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Receiving Sight

CAPITOL BIBLE STUDY

bimonthly (interim) schedule
1st and 3rd Tuesdays of the month

THIRD TUESDAY: 19TH OF AUGUST

FIRST TUESDAY: 2ND OF SEPTEMBER

12 NOON IN 318 CLOB (& ZOOM)

☛ LUNCH PROVIDED FOR THOSE ATTENDING ☛

Capitol Commission Bible Studies are held on the first and third Tuesdays of the month during the legislative interim. The *bimonthly* Bible studies are *nonpartisan* and *non-denominational*, in addition to being *open-to-all* (i.e. the entire Capitol community). With the present Bible study, we continue a relatively new exposition in the Gospel of John.

We have an in-person Bible study in 318 CLOB (Senate Committee Room) *and* also use Zoom. Scripture is taught so that everyone has the opportunity to comment or ask a question.

If you would like to learn more regarding the ministry of Capitol Commission, please visit <http://www.capitolcom.org>. *Capitol Commission's prayer is that this study will be edifying to you.* The sole intent of this ministry is to serve you, as a resource for pastoral attention, counsel, and prayer. *The present Bible study is just one aspect of that desire.*

— Dr. Ron J. Bigalke, Georgia State Minister, Capitol Commission

Capitol Commission Bible Study

is
Tuesday, 19 August 2025

John 9 — “Receiving Sight”

Jesus symbolically departed from the Jewish Temple following his Light of the world discourse (John 8:12-59). He then went in ministry to non-Jews generally, as represented by the man born blind (9:1-12). John 9 continues Jesus' prior discourse by demonstrating how one person received physical and spiritual sight when the Light shone. Others remained blind (vv. 39-41).

Jesus said, “While I am in the world, I am the Light of the world.” Now that He has ascended to heaven, Jesus' disciples “are the light of the world” (Matt 5:14a). Jesus commanded his

followers, “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven” (v. 16). Those who have faith in Jesus bear the responsibility to shine his light so others will come to know Him.

The restoration of sight to the blind is Jesus' most documented miracle (cf. Matt 9:27-31; 12:22-23; 15:29-31; 21:14; Mark 8:22-26; 10:46-52; Luke 4:18; 7:18-23; John 9:1-7). The Old Testament refers to God himself as opening the eyes of the blind, symbolizing both physical and spiritual enlightenment (Exod 4:11; Ps 146:8; Isa 42:5-9). The Messiah was prophesied as restoring sight to the blind (Isa 35:5-6), which was fulfilled through the miracles of Jesus.

THE HEALING

(John 9:1-12) The previous chapter ended with Jesus passing by those opposed to Him. John 9 begins as Jesus “passed by . . . a man blind from birth” (v. 1). People too often do not make time for others, yet Jesus did not merely pass the man; He “saw” him. His disciples concluded wrongly that either the man's parents sinned or he did (v. 2). Jesus answered, “neither,” and added, “but *it was* so that the works of God might be displayed in him” (v. 3). While no one is able to heal like Jesus did, it is possible to make someone's life more pleasant through acts of kindness.

Jesus had a sense of urgency in healing the man (vv. 4-5). One reason a person is not immediately taken to heaven when trusting in Christ for salvation is that God has a work for him or her to accomplish. Someone operating in the will of God is immortal until the task is complete. Only when a person has finished all God intended for them will the Lord summon them to his presence. “For David, after he had served the purpose of God in his generation, fell asleep, and was laid among his fathers and underwent decay” (Acts 13:36).

Until the time of one's heavenly going, there is work to be done. Jesus said, “We must work the works of Him who sent Me as long as it is day; night is coming when no one can work” (John 9:4). God's people “must work . . . as long as it is day,” which is to make the invisible Christ known by impacting the lives of others with his grace, love, and truth. Only then can a person be confident that such “toil is not *in* vain” (1 Cor 15:58).

Jesus perhaps used a physical substance to work a miracle because the man needed encouragement in his obedience (John 9:6-7; cf. Judg 6:36-40; Ps 119:105). The healing aroused much interest (John 9:8-12). The man's life was transformed so that many found it difficult to believe he was the same person (cf. 2 Cor 5:17). His first indication of faith was acceptance of the fact that he gained his sight (and spiritual enlightenment is similar).



Capitol Commission Bible Study

Tuesday (19th of August) from 12 Noon – 12:45pm, 318 CLOB (& Zoom)



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**SOMEONE OPERATING IN THE WILL OF GOD IS IMMORTAL
UNTIL THE TASK IS COMPLETE.**

THE CONTROVERSY

(John 9:13-34) Jesus took the initiative in the healing so He could have chosen any day for doing so. The fact that He chose to heal on the Sabbath was intentional because it would expose the inconsequential traditions of the religious leaders that they made equal to Scripture and thus binding upon the people (vv. 13-16; cf. Matt 11:28-30; Mark 7:13). **One must always examine traditions to be certain they do not contradict God's commands.**

The words and works of Jesus resulted in division (John 9:16-17), as they do today. Most of the religious leaders already determined their attitude toward Jesus, yet some disagreed. **There are only two responses to Jesus: faith or unbelief.** Jesus did not cease from speaking because his words divided for that was no fault of his. The faith of the healed man was increasing (vv. 11, 17), similar to the woman of Samaria (4:7-29), while the opposition was skeptical (v. 18). Faith is not always complete initially and needs to be nurtured until reaching maturity.

