

# Exposition of the Gospel of John CHAPTER 33

## CHRIST AND THE BLIND BEGGAR

### (CONCLUDED)

by A.W. Pink

---

## Transcript

Exposition of the Gospel of John

CHAPTER 33

CHRIST AND THE BLIND BEGGAR (CONCLUDED)

John 9:24-41

The following is offered as an Analysis of the passage which is to be before us:— 1. The beggar challenged and his reply: verses 24, 25. 2. The beggar cross-examined and his response: verses 26, 27. 3. The beggar reviled: verses 28, 29. 4. The beggar defeats his judges: verses 30-33. 5. The beggar cast out by the Pharisees, sought out by Christ: verses 34, 35. 6. The beggar worships Christ as the Son of God: verses 36-38. 7. Christ's condemnation of the Pharisees: verses 39-41. We arrive now at the closing scenes in this inspired narrative of the Lord's dealings with the blind beggar and the consequent hostility of the Pharisees. In it there is much that is reprehensible, but much too that is praiseworthy. The enmity of the carnal mind is again exhibited to our view; while the blessed fruit of Divine grace is presented for our admiration. The wickedness of the Pharisees finds its climax in their excommunication of the beggar; the workings of grace in his heart reaches its culmination by bringing him to the feet of the Savior as a devoted worshipper. The passage before us records the persistent efforts of the Pharisees to shake the testimony of this one who had received his sight. Their blindness, their refusal to be influenced by the most convincing evidence, their enmity against the beggar's Benefactor, and their unjust and cruel treatment of him, vividly forecasted the treatment which the Lord Himself was shortly to receive at their hands. On the other hand, the fidelity of the beggar, his refusal to be intimidated by those in authority, his Divinely-given power to non-plus his judges, his being cast out of Judaism, and his place as a worshipper at the feet of the Son of God on the outside, anticipated what was to be exemplified again and again in the history of the Lord's disciples following His own apprehension. "Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner" (John 9:24). The one to whom sight had been so marvelously imparted had been removed from the court of the Sanhedrin while the examination of his parents had been going on. But he is now brought in before his judges again. The examination of his parents had signally failed to either produce any discrepancy between the statements of the parents and

that of their son, or to bring out any fact to the discredit of Christ. A final effort was therefore made now to shake the testimony of the man himself. "Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner." These shameless inquisitors pretended that during his absence they had discovered something to the utter discredit of the Lord Jesus. Things had come to light, so they feigned, which proved Him to be more than an ordinary bad character—such is the force of the Greek word here for "sinner," compare its usage in Luke 7:34, 37, 39; 15:2; 19:7. It is evident that the Sanhedrin would lead the beggar to believe that facts regarding his Benefactor had now come to their knowledge which showed He could not be the Divinely-directed author of his healing. Therefore, they now address him in a solemn formula, identical With that used by Joshua when arraigning Achan—see Joshua 7:19. They adjured him by the living God to tell the whole truth. They demanded that he forswear himself, and join with them in some formal statement which was dishonoring to Christ. It was a desperate and blasphemous effort at intimidation. "He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see" (John 9:25). It is refreshing to turn for a moment from the unbelief and enmity of the Pharisees to mark the simplicity and honesty of this babe in Christ. The Latin Vulgate renders the first clause of this verse, "If he is a sinner I know not." The force of his utterance seems to be this: 'I do not believe that He is a sinner; I will not charge Him with being one; I refuse to unite with you in saying that He is.' Clear it is that the contents of this verse must not be explained in a way so as to clash with what we have in verse 33, where the beggar owned that Christ was "of God." The proper way is to view it in the light of the previous verse. There we find the Pharisees adjuring him to join with them in denouncing Christ as a sinner. This the beggar flatly refused to do, and refused in such a way as to show that he declined to enter into a controversy with his judges about the character of Christ. "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." This was tantamount to saying, 'Your charge against the person of Christ is altogether beside the point. You are examining me in connection with what Christ has done for me, therefore I refuse to turn aside and discuss His person.' The Pharisees were trying to change the issue, but the beggar would not be side-tracked. He held them to the indisputable fact that a miracle of mercy had been wrought upon him. Thereupon he boldly declared again what the Lord had done for him. That his eyes had been opened could not be gainsaid: all the argument and attacks of the Pharisees could not shake him. Let us not only admire his fearlessness and truthfulness, but seek grace to emulate him. "One thing I know, that, whereas I was blind, now I see." These are words which every born-again person can apply to himself. There are many things of which the young believer has little knowledge: there are many points in theology and prophecy upon which he has no light: but "one thing" he does know—he knows that the eyes of his understanding have been opened. He knows this because he has seen himself as a lost sinner, seen his imminent danger, seen the Divinely-appointed refuge from the wrath to come, seen the sufficiency of Christ to save him. Can a man repent and not know it? can he believe on the Lord Jesus Christ to the saving of his soul and not know it? can he pass from death unto life, be delivered from the power of darkness and translated into the kingdom of God's dear Son, and not know it? We do not believe it. The saints of God are a people that "know." They know Whom they have believed (2 Tim. 1:12). They know that their Redeemer liveth (Job 19:26). They know the), have passed from death unto life (1 John 3:14). They know that all things work together for their good (Rom. 8:28). They know that when the Lord Jesus shall appear they shall be like Him (1 John 3:2). Christianity treats not of theories and hypotheses, but of certainties and realities. Rest not, dear reader, till you can say, "One thing I know, that, whereas I was blind, now I see." "Then said they to him again, What did he to thee? how opened he thine eyes?" (John 9:26). Unable to get this man to deny the miracle which had been wrought upon him, unable to bring him to entertain an evil opinion of Christ, his judges inquire once more about the manner in which he had been

