

January 6, 2013

A SIGHT TO BEHOLD

John 9: 39-41

ōA sight for sore eyesö is an expression describing an unexpected, (yet welcomed), experience. An oasis in the desert is a ösight for sore eyesö to one without water. A sonø face at the door is a ösight for sore eyesö to a mother awaiting his return from the war.

John 9 is about Christø encounter with a man born blind.

Look at John 9: 1 “And as Jesus passed by, he saw a man which was blind from his birth.”

This Jewish man had heard of the temple (probably sat in it), but, had never seen the majesty, the splendor of the temple. **He** had heard of Jesus of Nazareth. **He** had no doubt been in close proximity to Him. **But**, he had never beheld His face. **So**, when Jesus healed him of his blindness, Jesus was (no doubt) to him öa sight for sore eyesö, *a sight to behold*.

Christ’s encounter with this (particular) man was no öaccidentö. **There** was a REASON he was born blind. **There** was a REASON he and Christ must meet.

The disciples wondered about the REASON for his blindness. **Did** he or his parents sin that this should be so? **But**, Christ told them the (real) REASON.

Look at John 9: 3 “Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.”

Also, Christø encounter with this man had RESULTS. **First**, he was given (physical) sight. **Christ** anointed his eyes with clay, sent him to wash in the pool of Siloam. **And**, verse 7 says, “**He came seeing**”.

But, there was another RESULT, (a greater RESULT) of this manø encounter with Christ. **Fill** in the blanks up to this point.

Look at John 9: 35-38 “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.”

Christ was *a sight to behold* to this man when he was given (physical) sight. **But**, He was more so (spiritually) when he was enabled to see Him, know Him, and believe Him to be the Son of God and worship Him as the Messiah sent of God.

This man is a TYPE. **He** is a TYPE of those that God has chosen unto salvation. **They** (along with all others born into this world) are (spiritually) blind from birth. **Those** chosen unto salvation are ömade to seeö. **All** others are exposed as those who might THINK they öseeö, but are ömadeö (I.e. revealed to be) öblindö. **That** is what Christ summarizes in our text.

Look at John 9:39 “And Jesus said, for judgment I am come into this world, that they which see not might see; and that they which see might be made blind.”

We will consider two truths from this context:

1. **The REASON** for Christø coming. He came for øjudgmentö.
2. **The RESULTS** of His coming:
 - a. That those who donøt øseeö might øseeö.
 - b. **That** those who øseeö might be ømade blindö.

The FIRST truth we have is the REASON for Christø coming.

Look at John 9: 39a “For judgment I am come into the world...”

Christ came into this world øfor judgmentö. **In** other places Christ said He did NOT come to øjudgeö.

Look at John 12:4 “And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.”

The scripture is clear that Christø first coming was NOT to øcondemnö. **Look at John 3: 17 “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”**

The scriptures are clear on both points. **Christ** did NOT come to judge, but to save. But, also, that He DID come øfor judgmentö. **That** might seem like a contradiction. **That** is why context is VITALLY important in interpretation.

Christ’s first appearance in the world was NOT to øjudgeö (i.e. punish or condemn) sinners. **His** first visit; (His Incarnation) was not punitive in nature.

But, Christø first coming WAS øfor judgmentö. **He** came for the *judgment* of His people. **He** was given a people. **They** were chosen in Him before the world began. **He** came to bear THEIR judgment. **He** came to pay the price for THEIR redemption.

Look at Matthew 20: 28 “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

He was delivered up to the Cross because of THEIR offenses.

Look at Romans 4: 25 “Who was delivered for our offences, and was raised again for our justification.”

He came to answer all charges against those His Father had given Him. **God** charged Him with THEIR sins.

Look at II Corinthians 5: 21 “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

Christ came for the judgment of His people. **He** was öjudgedö by His Father for THEM. **He** bore THEIR sins and put them away. **He** answered all charges against THOSE He was given. **He** established the (one) Righteousness by which God declares THEM (forever) righteous in His sight.

No sinner Christ died for is facing any charges or punishment from God's justice. **Christ**, their Surety and Substitute, has answered their charges and paid their punishment IN FULL.

Christ's first coming was NOT to JUDGE (I. e. NOT to öpunishö or öcondemnö) sinners. **His** first coming was to save sinners. **His** first coming was to bear the JUDGMENT of His people.

But, there is another sense in which Christ's first coming was öfor judgmentö. **That** is the sense of our text today.

