

LESSON 16
“I Was Blind, Now I See”
John 9-10

OVERVIEW:

Jesus heals a man born blind. Jesus is the Good Shepherd. These chapters need to be read along with chapters 7 and 8 of John, since this is a continuation of them. Jesus has said that he is the light of the world, he now is going to prove it by giving sight to a blind man. The miracle is the sign that verifies the Savior’s statements to come unto him for living water and that He is the light of the world.

SCRIPTURES:

THE GOSPEL ACCORDING TO
ST JOHN
CHAPTER 9

Jesus, on the Sabbath, heals a man born blind—The Jews accuse him of Sabbath violation—He lectures them on spiritual blindness.

- 1 AND as *Jesus* passed by, he saw a man which was ^ablind from *his* birth.
- 2 And his disciples asked him, saying, Master, who did sin, this ^aman, or his parents, that he was born blind? (It was a common belief at the time that bodily afflictions were the result of sin. This is the best Bible text on the fact that there is a pre-existence. “.the sins of the fathers may be visited upon the children in the form of physical impairment, and mortal souls are capable of committing sin before they ever breathe the breath of life. Both of these concepts are true.” MM, 3:199)
- 3 *Jesus* answered, Neither hath this man sinned, nor his parents: (“Birth deformities may or may not result from parental disobedience, but we have no reason to believe that children are so afflicted because of acts done in the premortal life. All children are born free from the taint of sin because of the great plan of redemption ordained for them by a gracious God. And yet, again on the other hand, children, though starting life in innocence, are born in one race or another, at one time or another, with one talent or another – all as a direct result of the life lived before mortal birth.” MM, 3:199) but that the ^aworks of God should be made ^bmanifest in him. (“He is born thus for a purpose...so that I may heal him and he may stand forever as a witness that I am the Son of God.” MM, 3:200. The man did not ask to be healed, but *Jesus* sought him out. This miracle was performed primarily as a witness to the Jews that *Jesus* was the Christ, the Lord God of this world.)
- 4 I must ^awork the ^bworks of him that sent me, ^cwhile it is ^dday: the ^enight cometh, when no man can work. (I am with you; the time cometh when I shall have finished my work, then I go unto the Father.)
- 5 As long as I am in the world, I am the ^alight of the world. (“By this act of giving sight to a blind beggar *Jesus* in a dramatic and irrefutable manner, proclaimed himself as 1) the Light of the World, and 2) the very Son of God. He also confirmed the disciples’ belief in pre-existence, rejected the belief of some that physical handicaps result from ante-mortal sin, taught that his own work was assigned him by the Father, reaffirmed that he stands in judgment upon the world, and taught that rejection of light and truth bring condemnation.” DNTC, 1:479)
- 6 When he had thus spoken, he spat (the spit represents the living water) on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, (According to their traditions, he was breaking the law of the Sabbath by making the clay, and applying a healing remedy to an impaired person. His purpose seems to be to put the people in a position to choose between him as one sent of God to do the work of the Father as one who can open blind eyes and to open their blind eyes about

Sabbath observance. MM, 3:201)

7 And said unto him, Go, wash (the water that was used in the feast of tabernacles ceremony, again the living water symbol) in the pool of ^aSiloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. (“Before opening the eyes of the blind, physically, Jesus reminded his hearers of his previous pronouncement, “I am the light of the world,” as though to teach: Whenever you remember that I opened the blind eyes, physically, remember also that I came to bring light to eyes, spiritually.” DNTC, 1:481. Jesus is involving the man in his own healing by requiring him to exercise faith in going to the pool and washing his eyes.)

8 ¶ The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? (He was a well known character, many had seen him in his accustomed place begging. It was also commonly known that he was born blind.)

9 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, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and ^awash: and I went and washed, and I received ^bsight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ (And) They brought (him who had been blind) to the Pharisees ~~him that aforetime was blind.~~

14 And it was the ^asabbath day when Jesus made the clay, and ^bopened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, ~~that he~~ (who) hath opened thine eyes? He said, He is a ^aprophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him. (The man’s parents lacked the moral courage of their son. They were afraid to answer directly. Excommunication depending on the degree, meant a sort of living death for the people. People would keep at a distance of four cubits from him.)

24 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.

25 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.**

26 Then said they to him again, What did he to thee? how opened he thine eyes? (The Pharisees are trying to find an inconsistency in his testimony to prove the miracle was done by the devil.)

