

JOHN 9-10

June 10, 2012

9:1-34 Who can tell us what takes place in **chapter 9 verses 1 to 34**.

9:1-3 Many of us know someone who has a child born with a physical handicap. Was it God's will for this child to be born this way? If not, how would you explain it?

- Many of our problems are the result of the sin of Adam and Eve that resulted in a sin-cursed world. There was no disease, death, or disabilities in Eden. In our cursed world, though, where the devil is the "god of this world" (2 Corinthians 4:4), we have lots of disease and tragedy. It is not God's will, though. These tragedies were not in Eden and it will not be in heaven. We all reap what the sin of mankind has sown (Romans 8:18-22). *The rain falls on the just and the unjust* (Matthew 5:45); pain is no respecter of persons.

Are our problems the result of our sins? Explain your answer.

- Some of our problems are indeed the result of our sins: we *do* reap what we sow (Galatians 6:7). Sometimes our problems are the result of the sin of others. We can reap what other's sow (parents, children, spouses, friends, leaders, etc.).

9:3 What do we learn about God and tragedy in our own lives from the words of Jesus in **verse 3**?

- Everything God does is about relationship. God uses life to draw us to Himself and to make us like His Son (Romans 8:28-29). We can see *the work of God* best in tragic circumstances.

Is it God's will that everyone be healed in this life? Explain your answer.

- No. If everyone were healed in this life, then no one would make it to heaven. In John 5:1-9 Jesus healed only one man when there was a multitude of sick people there (5:3).

See **Mark 8:22-26** [22 When they arrived at Bethsaida, some people brought a blind man to Jesus, and they begged him to touch the man and heal him. 23 Jesus took the blind man by the hand and led him out of the village. Then, spitting on the man's eyes, he laid his hands on him and asked, "Can you see anything now?" 24 The man looked around. "Yes," he said, "I see people, but I can't see them very clearly. They look like trees walking around." 25 Then Jesus placed his hands on the man's eyes again, and his eyes were opened. His sight was completely restored, and he could see everything clearly. 26 Jesus sent him away, saying, "Don't go back into the village on your way home."] And **10:46-52**. [46 Then they reached Jericho, and as Jesus and his disciples left town, a large crowd followed him. A blind beggar named Bartimaeus (son of Timaeus) was sitting beside the road. 47 When Bartimaeus heard that Jesus of Nazareth was nearby, he began to shout, "Jesus, Son of David, have mercy on me!" 48 "Be quiet!" many of the people yelled at him. But he only shouted louder, "Son of David, have mercy on me!" 49 When Jesus heard him, he stopped and said, "Tell him to come here." So they called the blind man. "Cheer up," they said. "Come on, he's calling you!" 50 Bartimaeus threw aside his coat, jumped up, and came to Jesus. 51 "What do you want me to do for you?" Jesus asked. "My rabbi, *" the blind man said, "I want to see!" 52 And Jesus said to him, "Go, for your faith has healed you." Instantly the man could see, and he followed Jesus down the road. * What do we learn about God and His ways from how these men were healed? **NLT**

- Jesus did not do everything the same way every time. Sometimes the person being healed did nothing. Sometimes the person being healed had to “believe.” Sometimes the person had to go do something (wash in the pool). Jesus healed blind men three different times by three different methods. One man had mud put on his eyes and had to go wash. Another man was spat upon and touched; he was not healed instantly but in a two-part process. One man just believed.

9:25 What are the requirements for being a witness for Christ?

- If God has changed your life, you can tell what happened to you.

Is every Christ-follower qualified to share his faith? Why or why not?

- Yes. If you know Christ then you can tell how you came to know Him and how He changed your life. God has called us to be witnesses, not attorneys. We are not to argue facts and details, just tell what happened to us.

9:24-34 What do we learn from these verses about some people (like these Pharisees) and how they relate to God?