Christ's first coming was (also) to öseparateö sinners. **That** is the *judgment* He speaks of in John 9. **One** meaning for the Greek word interpreted öjudgmentö means to örender a judgmentö. **That's** the meaning we just looked at in other scriptures. **Christ's** first coming was NOT to örender a judgmentö against sinners.

Another meaning of the word interpreted öjudgmentö is öto separateö. **This** is a different KIND of *judgment*. **This judgment** is not punitive in nature. **This judgment** is to DISTINGUISH between believers and non believers. **This judgment** is to REVEAL who is saved and who is lost.

Look at John 9: 5 “As long as I am in the world, I am the light of the world.”

Light has a predictable influence on darkness. **It** drives out the darkness. **It EXPOSES; it REVEALS** what the darkness is hiding.

Christ is the ölightö that comes to sinners in the preaching of the true gospel. **And**, when He comes, He distinguishes between those of the light and those of darkness. **When** he comes, he finds all either in a standing of condemnation or a standing of justification, no exclusions, no exceptions. **Christ's** coming (in the Gospel) does not CHANGE a sinner's standing. **It REVEALS** that standing.

We have considered the REASON for Christ's coming. **He** came öfor judgmentö. **In** this context that *judgment* is about öseparatingö the saved from the lost. **It is** about ödistinguishingö the justified from the condemned. **How** is that accomplished? **We** will find that answer in our second point.

(Outline) **The SECOND** truth we have is the RESULTS of Christ's coming.

Look back at John 9: 39 “And Jesus said, for judgment I am come into this world, that they which see not might see...”

There are two RESULTS of Christø coming. **The FIRST** is that *those who DON'T "see" MIGHT "see"*. **Just** like Christ came to this man (physically) øblind from birthø, He comes to those who are born (*spiritually*) blind.

Look at Isaiah 42: 16 “**And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”**

Christ comes only to the blind. **That** is the state of all of us by nature. **Christ** comes to the øblindø that they NOT øabide in darknessø.

Look at John 12: 46 “**I am come a light into the world, that whosoever believeth on me should not abide in darkness.”**

He comes to the øblindø to DELIVER them from *darkness* and from *Satan*.

Look at Acts 26: 18 “**To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.**”

Christ came øfor judgmentø. **In our** context the first RESULT of Christø coming is that “**they which see not might see**”. The scriptures are clear that ALL are born (spiritually) blind. ALL who are NOW in the ølightø were ONCE in ødarknessø. ALL who NOW øseeø are those who previously øsawø NOT.

The question is what is NOW øseenø which was before NOT øseenø? **By** nature we can see a lot. **We** can see a øsaviorø. **We** can see his death. **We** can see his burial. **We** can see his resurrection. **We** can see that salvation is (somehow) connected to him.

What NONE of us by nature can see is what is VITALLY necessary for God to be glorified in salvation. **What** we CANNOT see is the Redemptive Glory of God. **What** NONE can see is how God can remain Just and show mercy to sinners who deserve nothing but His eternal wrath. **What** NONE of us can øseeø is what makes THE Gospel øthe power of God unto salvationø. **What** NONE can see is the øRighteousness of Godø.

Look at Romans 1: 16-17 “**For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.**

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

The Gospel (alone) reveals øthe righteousness of Godø. **And**, øthe righteousness of Godø is what makes the Gospel (alone) øthe power of God unto salvationø. **There** are many ømessagesø preached in this world. **But**, the ONLY message that is øthe power of God unto salvationø is the Gospel, the ONE message that reveals øthe righteousness of Godø.

In the Gospel what is heretofore unknown is REVEALED to every justified sinner. **The** justified will see how God can be both a just God and a Savior. **Until** a sinner sees THIS, he is one (among many) who sees not.

God's people are not born seeing. **But**, they will see. **They** will see the "*Mystery of godliness, God manifest in the flesh*". **They** will see how Jesus Christ enabled the Father to be both just and justifier. **They** will see how a holy and righteous God saves sinners (by the finished work, the imputed righteousness of Christ ALONE).

They will see that God must be just when he saves and that He MUST save all for whom Christ died. **Christ's** righteousness, (the merits of His obedience, suffering and death), Christ's righteousness imputed answers every demand of God's holy law and justice against every sinner for whom he died. **This** ALONE enables God to be just when he justifies sinners.

