



— THE GOSPEL OF —  
**JOHN**

“That You May Believe”

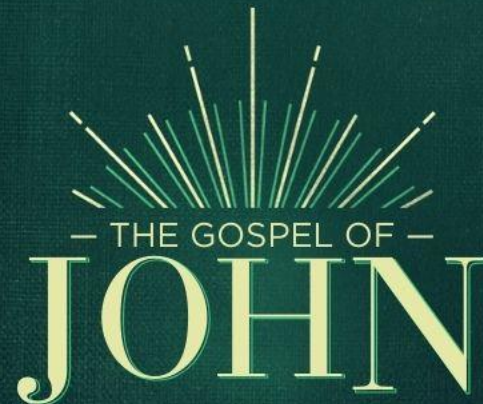


# *“That You May Believe”*

A Survey of the Signs in the Gospel of John

Wednesdays @ 7 PM

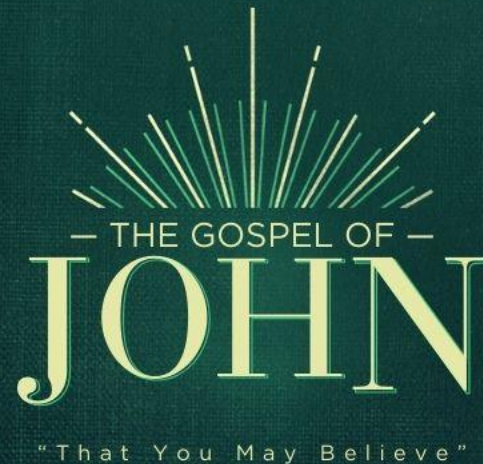
Adult Class (1<sup>st</sup> Quarter 2025)



*“That You May Believe”*



**Lesson 7: “*Rabbi, Who Sinned?*”  
Master over Misfortune (John 9)**





# SEVEN SIGNS OF JESUS IN JOHN

*“these are written that you may believe that Jesus is the Christ...”*

(John 20:31).

1

## JESUS TURNS WATER INTO WINE (JOHN 2:1-13)

This demonstrates His power over quality resulting in belief (2:11).

2

## JESUS HEALS THE NOBLEMAN'S SON (JOHN 4:46-54)

This demonstrates the ability of Jesus to heal from a distance and this miracle resulted in belief (4:50, 53).

3

## JESUS HEALS THE LAME MAN (JOHN 5:1-18)

This miracle demonstrates the power of Jesus over time--this man had been lame for 38 years--but Jesus turns back the clock.

4

## JESUS FEEDS 5,000 (JOHN 6:1-14)

Despite being given only 5 loaves and 2 fishes, Jesus has power over quantity and feeds the multitude resulting in belief (6:14).

5

## JESUS WALKS ON WATER (JOHN 6:16-21)

This miracle proved the power of Jesus over nature. Like Moses, Jesus performs miracles involving bread and water leading to their belief.

6

## JESUS HEALS A BLIND MAN (JOHN 9:1-41)

Jesus proves his power over misfortune by healing a man born blind. This resulted in belief (9:11, 17, 33, 38), but also rejection (9:16, 24, 29, 40-41).

7

## JESUS RAISES LAZARUS FROM THE DEAD (JOHN 11:1-44)

Jesus shows He has power over death by raising Lazarus. This was a foreshadowing of His own death, burial, and resurrection to happen later.

# THE FESTIVAL CYCLE

*John 5-10*

## John 5:1

"A feast of the Jews"  
(Tabernacles?)

Celebrated in Fall

1

## John 6:4

"Now the **Passover**, a  
feast of the Jews, was  
near."

Spring

2

## John 7:2

"Now the Jews' **Feast  
of Tabernacles** was at  
hand."

Fall

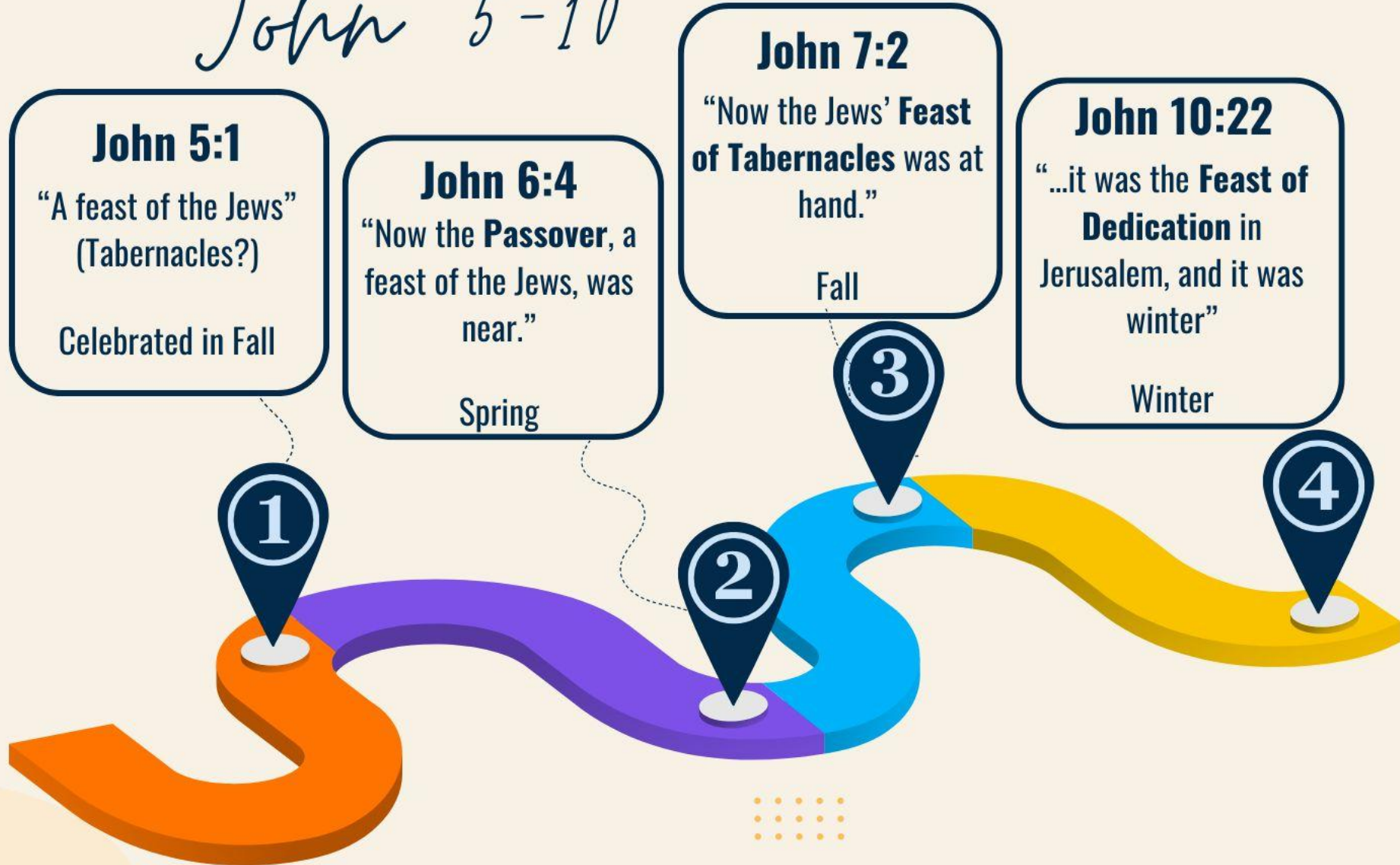
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## John 10:22

"...it was the **Feast of  
Dedication** in  
Jerusalem, and it was  
winter"

Winter

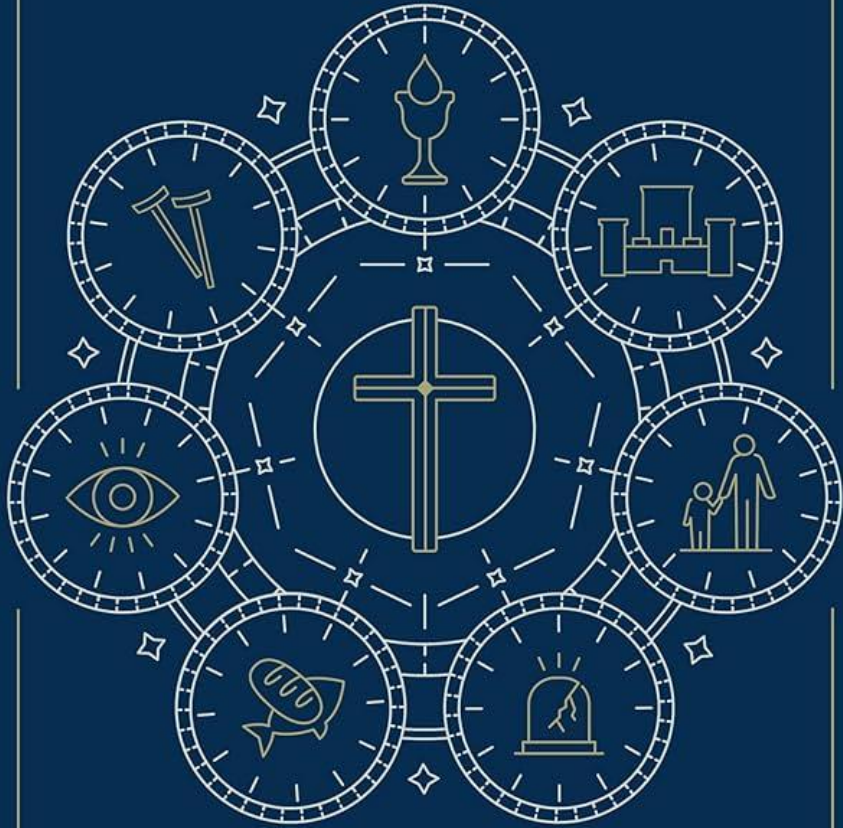
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# SIGNS OF THE MESSIAH

AN INTRODUCTION TO  
JOHN'S GOSPEL



ANDREAS KÖSTENBERGER

## Festival Cycle Context

“John 7 and 8 jointly show Jesus initially delaying but then going to the Feast in Jerusalem (7:9-10), appearing in public both at the midway point (7:13-36) and on the final day of the feast (7:37-39). After this, Jesus engages in a second teaching cycle, which culminates in his declaration that he pre-existed Abraham (8:12-59). Then, with almost no transition (“As he passed by,” 9:1), Jesus encounters a man who had been born blind. The healing recorded in John 9, is followed by the Good Shepherd Discourse in John 10....” (Kostenberger, Andreas. *Signs of the Messiah*, p. 102).

