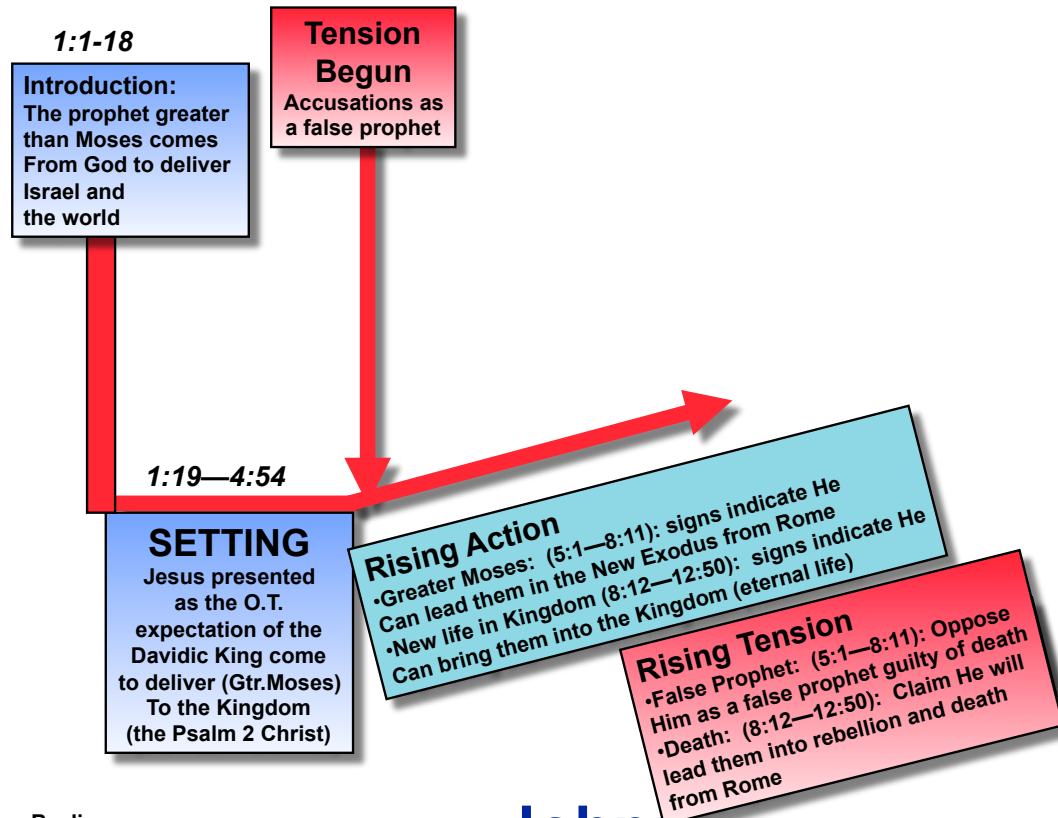


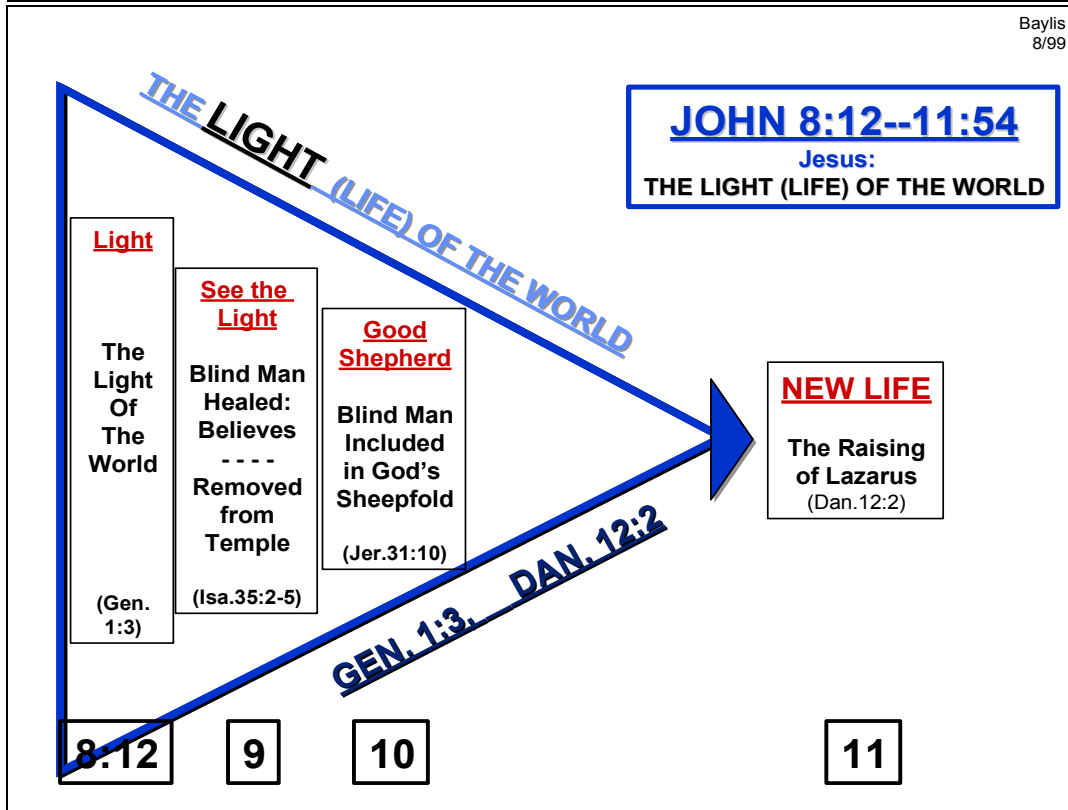
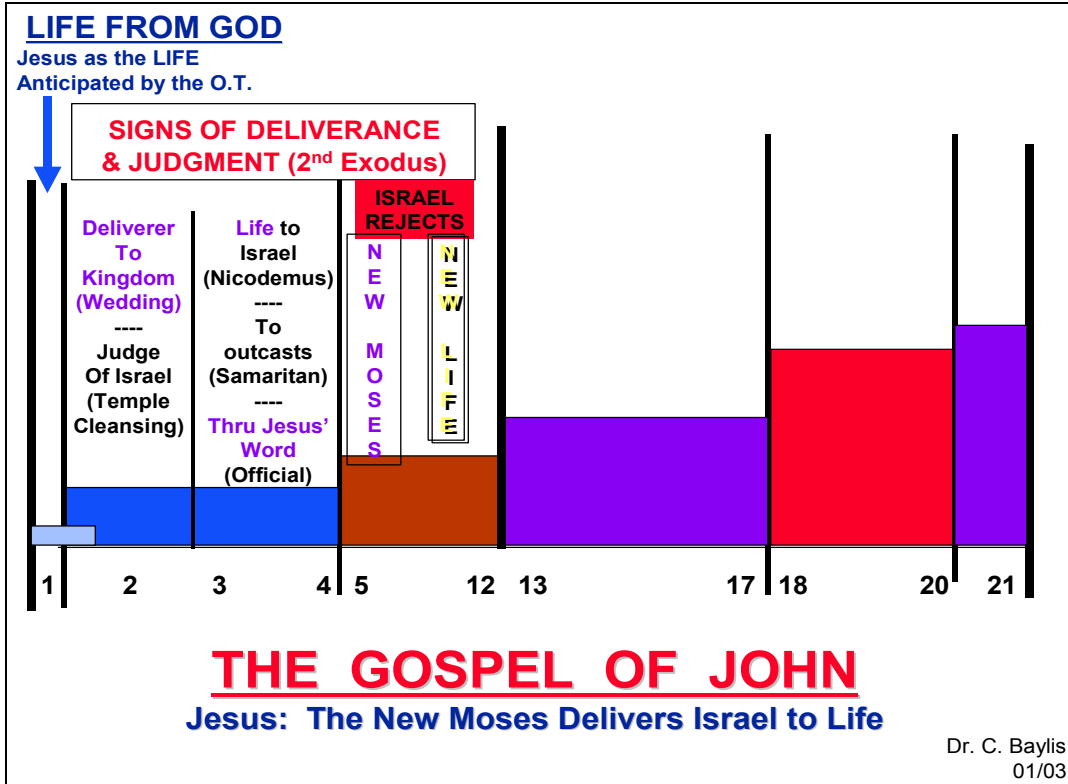
JOHN 8:11 – 11:54



