

**John 9: 35-41; “The Personal Discovery of Jesus”, Sermon # 55 in the series –
“That All May Honor the Son”, Delivered by Pastor Paul Rendall,
on October 27th, 2019, in the Morning Worship Service.**

It is truly amazing just how spiritually blind these Pharisees were. Sometimes those who think that they are very spiritual people are really spiritually blind, and they do not know it. This was the way it was with the men who cast this man out of the synagogue after Jesus had healed him; the man that is, who was formerly blind. At this hour we want to think about the difference between seeing and not seeing, and of worshiping and really seeing, the Lord Jesus. Let us think together 1st of all – The Personal Discovery of what it means to believe in the Son of God, for if you truly see, you will believe. 2nd – Let’s think together about the Personal Discovery of what it means to worship the Lord Jesus, for if you truly see, you will worship Him. And 3rd – Let’s think together about the Personal Discovery of the Lord Jesus as a Judge, for if you truly see, you will agree with His judgments. It is my prayer that each of us will receive these truths so that we will become better witnesses to Christ’s Person and His grace. If you truly spiritually see, you will be made joyful and thankful by these truths of Personal Discovery.

1st of all – Let’s think together about the Personal Discovery of what it means to believe in the Son of God, for if you truly see, you will believe in Him.

Verse 35 says – “Jesus heard that they had cast him out; and when He had found him, He said to him, ‘Do you believe in the Son of God?’” “He answered and said, ‘Who is He, Lord, that I may believe in Him?’” “And Jesus said to him, ‘You have both seen Him and it is He who is talking with you.’” “Then he said, ‘Lord, I believe!’” Now, I want you to observe how the Lord Jesus handled this situation of this man’s being cast out of the synagogue for His name’s sake. When He heard of it, He immediately sought him out, and He said to Him – “Do you believe in the Son of God?” This may seem like an obvious question to you. You think to yourself – Of course he believed in Jesus! He knew and remembered the voice of this wonderful Man who passed by, and took notice of him, when he was begging. He remembered the conversation that he was having with His disciples.

But let us remember that during the whole time of Jesus’ drawing near to him and saying the words that he said in response to His disciples’ question, and the time when he heard Him spit on the ground and felt Him put the clay on his eyes, and said – “Go wash in the pool of Siloam”, he was still blind. He never saw Jesus at all during that time because Jesus did not follow him to the pool of Siloam. What can we say of this? You would have thought that Jesus would have followed the blind man over to the pool at Siloam, and watched him wash the clay off of his eyes, and then he probably would not have had to have faced all of the questions by his neighbors and the Pharisees all by himself; trying to tell what happened, and answering the sharp questions, of some of them, concerning why Jesus did this on the Sabbath, and the grilling they gave to his parents.

But I hope that you can see that is was not as though Jesus, as the Son of God, did not have in Himself, as God, the ability to see very clearly what was happening to this man. He saw Nathaniel when he was praying under the fig tree, and yet He was nowhere near him in proximity! And so, we must conclude that the Lord Jesus very deliberately did not go with Him physically to the Pool of Siloam because He wanted him to learn to be His witness to the truth concerning Himself, right from the start. He wanted him to take up this cross, if you will, through personal discovery. He wanted other people, even people opposed to him to see the all-important role that He played in this man’s healing. Our Lord knew, that by His grace, that this man would do well in this; his being a witness for Him. He knew that this man whom He had healed was believing in Him already, before he ever saw Him face to face with his own eyes.

Often times we think that saving experience of Christ only follows conversion. But I want to show you from this passage that saving experience actually begins and goes before conversion, and then it continues to build and grow as time goes by. Conversion consists of the acts that we do in response to the grace of God which is already being shown to us by Christ. You will remember that when Jesus fed the 5,000, many of them began following Him around. They were called His disciples at that point. They saw the miracle and were fed by it, and they wanted more. But Jesus tested their following of Him. He gave them hard sayings of God's sovereignty in salvation, and their having to eat His flesh and drink His blood in order to have eternal life. And it says in John 6: 66 – "From that time many of His disciples went back and walked with Him no more."

Let us understand that coming to know the Lord Jesus Christ is a matter of personal discovery, and that personal discovery of His power to save, His power to heal, and His power to enable you to bear witness to His grace is very savingly experiential. You will speak of His grace, You will speak of His working in your life and you will confess His need to teach you, and your need to hear His words. It is the Spirit who gives life, the flesh profits nothing. The words that Jesus spoke, which are found recorded for us in the Bible, they are spirit and they are life. But there are some who do not believe this, even though they will walk with Christ for a time. For those whom He is working with, it is a call to follow Him. You may know nothing about His grace, but you are learning, and concerning what you are shown, you will be tested.

There is a call going out from Christ to world. There is the general call of the gospel. Come unto Me all you who are weary and heavy laden and I will give you rest. But even this general call involves a testing and it involves choices that you will deliberately have to make when you first become aware of Him. He says – "Take My yoke upon you and learn from Me, for I am gentle and humble of heart, and you shall find rest for your soul." This part, not all persons who hear of Jesus, or say that they are following Jesus, receive; and thus they fail the test. Those "disciples" who follow Jesus for the wrong reasons, like wanting simply to be fed and provided for by Him, miss the meaning of the general call altogether. It is meant to lead to a personal discovery of Christ's grace.

You are not being called to follow the Lord Jesus because You necessarily approve of everything that God does or that He does; although you should. But the call that is given to all men is to repent of thinking that they know it all, and to become Christ's learner. But you need to understand that He knows all about you, already, and He will, if you come to Him in all humility, teach you the meaning of grace. You by nature are a person born spiritually blind. You cannot see spiritual things. But if you are being saved, you come to know His miraculous power, opening your eyes to the truth about Him, and about your need to believe in Him. To believe in Him means first of all that you see your helplessness to give yourself spiritual sight. This man, when Jesus came to Him after they kicked him out of the synagogue, when Jesus asked him, "Do you believe in the Son of God?" He answered – "Who is He that I may believe in Him?" He was humble. He was willing to be taught by the Lord.