# Christ 5 At Sea of Galilee



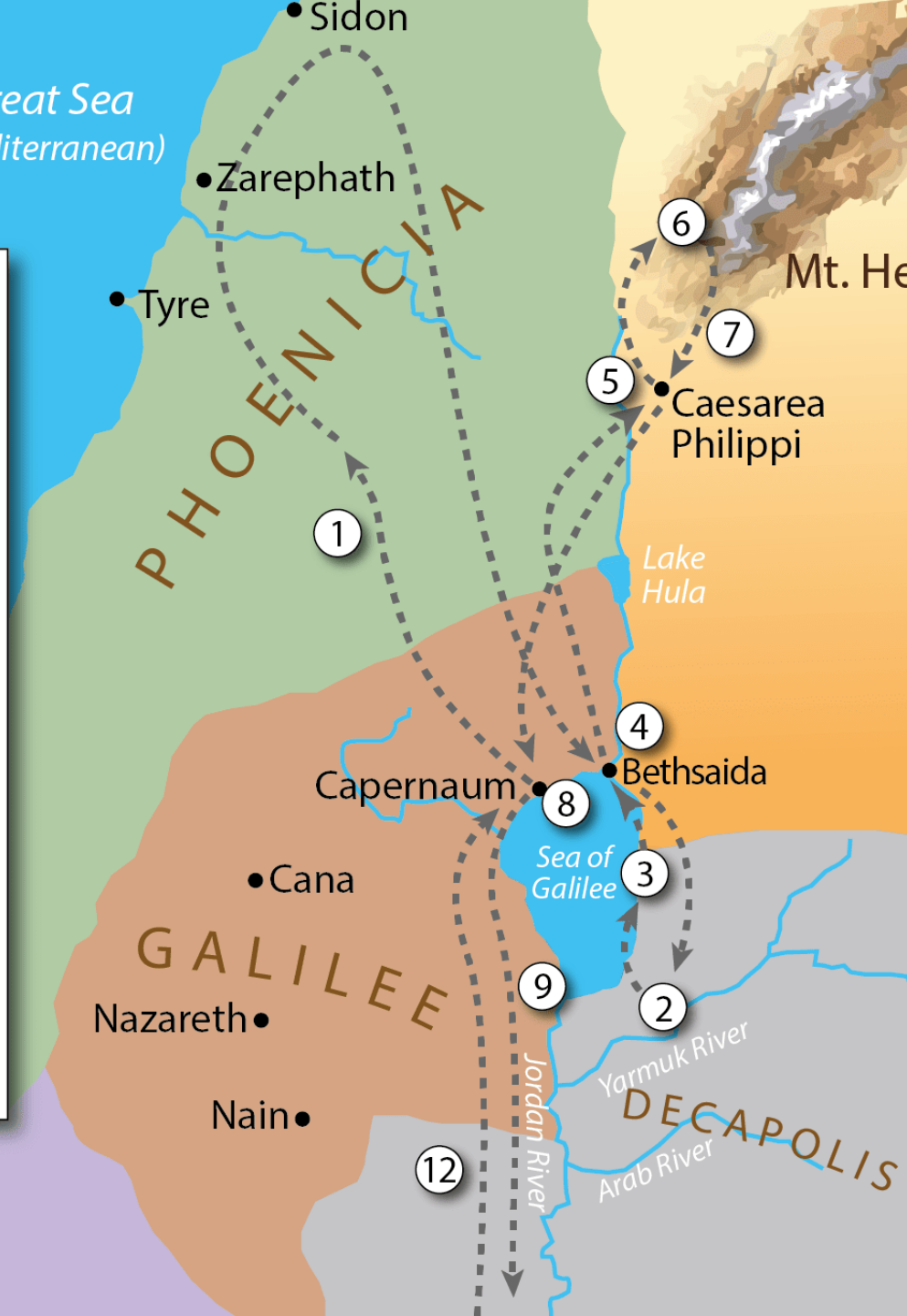


# Christ 6

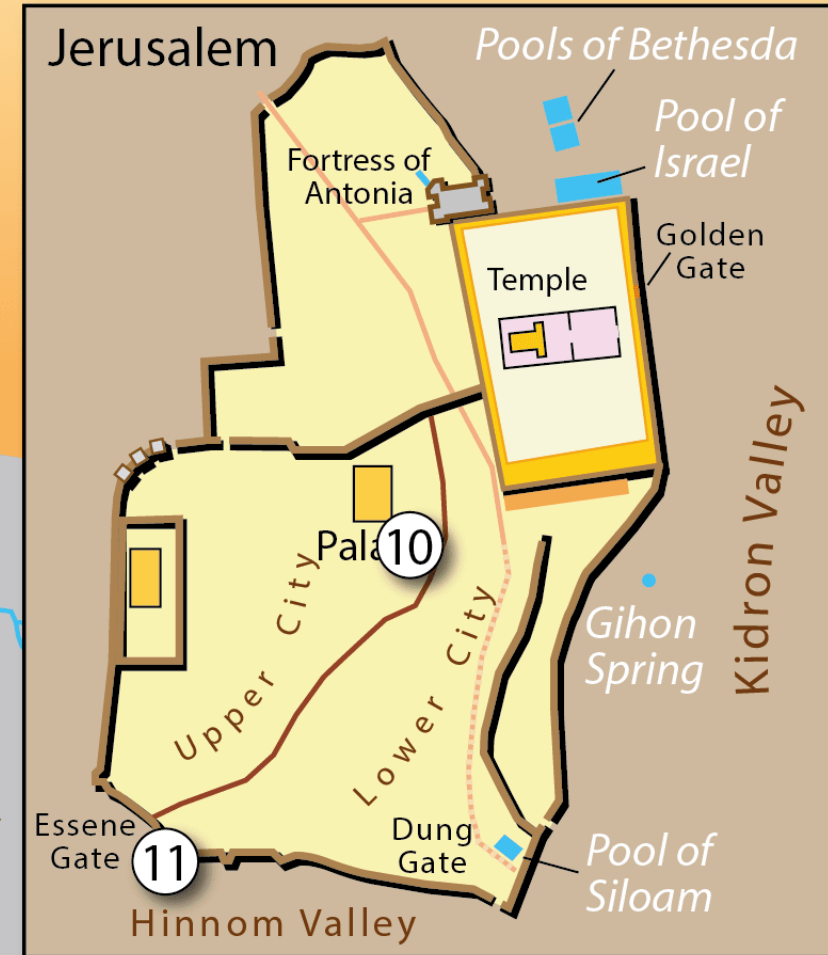
## Healings, Teaching, and Transfiguration

- ① To region of Tyre and Sidon - Mt. 15:21-28
- ② Deaf mute healed - Decapolis - Mt. 15:29-31
- ③ Feeding of the 4,000 - Mk. 8:1-9
- ④ Blind man healed - Mk. 8:22-26
- ⑤ "... I will build my church." - Mt. 16:13-20
- ⑥ Transfiguration - Mt. 17:1-8
- ⑦ Epileptic boy healed - Mt. 17:14-21
- ⑧ Coin from fish for Temple tax - Mt. 17:24-27
- ⑨ Jerusalem - Feast of Tabernacles - Jn. 7:10-13
- ⑩ Woman caught in adultery - Jn. 8:1-11
- ⑪ Blind man healed - Jn. 9:1-41
- ⑫ Return journey to Galilee - Mk. 10:1

Great Sea  
(Mediterranean)



SYRIA  
(Aram)