Baylis
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John.

Signs to Follow the New Moses in the New Exodus



Previous Context

I. Prologue: The Revelation of Life from God (1:1-19).

had two witnesses:

- The Old Testament anticipated Him (represented by John the Baptist).
- The Apostles were eyewitnesses to His words works as fulfillment of the Old Testament prophecies.

And two responses:

- rejected the condemned world and His own nation Israel,
- received by those who believe in His Word

II. The New Life in Christ is presented to Israel but rejected though many believe and become children of God¹ (1:19—12:50)²

A. Jesus reveals Himself through words, works and signs as the fullness of the Old Testament to individuals (1:19--4:54).

B. Jesus confronts the nation Israel which examines and rejects Jesus' claim to be the fullness of the Old Testament in the keeping of the Law (5--12).

1. Jesus claims to be the fullness of God's revelation, the Greater Prophet of whom Moses spoke in Deut. 18:15,18 (5—8:11).

¹ One of the major emphases in the Book of John is the determination of 'who are the children of God' (see John 1:12-14). This is based on Deut. 14:1 where Israel is called the 'sons to *YHWH Elohim*.' Israel felt that they were the sons of God based on genealogy. However, while Israel possessed a physical son-ship from Abraham (and thus the Abrahamic Promise), they needed the spiritual (representative) son-ship which must come from God through Jesus. Thus only those who believe would be the sons of God.

² This section is frequently outlined on the basis of the 'book of seven signs'. However, overriding that seems to be the presentation to Israel and their subsequent rejection. The signs were given to them, but also the witness of the Old Testament and John the Baptist.

JOHN 8:12 – 11:54

2. **Jesus demonstrates that He is the fullness of the Genesis 1 Light, which is Life, by healing a blind man and raising Lazarus to life (8:12--11:54).**

In the next section (8:11—11:54) the author focuses on Jesus as the Light, or the Life from God given to men. Thus the dialogue focuses on Jesus as the Light of the world (8), and then Jesus demonstrates the ability to perceive the Light (life) by healing a blind man. The blind man believes and is thrown out of the temple by those who cannot see (spiritually), yet Jesus, as the Good Shepherd guarantees that he is included in the true fold (even though they had thrown him out of the temple). The climax of this section (and the first part of the book) is the giving of life to Lazarus demonstrating that He is the fullness of the giving of Life.

The background of the book is Isaiah 35:5 and 40-66 (see especially 42:16-19) where the blind is in reference to Israel's ignorance of the light (the revelation of God). Thus, the Messiah's healing of the blind is indicative of Israel's blindness. This is especially apparent in Jesus discussion with the Pharisees at the end of Chapter 10. Jesus is the New Isaiah who calls out to a nation to repent so that they will not go into (continue) their exile. Isaiah had been told in his commissioning of Isaiah 6:10:

¹⁰ "Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Lest they see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed."

- a. Using the Genesis 1—3 prophecy, Jesus asserts that He is the Light (Revelation of God), the Son (the Seed of the Woman or the last Adam), while they live in darkness like the Serpent (deny the Word) and attempt to kill the Righteous One like Cain (8:12-53).

The 'Seed of the Woman' from Genesis 3:15 was always the One who would substitute for the sins of man and the nation to restore them. Yet, as prophesied, the serpent (Satan, and the deceit of human wisdom which was part of the Gentiles' deception) would strike He this Seed of the Woman.

Now, like Cain they will try to kill the Righteous One (like Abel), and will, like the Serpent, lie about God's revelation.

1) Jesus defends His Witness of Himself as the Light from the Father

a) Jesus testifies that He is the light (revelation) from the Father (8:12).

12 Then Jesus again spoke to them³, saying, "I am the Light⁴ of the world; he who follows Me will not walk in the darkness⁵, but will have the Light of life."

b) The Pharisees object based on the errant O.T. assumption that self-witness is not true.