healed. This inquiry of theirs was merely a repetition of their former question—see verse 15. It is evident that their object in repeating this query was the hope that he would vary in his account and thus give them grounds for discrediting his testimony. They were seeking to "shake his evidence": they hoped he would contradict himself. "Then said they to him again, What did he to thee? how opened he thine eyes?" This illustrates again how that unbelief is occupied with the *modus operandi* rather than with the result itself. How you were brought to Christ—the secondary causes, where you were at the time, the instrument God employed—is of little moment. The one thing that matters is whether or not the Lord has opened the sin-blinded eyes of your heart. Whether you were saved in the fields or in a church, whether you were on your knees at a "mourner's bench" or upon your back in bed, is a detail of very little value. Faith is occupied not with the manner in which you held out your hand to receive God's gift, but with Christ Himself! But unbelief is occupied with the "how" rather than with the "whom." "He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?" (John 9:27). With honest indignation he turns upon his unscrupulous inquisitors and refuses to waste time in repeating what he had already told them so simply and plainly. It is quite useless to discuss the things of God with those whose hearts are manifestly closed against Him. When such people continue pressing their frivolous or blasphemous inquiries, only one course remains open, and that is "Answer a fool according to his folly, lest he be wise in his own conceit" (Prov. 26:5). This Divine admonition,, has puzzled some, because in the preceding verse we are told, Answer not a fool according to his folly, lest thou also be like unto him." But the seeming contradiction is easily explained. When God says, "Answer not a fool according to his folly, lest thou also be like unto him," the meaning is, I must not answer a fool in a foolish manner, for this would make me a sharer of his folly. But when God says, "Answer a fool according to his folly, lest he be wise in his own conceit," the meaning is, that I must answer him in a way to expose his folly, lest he imagine that he has succeeded in propounding a question which is unanswerable. This is exactly what the beggar did here in the lesson: he answered in such a way as to make evident the folly and unbelief of his judges. "Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples" (John 9:28). The word "reviled" is hardly strong enough to express the original. The Greek word signifies that the Pharisees hurled their anathemas against him by pronouncing him an execrable fellow. How true to life! Unable to fairly meet his challenge, unable to justify their course, they resort to villification. To have recourse to invectives is ever the last resort of a defeated opponent. Whenever you find men calling their opponents hard names, it is a sure sign that their own cause has been defeated. "They reviled him, and said, Thou art his disciple." The man of the world has little difficulty in locating a genuine "disciple" of Christ. This man had not formally avowed himself as such, yet the Pharisees had no difficulty in deciding that he was one. His whole demeanor was so different from the cringing servility which they were accustomed to receive from their own followers, and the wisdom with which he had replied to all their questions, stamped him plainly as one who had learned of the God-man. So it is today. Real Christians need no placards on their backs or buttons on their coat lapels in order to inform their fellows that they belong to the Lord Jesus. If I am walking as a child of light, men will soon exclaim, "Thou art his disciple." The Lord enable writer and reader to give as clear and ringing a testimony in our lives as this beggar did. "But we are Moses' disciples." A lofty boast was this, but as baseless as haughty. The Lord had already told them, "Had ye believed Moses, ye would have believed me; for he wrote of me" (John 5:46). This too has its present-day application. Multitudes are seeking shelter behind high pretensions and honored names. Many there are who term themselves Calvinists that Calvin would be ashamed to own. Many call themselves Lutherans who neither manifest the faith nor emulate the works of the great Reformer. Many go under the name of Baptists to whom our Lord's forerunner, were he here in the flesh, would say, "Flee from the wrath to come." And countless numbers claim to be Protestants who scarcely know what the term

