

QUESTIONS.

R cite TITLE.

What is here meant by "the Light of the world"?

Recite the TOPIC.

Recite the prayer contained in the GOLDEN TEXT.

Give the OUTLINE.

1. *The blind man*, v. 1-3.

As Jesus passed by whom did he see?

What question about this man did the disciples ask?

Why did they ask this question? [ANS.—They believed every unusual affliction was the result of unusual sin, but of whose sin in this case they could not tell.]

What was the answer of Jesus?

Did Jesus mean that neither the man nor his parents had ever sinned?

What is meant by the reason "that the works of God should be made manifest in him"? What trouble have all men which is like blindness? [See 1 Cor. 2. 14.]

2. *The working Lord*, v. 4-7.

Whose works did Jesus say that he must do?

What did he mean by "day," and by "night"?

What work of God needed to be done in the blind man?

Why did he speak the words in v. 5?

What did he do to the blind man?

Why did Jesus do so much?

[NOTE.—Siloam is a short distance south of Jerusalem, from which city Jesus sent the man.]

What was the result to the blind man?

What lessons may we learn from his cure?

[Recite TOPIC and GOLDEN TEXT.]

3. *The wondering neighbours*, v. 8-11.

How did this cure affect the man's neighbours?

What account did he give of his case?

What may every saved sinner say for Jesus?

Where does this lesson show—

1. **Why God allows suffering?**

2. **How we should obey Jesus?**

3. **How we should work for God?**

QUESTION AND ANSWER.

14. *What do we pray for in the fifth petition?*

In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray that God, for Christ's sake, would freely

pardon all our sins; which we are the rather encouraged to ask, because, by his grace, we are enabled from the heart to forgive others.

Psalms 2. 1. Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions.

Daniel 9. 17, 19. Cause thy face to shine,—for the Lord's sake. O Lord, hear: O Lord, forgive:—for thine own sake.

OUTLINES, NOTES, AND LESSONS.

1. **THE BLIND MAN.** "*Blind from his birth*," ver. 1. Fit type of all humanity, *Psa.* 58. 3, "*They go astray as soon as they be born.*" "*Jesus passed by, he saw*," etc. ver. 1. How apt men are to pass by suffering, unsaved ones, without seeing them; or, seeing, to pass by on the other side, as did the priest and the Levite of the parable. *Luke* 10. 31, 32.

... *This man* was doubtless a beggar, as were most of the blind of that day, ver. 8. From *Acts* 3. 2, we learn that the custom was for such persons to be placed at the gates of the temple. Here, most likely, Jesus saw this man.

... *Laws concerning the blind.* *Lev.* 19. 14; *Deut.* 27. 18. *Pharisees pronounced blind.* *Matt.* 15. 14; 23. 16, 19, 24, 26; *Luke* 6. 39. *The ignorant pronounced blind.* *Rom.* 2. 19; 2 *Pet.* 1. 9; *Rev.* 3. 17.

WHO DID SIN? ver. 2. How natural it is for men to philosophize as to causes rather than remedies. Many ask, How came I thus? Few ask, How can I be saved? It is assumed that special calamities have special causes in every case. Perhaps the pre-existence of souls in other forms and states is also assumed by the questioners. They might readily have caught this notion from some of the then prevalent philosophies. The probability, however, is that they meant in a loose way to express the idea that somewhere sin had existed to cause the trouble.

... "*Suppose ye that these Galileans*," etc. *Luke* 13. 2. "*Or those eighteen*," etc. *Luke* 13. 4. "*When the barbarians saw*," etc. *Acts* 18. 4.

NEITHER HATH THIS MAN, etc., ver.

3. Not a denial that this man was begotten in sin, *Psa.* 51. 5; *Eph.* 2. 3; as it is not a denial of the actual sinfulness of his parents, *Rom.* 3. 10, 23. They had sinned, and a sinful state was at the root of all their ills; but his blindness was not the result of some particular, and perhaps glaring sin, as the questioners supposed.

... *The sins of parents* often do entail suffering and affliction upon children. Property is lost and poverty becomes the inheritance. Weak bodies filled with disease; evil ten-