Scale of Miles

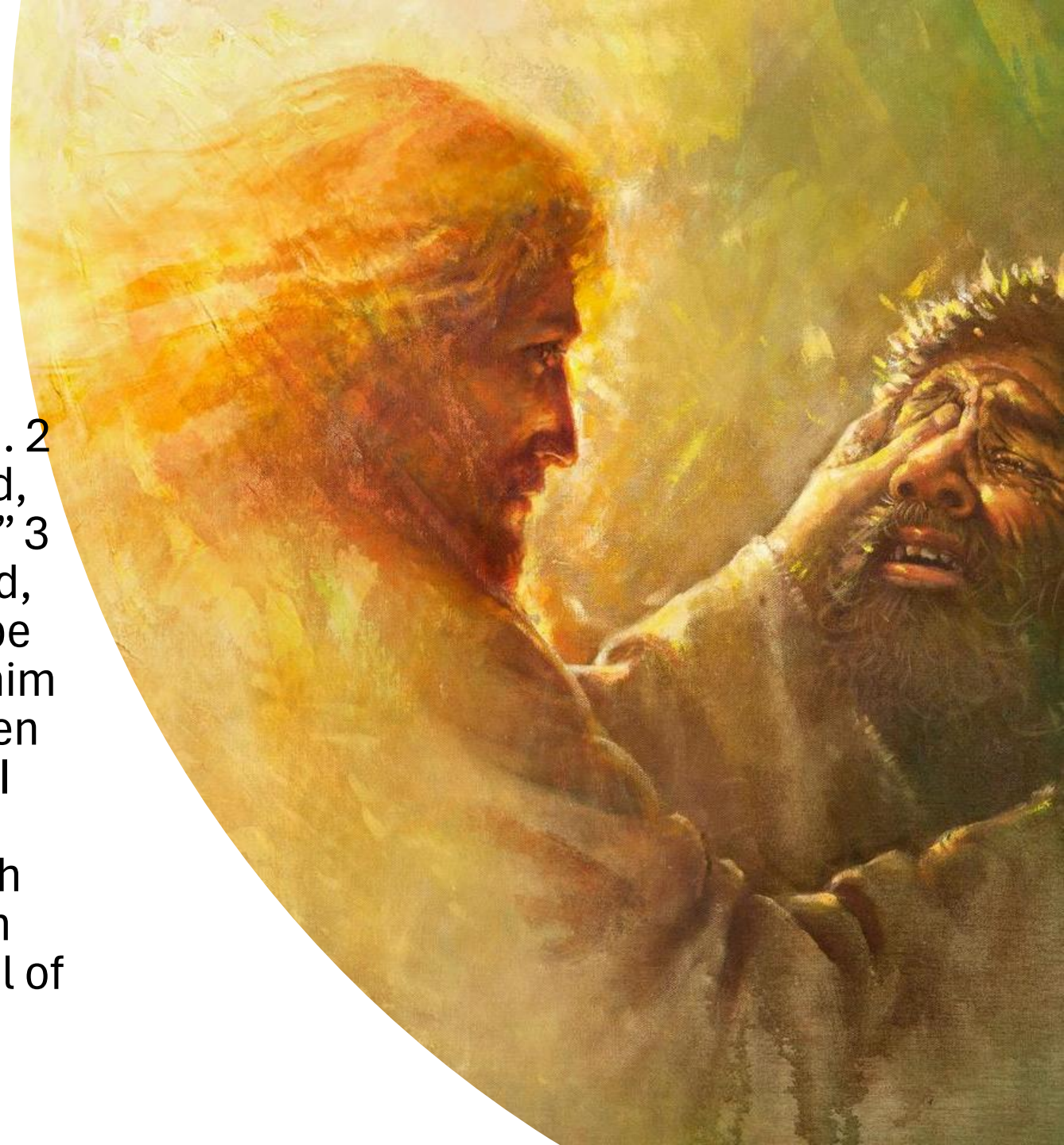
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# John 9

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“As he passed by, he saw a man blind from birth. 2 And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” 3 Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be displayed in him. 4 We must work the works of him who sent me while it is day; night is coming, when no one can work. 5 As long as I am in the world, I am the light of the world.” 6 Having said these things, he spit on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud 7 and said to him, “Go, wash in the pool of Siloam” (which means Sent). So he went and washed and came back seeing.”

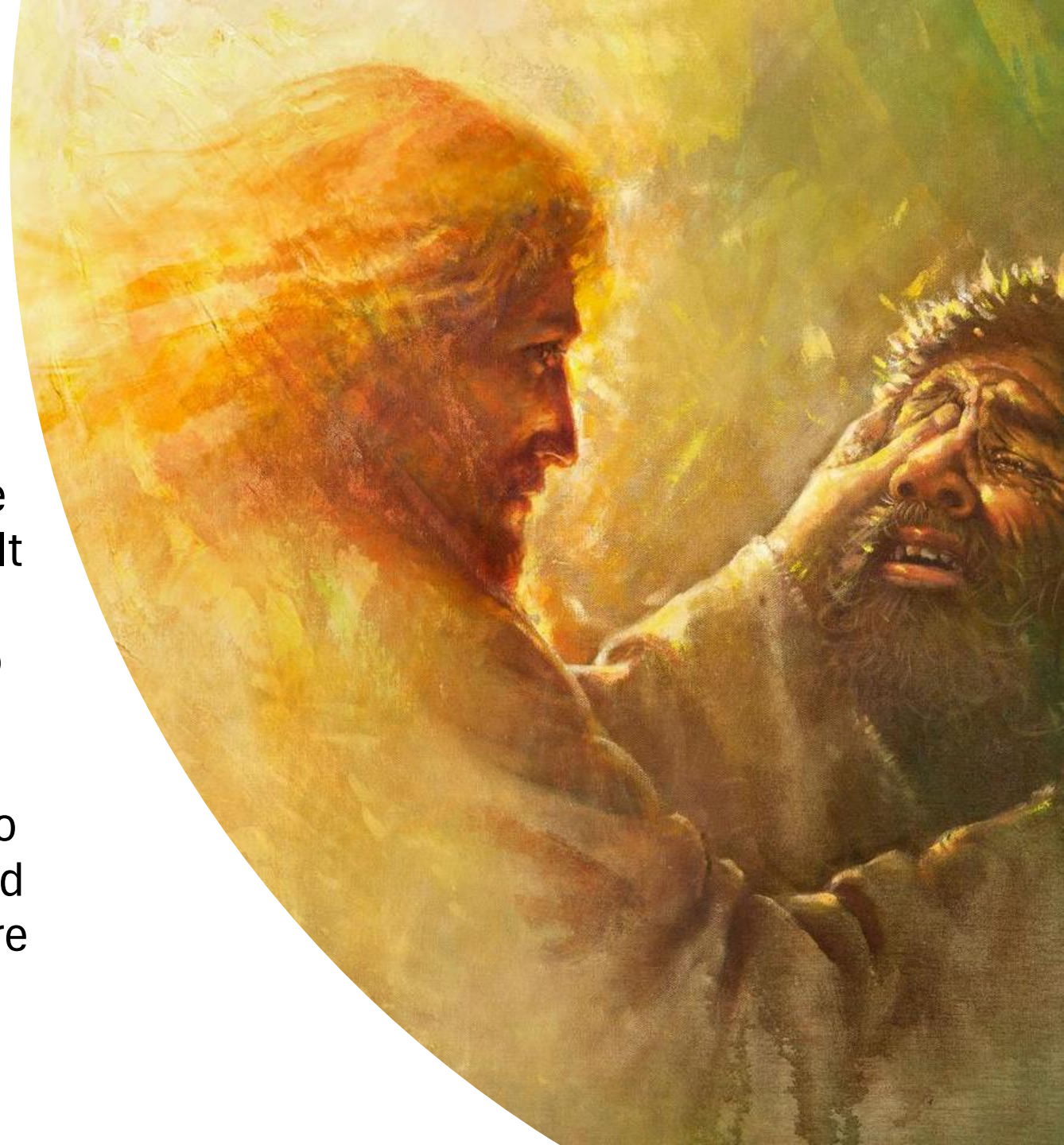




# John 9

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“The neighbors and those who had seen him before as a beggar were saying, “Is this not the man who used to sit and beg?” 9 Some said, “It is he.” Others said, “No, but he is like him.” He kept saying, “I am the man.” 10 So they said to him, “Then how were your eyes opened?” 11 He answered, “The man called Jesus made mud and anointed my eyes and said to me, ‘Go to Siloam and wash.’ So I went and washed and received my sight.” 12 They said to him, “Where is he?” He said, “I do not know.”