itself signifies. It is one thing to say "We are disciples," it is quite another to make demonstration of it. "We know that God spake unto Moses" (John 9:29). Such knowledge was purely intellectual, something which they venerated as a religious tradition handed down by their forebears; but it neither moved their hearts nor affected their lives. And that is the real test of a man's orthodoxy. An orthodox creed, intellectually apprehended, counts for nothing if it fails to mould the life of the one professing it. I may claim to regard the Bible as the inspired and infallible Word of God, yea, and be ready to defend this fundamental article of the faith; I may refuse to heed the infidelistic utterances of the higher critics, and pride myself on my doctrinal soundness—as did these Pharisees. But of what worth is this if I know not what it means to tremble at that Word, and if my walk is not regulated by its precepts? None at all! Rather will such intellectual light serve only to increase my condemnation. "As for this fellow, we know not from whence he is" (John 9:29). Proofs went for nothing. The testimony of this man and the witness of his parents had been spread before these Pharisees, yet they believed not. Ah! faith does not come that way. Hearing the testimony of God's saints will no more regenerate lost sinners than listening to the description of a dinner I ate will feed some other hungry man. That is one reason why the writer has no patience with "testimony meetings": another is, because he finds no precedent for them in the Word of God. But this beggar had faith, and his faith came as the result of being made the personal subject of the mighty operation of God. Nothing short of this avails. Sinners may witness miracles as Pharaoh did; they may listen to the testimony of a believer as these Pharisees; they may be terrified by the convulsions of nature, but none of these things will ever lead a single sinner to believe in Christ. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17)—by the Word applied in the omnipotent power of the Holy Spirit. "As for this fellow, we know not from whence he is." How inconsistent is unbelief! In the seventh chapter of this Gospel we find the Jews refusing to believe on Christ because they declared they did know whence He was. Hear them, Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is" (John 7:27). But now these Pharisees object against Christ, "We know not from whence he is." Thus do those who reject the truth of God contradict themselves. "The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes" (John 9:30). Quick to seize the acknowledgement of the ignorance as to whence Christ came, the beggar turned it against them. Though he spoke in the mildest of terms yet the stinging import of his words is evident. It was as though he had said, "You who profess yourselves fully qualified to guide the people on all points, and yet in the dark on a matter like this!" A poor beggar he might be, and as such cut off from many of the advantages they had enjoyed, nevertheless, he knew what they did not—he knew that Christ was "of God" (verse 33)! How true it is that God reveals things to babes in Christ which He hides from the wise and prudent! hides because they are "wise"—wise in their own conceits. Nothing shuts out Divine illumination so effectively as prejudice and pride: nothing tends to blind the heart more than egotism. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (1 Cor. 3:18); "Proud, knowing nothing" (1 Tim. 6:4). "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). This verse like many another must not be divorced from its setting. Taken absolutely, these words "God heareth not sinners," are not true. God "heard" the cry of Ishmael (Gen. 21:17); He "heard" the groanings of the children of Israel in Egypt, long before He redeemed them (Ex. 2:24); He "heard" and answered the prayer of the wicked Manasseh (2 Chron. 33:10-13). But reading this verse in the light of its context its meaning is apparent. The Pharisees had said of Christ, "We know that this man is a sinner" (verse 24). Now says the beggar, "We know that God heareth not sinners," which was one of their pet doctrines. Thus, once more, did the one on trial turn the word of his judges against themselves. If Christ were an impostor as they avowed, then how came it that God has assisted Him to work this miracle? "Since the world began was it not heard