- Many don't know the truth because they are unwilling to submit to the truth. The problem is not that they *cannot* believe but that they *will not* believe. See **2 Thessalonians 2:8-12** [8 in flaming fire, bringing judgment on those who don't know God and on those who refuse to obey the Good News of our Lord Jesus. 9 They will be punished with eternal destruction, forever separated from the Lord and from his glorious power. 10 When he comes on that day, he will receive glory from his holy people—praise from all who believe. And this includes you, for you believed what we told you about him. 11 So we keep on praying for you, asking our God to enable you to live a life worthy of his call. May he give you the power to accomplish all the good things your faith prompts you to do. 12 Then the name of our Lord Jesus will be honored because of the way you live, and you will be honored along with him. This is all made possible because of the grace of our God and our Lord Jesus Christ.] & **John 7:17**. [17 Anyone who wants to do the will of God will know whether my teaching is from God or is merely my own.] **NLT**

Why do the Pharisees say what they do in **verse 34?**

- They assumed that this man's blindness was a result of his or his parent's sin (**9:2**).

9:35-41 What takes place in **verses 35 to 41 and what do we learn from it?**

- Those who think they know don't know; those who think they see don't see. Pride keeps us from God. The “blind” (those who don't know) can know. See **1 Corinthians 1:18-31 & 3:18-20**. Assuming that we “know” everything renders us unable to “know”. Realizing that we don't “know” results in us turning to and trusting God so that we might know.

10:1-10 In **chapter 10 verses 1 to 10 Jesus refers to Himself as the “door.” Shepherds would gather the sheep in a walled in area and then lay down at the opening...thus becoming the door. Anything that was going to get to the sheep would have to get by the shepherd. What are the implications of Jesus being the “door” to us?**

- Anything that reaches our lives has to come by Him. Whatever difficulty and pain that gets us, God will use it to benefit our lives (**Deuteronomy 23:5, Romans 8:28-29**).

10:3 Verse 3 says that Jesus calls His sheep by name. What does this mean to us?

- He doesn't just love us all collectively; He knows, loves, and relates to us individually.

10:4-5,14,27 Look at **verses 4,5,14, & 27**. These verses all talk about the fact that His sheep know Him and hear His voice. How do you know that it's Him you are hearing?

- You have to be in the Word; God never contradicts His Word, the Bible. God never changes (**Hebrews 13:8**) and is always true to His nature (**2 Timothy 2:13**). You can have religion with a set of feelings and experiences and not really know the God of the Bible. You have to know God's Word to actually know God.

John 10:10 See **verse 10**. Who is the thief and what does he do?

- The thief is Satan; he steals, kills, and destroys.

Many people relate to Jesus as if *He* is the thief. Explain how this happens. Why does it happen?

- Many think that God is a taker, not a giver. They believe that giving themselves to Him will result in loss not gain, that He will take advantage of them, and that they will lose. They doubt (as did Adam and Eve) that God is *really* good.

Jesus gives us "life"...what does that mean?

- Life is what we long for and need most; it's about a relationship with Him (**John 17:3**); nothing else will satisfy.

What are the implications of Jesus saying that He would give us "abundant life"?

- If God calls it abundant, it must be pretty awesome.

Does "abundant" life mean the absence of problems?

- No. Jesus promised that life in this cursed world would be full of problems (**John 16:33**). Abundant life is the best life we can know in a cursed world and is only available through a relationship with God.

10:16 Who is Jesus referring to in **verse 16**?

- Jesus is talking about believers who were not alive in His day; He is talking about us.

10:17-18 Some think that the Jews or the Romans took the life of Jesus. What do **verses 17 and 18** say?

- No one took the life of Christ, He willingly gave it. He could have called **72,000** angels (**Matthew 26:53**), but He did not. One angel destroyed **70,000** people in **2 Samuel 24:15-16**.

10:27 What does **verses 27** tell us about genuine Christians?

- They know God and they hear His voice. They have a relationship with God (they know Him and He knows them). They really do follow Him (see **Titus 1:16**). [¹⁶ Such people claim they know God, but they deny him by the way they live. They are detestable and disobedient, worthless for doing anything good. **NLT** (They have "life.")

John 10:28-29 What doctrine is taught in **verses 28 and 29**?

- These verses teach the "security" of the believer. In other words, once a person has genuinely been saved, he can never again be lost or unsaved.

What was this doctrine formerly called? And how has the emphasis changed from one to the other over the years?

- This was formerly called the “**perseverance of the saints**”. The emphasis used to be on the fact that all true believers persevered, continued to follow God. Because they actually know Him, they do not, in fact cannot, quit on God (**John 6:68; 1 Peter 1:5; 1 John 2:19**). When people nowadays refer to the “security of the believer”, the implication is that they once believed or asked Christ into their lives so that now, no matter what they do or how they live, they are still saved.