13 So the Pharisees said to Him⁶, "You are testifying about Yourself; Your testimony is not true⁷."

³ If the "them" is the Pharisees (8:13) then this portion goes better with the portion (7:53—8:11) where the Scribes and the Pharisees were included. However the former portion did include the Pharisees with the rulers. The difficulty is that Jesus is now among them which was not the case in the story prior to chapter 8, thus Jesus speaking again to them would have to precede that story and go well back into the body of Chapter 7. Even then the story does not have the Pharisees interacting with Jesus. And in fact, the Pharisees never interact with Jesus prior to this story, except in the previous story. Thus this is contextual evidence for the inclusion of the "woman caught in adultery" into the text.

⁴ The evidence for the "woman in adultery" not being in this book would be Isaiah 9:1-2 where Galilee and light and darkness are all mentioned together thus giving evidence for 7:52 being directly connected to 8:12.

⁵ This phrase "walking in darkness" also occurs in Isaiah 9:2.

⁶ This would be in response to Nicodemus' indication that they should ask and inquire of Him before they made a judgment. Thus the Pharisees are doing that.

⁷ This is an *inclusio* with 8:55, where Jesus responds that the only choice is to say that it was errant judgment to assume that if someone spoke regarding themselves (self-witness) that it was untrue, or disallowed. Jesus had said a similar thing earlier in 5:31, but there He was pointing out that if the O.T. witness did not accompany His testimony then His testimony would not be effective since it had only one witness, Himself.

- c) Jesus responds that truth is not based on testimony but reality which He has seen and they have not, which in addition the O.T. prophets testify to Him (8:14-18).

14 Jesus answered and said to them, "Even if I testify about Myself, My testimony is true, for I know where I came from and where I am going; but you do not know where I come from or where I am going. 15 "You judge according to the flesh; I am not judging⁸ anyone. 16 "But even if I do judge, My judgment is true; for I am not alone in it, but I and the Father who sent Me.⁹ 17 "Even in your law it has been written that the testimony of two men is true. 18 "I am¹⁰ He who testifies about Myself,¹¹ and the Father¹² who sent Me testifies about Me."

⁸ Jesus appears to be using a double use of the word “judge” here and in the next verse. The first one is indicating that Jesus is not yet awarded the time to judge in a final executioner courtroom scene manner since He has not received the crown as yet (similar to David before 2 Sam. 1). However, Jesus did preliminarily judge based on the O.T. and the Word of God. Thus He assessed judgment, but the final judgment was yet to be assessed based on their choices. That would be when He appeared a second time.

⁹ Remember that John (the O.T.) had witnessed Jesus as well as the testimony at His baptism of the Father.

¹⁰ Another use of the phrase “*ego eimi*” (I AM).

¹¹ Jesus’ words and works were the fullness of the prophecies of the Old Testament, and thus He had to speak of Himself. Since everything else He said matched up to the O.T. then one would have to conclude that His speech was correct.

¹² Since Jesus pointed out that the testimony of two *men* is required, it is interesting to note that the *Father* is not a man, but is Spirit. In addition, it would be difficult to verify that the Father presently witnessed to Jesus. While it could be referring to the testimony at His baptism (the Spirit as a dove resting on Him), it more likely refers to the testimony of the O.T. prophets, particularly of John (“there was a man sent from God whose name was John”).

2) Jesus answers the question regarding who is His Father by stating that He is the revelation of the Father from the O.T.

a) The Pharisees ask where Jesus' Father is (8:19).

19 So they were saying to Him, "Where is Your Father?"

b) Jesus explains why they don't know His Father: He is the image (exact representative of the Father, but the Jews are not able to seize Him (8:19b-20).

Jesus answered, "You know neither Me nor My Father; if you knew Me, you would know My Father also."

20 These words He spoke in the treasury, as He taught in the temple;¹³ and no one seized Him, because His hour had not yet come.

c) Jesus is to return to the Father and they will not be able to come to the Father also since they will die without the forgiveness of their sins (8:21)

21 Then He said again to them, "I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come."¹⁴

d) The Jews think He is going to remove Himself through suicide (8:22).

¹³ While there may be some time and a change of scene since 8:11 or 7:52, this would be the same basic locale as 7:53—8:11, where the scene previous to that was not in the temple. This would add some more credence to the locale as indicating the inclusion of the pericope.

¹⁴ He had previously stated these words to the Jews in 7:34 and they thought He was going away to the diaspora. Now they think He is about to kill Himself. He will say this to the disciples in 13:33, 36, yet will add that they will come later.

22 So the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come'?"

- e) Jesus would return to the Father, they have no life, condemned with this world (8:23-24).

23 And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. 24 'Therefore I said to you that you will die in your sins; for unless you believe that I am'¹⁵ He, you will die in your sins."

- 3) Jesus answers the question of 'Who He is' (8:25-30).

- a) The Jews, not being able to find out where He is going, now wonder who He is (8:25).

25 So they were saying to Him, "Who are You?"

- b) Jesus responds that He is the Son who will free them from their sin (under the Law and Adam) (8:25b-29).

Jesus said to them, "What have I been saying to you from the beginning? 26 "I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world." 27 They did not realize that He had been speaking to them about the Father. 28 So Jesus said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me. 29 "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him."

¹⁵ Another usage of the term "I AM" to signify His being YHWH of the Old Testament.

- c) Many believe (8:30).

30 As He spoke these things, many came to believe in Him.

- 4) Jesus reveals that He is the fullness of the Abrahamic Covenant which makes them free from the condemnation of the Law (8:31-59).

- a) The Progress from initial belief¹⁶ in Jesus word will make them live free of the judgment of the Law (8:31).

31 So Jesus was saying to those Jews who had believed Him, "If you continue¹⁷ in My word, then you are truly disciples of Mine; 32 and you will know the truth, and the truth will make you free."¹⁸

- b) The Jews respond that their relationship to God is through physical generation from Abraham (8:33).

¹⁶ 8:31 uses “abide” as an indication of continuing belief. Jesus had endured without failure and a disciple would also do the same.

¹⁷ “abide”. Here Jesus is using the term “abide” to exhort those who believe in Him to move on to discipleship and continue enduring faithful during persecution.