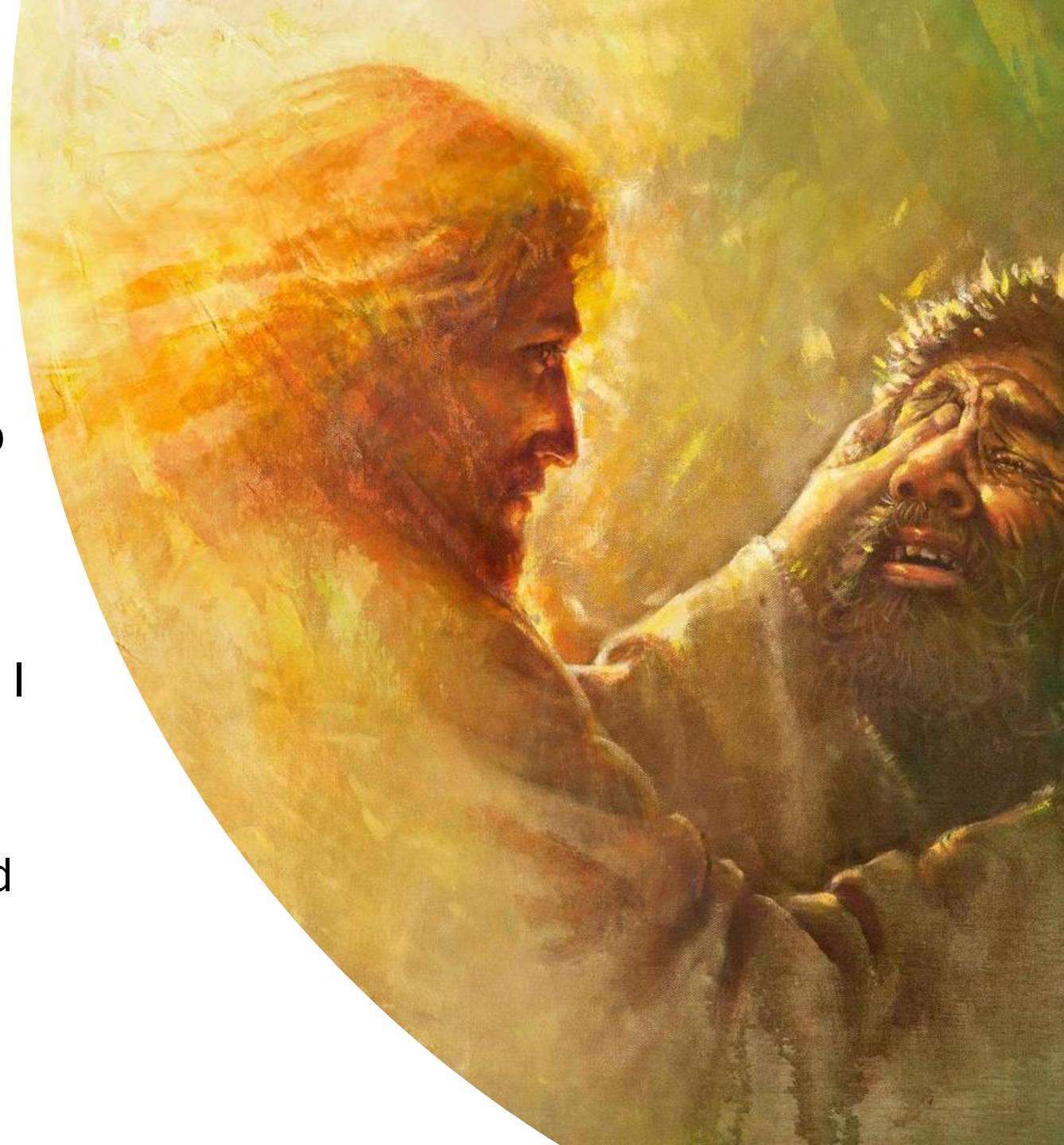




# John 9

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13 They brought to the Pharisees the man who had formerly been blind. 14 Now it was a Sabbath day when Jesus made the mud and opened his eyes. 15 So the Pharisees again asked him how he had received his sight. And he said to them, “He put mud on my eyes, and I washed, and I see.” 16 Some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.” But others said, “How can a man who is a sinner do such signs?” And there was a division among them. 17 So they said again to the blind man, “What do you say about him, since he has opened your eyes?” He said, “He is a prophet.”

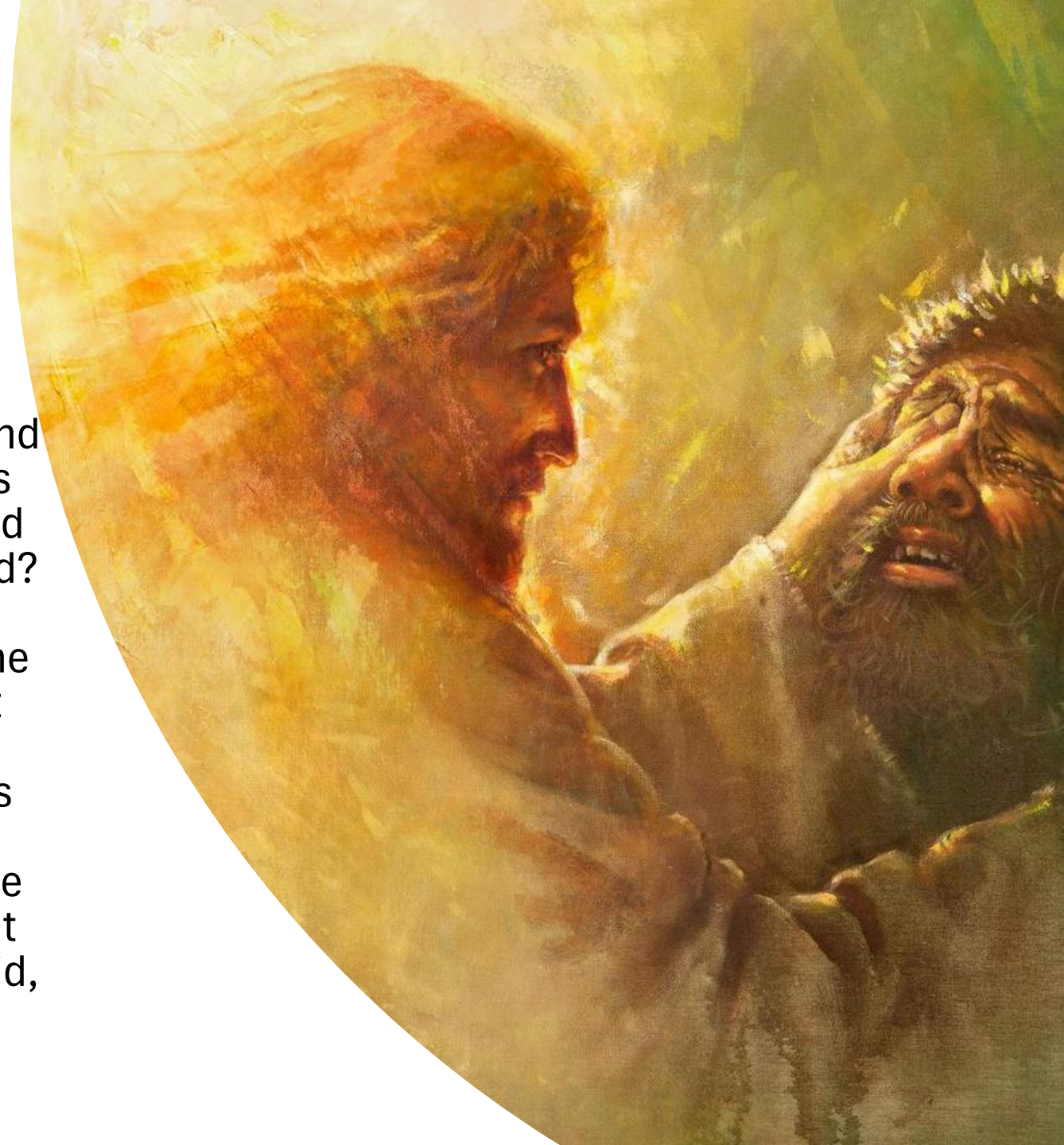




# John 9

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“The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight 19 and asked them, “Is this your son, who you say was born blind? How then does he now see?” 20 His parents answered, “We know that this is our son and that he was born blind. 21 But how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” 22 (His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue.) 23 Therefore his parents said, “He is of age; ask him.”

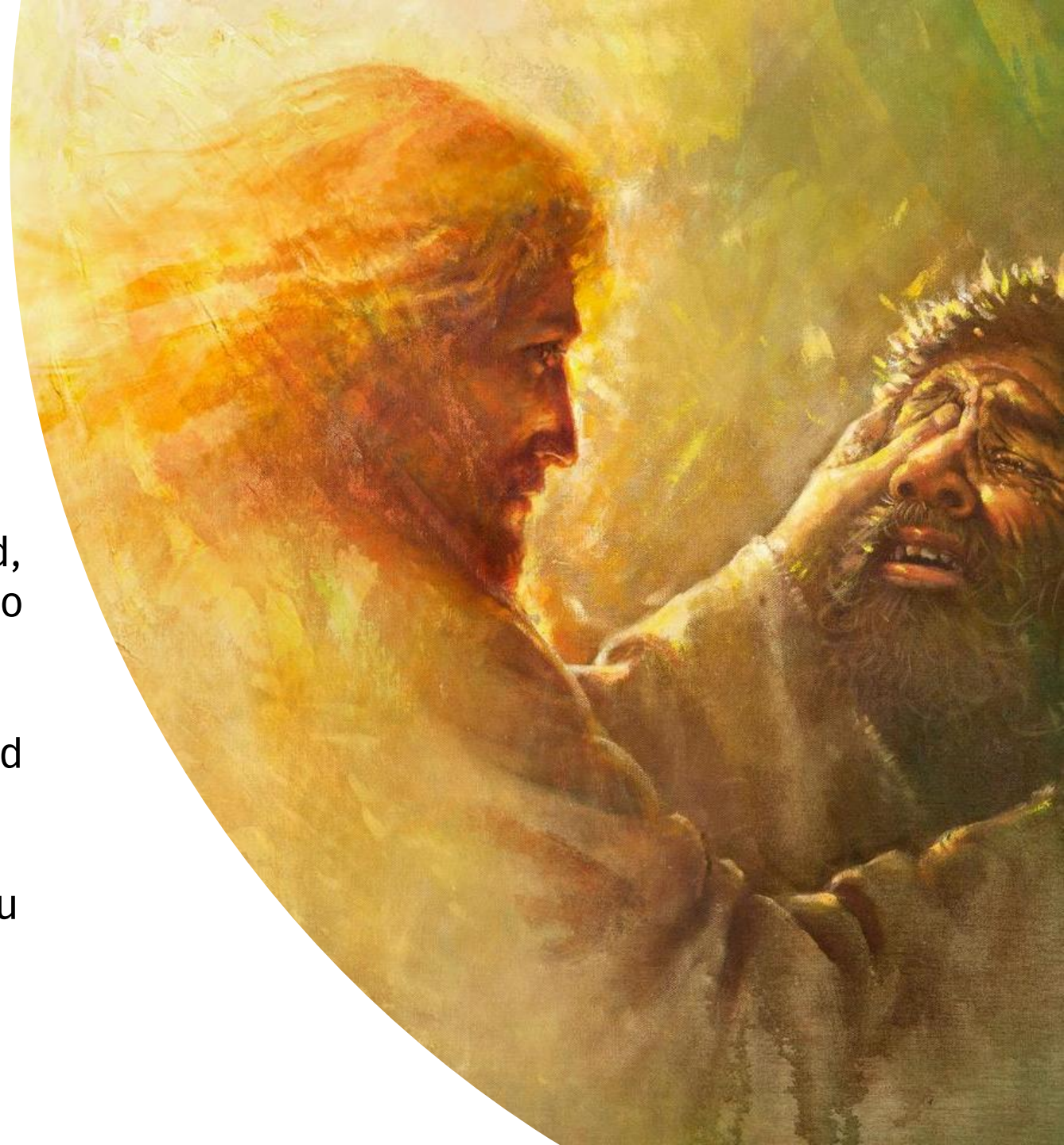




# John 9

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“So for the second time they called the man who had been blind and said to him, “Give glory to God. We know that this man is a sinner.” 25 He answered, “Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see.” 26 They said to him, “What did he do to you? How did he open your eyes?” 27 He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” 28 And they reviled him, saying, “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 comes from.”