that any man opened the eyes of one that was born blind" (John 9:32). This was his reply to their statement that they were Moses' disciples. He reminds them that not even in Moses' day, not from the beginning of the world had such a miracle been performed as had been wrought on him. It is a significant fact that among all the miracles wrought by Moses, never did he give sight to a blind man, nor did any of the prophets ever open the eyes of one born blind. That was something that only Christ did! "If this man were not of God, he could do nothing." This beggar was now endowed with a wisdom to which these learned Pharisees were strangers. How often is this same principle illustrated in the Scriptures. The Hebrew lad from the dungeon, not the wise men of Egypt, was the one to interpret the dream of Pharaoh. Daniel, not the wise men of Babylon, deciphered the mysterious writing on the walls of Belshazzar's palace. Unlettered fishermen, not the scribes, were taken into the confidences of the Savior. So here, a mouth and wisdom were given to this babe in Christ which the doctors of the Sanhedrin were unable to resist. "If this man were not of God, he could do nothing." What a beautiful illustration is this of Proverbs 4:18!—"But the path of the just is as the shining light, that shineth more and more unto the perfect day." First, this beggar had referred to his Benefactor as "a man that is called Jesus" (verse 11). Second, he had owned Him as "a prophet" (verse 17). And now he declares that Christ was a man of God." There is also a lesson here pointed for us: as we walk according to the light we have, God gives us more. Here is the reason why so many of God's children are in the dark concerning much of His truth—they are not faithful to the light they do have. May God exercise both writer and reader about this so that we may earnestly seek from Him the grace which we so sorely need to make us faithful and true to all we have received of Him. "They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us?" (John 9:34). Alas, how tragically does history repeat itself. These men were too arrogant to receive anything from this poor beggar. They were graduates from honored seats of learning, therefore was it far too much beneath their dignity to be instructed by this unsophisticated disciple of Christ. And how many a preacher there is today, who in his fancied superiority, scorns the help which oftentimes a member of his congregation could give him. Glorifying in their seminary education, they cannot allow that an ignorant layman has light on the Scriptures which they do not possess. Let a Spirit-taught layman seek to show the average preacher "the way of the Lord more perfectly," and he must not be surprised if his pastor says—if not in so many words, plainly by his bearing and actions—"dost thou teach us?" How marvellously pertinent is this two-thousand-year-old Book to our own times! "And they cast him out" (John 9:34). "Happy man! He had followed the light, in simplicity and sincerity. He had borne an honest testimony to the truth. His eyes had been opened to see and his lips to testify. It was no matter of wrong or wicked lewdness, but simple truth, and for that they cast him out. He had never troubled them in the days of his blindness and beggary. Perhaps some of them may have proudly and ostentatiously tossed him a trifling alms as they walked past, thus getting a name amongst their fellows for benevolence; but now this blind beggar had become a powerful witness. Words of truth now flowed from his lips—truth far too powerful and piercing for them to stand, so they 'thrust him out.' Happy, thrice happy man! again we say, This was the brightest moment in his career. These men, though they knew it not, had done him a real service. They had thrust him out into the most honored position of identification with Christ as the despised and rejected One" (C.H.M.). "And they cast him out." How cruelly and unjustly will religious professors treat the real people of God! When these Pharisees failed to intimidate this man they excommunicated him from the Jewish church. To an Israelite the dread of excommunication was second only to the fear of death: it cut him off from all the outward privileges of the commonwealth of Israel, and made him an object of scorn and derision. But all through the ages some of the faithful witnesses of Christ have met with similar or even worse treatment. Excommunication, persecution, imprisonment, torture, death, are the favorite weapons of ecclesiastical tyrants. Thus were the Waldenses treated; so Luther, Bunyan, Ridley, the