¹⁸ They were enslaved to the Law. That is, they were subject to the condemnation of the Law as in chapter 1 (The Law came through Moses but grace and truth through Jesus Christ) and were hoping for the Messiah. Now that He had come they were free from the condemnation of the Law. Thus they were slaves and would continue unless the Son set them free. The Abrahamic Covenant, which came before the Law, held the promise. The Law came in to condemn them. Thus if they lived under the Law they would live in the judgment of death. However, had they understood the Abrahamic Covenant as the promise of God’s provision, ultimately in the Messiah, then they would have looked forward to their freedom. Jesus will refer to those under the Law as slaves, since they were required to perform to demonstrate their unrighteousness and could not get out from under it without the Christ.

33 They¹⁹ answered Him, "We are Abraham's descendants and have never yet been enslaved²⁰ to anyone; how is it that You say, 'You will become free?'"²¹

- c) Jesus responds that He is the means by which the Abrahamic promise where Israel would be truly "Sons of God" and Israel's reign would be fulfilled (8:34-36)

34 Jesus answered them, "Truly, truly, I say to you, everyone who commits the²² sin is the slave of the sin."²³ 35 "The slave does not remain in the house²⁴ forever;²⁵ the son does

¹⁹ This is a difficult to understand transition since He appears to be speaking to believers, yet He will state very soon that they are seeking to kill Him. It appears that the crowd has grown larger at this point.

²⁰ Again they are wrong. They are enslaved to the Roman government, even as they speak. See also Deut. 28, which declares this as a curse for breaking the Law, something in which they have put their hope.

²¹ The Jews here are again, like Nicodemus and the woman at the well, thinking of a physical benefit, not of the things of God. Thus they felt physical birth was what they needed, and that being from Abraham made them superior to all Gentiles in the eyes of God. However, it was not physical birth that made them elevated but believing in Jesus, which would not elevate them in the human sense, but put them in a relationship with God.

²² Here and in the next verse is the articular singular of "sin". This normally indicates the sin of unbelief or the sin with the high hand, the sin against the covenant. This would show up more prominently in 1 John 3:1-10, but also in Romans 5:13—8:3. In the gospel here, it occurs in five places only. In three of the verses (8:21, 9:41, 15:22) it is modified by a possessive pronoun, which could explain the article. In 1:29 and here in 8:34 it is articular alone. In 1:29 he refers to Jesus as taking away the sin (singular) of the world. This could be collective as it is normally taken. However it could be the sin of rejection, that is, of unbelief. However, if it is taken as elsewhere, it is "the sin" of the Adamic nature, that of self-righteousness, which would cause them to reject Messiah, and thus the sin of unbelief, or belief in their own works.

²³ They were enslaved to their belief that they were righteous through their physical birth. Only by believing in the Son would they escape.

²⁴ The "house" here would be the house of the Father (14:2). Other uses of house in John are all literal. Israel is referred to as God's house (see Hebrews 3:2-5, Numbers 12:7).

remain forever.²⁶ 36 "So if the Son makes you free, you will be free indeed."²⁷

- d) Jesus says that though their physical identity is determined by their generation (birth) from Abraham, their spiritual Father is determined by their actual imitation of their father (88:37-38).

37 "I know that you are Abraham's descendants; yet you seek to kill Me, because My word has no place in you. 38 "I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father."

- e) The Jews testify that Abraham is their spiritual father (8:39a).

39 They answered and said to Him, "Abraham is our father."

- f) Jesus states that one is only the child of Abraham if he imitates Abraham's actions of belief in the Word of God (Gen. 15:6), which they do not (8:39b-41).

Jesus said to them, "If you are Abraham's children, do the deeds of Abraham. 40 "But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. 41 "You are doing the deeds of your father."

- g) The Jews continue to claim legitimate physical generation from Abraham and that

²⁵ The slave is there for a purpose and may be bought or sold or let go.

²⁶ The son is part of the house and as such belongs nowhere else. His status is neither conditional nor changing.

²⁷ This freedom would be forever since the Son was the agent of the Father. Thus the Son would be there to enforce the freedom of the slave. Thus the slave could not bring about his own freedom, only the Son could do that.

they imitate God as their (ethical/moral) Father (8:41b)

They said to Him, "We were not born of fornication; we have one Father: God."

- h) Jesus points out that if God were their (ethical/moral) Father they would know the One who acts/speaks like the Father, Himself (8:42-43).

42 Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. 43 "Why do you not understand what I am saying? It is because you cannot hear My word.

- i) They reject the Word of God as Satan did in Genesis 3 and attempt to kill His true representative as Cain did in Genesis 4 (8:44-45).

44 "You are of your father the devil, and you want to do the desires of your father. He was a murderer²⁸ from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.²⁹ 45 "But because I speak the truth, you do not believe Me.

²⁸ This is a reference to Cain's action in Genesis 4. There are some interesting observations here. First of all, Jesus says it is Satan that was a murderer. Thus it can be seen that "sin" that crouched at the door, and who desired to rule over Cain, was indeed a figure of speech for Satan in a parallel to the serpent in chapter 3. Second, what is happening here is that the seeds (imitators) of the serpent (Satan) are trying to kill the Representative of God. This is the same as in Genesis 3. Cain (seed of the Serpent) is trying to kill Abel (the seed of the woman, the one who regarded the promise).

²⁹ Note here that he is a liar since he was the one who said, "Has God said . . . " and "you shall not surely die". Thus he was a liar. Eve then bought into it and constructed her own lies, thus making Satan her father.

- j) Following Jesus accusation of them He asks them for their evidence from the O.T. of their accusation of Him (8:46-47).

46 "Which one of you convicts Me of sin? If I speak truth, why do you not believe Me? 47 "He who is of God hears the words of God;³⁰ for this reason you do not hear them, because you are not of God."

- k) The Jews defend themselves by accusing Him of being from Satan (8:48).

48 The Jews answered and said to Him, "Do we not say rightly that You are a Samaritan³¹ and have a demon?"

- l) Jesus identifies Himself with the Father of Genesis 3 (8:49-51).

49 Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. 50 "But I do not seek My glory; there is One who seeks and judges.³² 51 "Truly, truly, I say to you, if anyone keeps My word he will never see death."³³

- m) The Jews deny Jesus' relationship as Greater than Abraham since they died and he claims to bring life (8:52-53).

52 The Jews said to Him, "Now we know that You have a demon. Abraham died, and

³⁰ Again the words of God are the O.T.

³¹ The statement about the Samaritan is an interesting contrast with chapter 4, since they reject Jesus and the Samaritan woman (and men) accepted Him in an illustration of Gen. 1:12.