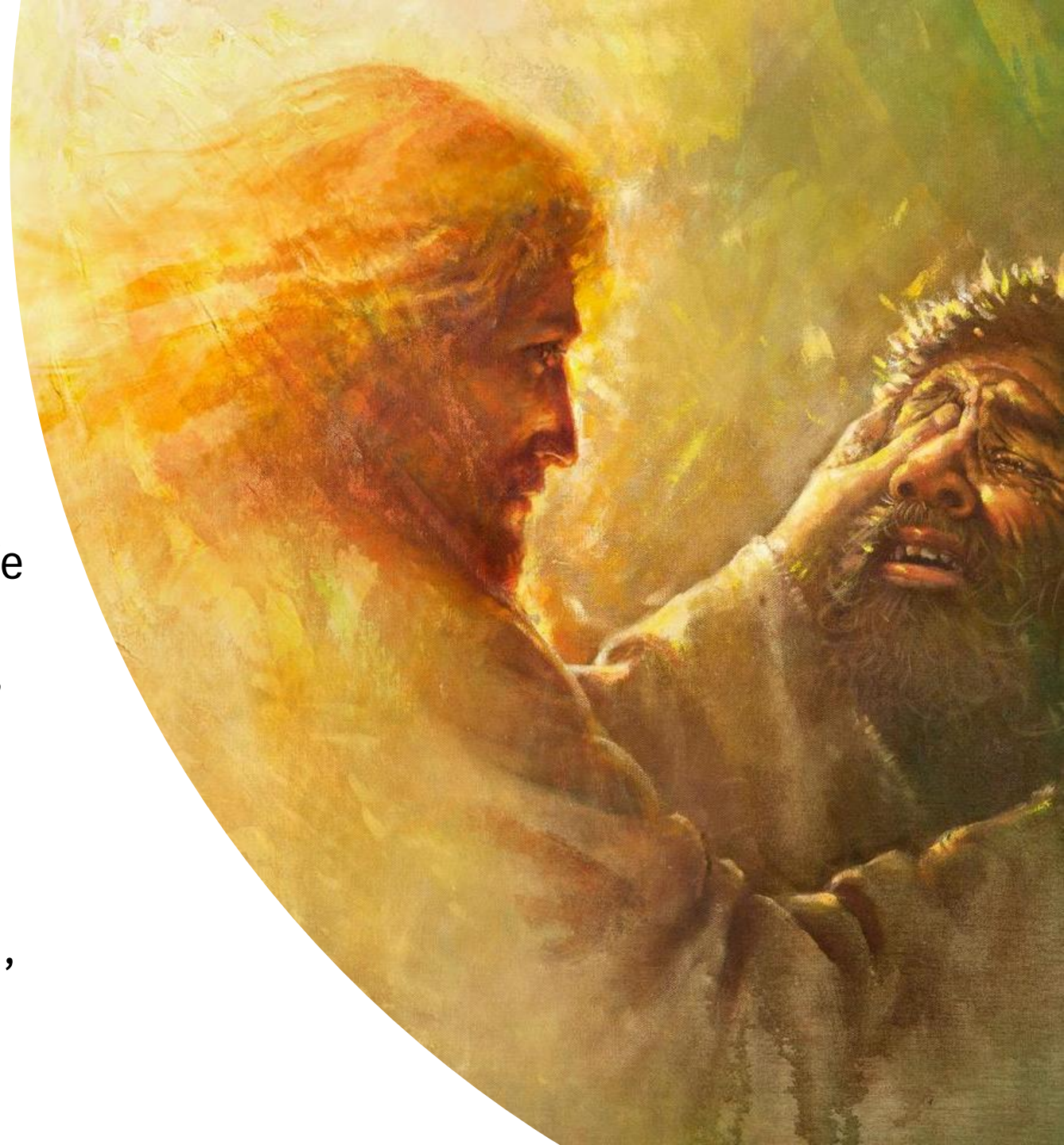




# John 9

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“30 The man answered, “Why, this is an amazing thing! You do not know where he comes from, and yet he opened my eyes. 31 We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. 32 Never since the world began has it been heard that anyone opened the eyes of a man born blind. 33 If this man were not from God, he could do nothing.” 34 They answered him, “You were born in utter sin, and would you teach us?” And they cast him out.”

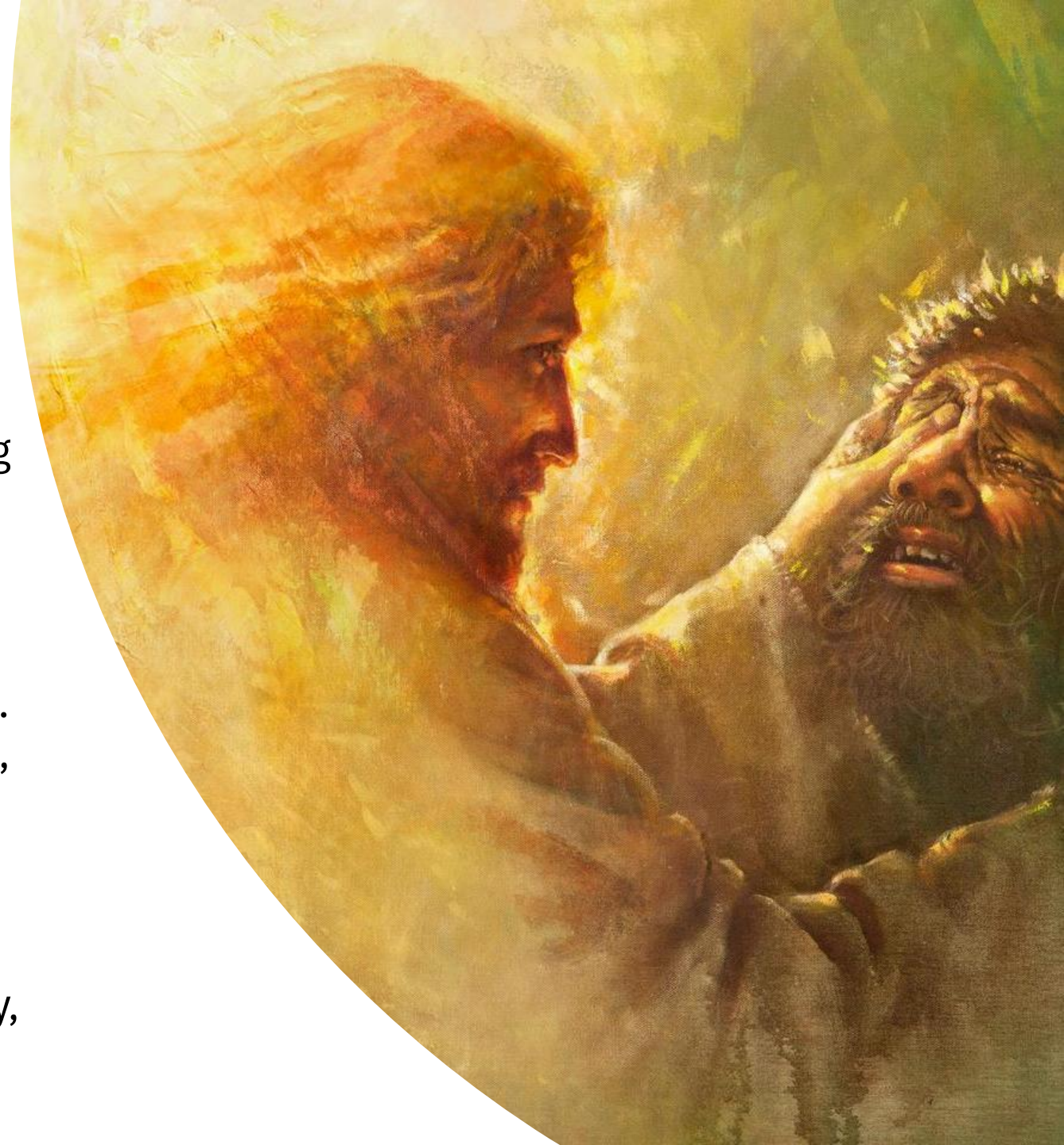




# John 9

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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?” 36 He answered, “And who is he, sir, that I may believe in him?” 37 Jesus said to him, “You have seen him, and it is he who is speaking to you.” 38 He said, “Lord, I believe,” and he worshiped him. 39 Jesus said, “For judgment I came into this world, that those who do not see may see, and those who see may become blind.” 40 Some of the Pharisees near him heard these things, and said to him, “Are we also blind?” 41 Jesus said to them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.”