The justified WILL see this because Christ came into this world for judgment. **He** came to DISTINGUISH His people. **He** came to SEPARATE them from the unbelieving world. **They** WILL embrace the Gospel. **They** WILL look to a Just God and Savior. **They** WILL look to Christ, who ALONE enables Him to be so. **Their** walk will DISTINGUISH them and evidence their SEPARATION.

The encouragement of the Apostles is for those who have been delivered, (i.e. Those who NOW see) to walk like it. **Walk** like those given sight. **Walk** like those delivered from darkness. **Walk** like those who seeing not, NOW see.

Look at Ephesians 5: 8 "**For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:**"

Look at 1 Peter 2: 9-10 "**But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:**

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

How do you walk as children of light? How do you show forth the praises of Him who called you out of darkness?

You walk in the Gospel. **You** preach, promote and defend the message that declares the righteousness of God. **And**, you do that because you see what before you did NOT see. **You** do that because the (true) Gospel changed your thinking about how God saves sinners.

Christ came for judgment. The (first) RESULT of that judgment is that "**they which see not, might see**".

(Outline) **My** last point is the (second) RESULT of that judgment.

Look back at John 9: 39 "**And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.**"

Christ came for judgment. **He** came to DISTINGUISH between the saved and the lost. **To** those whom God enlightens is the mystery of Godliness made known. **To** those whom God enlightens is the righteousness of God embraced.

All others are made blind. **The** Greek for made blind is a word meaning to expose. **Some** which see not are made to see. **The** rest are EXPOSED as judicially blind.

These are they of which Christ spoke in John 5:40 *“And ye will not come to me, that ye might have life.”*

When a sinner is brought to the Gospel, the TRUE Christ is declared. **The** righteousness of God is revealed. **The** Redemptive Glory of God is made known. **And**, it is THAT Gospel which will judge sinners in the last day.

Look at John 12: 47-48 **“And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.**

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”

Look at John 3: 18-19 **“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”

The light is the Gospel. **The** Gospel REVEALS the Justification of those who believe it; **those** who embrace the God and the Savior it declares; **those** who rest in the Righteousness it reveals. **But**, it also EXPOSES the Condemnation of those who reject it; **those** who refuse its God and Savior; **those** who go on in their own righteousness.

The light of day is a blessing to the eagle and the hawk. **The** light gives them extraordinary vision to seek out their prey. **But**, that SAME light is shunned by the owl and the bat. **They** are night predators. **They** hide from the light of day and seek their prey by night.

In a similar way the light of the Gospel is welcomed and embraced by some, but is shunned and rejected by others.

Look at 2 Corinthians 2: 14-16 **“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?”**

The Gospel does not justify. **Nor** does it condemn. **But**, it DOES confront those who hear it with things they have NEVER seen (things they have never even CONSIDERED). **And**, it DOES give

evidence of the standing of those who hear it. **To those** who embrace it, it is a ðsavor of life unto lifeö; to those who reject it a ðsavor of death unto deathö.

Look at John 9: 40-41 “**And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**”

“**If you** were blindö (I.e. IF you could ADMIT your öblindnessö). **There** is no sin in öblindnessö. **ALL** are born (spiritually) öblindö. **And, ALL** are born blind for a REASON: IN ORDER THAT “**the works of God should be made manifest**”.

The ösin that remainsö is not ADMITTING the öblindnessö. **The** ösin that remainsö is not admitting that when I was ignorant of öGodø righteousnessö, **I did** not know God; **I did** not know His Savior; **I did** not know His salvation. **The** ösin that remainsö is NOT coming to, (NOT embracing) the Gospel (the ölightö), that exposes and ends (spiritual) blindness.

The sinner who rejects the Gospel, but THINKS he is saved on ANY basis but Christø Righteousness imputed, is the one ömadeö (I.e. REVEALED to be) öblindö. **That** is our point. **Christ** came that those who öseeö might be ömade blindö.

Christ came öfor judgmentö. **He** came to bear the *judgment* of His chosen people. He also came to separate and distinguish them from the world. **They** are born önot seeingö. **But**, they are given ösightö. **Their** embrace of the Gospel, its God, its Savior, its Righteousness, REVEALS them to be (true) believers. **The** judicial blindness of all others is EXPOSED by their rejection of the same Gospel.

Do you öseeö? **Or**, do you öseeing, see notö? **What a sight to behold** the glory of God in the face of Jesus Christ. **May** the Lord enable all of us to öseeö Him just to justify sinners on the basis of Christø imputed Righteousness ALONE !

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