

I. introduction

- A. The ignorance of religionists, and the knowledge of the blind.
- B. Are you blind?

II. John 9:35-41

v.35 "Jesus heard that they cast him out and after finding him He said, "(Do) You believe in the Son of Man?"

- A. Somehow Jesus heard about the man being "unsynagogued."
 - 1. That would mean no social standing, no financial standing, no cultural credibility.
 - 2. This man is now branded in the religious community as the one who is kicked out of the coveted synagogue.
- B. But, remember, this man never had these things anyway.
- C. It was no loss for this man to lose the synagogue, friends, social standing, nor finances...he never had these things anyway!
 - 1. He was blind.
 - 2. He was a beggar.
- D. Jesus asked this man, "Do you believe in the Son of Man?"
 - 1. What is this question?
 - 2. Why ask this?
 - a) "Son of Man" must have been the dominating title of Himself in His teaching.
 - (1) Therefore, maybe this man heard of that title.
 - (2) Maybe he was aware of Jesus' teaching of this.
 - b) Over 300 times in the NT.
 - 3. It is a statement used infrequently in the OT.
 - a) It is used of the Messiah who will receive a kingdom from the "Ancient of Days" (Daniel 7:13).
 - b) It is used of the prophets Daniel (Daniel 8:17), Ezekiel (Ezekiel 2:1ff.), and some references in Jeremiah (Jeremiah 50:40).
 - c) It is used to refer simply to a person, a reference to the human nature of a person (Psalm 8:4).
 - d) It is used to refer to a "son" of a man in the sense of emphasis on the perpetuity of humanity (Isaiah 51:12).
- E. So, more than anything, this was a term, as Jesus may have intended it, in reference to:
 - 1. The Messiah from Daniel 7:13
 - 2. The prophet as used in Daniel and Ezekiel.
- F. But, either one certainly emphasizes the humanity of the referent.

G. Jesus probably asked this question in order to evoke the question.

v. 36 "That one answered and said, "And, Lord, who is he in order that I will believe into him?"

H. This is the question that Jesus wanted to evoke.

I. The man asked, "Who is (the Son of Man)?"

1. That is, this one that You, the Healer, talk about on the tail end of healing me, grabs my attention.

2. And, if You say, "Believe in that One," that is the One I want to believe in.

J. This appears to indicate a measure of faith, or desire to believe, in the man.

K. Think about this:

1. The Pharisees had seen miracle after miracle, and yet had not believed.

2. This man "saw" one miracle and is anxious to believe.

3. What is the difference?

a) The difference was the Pharisees "saw" and this man was "blind."

b) The Pharisees "had" and the blind man "had not."

c) See Matthew 13:10-13

d) Luke 8:16-18

(1) **16** "Now no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, so that those who come in may see the light.

(2) **17** "For nothing is hidden that will not become evident, nor *anything* secret that will not be known and come to light.

(3) **18** "So take care how you listen; for whoever has, to him *more* shall be given; and whoever does not have, even what he thinks he has shall be taken away from him."

4. "Has" = understanding.

a) "Seems to have" (Luke) = appearance of knowledge ("seeing" and "hearing" in Matthew, but they do not understand).

b) These are statements of divine enablement of comprehension.

c) This is why the only thing I need to know about a person's spiritual life is how they respond to the Word of God.

(1) That is all I need to see, know.

(2) If they respond with belief, I will teach more.

(3) If they respond with unbelief, I will pull away.

d) And so should you.

v. 37 "And Jesus said to him, "You have seen Him, and the one speaking with you is that one."

A. Very powerful!

B. "You have seen Him."

1. = the man saw many people on the way back from the pool after washing.

2. Jesus specifies that the Son of Man is not just anyone he saw, but the very One speaking with him at that moment.
- C. Jesus = the Son of Man.

v.38 "But, that one said, "Lord, I believe," and he worshiped Him."

- D. If Jesus is the Son of Man, according to Psalm 2:10-12, He must be worshiped:

Psalm 2:10–12

10 Now therefore, O kings, show discernment;

Take warning, O judges of the earth.

11 Worship the LORD with reverence

And rejoice with trembling.

12 Do homage to the Son, that He not become angry, and you perish *in* the way,

For His wrath may soon be kindled.

How blessed are all who take refuge in Him!

- E. This is the only response appropriate to the Son of Man/Son of God = worship.

1. **προσκυνέω = to bow down; pay homage, to kneel in reverence.**

- **God** = Matthew 4:10 "You shall worship the Lord your God, and Him only shall you serve." (Revelation 22:9).
- **Jesus Christ** = Matthew 2:2 "(the wise men/magi from the East came) to worship Him."
- **Holy Spirit** = never.
- **Satan** = Matthew 4:9 "fall down and worship me." He wants to be worshiped as God.
- **Man** = Acts 12:20-23; Herod received worship from the people of Tyre and Sidon - "The voice of a god, and not of a man!"
- **Demons** = 1 Corinthians 10:20-21; "...the things which the Gentiles sacrifice, they sacrifice to demons and not to God..." (Revelation 9:20).
- **The beast** = Revelation 13:12 "And he makes the earth and those who dwell in it to worship the beast..."
- **Animals** = Romans 1:25 "They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever, Amen."

2. There is a whole lot of worship going on in the Bible.
3. In a real sense, a man's life is identified only by what/Who he worships.
4. What a person gives himself to most is what he worships.
 - a) If he spends his life for money=worships money.
 - b) If he spends his life for pleasure=worships pleasure.
 - c) If he spends his life for the kingdom of God=worships God.
 - d) If he spends his life for the applause of man=he worships man.

