

Healing the Man Born Blind (John 9 1-12)

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Objective and Introduction

Today's lesson is "Healing the Man Born Blind" (John 9:1-12). Our objective is to investigate the implications of Apostle John's recording of how Jesus clarified the relationship between physical and spiritual blindness and what that helps us understand about sin and salvation.

John 9:1 (Negativity about sin)

The man suffered from _____ blindness.

Throughout this lesson, keep this idea in mind: _____ is congenital because of both our birth and heredity.

Key verses:

- 2 Corinthians 4: 3-4
 - To whom does the phrase "god of this world" refer?
 - What's meant by "world?"
- Romans 3:19-26

John 9:2-3 (Nature of sin)

What assumptions do Jesus' disciples make about physical blindness?

Are these assumptions correct or incorrect?

According to Edwin Blum, "The disciples faced a _____ problem."¹

John 9:4-5 (Neutralizing of sin)

Pronouns in John 9:4.

To whom does the singular pronoun "Him" refer?

What about the singular pronoun "Me?"

Now what about the plural pronoun "We?"

More specifically, the "We" in John 9:4 refers to three groups: the Trinity, Jesus and His

¹ Blum, Edwin A. "John." *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Ed. J. F. Walvoord and R. B. Zuck. Vol. 2. Wheaton, IL: Victor Books, 1985. 307. Print.

disciples (apostles), and all _____.

Clarification about “work” vs. “works of Him who sent me” (John 9:4)

"work"

- implies doing business, performing, bringing about, or accomplishing a task²
- In other words, "work" has to do with the _____ of one's work.

"works"

- relates to workmanship, the _____ of God's work in believers.
- Ephesians 2:8-10--Notice the distinctions among three ideas: works, workmanship, and _____ works.

Jesus reminds us that neutralizing sin in our life requires the Great _____ of God which is salvation.

John 9:5 Light and world

“in” vs. “of” the world (Matthew 5:13-16)

John 9:6-7 (Nearsightedness of sin)

You don't have far to look if you want to find sin or the evidence of sin.

John 9:6

- Did Jesus need clay to heal the eyes of the blind man?
- Who is the source of the blind man's healing?
- What is the source of the blind man's healing?

Other examples of Jesus healing a blind man:

- Mark 8:22-26 records Jesus heals a blind man in Bethsaida. In this case, Jesus heals this blind man by _____ in the man's eyes and _____ hands on him.
- Mark 10:46-52 Jesus heals a blind man in Jericho. Jesus heals this blind man

² Swanson, James. *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* 1997: Print.

by _____ to him.

John 9:7

Why did Jesus send the blind man to "pool of Siloam?"

The Greek form of the verb "Sent" is **apōstēllō**, which means to send out or to _____ forth.

Marvin Vincent says the following about the pool of Siloam and its translation to the word "Sent":

"Jesus, in sending the man away from Him, is keeping Himself before him in everything connected with his cure. Thus, throughout the whole narrative, all attention is concentrated on Jesus Himself, who is the Light of the world, who was 'sent of God' to open blind eyes."³

Notice the progression of being sent that this verse establishes for John 9:4-12---God sends Jesus to be the Light of the World, God sends the blind man to Jesus, Jesus sends the blind man to the Pool of Siloam, and the blind man sends his neighbors and witnesses to Jesus.

John 9:8-9 (Noteworthiness of salvation)

John 9:8

People who see formerly blind people can **see** a difference in their lives.

Salvation _____ sinners.

John 9:9

Latter of John 9:9 says "He [the blind man] kept saying, 'I am the one.'"

- Spiritually healed people continually talk _____ Jesus.
- Spiritually healed people continually talk _____ Jesus.

John 9:10-12 (Name behind of salvation)

Did the blind man's responses to neighbors and the crowd consist of fact or opinion about Jesus?

Supporting verses:

- Acts 4:1-12
- John 14:1-6

³ Vincent, Marvin Richardson. *Word Studies in the New Testament*. Vol. 2. New York: Charles Scribner's Sons, 1887. Print.