27 He answered them, I have told you already, and ye did not hear (believe): wherefore would ye hear ~~it~~ (believe if I should tell you) again? will ye also (and would you) be his disciples? (“He replied fearlessly, and with such pertinent logic as to completely offset their skill as cross-examiners.” Jesus the Christ, p. 385. In other words, Why are you asking me again? Is it because I have converted you? Do you now believe? Are you ready to become his disciples? MM, 3:206)

28 Then they ^areviled him, and said, Thou art his disciple; but we are Moses’ disciples.

29 We know that God spake unto Moses: *as for this fellow (man)*, we know not from ^awhence he is.

30 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.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born ^ablind. (except he be of God.)

33 **If this man were not of ^aGod, he could do nothing.**

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. (“They were enraged that this unlettered [person] should answer so boldly in their scholarly presence; but the man was more than a match for all of them. His rejoinder was maddening because it flouted their vaunted wisdom, and withal was unanswerable.” Jesus the Christ, p. 386 **They excommunicated him.**)

35 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?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 **And he said, Lord, I believe. And he worshipped him.** (“He was born blind, whose eyes Jesus opened, received now a greater gift than sight itself. His lifelong spiritual blindness ceased also; his spirit eyes were opened; he knew Jesus was the Son of God through whom salvation comes, and he was prepared to follow him, worship him, and keep his commandments. Because of his belief in the Son, he was ready to enter in at the gate of repentance and baptism and to plant his feet firmly on the path leading to eternal life.” MM, 3:208. **He bore his testimony to his neighbors and to the Pharisees. He stood as a witness of God at all times and in all things and in all places, regardless of the consequences.**)

39 ¶ And Jesus said, For ^ajudgment I am come into this world, that they which ^bsee not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, **Are we blind also?** (Jesus’ answer is – YES!)

41 Jesus said unto them, If ye were ^ablind, ye should have no ^bsin: but now ye say, We ^csee; therefore your ^dsin remaineth. (The Pharisees felt that their very existence as interpreters of the Mosaic Law was threatened.)

CHAPTER 10

Jesus is the good Shepherd—He gained power over death from his Father—He promises to visit his other sheep—He proclaims: ‘I am the Son of God.’

1 VERILY, verily, I say unto you, He that entereth not by the door (“Jesus designated Himself as the door to the sheepfold, and made plain that only through Him could the undershepherds rightly enter.” Jesus the Christ, p. 387) into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (“Never has been written or spoken a stronger arraignment of false pastors, unauthorized teachers, self-seeking hirelings who teach for self and divine for dollars, deceivers who pose as shepherds yet avoid the door and climb over some other way, prophets in the devil’s employ, who to achieve their master’s purpose, hesitate not to robe themselves in the garments of assumed sanctity, and appear in sheep’s clothing, while inwardly they are ravaging wolves.” Jesus the Christ, p. 417-419, MM, 3:212)

2 But he that entereth in by the door is the shepherd of the ^asheep.

3 To him the porter openeth; and the sheep hear his ^avoice: and he calleth his own sheep by name, and

^bleadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they ^aknow his ^bvoice. (“Because they know his voice – the voice of testimony, the voice of true doctrine, the voice of righteousness, the voice of the Lord. MM, 3:213)

5 And a stranger will they not follow, but will flee from him: for they know not the voice of ^astrangers. (“Anyone serving in any capacity in the Church in which he [or she] is responsible for the spiritual or temporal well-being of any of the Lord’s children is a shepherd to those sheep. The Lord holds his shepherds accountable for the safety (salvation) of his sheep.” MD, p. 710)

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the ^adoor of the sheep(fold).

8 All that ever came before me (who testified not of me) ^aare thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to ^asteal, and to kill, and to destroy: I am come that they might have ^blife, and that they might have it more ^cabundantly.

11 I am the good ^ashepherd: the good ^bshepherd giveth his life for the (his) sheep. (Ezekiel 37:23 & 31 talks about the Messiah being the good shepherd. The Jews understood that saying he was the good shepherd meant that he was the Messiah. 23 And I will set up ^aone ^bshepherd over them, and he shall feed them, even my servant ^cDavid; he shall feed them, and he shall be their shepherd. 31 And ye my ^aflock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.)

12 But he that is an hireling, and not the shepherd, (And the shepherd is not as a hireling,) whose own the sheep are not, (who) seeth the wolf coming, and ^aleaveth the sheep, and fleeth: and the wolf catcheth them (the sheep) and scattereth the sheep (them).

13 The (But he who is a) ^ahireling fleeth, because he is an hireling, and careth not for the sheep.

14 (For) I am the good ^ashepherd, and ^bknow my ^csheep, and am known of mine. (Verses 13 & 14 are reversed in the JST.)

