



All Christians' Fellowship International

INTERACTIVE SUNDAY SCHOOL OUTLINE

TOPIC: A Blind Man See the Light

TEXT: John 9:1-41

Instructions - *Let the above passages be read each time you come together to study this topic so that everyone could participate fully. The teacher should provide additional background information on the topic and come up with follow-up questions. Participants should be brief in their responses and use relevant Bible references to illustrate their points. They should be careful not to dominate the discussion to allow everyone to have an equal opportunity to participate.*

Introduction: Our sight is a wonderful gift from God. We marvel at the fiery colors of a sunset, the rich pastels of spring and the delicate beauty of a flower. How tragic it must be to never see the light of day. Yet there is a far greater tragedy than physical blindness. In this passage Jesus meets a man who has been blind from birth. The man illustrates that those who are blind often see clearly, while those with sight see nothing at all.

Discussion Questions:

1. If you could have just one of the powers that Jesus had to do good, which would you choose and why?
2. Read John 9:1-12. Based on the question the disciples ask Jesus (v. 2), how do they view the relation between sickness and sin? - What is Jesus' view of the same issue?
3. In your opinion, which of these views is more widely held among Christians today? Explain.
4. In verse 5 Jesus claims to be the light of the world. In what sense does the physical healing of the blind man confirm his spiritual claim?
5. Why do you think Jesus goes through the process of making mud and instructing the man to go wash, instead of simply healing him instantly?
6. Read John 9:13-41. On what grounds do the Pharisees object to this miracle (v. 16, 22, 24, 29)?
7. Still skeptical, the Jews send for the man's parents (v. 18). How would you describe the parents' attitude and response (v. 19-23)?
8. How do the Pharisees react when the genuineness of the miracle becomes undeniable (v. 28-34)?