Huguenots; and so, in great probability, will it be again in the near future. "And they cast him out." Ah! Christian reader, if you did as this man you would know something of his experience. If you bore faithful testimony for Christ by lip and life; if you refused to walk arm-in-arm with the world, and lived here as a stranger and pilgrim; if you declined to follow the customs of the great religious crowd, and regulated your walk by the Word, you would be very unpopular—perhaps the very thing that you most fear! You would be cut off from your former circle of friends, as not wanted; cut off because your ways condemned theirs. Yea, if true to God's Word you might be turned out of your church as an heretic or stirrer up of strife. "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?" (John 9:35). This is indeed precious. No sooner had the Sanhedrin excommunicated the beggar than the Savior sought him out. How true it is that those who honor God are honored by Him. Faithfully had this man walked according to his measure of light, now more is to be given him. Great is the compassion of Christ. He knew full well the weight of the trial which had fallen upon this newly-born soul, and He proved Himself "a very present help in trouble." He cheered this man with gracious words. Yea, He revealed Himself more fully to him than to any other individual, save the Samaritan adulteress. He plainly avowed His deity: He presented Himself in His highest glory as "the Son of God." "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?" The connection between this and the previous verse should be carefully noted: the beggar was "cast out" before he knew Christ as the Son of God. The Nation as such denied this truth, and only the despised few on the outside of organized Judaism had it revealed to them. There is a message here greatly needed by many of the Lord's people today who are inside man-made systems where much of the truth of God is denied. True, if they are the Lord's, they are saved; but not to them will Christ reveal Himself, while they continue in a position which is dishonoring to Him. It is the Holy Spirit's office to take of the things of Christ and to show them unto us. But while we are identified with and lend our support to that which grieves Him, He will not delight our souls with revelations of the excellencies of our Savior. Nowhere in Scripture has God promised to honor those who dishonor Him. God is very jealous of the honor of His Son and He withholds many spiritual blessings from those who fellowship that which is an offense to Him. On the outside with Christ is infinitely preferable to being on the inside with worldly professors who know Him not. The time is already arrived when many of God's people are compelled to choose between these two alternatives. Far better to be cast out because of faithfulness to Christ, or to "come out" (2 Cor. 6:17) because of others' unfaithfulness to Christ, than to remain in the Laodicean system which is yet to be "spued out" by Christ (Rev. 3:16). Whatever loss may be entailed by leaving unscriptural and worldly churches, it will be more than compensated by the Lord. It was so with this beggar. "He answered and said, Who is he, Lord, that I might believe on him?" (John 9:36). It is indeed beautiful to mark the spirit of this man in the presence of Christ. Before the Sanhedrin he was bold as a lion, but before the Son of God he is meek and lowly. Here he is seen addressing Him as "Lord." These graces, seemingly so conflicting, are ever found together. Wherever there is uncompromising boldness toward men, there is humility before God: it is the God-fearing man who is fearless before the Lord's enemies. "And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee" (John 9:37). This is one of the four instances in this Gospel where the Lord Jesus expressly declared His Divine Sonship. In verse 25 He foretold that "the dead shall hear the voice of the Son of God: and they that hear shall live." Here He says "Dost thou believe on the Son of God?... it is he that talketh with thee." In John 10:36 He asked "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" In John 11:4 He told His disciples "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Nowhere in the other Gospels does He explicitly affirm that He was the Son of God. John's record of each of these four utterances of the Savior is in beautiful accord with the