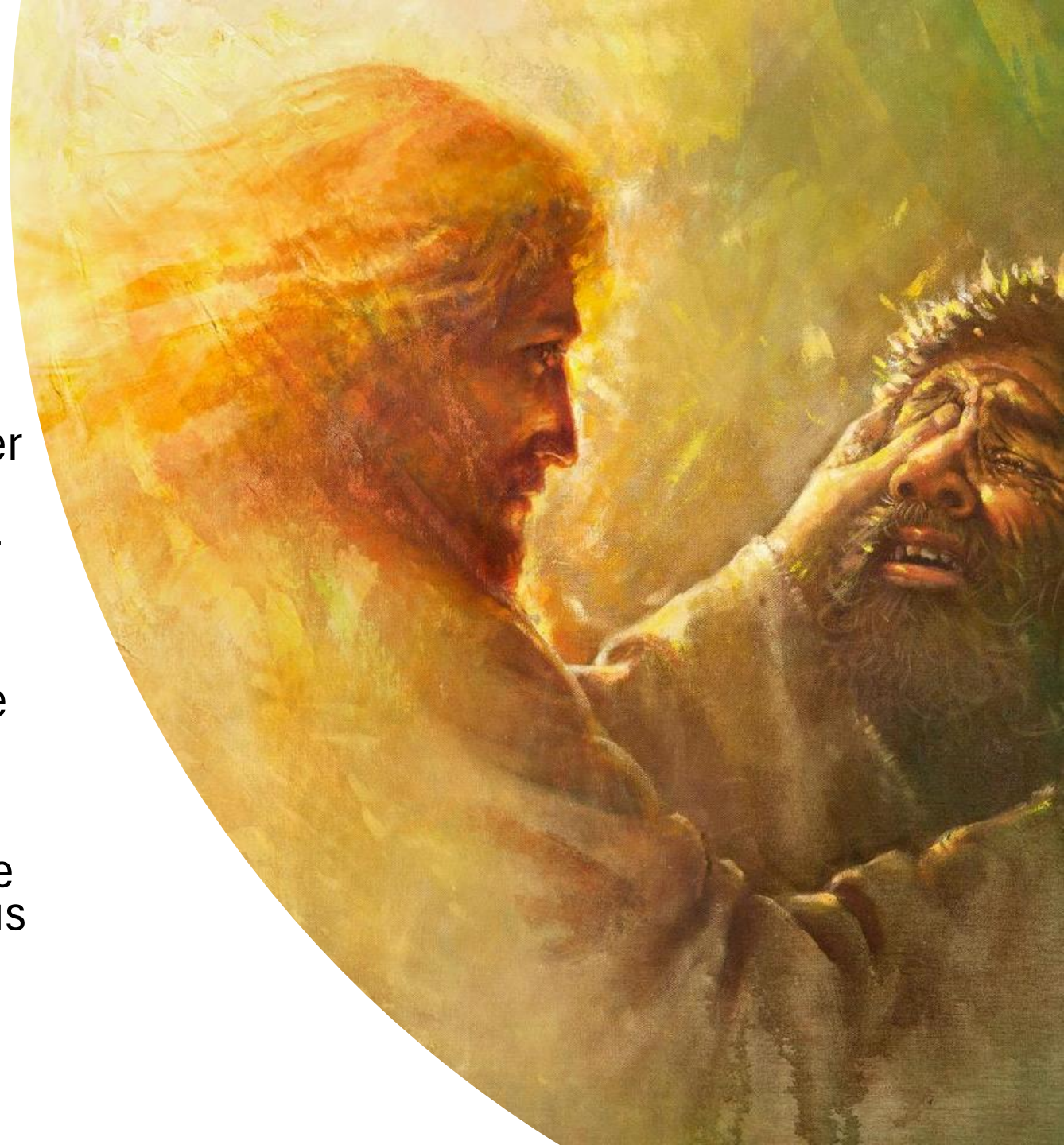




# John 10:1-14

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“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. 2 But he who enters by the door is the shepherd of the sheep. 3 To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. 4 When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. 5 A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” 6 This figure of speech Jesus used with them, but they did not understand what he was saying to them.”





# John 10:1-14

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“So Jesus again said to them, “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 listen to them. 9 I am the door. If anyone enters by me, 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.”

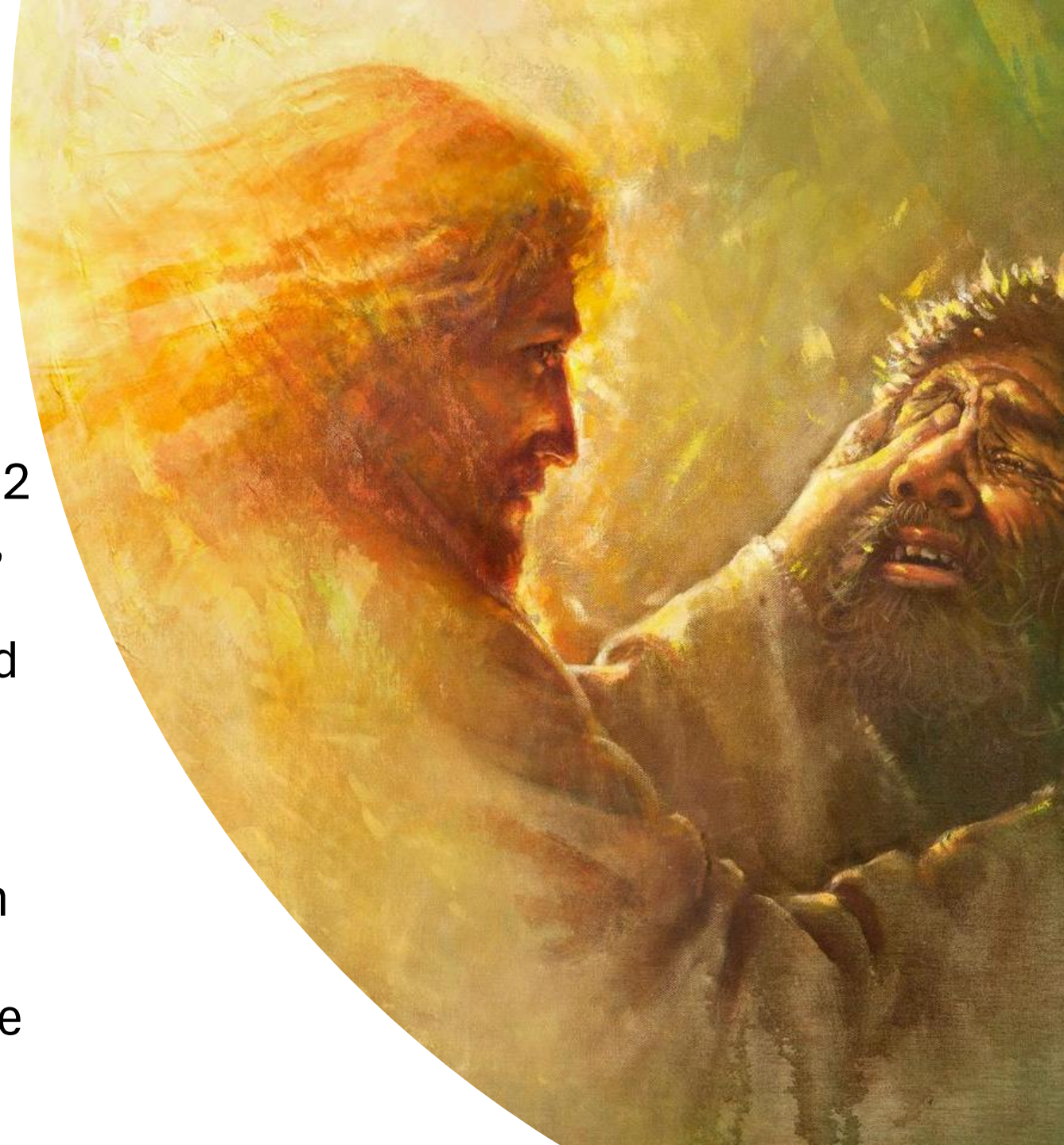




# John 10:1-14

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“11 I am the good shepherd. The good shepherd lays down his life for the sheep. 12 He who is a hired hand and not a shepherd, who does not own 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 cares nothing for the sheep. 14 I am the good shepherd. I know my own and my own know me, 15 just as the Father knows me and I know the Father; and I lay down my life for the sheep.”





# Question 1

Our reactions to others can say a lot about us. In John 9, a blind beggar becomes the conversation piece.

How do the following individuals react to this man who was born blind?

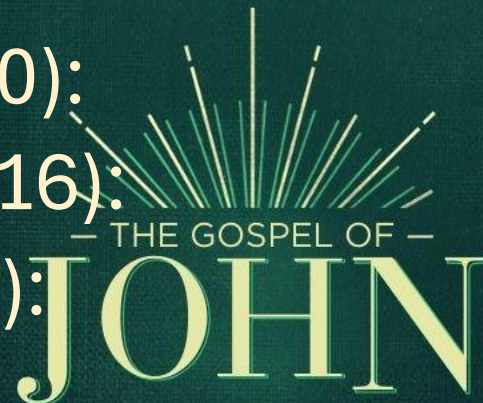
The disciples (John 9:1-2):

Jesus (John 9:3-7):

The neighbors (John 9:8-10):

The Pharisees (John 9:13-16):

His parents (John 9:20-23):



"That You May Believe"



THE GOSPEL OF BELIEF

# JOHN

An Analytic Study of the Text

MERRILL C.  
TENNEY

## Four Views of The Blind Man

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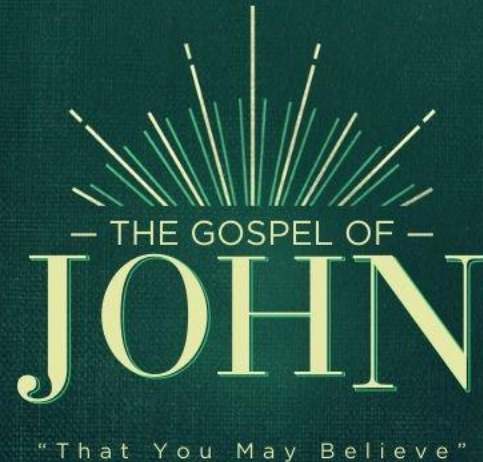
“To the disciples, he was a subject for theological analysis...Why should the man be born blind? Could his condition be accounted for by some sin on the part of his parents?...The word by which the neighbors characterized the man was “beggar”...they regarded him as more or less of a nuisance...one more mouth to feed...To the Pharisees this man was only a tool. They evinced not the slightest interest in him but were eager to employ him as a witness...Jesus viewed him as a “man”...a personality who needed his ministrations...an illuminating disclosure of His entire attitude toward humanity” (Tenney, Merril. *The Gospel of Belief: John*, p. 152-153).



## Question 2

Many will try to discount and discredit the miracles of the Bible due to their anti-supernatural belief system. Note some of the details in the following passages that give evidence of this man's situation prior to the miracle of Jesus.