15 As the Father knoweth me, even so ^aknow I the Father: and I lay down my ^blife for the sheep. (“A natural effect of His immortal origin, as the earth-born Son of an immortal Sire, was that He was immune to death except as He surrendered thereto. The life of Jesus the Christ could not be taken save as He willed and allowed. The power to lay down His life was inherent in Himself, as was the power to take up His slain body in an immortalized state.” Jesus the Christ, p. 389)

16 And ^aother ^bsheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be ^cone fold, and one shepherd. (We know that He spoke here of the Nephites and Lamanites on the American continent. 3 Nephi 15: 12 Ye are my ^adisciples; and ye are a ^blight unto this people, who are a remnant of the house of ^cJoseph. 13 And behold, this is the ^aland of your inheritance; and the Father hath given it unto you. 14 And not at any time hath the Father given me commandment that I should ^atell it unto your brethren at Jerusalem. 15 Neither at any time hath the Father given me commandment that I should tell unto them concerning the ^aother tribes of the house of Israel, whom the Father hath led away out of the land. 16 This much did the Father ^acommand me, that I should tell unto them: 17 That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one ^ashepherd. 18 And now, because of ^astiffneckedness and ^bunbelief they ^cunderstood not my word; therefore I was commanded to say no more of the ^dFather concerning this thing unto them. 19 But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were ^aseparated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you. 20 And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them. 21 And verily I say unto you, that ye are they of whom I said: ^aOther sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and

one ^bshepherd. 22 And they understood me not, for they supposed it had been the ^aGentiles; for they understood not that the Gentiles should be ^bconverted through their preaching. 23 And they understood me not that I said they shall hear my voice; and they understood me not that the ^aGentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the ^bHoly Ghost. 24 But behold, ye have both heard ^amy voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath ^bgiven me.)

17 Therefore doth my Father ^alove me, because I ^blay down my life, that I might ^ctake it again.

18 No man ^ataketh it from me, but I lay it down of myself. I have ^bpower to lay it down, and I have ^cpower* (Gr authority, full power) to take it again. This commandment have I ^dreceived of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter (around December. An 8 day feast celebrating the dedication of the temple around 163 BC. This is today Chanakuh. Three months after the feast of the Tabernacles.).

23 And Jesus walked in the temple in Solomon's ^aporch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to ^adoubt? If thou be the Christ, tell us plainly. ("He could not well answer their inquiry by a simple unqualified affirmation, for by such He would have been understood as meaning that He claimed to be the Messiah according to their conception, the earthly king and conqueror for whom they professed to be looking. He was no such Christ as they had in mind." Jesus the Christ, p. 454)

25 Jesus answered them, I told you, and ye ^abelieved not: the ^bworks that I do in my Father's ^cname, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My ^asheep hear my voice, and I know them, and they ^bfollow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which ^agave them me, is greater than all; and no man is able to pluck them out of my Father's hand. ("The scriptures indicate that the tendency to accept or reject Christ's voice in premortality carries over into this mortal life, for Christ has said that "whoso cometh not unto me is under the bondage of sin. And whoso receiveth not my voice is not acquainted with my voice, and is not of me." (D&C 84:51-52) Lamar Garrard, Studies in Scriptures, 6:331. Bruce R. McConkie said: "The concept of a chosen and favored people, a concept scarcely known in the world and but little understood even by the saints of God, is one of the most marvelous systems ever devised for administering salvation to all men in all nations in all ages...This is the doctrine of election. They were true and faithful in the premortal life, and they earned the right to be born as the Lord's people and to have the privilege, on a preferential basis, of believing and obeying the word of truth. Believing blood, the blood of Abraham, flows in their veins. They are the ones of whom Jesus said: 'My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' (John 10:27-28.)" (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 182.))

30 I and my Father are ^aone. (He again forcefully testifies that he is the Son of God.)

31 Then the Jews took up ^astones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? (For which of my works/miracles am I worthy of death?)

33 The Jews answered him, saying, For a good work we stone thee not; but for ^ablasphemy; and because that thou, being a man, makest thyself ^bGod.

34 Jesus answered them, Is it not written in your law, I said, Ye are ^agods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;
36 Say ye of him, whom the Father hath ^asanctified, and ^bsent into the world, Thou blasphemest; because I said, I am the ^cSon of God? (Do you not understand the plan of salvation that was revealed to your fathers? Do you not know that all of the children of the Father have power to advance and progress and become like him? Have you never read that those who received your law in olden times had the promise that they could attain godhood and be gods themselves? Why accuse me of blasphemy for testifying that I was sanctified and sent into the world by the Father? Does it offend you to hear me say that I am the Son of God? Do you not know that every righteous person to whom the word of God comes, and who then obeys the fullness of that law, shall become like the Father and be a god himself? MM, 3:220)

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, ^abelieve the works: that ye may know, and believe, that the ^bFather *is* in me, and I in him.

39 Therefore they ^asought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.