

13 They *brought to the Pharisees the man who was formerly blind.

14 Now it was a Sabbath on the day when Jesus made the clay and opened his eyes.

15 Then the Pharisees also were asking him again how he received his sight. And he said to them, "He applied clay to my eyes, and I washed, and I see."

16 Therefore some of the Pharisees were saying, "This man is not from God, because He does not keep the Sabbath." But others were saying, "How can a man who is a sinner perform such signs?" And there was a division among them.

17 So they *said to the blind man again, "What do you say about Him, since He opened your eyes?" And he said, "He is a prophet."

I. Introduction

a. The need, in serving Jesus Christ, of singular devotion.

b. 2 Corinthians 11:1-4

11:1 I wish that you would bear with me in a little foolishness; but indeed you are bearing with me.

2 For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin.

3 But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.

4 For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully.

i. Galatians 1:6-10

ii. 1 Thessalonians 2:4

c. You cannot serve two masters:

i. James 1:6-8 = "...double-minded man."

ii. You either serve God as He has determined, or you serve man against the service of Christ. You cannot have both.

d. "The fear of the Jews"

i. John 7:13; 9:22; 12:42; 19:38; 20:19.

ii. All of these things have something in common.

- They all are the result of the love of the approval of man and the rejection of the approval of God.

e. What does that look like?

i. We will see.

f. Previously:

g. The man was seen by the disciples as they passed by.

i. The disciples wanted to know whose fault it was who made this man born blind.

ii. Jesus does not agree to either choice, but blamed God!

iii. Jesus proceeded to spit on the ground and make clay and create seeing eyes.

- Those who knew the man said:

- a. This is the man: v. 8 & v. 9a
 - b. This is not the man, but a look-alike: v. 9b.
 - They proceeded to ask how his eyes were opened.
 - a. He told them about Jesus and the process He used.
 - b. The crowd then wanted to meet Him but the man did not know where He was.
 - iv. So, they brought the man to the Pharisees.
 - h. Therefore, we see that this miracle was done apart from the Pharisees' knowledge.
 - i. We can also see the hold that the Pharisees had on the people.
 - i. It is about 3 years into Jesus' ministry.
 - ii. He is entering into His final approach to Jerusalem and the final Passover (John 11:55), the one during which He Himself will be killed, having given His life a ransom for many.
 - iii. He has been rejected by the Pharisees, and the Jews in general (John 11:53-54).
 - iv. He is not guilty of any sin.
 - v. He has kept the commands of His Father faithfully for 33 years.
 - Now, His hour is fast approaching (John 12:23; 13:1; "...the hour has come for the Son of Man to be glorified...").
 - Now, their hour is fast approaching (John 11:57: "...if anyone knew where He was. He was to report it, so that they might seize Him.").
 - Now, Satan's hour is fast approaching (John 13:27-30; cf. Luke 22:53 "...but this hour and the power of darkness are yours.").
 - vi. And the healing of this man, this man with congenital blindness, will serve to seal the hours of them all.
- II. vv.13-17 = The Division.
 - a. "They" = the crowd from vv. 8-9.
 - i. They presented the man to the ruling body for their verdict.
 - ii. By Law, however, they should have brought the man to the priests for validation of his healing.
 - iii. This begins to show us the hold that the Pharisees have over the people.
 - It shows that the instinctual thought of the people was that of the offense of the Jews.
 - Given the fear of the Jews that the people had, this was only normal.
 - b. "Now it was a Sabbath on the day when Jesus made the clay..." (Cf. John 5:9).
 - i. What is the Sabbath?
 - ii. It is rest: rest from the labor that produces food (i.e. Vocation).
 - There are cycles of Sabbaths in the Law:
 - a. Every seventh day of the week: Exodus 31:12-17.

- b. Every 15th day of the first month is the Feast of Unleavened bread (Leviticus 23:6). This is a week-long feast.
 - c. The first and last days of this feast are Sabbaths.
 - i. See vv. 7-8.
 - d. There will be counted every weekly Sabbath after the day after the last Sabbath of the Feast of Unleavened bread for seven Sabbaths (about 1.5 months; Leviticus 23:15).
 - e. Then another 50 days after that last cycle of Sabbaths for a new grain offering (about 1.5 months; Leviticus 23:16).
 - f. That fiftieth day will be a Sabbath (v. 21).
 - g. Every seventh month, the first day of that month is to be a Sabbath (Leviticus 23:27-32).
 - h. Every seventh month, on the fifteenth day of that month begins the week-long Feast of Booths (v. 34).
 - i. The first and last days of that feast are Sabbaths.
 - i. See vv. 35-36, 39.
 - ii. These were to be holy appointed, perpetual, times for feast observance etc.. (Vv. 37, 44).
 - j. Every seventh year the land must have a Sabbath (Leviticus 25:1-4).
 - k. Every fiftieth year, that year is a Sabbath and Jubilee as well (Leviticus 25:8-17).
- iii. So, Jesus' "work" must have been on one of those days!
- It was probably a weekly Sabbath as:
 - Given that the feast of Passover was a couple chapters away.
 - a. According to John 7, it was the Feast of Tabernacles in which Jesus taught through chapter 8.
 - b. September/October (Tishri).
 - c. There were no more biblical feasts until Passover.
 - i. See John 11:22-23 = Feast of Dedication = the recovery of the Temple from Antiochus Epiphanes (November/December) starting in 164 B.C.
 - ii. However, these Sabbaths are not in view with the Jews.
- iv. Their problem was not that Jesus worked on one of these Sabbaths.
- Their problem was that Jesus did not care about THEIR Sabbaths.
- c. "This Man is not from God, because He does not keep the Sabbath"
- i. Present Active Indicative = "Keep."
 - ii. Jesus made it a habit, because of His love for the Father, to not keep the Law of Sabbaths.
 - iii. Because of this, Jesus was seen as a "sinner" (see 16b & v. 24).
- d. V. 17 - "What do you say about Him, since He opened your eyes?"

- e. They now turn to the one who now sees.
 - i. "He is a Prophet."
 - ii. Without blush.
 - iii. Used to being outcasted.
- III. Vv 18-34 = The Interrogation.
 - a. The Parents: vv. 18-23
 - i. They are not wanting to be excused from the synagogue.
 - ii. The Jews did not believe that the man was actually born blind.
 - b. The Man: vv. 24-32
 - i. They are upset and want to intimidate the man:
 - ii. "Give glory to God..."
 - This is intimidation.
 - The man is not intimidated!!
 - iii. He did give glory to God: he was blind now he sees.
 - This is the truth.
 - He refused to recount.
 - They refused to listen.
 - a. Typical of religionists.
 - b. Typical of self-righteous.
 - iv. The man turns to sarcasm:
 - "You do not want to become His disciples too, do you?"
 - Chiding them.
- IV. Vv. 28-31 = the ignorance of the Pharisees:
 - a. They do not know Moses (vv. 28-29).
 - b. They do not understand Sabbath.
- V. Vv. 30-33 = the knowledge of the blind man.
 - a. He is amazed.
 - b. He knows He opened his eyes.
 - c. He knows that Jesus is from God (v. 33).
- VI. V. 34 = the anger of the Pharisees.
 - a. The man did not play into their game.
 - b. He was not intimidated.
 - c. Do not be intimidated by the religious.
 - i. Galatians 2:1-6.
 - ii. 2 Peter 2:1; Jude 4 = they always "sneak in."
 - iii. Be intimidated by God.
 - Matthew 10:24-31.
 - Luke 12:2-9.
- VII. Conclusion