- John 9:1-2—
- John 9:8—
- John 9:18-20—
- John 9:25, 30—



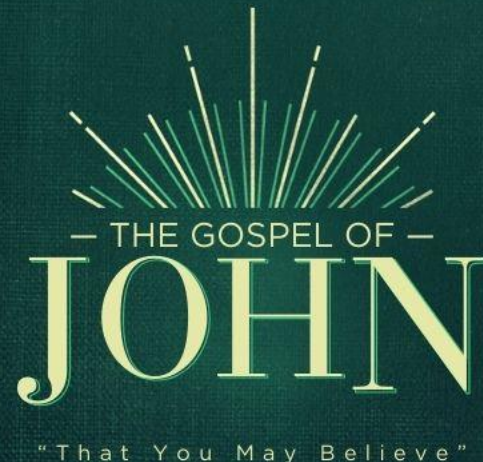


# Question 3

This blind man is confronted with skepticism, intense interrogation and even attacked because of the miracle which occurs to him. Even in the face of persecution, how do we see his faith strengthening as the attacks grow more intense?

Pay close attention to how he describes Jesus...

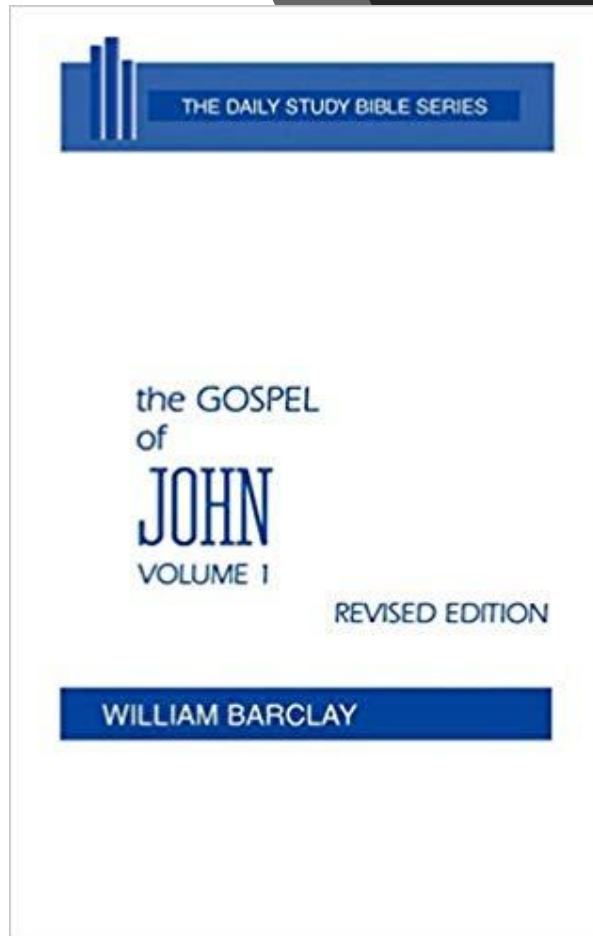
- John 9:11—
- John 9:17—
- John 9:30—
- John 9:38—





# Jesus Is A Prophet

“...They brought the man and examined him. When he was asked his opinion of Jesus, he gave it without hesitation. He said that Jesus was a prophet. In the Old Testament a prophet was often tested by the signs he could produce. Moses guaranteed to Pharaoh that he really was God’s messenger by the signs and wonders which he performed (Exodus 4:1-17). Elijah proved that he was the prophet of the real God by doing things the prophet of Baal could not do (1 Kings 18). No doubt this man’s thoughts were running on these things when he said that in his opinion Jesus was a prophet” (Barclay, William. *The Daily Study Bible Series: The Gospel of John*, Vol. 2, p, 45).



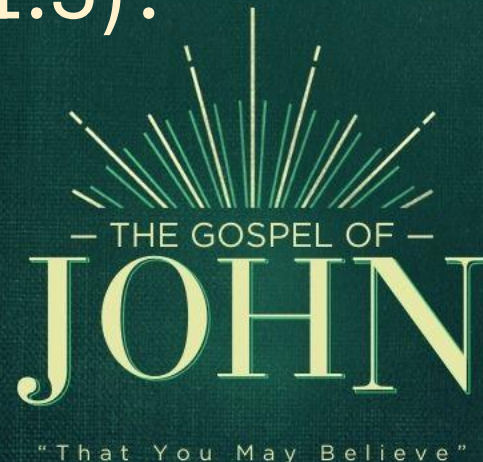


# Question 4

This miracle finds a response of both belief and unbelief.

What was the goal of John recording these “signs” and who, specifically, becomes a believer (John 20:30-31; 9:30-33, 35-38)?

What had Isaiah specifically predicted that is fulfilled here (see Isaiah 35:5-6; Matthew 11:5)?

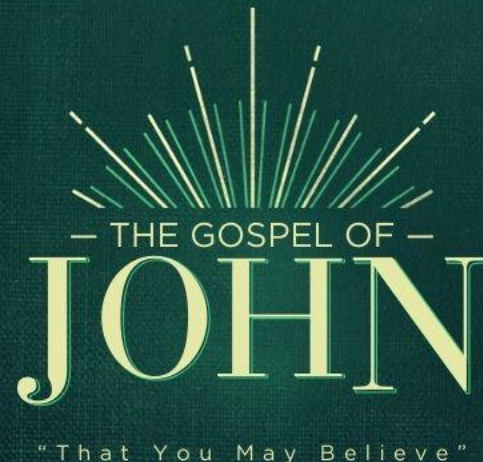




# Question 5

Sadly, the religious leaders, the Pharisees, never seem to follow the evidence where it leads. What were the factors which hindered their belief in Jesus?

- John 9:14, 16—
- John 9:18—
- John 9:22—
- John 9:24—
- John 9:28-29—
- John 9:34—





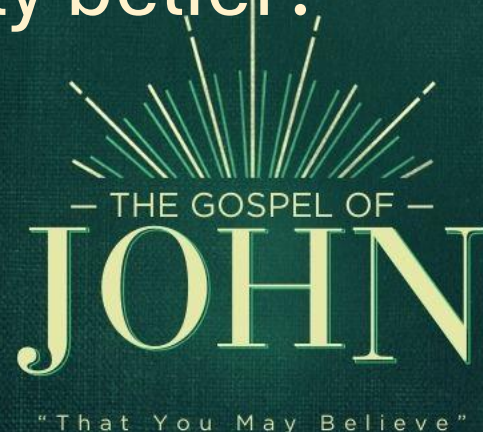
# Question 6

Some of the Pharisees wanted to hold to their traditions.  
Others are willing to follow the evidence where it leads.

What was the consequence in John 9:16 (see also 7:12-13, 43)?

Why did more people not openly speak up for Jesus with such convicting evidence (see John 9:22; 12:42-43)?

Is this cowardly belief truly belief?





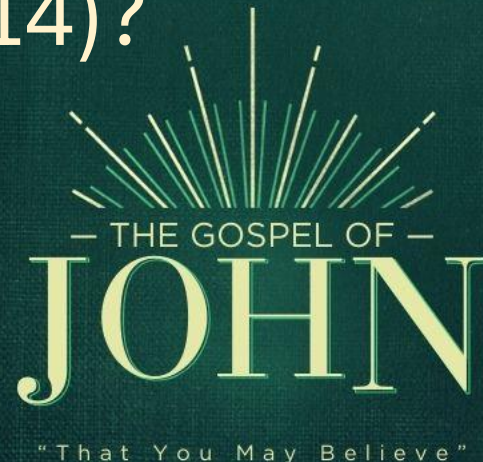
# Question 7

Contrast the actions of the Pharisees toward the blind man and the reaction of Jesus (John 9:34-38)?

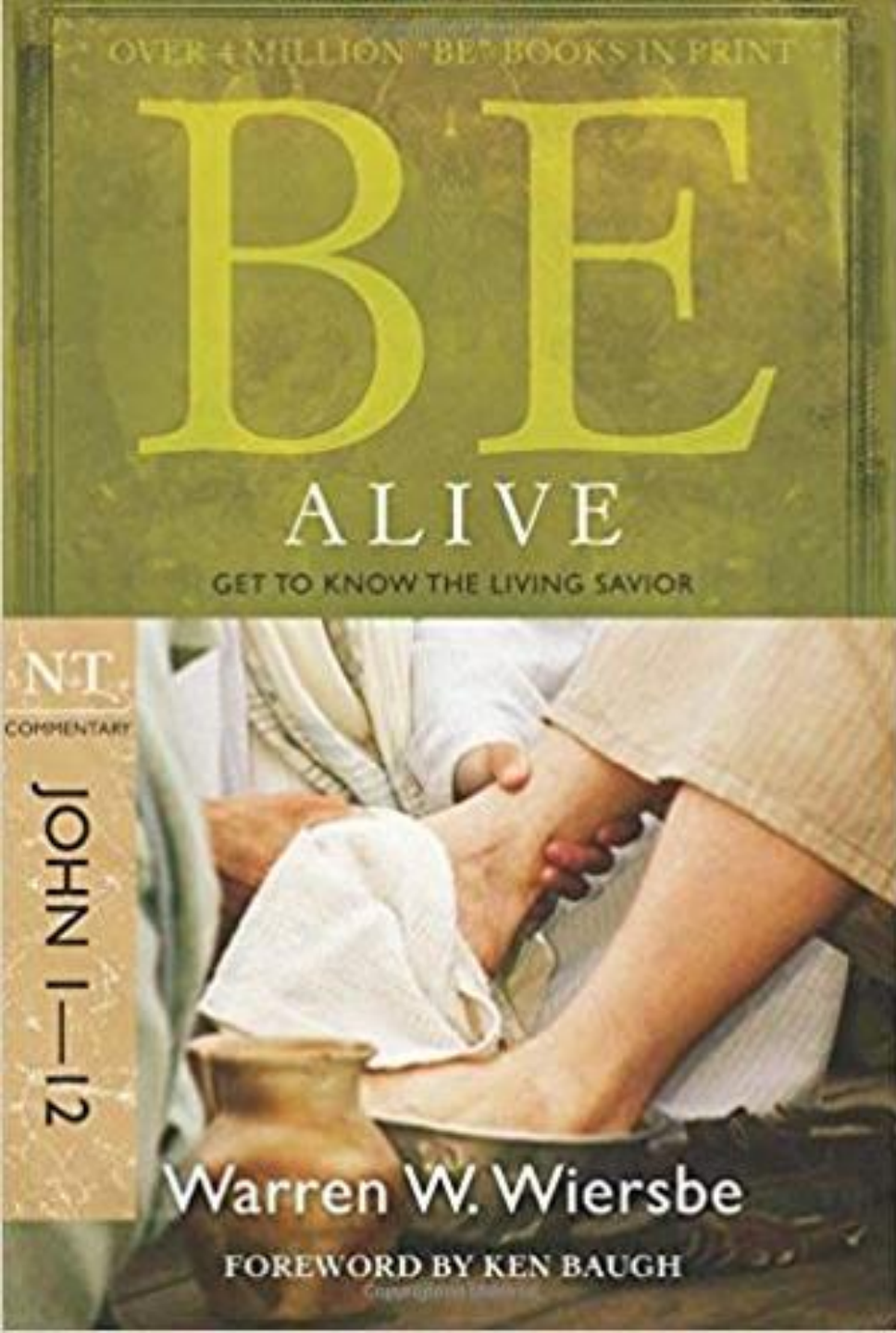
What was the difference in how the blind man was treated?