F. This man worshiped rightly.

v. 39 "And Jesus said, "I came for the purpose of judgment into this world, in order that those seeing not might see, and those seeing might become blind ones."

A. Thus, the dual nature of Christ's ministry.

B. "Judgment" = distinctions.

1. Matthew 25:31ff. (ἀφορίζω = separate/set apart).
 - a) Please make distinctions, righteous ones.
 - b) But, understand the standards.
2. Jesus said that the very reason He came into HIS world, was to divide.
3. But what does that mean?

C. Let's understand this very carefully.

1. The world was created for/by Christ.
2. Adam and Eve existed in the garden and were "very good" (Genesis 1:31).
3. Satan infiltrated the good condition with evil.
4. His offspring have filled the earth, like weeds in a garden.
5. At this point, there are only three choices:
 - a) Let the weeds and the flowers grow together for eternity, never cleaning the garden.
 - b) Let the weeds live on, and burn up the flowers.
 - c) Let the flowers live on, and burn up the weeds.
6. Which do you think God will do?
7. In order to do this, then, God must enforce His standards.
 - a) He is the standard-John 14:6.
 - b) His Son is to be worshiped; not the creation, man, beast, or demons.
 - c) All who refuse homage to the Son, will be separated from the saints and punished for their false worship.

D. Therefore, this distinction-making is the heart of the ministry of the Son of Man.

1. Jesus has spoken before about judgment in John:
 - a) John 3:19; 5:22, 27
 - b) He is the judge.
2. The basis of judgment will be His own righteousness.
3. The unbeliever will be judged for his own deeds.
4. The believer will be judged according to the deeds of Christ, but rewarded for their own deeds.
 - a) Revelation 2:23= "I will give..."
 - b) Revelation 20:11-15
 - c) Summary: Revelation 11:18!!

5. This profound judgment, pervasive and unavoidable judgment, begins in Christ's ministry.
- a) The separation began with the Words of Christ.
 - b) The separation continues with the Words of Christ.
- E. "...in order that those seeing not might see..."
1. = seeing not --> might see.
- F. "...(in order that) those seeing might become blind ones.."
1. = seeing --> might become blind.
- G. What does this mean?
1. Seeing = understanding.
 - a) Sight, in this case, does not equal physical sight.
 - b) God is not worried about whether your eyes work or not, in this case.
 2. Blind = no understanding.
 - a) Blindness, then, is the absense of this sight.
 - b) It is ignorance, whether willful or not.
- H. Some people say they "see" and some know they are "blind."
1. Those who say they "see" are those who profess to understand God.
 2. They are those who are confident of their own understanding and will proceed to make "him" known to you.
 3. However, they must become blind in order to see.
- I. Some people say they are blind, because they understand that they, being distant from God, don't understand God.
1. They are those who would not make the claim to superior understanding.
 2. They are those who simply are subject to the reality that they cannot "see" God; i.e. understand Him.
- J. Examples:
1. Matthew 23:13-28!
 2. Matthew 15:13 = they are blind, and the blind follow their supposed sight.
 - a) 1 John 4:4-6
 - (a) 4 You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world.
 - (2) 5 They are from the world; therefore they speak *as* from the world, and the world listens to them.
 - (3) 6 We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.
 3. Or, Matthew 13:1-9 = parable of the soils; the parable of the blind and the seeing.
 - a) The first 3 soils = "we see!"; yet, they don't understand (and DON'T believe).
 - b) The last soil = "we are blind!"; yet, they understand (and believe).
- K. summary:
1. Those who are blind are "poor in spirit" and understand they cannot attain to righteousness.

2. Those who say they see are "rich in spirit" in their own eyes, and believe they have, or can, attain to righteousness.

- Proverbs 12:15
 - The way of a fool is right in his own eyes, But a wise man is he who listens to counsel.
 - Proverbs 21:2
 - Every man's way is right in his own eyes, But the LORD weighs the hearts.

Proverbs 26:5

- Answer a fool as his folly *deserves*, That he not be wise in his own eyes.
- Proverbs 26:12
- Do you see a man wise in his own eyes? There is more hope for a fool than for him.
- Proverbs 26:16
- The sluggard is wiser in his own eyes Than seven men who can give a discreet answer.
- Proverbs 28:11
- The rich man is wise in his own eyes, But the poor who has understanding sees through him.
- Proverbs 30:12
- There is a kind who is pure in his own eyes, Yet is not washed from his filthiness.

a) "In his own eyes..." = he thinks he is "seeing," but compared to reality, he is not.

L. Become blind!! Understand that you don't see God as He is!! Then, and only then, will you really see.

v. 40 "Those from the Pharisees heard, while being with Him, these things, and they said to Him, "And we are not blind ones (are we?)"

- A. Or, "even we are not blind ones!"
- B. Very possibly the latter.
- C. These men from the Pharisees are professing their own "sight."

v. 41 "Jesus said to them, "If you would be blind ones, (then) you would not have sins whatever. But, now/since you say/assert, "We see," your sin remains."

A. In short, since you reject Messiah, you are blind and the sin of that rejection is still on your heads.

- B. Jesus recounts to us option "B" above = they are not asking if they are blind ones, they are demanding that they are not blind ones.
 - 1. Jesus said they would not be guilty of blindness if they really had understood His Words.
 - 2. However, since they are confident that they "see," (i.e. are not blind ones), they are really blind indeed.

III. Conclusion

- A. This discussion leads further into chapter 10!!!
 - 3. See John 10:6, 7; cf. v 20.
 - 4. No friends of Jesus.