man out of the synagogue.

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- From their position of power and moral superiority they are willing and able to put this man out of the synagogue.
- This would seem to be just what this man and his parents had been afraid of (c.f. v. 22).

# Comment

- Notice that at all times and places, there is a tendency for those who are in power to mistake their power for moral authority.
  - In governments
  - In schools, businesses, and other organizations
  - But especially in religious organizations
    - Synagogues
    - Churches
    - Mosques

# Comment

- Here the Pharisees claim to speak with the authority of the God of Moses, and they probably believe this to be true, but they are completely mistaken, as we shall see.

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イエスは、その人が外へ追い出されたことを聞かれた。そして彼に会って言われた、「あなたは人の子を信じるか」。

Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of Man?"

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- Jesus now reenters the story.



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- Jesus now reenters the story.
- His voice was last heard in Verse 7, when he told the man to go and wash in the Pool of Siloam.

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Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of Man?"

- Since he received his sight, the man has come to believe that Jesus is from God, and he has been put out of the synagogue, because of his insistence on this point.

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- Since he received his sight, the man has come to believe that Jesus is from God, and he has been put out of the synagogue, because of his insistence on this point.
- News of the man's excommunication has reached Jesus.

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Jesus heard that they had cast him out, ***and having found him*** he said, "Do you believe in the Son of Man?"

- Jesus went and found the man.

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Jesus heard that they had cast him out, *and having found him* he said, "Do you believe in the Son of Man?"

- Jesus went and found the man.
- It is usually thought to be important to notice that the man did not find Jesus, but that Jesus found the man.

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- Jesus went and found the man.
- It is usually thought to be important to notice that the man did not find Jesus, but that Jesus found the man.
- This was also true in Verse 1, when the story began.

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Jesus heard that they had cast him out, and having found him he said,  
***"Do you believe in the Son of Man?"***

- Having found this man, Jesus asks him this question.

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- Having found this man, Jesus asks him this question.
- The pronoun “you” is emphatic.



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Jesus heard that they had cast him out, and having found him he said, "**Do you believe in the Son of Man?**"

- Having found this man, Jesus asks him this question.
- The pronoun “you” is emphatic.
- This suggests a comparison between this man and others, probably those who have put him out of the synagogue.

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Jesus heard that they had cast him out, and having found him he said, "**Do you believe in the Son of Man?**"

- The man apparently understands the title “Son of Man,” sufficiently well not to need to ask Jesus what it means.

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- The man apparently understands the title “Son of Man,” sufficiently well not to need to ask Jesus what it means.
- What he understands concerning this title, he probably learned from the Pharisees.

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- Jesus appears to be using this term, “Son of Man,” in a way that they all generally recognize.

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- It is possible, but unlikely in view of what follows, that Jesus was asking the man a theoretical question.

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- It is possible, but unlikely in view of what follows, that Jesus was asking the man a theoretical question.
- But it seems clear from how he answers, that the man did not understand the question in that way.

## John 9:36

彼は答えて言った、「主よ、それはどなたですか。そのかたを信じたいのですが」。

He answered, "And who is he, sir, that I may believe in him?"

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彼は答えて言った、「主よ、それはどなたですか。そのかたを信じたいのですが」。

He answered, "*And who is he, sir, that I may believe in him?*"

- Before he could answer Jesus' question, the man first needed to know who among men claimed this title for himself.



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He answered, "*And who is he, sir, that I may believe in him?*"

- Before he could answer Jesus' question, the man first needed to know who among men claimed this title for himself.
- In effect he asked, "**Who claims to be the 'Son of Man?'**"

## John 9:37

イエスは彼に言われた、「あなたは、もうその人に会っている。  
今あなたと話しているのが、その人である」。

Jesus said to him, "You have seen him, and it is he who is speaking to you."

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イエスは彼に言われた、「あなたは、もうその人に会っている。今あなたと話しているのが、その人である」。

Jesus said to him, "You have seen him, and it is he who is speaking to you."

- The man had evidently understood Jesus' question correctly, and he had asked the appropriate clarifying question.