special theme and design of his Gospel. "And he said, Lord, I believe. And he worshipped him" (John 9:38). What a lovely climax is this in the spiritual history of the blind beggar! How it illustrates the fact that when God begins a good work He continues and completes it. All through the sacred narrative here the experiences of this man exemplify the history of each soul that is saved by grace. At first, seen in his wretchedness and helplessness: sought out by the Lord: pointed to that which speaks of the Word: made the subject of the supernatural operation of God, sight imparted. Then given opportunity to testify to his acquaintances of the merciful work which had been wrought upon him. Severely tested by the Lord's enemies, he, nevertheless, witnessed a good confession. Denied the support of his parents, he is cast back the more upon God. Arraigned by the religious authorities, and boldly answering them according to the light he had, more was given him. Confounding his opponents, he is reviled by them. Confessing that Christ was of God, he is east out of the religious systems of his day. Now sought out by the Savior, he is taught the excellency of His person which results in him taking his place at the feet of the Son of God as a devoted worshipper. And here, most suitably, the Holy Spirit leaves him, for it is there he will be forever—a worshipper in the presence of the One who did so much for him. Truly naught but Divine wisdom could have combined with this historical narrative an accurate portrayal of the representative experiences of an elect soul. "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind" (John 9:39). "This is deeply solemn! For judgment I am come into this world.' How is this? Did He not come to seek and to save that which was lost? So He Himself tells us (Luke 19:10), why then speak of 'judgment'? The meaning is simply this: the object of His mission was salvation; the moral effect of His life was judgment. He judged no one, and yet He judged every one. "It is well to see this effect of the character and life of Christ down here. He was the light of the world, and this light acted in a double way. It convicted and converted, it judged and it saved. Furthermore it dazzled, by its heavenly brightness, all those who thought they saw; while, at the same time, it lightened all those who really felt their moral and spiritual blindness. He came not to judge, but to save; and yet when come, He judged every man, and put every man to the test. He was different from all around Him, as light in the midst of darkness; and yet He saved all who accepted the judgment and took their true place. "The same thing is observed when we contemplate the cross of our Lord Jesus Christ. 'For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God... But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God' (1 Cor. 1:18, 23, 24). Looked at from a human point of view, the cross presented a spectacle of weakness and foolishness. But, looked at from a Divine point of view, it was the exhibition of power and wisdom, 'The Jew', looking at the cross through the hazy medium of traditionary religion stumbled over it; and 'the Greek', looking at it from the fancied heights of philosophy, despised it as a contemptible thing. But the faith of a poor sinner, looking at the cross from the depths of conscious guilt and need, found in it a Divine answer to every question, a Divine supply for every need. The death of Christ, like His life, judged every man, and yet it saves all those who accept the judgment and take their true place before God" (C.H.M.). This was all announced from the beginning: "And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel" (Luke 2:34). "And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (John 9:40, 41). This receives explanation in John 15:22-24: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak (excuse) for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father." The simple meaning then of these words of Christ to the

Pharisees is this: "If you were sensible of your blindness and really desired light, if you would take this place before Me, salvation would be yours and no condemnation would rest upon you. But because of your pride and self-sufficiency, because you refuse to acknowledge your undone condition, your guilt remaineth." How strikingly this confirms our interpretation of verse 6 and the sequel. The blind man made to see illustrates those who accept God's verdict of man's lost condition; the self-righteous Pharisees who refused to bow to the Lord's decision that they were "condemned already" (John 3:18), continued in their blindness and sin. Let the interested student carefully ponder the following questions on John 10:1-10:—

1. What is the "sheepfold" of verse 1?
2. What is "the door" by which the shepherd enters the sheepfold? (verse 2).
3. Who is "the porter" of verse 3?
4. Leadeth the sheep "out of" what? (verse 3).
5. What is the meaning of "I am the door of the sheep" (verse 7)?
6. What entirely different line of thought does "I am the door" of verse 9 give us?
7. Who is "the thief" of verse 10?

---

Source: <https://sermonindex.net/speakers/aw-pink/exposition-of-the-gospel-of-john-chapter-33-christ-and-the-blind-beggar-conclude/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**