³² It was God who looked for Adam and then found Him and judged Him with death.

³³ This is what Adam got for following his father Satan. Now Jesus affirms that if they follow Him they will not get the death of Adam. His word must be followed now in this new beginning. If they do not then they will bear their judgment of death.

the prophets also; and You say, 'If anyone keeps My word, he will never taste of death.' 53 "Surely You are not greater than our father Abraham, who died?"³⁴ The prophets died too; whom do You make Yourself out to be?"

- n) Jesus states that the Father (O.T.) glorifies Him since He fulfills the O.T. (8:54-55)

54 Jesus answered, "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, 'He is our God'; 55 and you have not come to know Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word.

- o) Abraham (O.T.) anticipated Jesus as the fullness of the promise to himself (8:56-58).

Abraham had shown confidence in the promise of the 'Seed of the Woman' (Genesis 3:15) as it was illustrated to Him in the sacrifice of Isaac. His confidence was that a greater than Isaac would appear who would substitute for the nation.

The Pharisees had missed the indication of the 'Seed of the Woman' as well as the meaning of Isaac's sacrifice, thinking their own works were good enough. But Abraham had come to the point of realizing that his human reasoning and efforts had all come to naught. He finally realizes that he must give up his hopes in himself and rest in the promise of God; substitution in one of his sons that would come.

Important: Here Jesus states that "before Abraham was, I AM". Jesus use of the "I AM" name was claiming to be the God that appeared to Moses at the burning bush. But

³⁴ This means that since Abraham died, will not Jesus also die?

even more significant, that was the Name that God had given Moses to take to the Israelites to tell them God had come to deliver them from Egypt.

Now Jesus says, He is that "I AM" who has come to deliver them, not from Egypt, but from Rome and the oppression of Satan.

56 "Your father Abraham rejoiced to see My day, and he saw it and was glad." 57 So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" 58 Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."³⁵

- p) The Jews respond to Jesus' claim as YHWH by attempting to stone him (8:59).

59 Therefore they picked up stones to throw at Him³⁶, but Jesus hid Himself and went out of the temple.

- b. A man born blind (darkness) is a sign of how Israel needs to see the revelation of God in Jesus (light) to have their sins forgiven (as Isaiah 40-66 refers to Israel as blind because they reject God and His Anointed One), but the Jews eject him from the temple, yet Jesus assures him He is the true Shepherd of the fold (9--10).

³⁵ This is another use of "ego eimi." Jesus here is claiming that He is the covenant fulfilling God and that He was revealed (and was) in the beginning (1:1). He is not only claiming prior existence but is claiming to be the God revealed to Abraham and particularly to Moses in Exodus 3:14.

³⁶ They are testing Him and have put his claims in the prophetic realm. According to the Old Testament they were to stone false prophets.

1. Jesus heals a blind man resulting in acceptance and rejection of Him and expulsion of the believing blind man from the temple (9)

- a) Jesus heals the man born blind (9:1-7).

- (1) The Setting: A man blind from birth (9:1).

9:1 As He passed by, He saw a man blind³⁷ from birth.

- (2) The Question of the Disciples: Sin caused this (9:2)

2 And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?"³⁸

- (3) Jesus states that his blindness is for the purpose of revealing Himself as the Word of God (9:3-5).

3 Jesus answered, "It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him."³⁹ 4 "We

³⁷ Isa. 35:2-5 mentions both the lame man (chapter 5) and the blind man (chapter 9) as being the result of the appearance of the Glory of the Lord.

They will see the glory of the LORD, The majesty of our God. 3 Encourage the exhausted, and strengthen the feeble. 4 Say to those with anxious heart, "Take courage, fear not. Behold, your God will come *with* vengeance; The recompense of God will come, But He will save you." 5 Then the eyes of the blind will be opened, And the ears of the deaf will be unstopped. 6 Then the lame will leap like a deer,

³⁸ The question that the disciples ask is reveals the Pharisee state of mind that pervaded the day. They assumed that individual sin was the direct cause of individual sickness, poverty, etc. Thus they ask the question regarding his parents (since he was born blind) or perhaps himself (an innate sin nature).

³⁹ Jesus' response is that there are multiple purposes for sickness, poverty, etc., revealing again His superior knowledge of the O.T. For while suffering might be for the

must work the works of Him who sent Me as long as it is day; night is coming when no one can work.⁴⁰ 5 "While I am in the world, I am the Light of the world."⁴¹

- (4) Jesus heals the man's eyes (9:6-7).

6 When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes,⁴² 7 and said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went away and washed, and came back seeing.

- b) Witnesses validate the man is the one who could not see

- (1) Neighbors observe it is the same man's identity (9:8)

8 Therefore the neighbors, and those who previously saw him as a beggar, were saying, "Is not this the one who used to sit and beg?"

- (2) Others observe the similarity, but invent a solution (9:9a)

cause of sin (Deut. 28), it might also be to test (Deut. 8:2, Job), which ultimately works out for the glory of God.

⁴⁰ This appears to be a reference to the time of Jesus' life. While He is alive there is light. When He dies there will be darkness. The Light will return in the Person of the Holy Spirit through the Apostles' eye-witness testimony after His resurrection in order that the light might be spread through the apostles.

⁴¹ This is the link between "light" and the blind man. He is about to give the "light" to the blind man.

⁴² It is possible that this methodology for healing is reverting back to the creation where God formed man out of the dust of the earth. This could be an imitation of that.

9 Others were saying, "This is he," still others were saying, "No, but he is like him."

- (3) The Blind Man (9:9b).

He kept saying, "I am the one."

- c) People question how he was made to see and the blind man testifies to Jesus (9:10-11)

- (1) People ask how it was done.

10 So they were saying to him, "How then were your eyes opened?"

- (2) The Blind Man knows the method and who it was.

11 He answered, "The man who is called Jesus⁴³ made clay, and anointed my eyes, and said to me, 'Go to Siloam and wash'; so I went away and washed, and I received sight."

- d) People try to locate the Man who did this and the blind man doesn't know (9:12).

- (1) The people ask where He is.

12 They said to him, "Where is He?"

- (2) The Blind Man pleads ignorance (8:12b).

He said, "I do not know."

