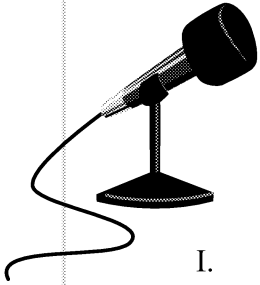


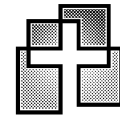
The Gospel of John



Notes From the Podium

These notes are intended to augment your own reading and study of the lesson. Please use as an aid to help you incorporate the main message of the lesson into your lecture.

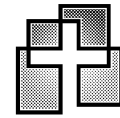
- I. First Approach – what is happening in the moment.
 - a. (9:1-12) Passing by a blind man, Jesus' disciples ask Him whether it was the man's parent's or the man's sin that is responsible for his having been born blind.
 - i. Jesus responds, neither. This is an opportunity for Jesus to shine light into this world that the works of God might be made manifest.
 - ii. Jesus, using spit and dirt, puts mud on his eyes and sends him to wash in the Pool of Siloam.
 - iii. He came back seeing.
 - iv. The neighbors noticed and inquired as to how this could have happened. They were clearly stirred up by the event. They wanted to know who did this.
 - b. (9:13-17) John notes that this healing took place on the Sabbath, the people presented the man to the Pharisees.
 - i. The Pharisees asked how he had received his sight.
 - ii. The man explains.
 - iii. There was a division among the people as to whether or not He was from God.
 - iv. They turned to the healed man and asked him what he thought and he responded that he was a prophet.
 - c. (9:18-23) The Jews called for his parents testimony because they did not believe such a healing could take place.
 - i. They testify that he was in fact born blind.
 - ii. Fearing the Jews they refer them to their son to speak to him themselves.
 - d. (9:24-34) A second time the Jews called for the man saying to him "give God the praise; we know that this man (Jesus) is a sinner."
 - i. He answered, "whether He is a sinner, I do not know; one thing I know, that though I was blind, now I see."
 - ii. He wonders about their interest, asking if they want to become Jesus' disciple.
 1. They respond 'no,' claiming to be disciples of Moses and therefore followers of God Himself.
 2. The man reacts to them simply stating the obvious. God does not listen to sinners, what this Man did must be a work of God (it is miraculous) and therefore this man must not be a sinner and must be of God.
 3. They cast the healed man out (presumably from the synagogue) saying, "**you** were born in utter sin, and would you teach us?"



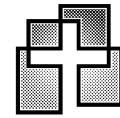
Notes From the Podium (cont.)

Catholic Scripture Study

- e. (9:35-41) Jesus responding to what they have done seeks out the man they cast out.
 - i. Jesus asks, “do you believe in the Son of Man?” The man responds by asking who He means. Jesus tells him that it is He.
 - ii. The man responds, “Lord, I believe.” And then the gospel states that he (the man healed) then worshiped Him.
 - iii. Jesus declares, “for judgment I came into this world, that those who do not see may see, and that those who see may become blind.”
- II. Second Approach – how the Old Testament comes to bare upon the New.
 - a. V5 “I am the light of the world.”
 - i. Once again this harkens back to the OT feast of Tabernacles recalling the light the lead the Israelites through the wilderness into the Promised Land to worship God in freedom.
 - 1. This is consistent with the overall themes we have been presented with in the gospel. Jesus is the New Moses, the New Light, and the New Water. This is the New Exodus.
 - ii. Jesus moves from talking about being the light of the world to demonstrating it.
 - 1. He has already performed signs for the people to see (water into wine, healing the paralytic, etc...), yet this sign is particularly symbolic – because it is the actual giving of sight.
 - 2. This intimates more than just healing the sick – but imparting sight. This miracle is set apart because of its symbolic value. The implication is that one who can impart worldly sight surely can impart the sight necessary to lead one to God.
 - b. V6 Our Lord uses his spit mixed with dirt to heal.
 - i. This recalls Adam’s creation in Genesis – whereby he is fashioned using the “dust from the ground” (GN 2:7).
 - ii. There was some conversation among the Jews as to what caused the condition of the man’s blindness – they wrongly attributed it to a particular sin of his or his parents.
 - 1. Our Lord refutes this idea and offers another explanation – to give glory to God.
 - 2. Picking up the dirt recalls GN, the creation of man and his fall. ***This could be seen as a response to the sin question as an implicit sign pointing back to the sin that lead to all physical and spiritual disorders.*** In other words, the sin that lead to this condition is not particular to him or his parents – but is the Original Sin.



