

LESSON XI.

CHRIST HEALING THE BLIND MAN

March 12, 1899

John 9: 1-11. Commit to Memory vs. 5-7. Study the Chapter.

1. And as Je'sus passed by, he saw a man which was blind from his birth.

2. And his disciples asked him, saying, (1) Master, who did sin, this man, or his parents, that he (2) was born blind?

3. Je'sus answered, Neither (3) hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4. (4) I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5. (5) As long as I am in the world, I am the light of the world.

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he (6) anointed the eyes of the blind man with the clay.

7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8. The neighbours therefore, and they (7) which before had seen him that he was blind, said, Is not this he that sat and begged?

9. (8) Some said, This is he: others said, He is like him: but he said, I am he.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said (9) A man that is called Je'sus made clay, and anointed mine eyes, and said unto me, Go to the pool of Silo'am, and wash: and I went and washed, and I received sight.

Revised Version.—(1) Rabbi; (2) He should be; (3) Did this man sin. (4) We; (5) When; (6) Anointed his eyes. Omit the rest of the verse. (7) Which saw him aforetime, that he was a beggar, said; (8) Others said, It is he, others said, No, but he is like him. He said, I am he; (9) The man.

GOLDEN TEXT

"One thing I know, that, whereas I was blind, now I see." John 9: 25.

DAILY READINGS

M.—John 9: 1-12. Christ healing the blind man.

T.—John 9: 13-18. Questionings.

W.—John 9: 24-38 "Now I see"

Th.—Mark 10: 46-52. Bartimeus.

F.—Matt. 13 10-17. Spiritual blindness.

S.—Isa. 42: 1-7. Prophecy of Christ.

S.—2 Cor. 4: 1-7. Darkness and light.

LESSON PLAN

CHRIST. HEALING THE BLIND MAN.

I. THE BLIND MAN, 1-5.

Blind from birth; A foolish question and a wise reply.

II. HIS EYES OPENED, 6, 7.

What Je'sus did; What the blind man did; The marvellous outcome.

III. A TWOFOLD TESTIMONY, 8, 11.

The open eyes. The man's straightforward story.

TIME

Probably soon after last lesson, autumn of A.D. 29; a Sabbath day

PLACE

Jerusalem and in some public place, probably the temple.

CATECHISM

Q 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, His propriety in us, and the seal He hath to His own worship.

LESSON HYMNS 117, (Ps.) 151, 168, 219, 156.

CONNECTING LINKS

It is generally assumed that Chapter 9 follows close upon Chapter 8, the events all belonging to the same day, perhaps because of the occurrence of the expression "passed by" both in ch. 8: 59 and ch. 9: 1. The Revised Version, however, omits the last clause of 8: 59, viz., "Going through the midst of them so passed by" and it is hardly conceivable that the events and teachings from ch. 8: 12 to the end of ch. 9 should have come into a single day and that a Sabbath day (vs. 9, 16). It is, however, a matter of little consequence just when the miracle was wrought. The fact that such a miracle was wrought is what we have to consider. It is evidently an illustration of the declaration of Christ in ch. (Rom.) 8: 12, "I am the light of the world." John records but few of the miracles of Christ, only eight in all, but each one of them serves him as "the text of some great truth of salvation: the trunk of a tree that bears healing leaves of discussion and the fruit of some essential teaching." Not the Lesson verses alone but the whole story should be carefully read and time taken in the teaching to follow it out to the end. It is the outcome of the miracle that gives it its real significance and its right to so large a place in the Gospel.

EXPOSITION

I. The Blind Man. 1-5.

V. 1. "As Je'sus passed by," very likely in the neighborhood of the temple, which was a favorite resort of the helpless and of beggars. The incident recalls the lame man at the temple gate,

"Beautiful," in Acts 3. "Saw a man which was blind"—an affliction sadly prevalent in Eastern countries. Canon Tristram says: "Blindness is common in Palestine to a degree which we in Western lands can scarcely realize. At