- e) The Change in Scene: The Pharisees now question the former blind man who is brought by the people.

⁴³ In contrast to the lame man, this man somehow knew the name of the person who healed Him.

13 They brought to the Pharisees⁴⁴ the man who was formerly blind. 14 Now it was a Sabbath on the day when Jesus made the clay and opened his eyes.

- (1) The Pharisees ask the blind man how he received his sight.

15 Then the Pharisees also were asking him again how he received his sight.

- (2) The Blind Man responds recounting his experience

And he said to them, "He applied clay to my eyes, and I washed, and I see."

- (3) The Conclusion of the Pharisees is that the miracle cannot be from God since He did the miracle on the Sabbath (9:16).

16 Therefore some of the Pharisees were saying, "This man is not from God, because He does not keep the Sabbath."

- (4) The conclusion of others is that healing a blind man requires that the healer be from God (9:16b).

But others were saying, "How can a man who is a sinner perform such signs?"

- (5) Summary of conclusions was that they were divided.

And there was a division among them.

⁴⁴ The people bring the man to the Pharisees. It is not stated why they did this, but it seems contextual that they were trying to get their leaders to assess what they had observed.

- f) The Pharisees question the blind man's belief regarding the Healer and the blind man asserts Jesus as a prophet (9:17).

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."

- g) The Jews call his parents as witnesses and his parents avoid the questioning due to fear of their being thrown out of the synagogue (9:18).

The fear of being thrown out of the synagogue was great because that signified that they were now under a curse, being separated by the Pharisees and thus God.

- (1) The Jews question the parents to ascertain their witness (9:18-19).

18 The Jews then did not believe it of him, that he had been blind and had received sight, until they called the parents of the very one who had received his sight, 19 and questioned them, saying, "Is this your son, who you say was born blind? Then how does he now see?"

- (2) The parents repeat the facts and point them to their son

20 His parents answered them and said, "We know that this is our son, and that he was born blind; 21 but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself."

- (3) The narrator's points out that they had avoided the answer since they were afraid of the Jews (9:22-23).

22 His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue.⁴⁵ 23 For this reason his parents said, "He is of age; ask him."

h) The Jews pressure the blind man to condemn Jesus but the man continues to testify on behalf of Jesus and ends up being expelled from the synagogue (9:24-34).

(1) The Jews pressure the man to say that Jesus is a sinner (9:24).

24 So a second time they called the man who had been blind, and said to him, "Give glory to God;⁴⁶ we know that this man is a sinner."

(2) The Blind Man responds with the fact of his healing (9:25).

25 He then answered, "Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see."⁴⁷

(3) The Jews question His methodology (9:26)

⁴⁵ The parents of the blind man will contrast with him as to prominence of belief. This is a major theme through John, is the public disclosure of one's belief.

⁴⁶ The first thing to note here is that the Pharisees clearly advocate that they are worshiping God, yet deny Jesus. The second thing is that they appear to want the blind man to give the glory to God apart from Jesus, seeing as how they don't appear to be able to deny the miracle.

⁴⁷ The man does not know about Jesus, only that He did heal Him. He will progress in his belief when he finds out more about Him.

26 So they said to him, "What did He do to you? How⁴⁸ did He open your eyes?"

- (4) He repeats the answer, questioning them as to their purpose in arguing over an obviously good thing (9:27).

27 He answered them, "I told you already and you did not listen; why do you want to hear it again? You do not want to become His disciples too, do you?"

- (5) The Jews reject Jesus' miracle and the man

28 They reviled him and said, "You are His disciple, but we are disciples of Moses. 29 "We know that God has spoken to Moses, but as for this man, we do not know where He is from."

- (6) The man responds with the obvious answer, Jesus is from God (9:30-32).

30 The man answered and said to them, "Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes. 31 "We know that God does not hear sinners;⁴⁹ but if anyone is God-fearing and does His will, He hears him. 32 "Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. 33 "If this man were not from God, He could do nothing."

⁴⁸ The emphasis on 'how' seems to be an attempt to explain the miracle through natural means as opposed to simply from God.

⁴⁹ Proverbs 15:29

- (7) The Pharisees respond that he is a sinner since he aligns himself with Jesus (9:34).

34 They answered him, "You were born entirely in sins,⁵⁰ and are you teaching us?"

- (8) The Jews put him out of the synagogue (9:34b).

So they put him out.

- i) Jesus reveals Himself to the blind man⁵¹ (9:35-39)

35 Jesus heard that they had put him out, and finding him, He said, "Do you believe in the Son of Man?" 36 He answered, "Who is He, Lord, that I may believe in Him?" 37 Jesus said to him, "You have both seen Him, and He is the one who is talking with you." 38 And he said, "Lord, I believe." And he worshiped⁵² Him. 39 And Jesus said, "For judgment I came into this world, so that those who do not see⁵³ may see, and that those who see may become blind."

- j) Jesus demonstrates that blindness is symbolic of Israel and the Pharisees

40 Those of the Pharisees who were with Him heard these things and said to Him, "We are not blind too, are we?" 41 Jesus

⁵⁰ Probably a reference to 9:2, that his blindness indicated a curse for his sins.

⁵¹ Jesus is still talking to the blind man and the Pharisees are also there (see verse 40).

⁵² See verse 24 where the Pharisees desired that he give glory to God apart from Jesus and now the man is acknowledging Jesus as God by worship.

⁵³ This is the claim of seeing from the Old Testament based on their own selfish perceptions.

said to them, "If you were blind,⁵⁴ you would have no sin; but since you say, 'We see,' your sin remains.

2. Jesus identifies the true sheepfold of God and insures the blind man knows he is included in it (since they had thrown him out of the synagogue) (10:1-39).

- a. The True Shepherd of God's sheepfold is the One who enters God's way (the truth of the O.T.) and the sheep know His words are true (since they are validated by the O.T.)

10:1 "Truly, truly, I say to you,⁵⁵ he who does not enter by the door⁵⁶ into the fold of the sheep, but climbs up some other way, he is a thief and a robber. 2 "But he who enters by the door is a shepherd of the sheep. 3 "To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name⁵⁷ and leads them out. 4 "When he puts forth all his own, he goes ahead of them, and the sheep follow him because they know his voice. 5 "A stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers." 6 This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.