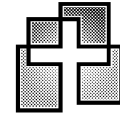
- c. V 14 “Now it was on a Sabbath.” Reference to the Sabbath requires a proper understanding of what the Sabbath actually is.
 - i. Dr. Hahn puts it quite well, “the Father rested on the Sabbath day from the work of creating the cosmos (see GN 2:3). But our sin caused a sort of moral de-creation which the Father has been working to redeem through history and which now culminates in the appearance of Jesus and His deliverance of “rest “ in the New Creation.”
 - 1. The Original Sin was committed on the seventh day. The day of rest became the day of work, work for God – the work of salvation.
 - 2. Thus, note John 5:17 “My Father is working still, and I am working”
 - 3. Recall the eight sides of the baptismal font – referring to the eighth day, the new creation, eternal life won by the work of redemption on the seventh day.
 - 4. Note also our observance of the Sabbath on the eighth day, not the seventh.
 - a. ***We are now living in the end times*** – caught between the first resurrection and the final resurrection.
 - b. We are living between the seventh and the eighth day. We are being born into eternal life – the eighth day.
 - c. This is what is known as “eschatological tension.”
- III. Third Approach – what pastoral points are being made through the text?
- a. V 3 God takes that which ails us and uses it to heal us.
 - i. This happens on a natural level. Surgery for example, employs the measured use of poison and lethal instruments.
 - ii. The ailment of blindness (as a result of Original Sin) is now used to give glory to God. Unlike surgery which could be regarded merely as fortuitous, God using ailments to heal us is by design.
 - 1. All temporal punishment for sin, with the grace of God, is medicinal – corrective. Our Father in Heaven is a good and perfect Father, always working to perfect us. Thus, every punishment is perfectly crafted not only out of justice and mercy but to serve our good. (Note: A lack of a punishment is then seen as a true punishment, a true moment of God’s wrath – where no corrective act is offered.
 - 2. It is used to demonstrate the true light of the world – the One who can lead us to the Eternal Promised Land.
 - iii. This is also the same logic behind the Crucifixion. Our greatest ailment (death) is now used to give glory to God as Our Lord takes it upon Himself to give us everlasting life.



Notes From the Podium (cont.)

Catholic Scripture Study

- b. V 6 Jesus uses spit and clay to heal – why not just say a word or just intellectually will it?
 - i. Our fall into sin was both material and spiritual – should we not expect our redemption to be the same?
 - ii. The use of the material (matter) in this passage is a Scriptural foundation for the sacramentality of the Church.
 - 1. Through the Church Christ uses flesh (holy orders), bread & wine (Holy Communion), oil (Anointing), etc...
 - 2. ***Christ extends Himself through time and space through both the spiritual and material world.***
 - iii. Furthermore, the use of the “matter” here is an example as to how it is that true Christianity does not fall into *Dualism – the spiritual good and the material bad*. This is an error.
- c. V 14 The reference to it being the Sabbath could also be understood as a rejection of dualism and an affirmation of the sacramentality of the Church.
 - i. How? Because, understanding that Jesus is working with the Father to create anew the creation that fell into sin (working toward and eighth day) necessarily implies that this new creation that is achieved on the eighth day is not just a spiritual reality – it is the material as well. It is the completion of redeeming all that was created and fell on the seventh day.
 - ii. This is a statement against Dualism and for sacramentality. It is pro-creation (spiritual and material). It is pro-*new*creation.
- d. The sight given by the supernatural gift of Faith grows stronger and clearer when one cooperates with God’s grace.
 - i. Dr. Hahn notes, “John shows the blind man seeing more and more deeply as the story progresses. He describes Jesus first as a “man” (v. 11), then as a “prophet” (v. 17), then he acknowledges His as “Son of Man” (v. 35) and finally as “Lord” (v. 38).”
 - ii. Cooperating with God’s grace the man’s sight grows stronger and clearer.
 - iii. This sight leads Him to worship Jesus (v. 38). This sight leads him to the very purpose for which he was created – to worship and to be a living, breathing temple of God.
- e. John’s gospel in this passage is defending the good use of reason and common sense in the life of the faithful.
 - i. V. 25 & 30 The healed man explains his simple and clear logic.
 - ii. V. 34 The Pharisees reject it and cast him out of the Synagogue.
 - 1. Dr. Hahn notes, “in the face of his clear answers, the Pharisees exhibit the behavior all people who wish to avoid the light: they persist in asking questions, not to find out what happened, but to keep from finding out what happened.”



Notes From the Podium (cont.)

Catholic Scripture Study

2. We have all experienced this at one time or another. There is no reasoning with someone who already has his/her mind made up.
 - a. In the are of faith it is often said regarding miracles, “for those with faith – no explanation is necessary; for those without – none is possible.
- f. “Jesus said, ‘For judgment I came into this world, that those who do not see may see, and that those who see may become blind.’” (v. 39)
 - i. *Those who do not see* – these are those who are blind due to ignorance but yet are still sincerely searching for their true destiny (the eight day) - God. **THESE WILL BE GIVEN SIGHT BY OUR LORD.**
 - ii. *Those who see* – these are those who, in their pride and rebellious spirit, think that they know and see their own condition, remedy and destiny but are laboring under a false illusion. Our Lord offers them sight, but the force of their pride fortifies their illusion keeping the true light out. **THESE WILL REMAIN BLIND.**

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