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Jesus said to him, "You have seen him, and it is he who is speaking to you."

- The man had evidently understood Jesus' question correctly, and he had asked the appropriate clarifying question.
- Jesus says, in effect, "I myself am the Son of Man."

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イエスは彼に言われた、「あなたは、もうその人に会っている。今あなたと話しているのが、その人である」。

Jesus said to him, "You have seen him, and it is he who is speaking to you."

- So, then, back in Verse 35, Jesus was in effect asking, “Do you believe in me, that I am the Son of Man?”

## John 9:38

すると彼は、「主よ、信じます」と言って、イエスを拝した。

He said, "Lord, I believe," and he worshiped him.

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すると彼は、「主よ、信じます」と言って、イエスを拝した。

He said, "Lord, I believe," and he worshiped him.

- Already the man had believed, even argued before the leaders of the synagogue, that Jesus was a prophet, and from God.

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すると彼は、「主よ、信じます」と言って、イエスを拝した。

He said, "*Lord, I believe,*" *and he worshiped him.*

- Already the man had believed, even argued before the leaders of the synagogue, that Jesus was a prophet, and from God.
- Now he believes the additional information Jesus offers.



# Comment

- The process begun in Verse 1 is now complete:
  - Jesus found the man born blind, and performed a mighty work in him, by giving him physical sight.
  - The man correctly understood the sign and came to believe that Jesus was from God, demonstrating spiritual sight.
  - Jesus found the man again and helped him to see and believe that Jesus was the Son of Man.
  - Most important the man believed in the Son of Man.
  - We understand that through his belief, this man was saved.

## John 9:39

そこでイエスは言われた、「わたしがこの世にきたのは、さばくためである。すなわち、見えない人たちが見えるようになり、見える人たちが見えないようになるためである」。

**Jesus said,** "For judgment I came into this world, that those who do not see may see, and those who see may become blind."

- Now Jesus adds some explanation.

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Jesus said, "***For judgment I came into this world***, that those who do not see may see, and those who see may become blind."

- Now Jesus adds some explanation.
- His statement that he came into the world “for judgment” apparently contradicts his teaching elsewhere (e.g. 3:17)

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- However this contradiction is only apparent and already has been resolved (e.g. 3:18-21).

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- However this contradiction is only apparent and already has been resolved (e.g. 3:18-21).
- All are lost in sin, Jesus was sent to save, those who reject him condemn themselves, by preferring the darkness, etc.

## John 9:39

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Jesus said, "For judgment I came into this world, that those who do not see may see, and ***those who see may become blind.***"

- The man born blind is a figure of each man who comes into the light and accepts the salvation which Christ offers.
- The Pharisees are a figure of all men who reject Christ, because they think they have a better light of their own.

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- To say that the Pharisees are at first able to see, is simply to say that they think they see clearly, but are mistaken.
- By preferring their own light and rejecting the light of Christ, they make themselves truly and irredeemably blind.

## John 9:40

そこにイエスと一緒にいたあるパリサイ人たちが、それを聞いてイエスに言った、「それでは、わたしたちも盲なのではないですか」。

Some of the Pharisees near him heard these things, and said to him, "Are we also blind?"

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- Their light was sufficient for such understanding.

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- So they ask him whether his statement was meant to include ***even*** the Pharisees.

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- So they ask him whether his statement was meant to include ***even*** the Pharisees.
- The grammar suggests that they expected a negative answer.

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- In other words, they meant to say, in effect, “surely you do not mean to suggest that even the Pharisees are blind.”



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- And of course in one sense that is precisely what Jesus **is** saying.

## John 9:41

イエスは彼らに言われた、「もしあなたがたが盲人であったなら、罪はなかったであろう。しかし、今あなたがたが『見える』と言  
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- The Pharisees are indeed the prime example of blindness to the light of Christ.
- They are also, however, prime example of those who think they see clearly by their own light.

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Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains.

- The light they have, is the light of the Law, which is light indeed, provided that it shows the way to Christ, who is the source of all light.

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Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains.

- Tragically the Law had blinded them to the light of Christ.
- Without Christ, the Law can only kill them.