What can we learn?

How does this “set up” chapter 10’s discourse about shepherds vs. strangers (10:1-5, 10-14)?







## Connecting John 9-10

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“John 10 is actually a continuation of our Lord’s ministry to the Pharisees. The healing of the blind beggar is the background (John 10:21). In fact, the word translated “cast out” in John 9:35 is translated “puts forth” in John 10:4. The beggar was cast out of the synagogue but taken by the Good Shepherd and added to His flock! The emphasis in John 10 is on Jesus Christ, the Good and True Shepherd, as opposed to the Pharisees, who were false shepherds” (Wiersbe, Warren. *Be Alive*, p. 149).



# THE FOURFOLD GOSPEL

J. W. MCGARVEY  
AND  
FRANK M. HENDLETON

## Connecting John 9-10

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“...In this section Jesus proceeds to contrast his own care for humanity with that manifested by the Pharisees, who had just cast out the beggar. Old Testament prophecies were full of declarations that false shepherds would arise to the injury of God’s flock (Ezekiel 34:1-6; Jeremiah 33:1-6; Zechariah 11:4-11). But other prophecies spoke of the true shepherding of God and his Messiah (Psalm 23; 127:20; 130:1; 95:7; Jeremiah 31:10; Ezekiel 34:31; Micah 7:14). The Pharisees were fulfilling the first line of prophecies, and Jesus was fulfilling the second” (McGarvey, J.W., *The Fourfold Gospel*, p. 468).

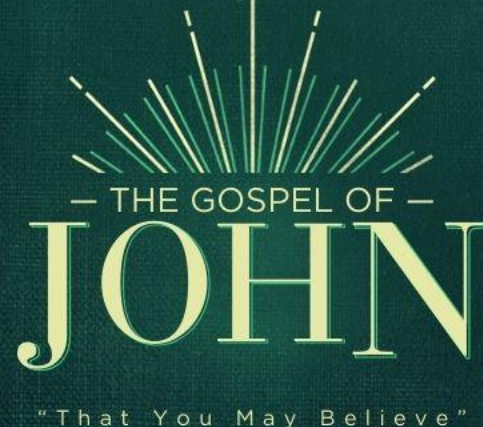


# Question 8

As we peel back this text, it is more than just a lesson about a single miracle.

What does it cause us to realize about Jesus, which is mentioned in both John 9 and John 10 (John 9:5; 10:11)?

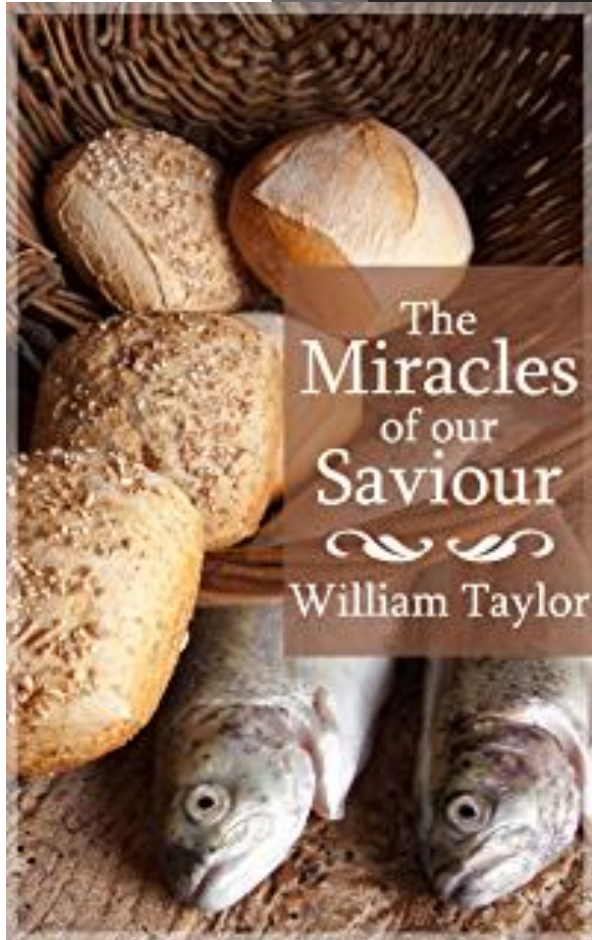
As our Co-Creator, how does this text also remind you of the creation account (cp. John 9:32)?





# The Messages Behind the Miracles

“...It is a peculiarity of the gospel of John that the few miracles which it records...are introduced, not so much for their own sake, as on account of the discourses which were delivered by our Lord in connection with them...the healing of the impotent man at the pool of Bethesda...gave rise to the profound address on the relation subsisting between the Father and the Son, involving in it an assertion of the deity of the Son. Another is furnished by the account of the feeding of the multitude with five loaves and two fishes, which is immediately followed by the sermon on the Bread of Life. And we have a third here, in the opening of the eyes of the man who was born blind, which is brought in as a parabolic illustration of the discourse, of which the words, “I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life,” may be said to be the text...” (Taylor, William. *The Miracles of Our Savior*, p. 355).

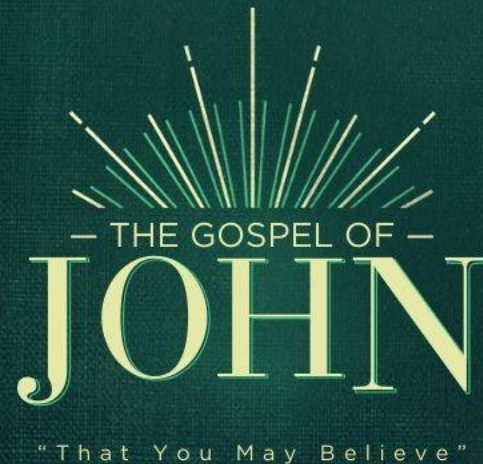




# Question 9

What are some of the additional lessons we can learn from the characters in this text?

What, ultimately, is the worst kind of blindness (John 9:39-41)?

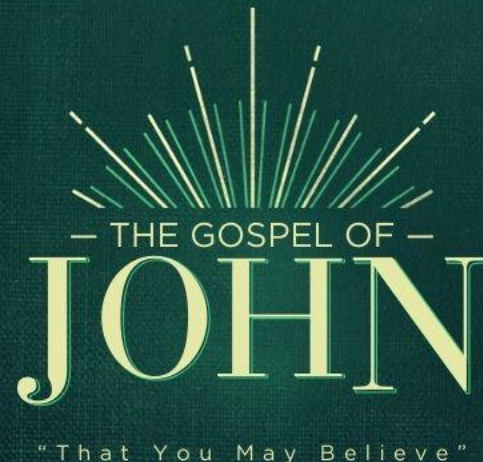




# Question 10

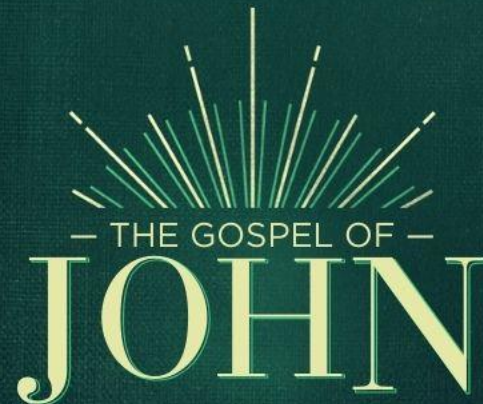
A closing exercise: Jesus says He is the “light” in John 9:5. These would have been the last words Jesus said before the blind man saw light for the first time.

Read Psalm 27 from the perspective of the blind man and be encouraged by the courage He drew as He stood for Jesus the Lord in John 9.





**Next week:**  
**Lesson 8: “Your Brother Will Rise  
Again” —  
Master Over Death (John 11)**



"That You May Believe"



Exposition of  
**THE GOSPEL**  
of  
**JOHN**  
VOLUME 1

**ARTHUR W. PINK**

**W**

“...” (Pink, Arthur W. *Exposition of the Gospel of John*, p. ).