- b. Jesus as the means of entry (the fullness of the O.T.) to the sheepfold of God (10:7-10).

⁵⁴ This means that if they knew they were blind (like the blind man) then Jesus would heal them (forgive their sins). Since they (say they) see, then they do not know that they are blind and thus reject the healing that only Jesus gives. This is a reference to Isaiah 32:3 where the prophecy is of the kingdom when the blind will see indicating that those who cannot see the revelation of God will see it in Christ.

⁵⁵ Jesus is still speaking to the Pharisees (see 10:6).

⁵⁶ Here the door appears to be the Old Testament verification. So the One who enters by the door, and the doorkeeper opens to, is Jesus the true Shepherd of the sheep.

⁵⁷ This will be used by Jesus at the raising of Lazarus, "Lazarus, come forth", and when Jesus addresses Mary in 20:16.

7 So Jesus said to them again, "Truly, truly, I say to you, I am the door of the sheep. 8 "All who came before Me are thieves and robbers, but the sheep did not hear them. 9 "I am the door; if anyone enters through Me,⁵⁸ he will be saved, and will go in and out and find pasture. 10 "The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.

- c. Jesus as the true shepherd of God who cares for God's sheep, even to His death (10:11-13).

11 "I am the good shepherd; the good shepherd lays down His life for the sheep. 12 "He who is a hired hand,⁵⁹ and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them. 13 "He flees because he is a hired hand and is not concerned about the sheep.

- d. Jesus as the Shepherd (known by the words of the O.T.) came to the Jews yet will also be the Savior of Jews dispersed⁶⁰ (10:14-16)

14 "I am the good shepherd, and I know My own and My own know Me, 15 even as the Father knows Me and I know the Father; and I lay down My life for the sheep. 16 "I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd.

⁵⁸ Particularly in reference to the blind man who had rejected the calls of the Pharisees to deny Jesus.

⁵⁹ As opposed to the Son (10:15), who is the Shepherd, and the hired hand is assigned the position but cares only for himself.

⁶⁰ While normally one would think this was a reference to the Gentiles, there appears to be scant evidence for this in the Book of John. Jesus does refer to Himself as loving the world, which one would assume includes Gentiles, but there does not appear to be a great emphasis to the ministry to Gentiles in the book. This appears to be a reference to Isaiah 56:8, bringing the exiles back to Jerusalem to be included in the kingdom.

- e. Jesus is in control of his life, death and resurrection by the command of the Father (10:17-18).

17 "For this reason the Father loves Me, because I lay down My life so that I may take it again. 18 "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

- f. The Results of Jesus' teaching regarding the sheep divides the Jews (10:19-24)

19 A division occurred again among the Jews because of these words. 20 Many of them were saying, "He has a demon and is insane. Why do you listen to Him?" 21 Others were saying, "These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?" 22 At that time the Feast of the Dedication took place at Jerusalem; 23 it was winter, and Jesus was walking in the temple in the portico of Solomon. 24 The Jews then gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Christ, tell us plainly."

- g. Jesus response explains that they do not understand the O.T. and thus do not know Him, but the ones who believe cannot be excommunicated from the fold (like the blind man) since the Father and Jesus are the same (10:25-30).

25 Jesus answered them, "I told you, and you do not believe; the works that I do in My Father's name, these testify of Me. 26 "But you do not believe because you are not of My sheep. 27 "My sheep hear My voice, and I know them, and they follow Me; 28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.⁶¹ 29 "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. 30 "I and the Father are one."

⁶¹ Particularly referring to the Pharisees of Chapter 9 when they had expelled the blind man from the temple. Jesus' fold is impenetrable. He is the one who discerns who enters and no one can leave once He has them.

- h. The Response of the Jews is stoning, while Jesus asks for evidence.

31 The Jews picked up stones again to stone Him. 32 Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?"

- i. The Jews accuse Him of blasphemy, making Himself to be the Son of God

33 The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God."

- j. Jesus points out that in the O.T. the judges were called “gods” and they were anticipatory of the Son of God, and He has fulfilled the prophesies of the O.T. (10:34-38).

34 Jesus answered them, "Has it not been written in your Law, 'I SAID, YOU ARE GODS'?⁶² 35 "If he called them gods, to whom the word of God came (and the Scripture cannot be broken), 36 do you say of Him, whom the Father sanctified and sent into the world,⁶³ 'You are blaspheming,' because I said, 'I am the Son of God'?⁶⁴ 37 "If I do not do the works of My Father, do not believe Me; 38 but if I do them, though you do not believe Me, believe the

⁶² Jesus is referring to the judges as representatives of God, thus referred to as “gods”, that is representatives of God.

⁶³ Notice here the argument from the lesser to the greater. The O.T. Judges were called “gods” (or sons of God) and the word (of how to lead and judge) came to them (from God). Now Jesus has come *from* God (not just hearing the word which came, but is the Word) and thus He is the anticipated One who is the Greatest of all.

⁶⁴ The point here is that the Judges were called gods during the O.T. times and were partial representatives of God. However the fullness appeared in Jesus and thus it was time for the Son of God to appear. Thus Jesus’ point is that if they were (little) gods, then in the fullness of time they should expect One who was the Son of God.

works, so that you may know and understand that the Father is in Me, and I in the Father."⁶⁵

- k. The Jews clearly reject Jesus' claims

39 Therefore they were seeking again to seize Him, and He eluded their grasp.

- l. The O.T. signs performed by Jesus confirm all that John had said (from chapter 1) (10:40-42)

40 And He went away again beyond the Jordan to the place where John was first baptizing,⁶⁶ and He was staying there. 41 Many came to Him and were saying, "While John performed no sign, yet everything John said about this man was true." 42 Many believed in Him there.

- 3. The climax of the Book of Signs comes when Jesus heals Lazarus as a sign that He gives life and will resurrect them to life according to Daniel 12:2 fulfilling the ultimate deliverance from the Gentiles into the Kingdom (11:1-54).

- a. The Setting: Lazarus, Jesus friend dies

11:1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. 2 It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair,⁶⁷ whose brother Lazarus was sick. 3 So the sisters sent word to Him, saying, "Lord, behold, he whom You love is sick."