Instead of celebrating the healing of their son (9:18-21), the man's parents were concerned to protect themselves (vv. 22-23). People often omit specific details if afraid of adverse results. Evading responsibility is as legendary as what occurred in the Garden of Eden (Gen 3:12-13). **Fear makes people do and speak the unexpected.**

The command to the healed man was a demand to know the truth (John 9:24; cf. Josh 7:19). The man gave a simple testimony, which was evidence of his developing faith (John 9:25). The rapidity in which he gained his physical sight was quickly working in harmony with spiritual enlightenment. The healed man demonstrated an increasing boldness and simple wisdom in response to the intense and ruthless questioning of the Pharisees (John 9:25-34). Two kinds of blindness are noted. Jesus healed a man of physical blindness, yet **failure to admit spiritual blindness prevents a person from being made well.**

THE AFFIRMATION

(John 9:35-41) Word of the man's rejection by the religious leaders reached Jesus who quickly went to find him (v. 35a) because He had not told him everything regarding himself (v. 35b). **Mature faith in the Son of Man is not always effortless or immediate.** Most people are similar to the blind man who matured in his capacity to trust God. The man was eager and willing to believe (v. 36) and it is evident that he did (vv. 37-38).

Jesus once again offered himself as personal object of faith. Scripture makes a universal statement concerning humanity: "THERE IS NONE RIGHTEOUS, NOT EVEN ONE. THERE IS NONE

WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD" (Rom 3:10-11). The concluding verses of John 9 demonstrate that **God seeks those who are lost.** Jesus did the seeking (cf. Luke 19:10). He invited the man to believe, and in doing so the healed man progressed from blindness to sight, from fate to faith, and from darkness to light. His obedience and worship of Jesus was fundamental in his spiritual transformation.

Worship is the essential and natural response of faith, indicating gratefulness and reverence toward God for his actions and character. **Worship acknowledges God's worthiness!** Note that Jesus received worship thus indicating that He is God of very God, the second Person of the Trinity. Already recognizing Jesus as "from God" (John 9:33), the healed man gave Him the reverence appropriate for God alone. He understood Jesus as the sole object of faith and trusted in Him appropriately.

Jesus next addressed the issue of blindness and sight (v. 39). He came into the world "for judgment" (i.e. to divide). Two opposite results of his coming are that the spiritually blind by faith will see, while those who claim to "see may become blind." To be blind like the healed man was spiritually is to recognize one's need for salvation, but to deny spiritual blindness is to continue in guilt and make oneself beyond help (vv. 40-41). Jesus already claimed equality with the Father (5:17-18; 8:58), and then the healing of a man born blind demonstrates the spiritual blindness of religion without (genuine and informed) faith and trust in Christ Jesus. **Faith increases as it is exercised.**

Thank you for the privilege in providing you with the Capitol Commission Bible study. If we can serve you in any manner, please talk with us, or contact by email or phone.

About Capitol Commission

Capitol Commission exists to minister gospel hope and spiritual strength to legislators, staff, lobbyists (i.e. the entire Capitol community). The focus of our ministry is people as opposed to politics, and thus to be a spiritual resource to the legislature. Our ministry strategy is expressed by pastoral presence, the proclamation of the Bible, and fervent prayer for every legislator.

God values civilization. The Hebrew word *shalom* ("peace") testifies to the Lord God's desire for society. When peace describes society, it refers to a prosperous and wholesome civilization. God has a high standard for governing authorities, referring to them as his ministers (Rom 13:4). He desires their salvation and for them to have knowledge of his truth (1 Tim 2:1-2). Our passion is the same as the Lord God, which is why Capitol Commission provides hope "behind the scenes" through a ministry of presence.

The gospel "is the power of God for salvation to everyone who believes" (Rom 1:16). The Bible provides equipping "for every good work" (2 Tim 3:16-17). Capitol Commission state ministers value prayer because we exist as a ministry to people. God hears and answers prayer! "The effective prayer of a righteous man can accomplish much" (Jas 5:16b).

Capitol Commission is a charitable and religious nonprofit corporation under section 501(c)(3) of the Internal Revenue Code. Capitol Commission is supported by the generous gifts of businesses, churches, and individuals. Capitol Commission is not state funded; rather, those with a heart for the Capitol community fund it. State Ministers are full-time missionaries in maintaining a pastoral presence on Capitol Hill. To support this work, checks can be made payable to "Capitol Commission" and mailed to the following address: P.O. Box 7, Flowery Branch, GA 30542-0001. Online donations can be made at <http://www.capitolcom.org/donate> (Under the "Fund," click "Active State Ministry," then under "Sub Fund" click "Georgia – Ron Bigalke").



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NEXT CAPITOL COMMISSION BIBLE STUDY:
Tuesday, 2nd of September @ 12 Noon