- b. The Lord explains that Lazarus' death is for the purpose of revealing Himself as the One who imparts the Life of God

4 But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so

⁶⁵ In other words the Judges were to have attempted to fulfill the position. It was open to anyone who could do the works. Yet only Jesus could do the works.

⁶⁶ This appears to be a full cycle with John 1:28 when John was baptizing.

⁶⁷ This looks ahead to 12:3.

that the Son of God may be glorified by it." 5 Now Jesus loved Martha and her sister and Lazarus. 6 So when He heard that he was sick, He then stayed two days⁶⁸ longer in the place where He was. 7 Then after this He said to the disciples, "Let us go to Judea again." 8 The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?" 9 Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. 10 "But if anyone walks in the night, he stumbles, because the light is not in him." 11 This He said, and after that He said to them, "Our friend Lazarus has fallen asleep;⁶⁹ but I go, so that I may awaken him out of sleep." 12 The disciples then said to Him, "Lord, if he has fallen asleep, he will recover." 13 Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. 14 So Jesus then said to them plainly, "Lazarus is dead, 15 and I am glad for your sakes that I was not there,⁷⁰ so that you may believe; but let us go to him." 16 Therefore Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with Him."⁷¹

⁶⁸ It is supposed that He stayed to insure that Lazarus died. However, when he got there he had already been dead for four days, so two days earlier would have still meant he was dead. Thus both Martha and Mary's comments were not accusing Him of needlessly delaying, since it would not have made any difference. More likely they were simply stating their confidence in His ability to heal as he had in the past.

⁶⁹ Jesus is referring to Daniel 12:2. He will raise Lazarus as a demonstration that He is the resurrection of John 5 and Daniel 12.

⁷⁰ This is a statement that precedes the statement by Mary and Martha. Had Jesus been there they would have expected Him to heal Lazarus since He had done that in the past. Thus now they would believe, not only in Him as a healer, but a life-giver.

⁷¹ Thomas reaction seems to be to the fact that Jesus is returning to Judea and may be killed by the Jews. He desires to die with Jesus, which is a contrast to his lack of belief in the resurrection in chapter 20. However, based on the disciples' lack of understanding of resurrection in Jesus, this would seem to be simply a "die for a good cause" type of answer.

- c. Jesus Arrives and is confronted by those who do not believe He can raise from the dead

17 So when Jesus came, He found that he had already been in the tomb four days. 18 Now Bethany was near Jerusalem, about two miles off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother.

- d. Martha is shown that Jesus is the One who will raise the dead according to Daniel 12:2

20 Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house. 21 Martha then said to Jesus, "Lord, if You had been here, my brother would not have died. 22 "Even now I know that whatever You ask of God, God will give You."⁷² 23 Jesus said to her, "Your brother will rise again."⁷³ 24 Martha said to Him, "I know that he will rise again in the resurrection on the last day."⁷⁴ 25 Jesus said to her, "I am⁷⁵ the resurrection and the life; he who believes in Me will live even if he dies, 26 and everyone who lives and believes in Me will never die."⁷⁶ Do you believe this?" 27 She said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world."⁷⁷

⁷² This is the acknowledgement that Jesus is the Son (representative) of God and that God will do whatever the Savior wants since they are in total harmony.

⁷³ Jesus seems to be indicating a double fulfillment here. He is indicating that he will rise according to Daniel 12:2 and His corresponding remarks in 5:28 where He reveals that He will raise them personally on the last day.

⁷⁴ Martha then reflects her belief in Daniel 12:2.

⁷⁵ Another use of the Greek "ego eimi".

⁷⁶ A reference to the second death, since this is referring to "all who live".

⁷⁷ This is a major confession in the Book of John. It defines Him as the Son of God and defines His origin as heaven.

- e. Mary is shown that Jesus is the One who can give life by raising Lazarus according to Daniel 12:2

28 When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you." 29 And when she heard it, she got up quickly and was coming to Him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him. 31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. 32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died." 33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34 and said, "Where have you laid him?" They said to Him, "Lord, come and see."⁷⁸ 35 Jesus wept.⁷⁹ 36 So the Jews were saying, "See how He loved him!"⁸⁰ 37 But some of them said, "Could not this man, who opened the eyes of the blind man, have kept this man also from dying?" 38 So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. 39 Jesus said, "Remove the stone." Martha, the sister of the deceased, said to Him, "Lord, by this time there will be a stench, for he has been dead

⁷⁸ The uses of "come and see" in the book are always positive and always reflect a response to Jesus as the Christ. Here they ignore any supernatural ability by Jesus (other than He can heal) and simply want to show Jesus that Lazarus is in death, which they assume He can do nothing about.

⁷⁹ "Jesus wept" is simply a response to the last statement, that is, "Come and see" a dead man. The uses of "Come and see" in the Gospel of John are always related to coming to see Jesus as the Life-giver. Now these show no faith in Jesus (as Mary, as Martha) to bring life and so Jesus weeps at the lack of faith in Him, which is the theme of John.

⁸⁰ This appears to be a simple observation by people who did not have spiritual insight. In the manner of John, people are always observing the surface issue and not seeing the real issue that Jesus desires that they see. Thus, they think He is crying because of His love; an observation, but it does not capture the real point.

four days." 40 Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?" 41 So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me. 42 "I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me." 43 When He had said these things, He cried out with a loud voice, "Lazarus⁸¹, come forth." 44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go."⁸²

- f. Results: Many believe, but the Pharisees and rulers plan to kill Him demonstrating that they reject Jesus promise of deliverance through resurrection and will be those who are resurrected to eternal death of Daniel 12:2.

45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. 46 But some of them went to the Pharisees and told them the things which Jesus had done. 47 Therefore the chief priests and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many signs. 48 "If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation." 49 But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all, 50 nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish." 51 Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus

⁸¹ The reason that Jesus uses Lazarus name here, is not, as is widely reputed that "all those in the graves would have come forth," but is a reference to 10:3 "To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep **by name**, and leads them out." He will do the same for Mary in 20:16.

⁸² The burial cloth of Jesus will be folded by itself, and the wrappings lying alone in 20:7. Here the body is still wrapped. Thus the body here had come alive but was still bound by the wrappings. In Jesus' resurrection He will totally be removed from the wrappings leaving them there.

was going to die for the nation, 52 and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad. 53 So from that day on they planned together to kill Him. 54 Therefore Jesus no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.