And Jesus said to him – "You have both seen Him and it is He who is talking with you." Then he could openly confess Him and profess faith in Him. Then it was that he was fully and truly converted to Christ because he addressed Christ personally based on the personal discovery of Christ's love and mercy and power that was shown to him. The same is true with every true conversion. In true conversion there is not only a general call in the gospel, which is responded to, by the person who wishes to be saved, but there is also a particular call of Christ Himself, by His Spirit in our days, which comes to the person with power; when Christ as it were comes to your soul and asks whether you believe in Him. You hear no audible voice as this man did, but the impression is still plainly the same to your soul. Do you believe in the Son of God, and because you have seen Him take away your spiritual blindness to spiritual things; because

you believed His word to you and you have willingly had the clay of His word applied to your blind mind, and you have obeyed the instructions in the gospel to go wash; to actually by faith ask Him through the Spirit's power to help you to be cleansed of all of your filthiness and all of your sins and all of your blindness; that you want to be a New Creature in Christ by the New Birth, He grants this to you, for His name's sake.

2nd – Let's think together about the Personal Discovery of what it means to worship the Lord Jesus, for if you truly see, you will worship.

Jesus heard that they had cast him out (of the temple, that is) and when He found him, the first thing that He said to him was – “Do you believe in the Son of God?” “He answered and said, “Who is He, Lord, that I may believe?” “And Jesus said to him, ‘You have both seen Him and it is He who is talking with you.’” Then he said, ‘Lord, I believe!’ “And he worshiped Him.” This man personally had this word given to him by Christ that He was the Son of God; that this One who He thought was just a man, was actually God's Son. He had not only trusted in Christ by obeying His instructions to go and wash in the Pool of Siloam, but he now had His Lord's own word to him confirmed by Him face to face! He was seeing the Son of God and talking with Him! His response upon hearing Jesus declare to him that He was the Son of God was immediate. He worshiped Him!

Now, plainly this was something that the man healed of his blindness had not known before this, but He readily received it; the truth that Christ is both God and Man, two natures in one Blessed Person, even though He didn't understand it. He wasn't worshiping Jesus because He was a Man; he was worshiping Jesus because He was God. Actually, He is Theanthropos; He is the God (Theo) and Man (Anthropos) in His one Blessed Person, He thus is to be worshiped in all of His offices as Prophet, Priest, and King. He is to be worshiped for His being the only Mediator between God and Man because, here in our text, we see that He did the work of the Creator God in healing this man, in connection with the Father and the Spirit, And we find further, that He is to be worshiped because He does the work of a Mediator in relation to His work of New Creation, the New Birth, through His Spirit, His Holy Spirit, a part of which is giving sight to the spiritually blind; an act that no one but God could do.

This leads me to ask the question then – “Do You worship the Lord Jesus Christ for both who He is, and for what He has done for you? If you are not doing so you need to do so, and those persons who do not believe in the worship of our Christ are really heretics and not followers of the Lamb. This man whom we are studying, he worshiped Jesus when he was told that he was the Son of God. A person of faith in Jesus worships Jesus. This formerly blind man's example is proof that we are to worship the Lord Jesus for who He is, and for what He has done for us. We are not to hesitate to worship the Lord Jesus, even though He is a Man. We should be able, if He were standing before us now, to fall on our faces and give Him the glory that is due His name.

Listen to Francis Turretin, the great theologian of the late 1600s in Geneva. He says – “Adoration is due to Christ, the Mediator, and properly belongs to the Person of the Mediator, and pertains to it.” “Concerning this there is no dispute among the orthodox...” He further says – “Now this adoration is properly due to His Person and belongs to it.” “For honor is properly given to the whole subsisting thing, as Thomas Aquinas well expresses it (actions and passions belong to the individual, incommunicable subsistences.” “Second, the foundation and formal relation of adoration is not either the human nature or the Mediatorial office, but the Divinity only. Nothing created is by itself adorable ; only the Divine Essence, infinite, omniscient, omnipotent and eternal (which has supreme excellency and majesty above all things) can admit of legitimate adoration because it is a confession and celebration of omniscience, omnipresence and omnipotence (since God alone can know and hear prayers everywhere, and can and will assist the suplicants and so it is an attribute and necessary consequence of Divinity), Since this

does not belong the human nature (which is created and finite), it is not by itself and on account of itself adorable.”

He says – “Hence the Nestorians adoring Christ, as the Son of the blessed virgin, whom they distinguished from the eternal Son of God, were condemned as man-worshippers.” “Hence we cannot agree with those who hold that the humanity of Christ should be so adored by itself as to be the terminus and object of the adoration, in order that they may gather from this the Divine attributes are really communicated to Christ’s human nature.” “The same thing ought to be said of the Mediatorial office. For since it is a work of God among creatures by which He is externally denominated, and a contingent and temporary adjunct (which could be and not be), it cannot lay the foundation for legitimate adoration. Hence the adoration of the Mediator does not terminate in the mediation, but in the Deity.” “For if I ask, Why may Jesus be adored? And the answer is returned, because He is Mediator; it can be inquired further, Why may the Mediator be adored? No other answer can be given than that of the ancient Christians to the Arians: Because He is God consubstantial (homoousios) with the Father.” “Here is the ultimate terminus beyond which we cannot go.” (Turretin, Vol. 2, P. 497)

This business of worshiping the Lord Jesus is really very important to us as Christians. It is something which we must personally discover for ourselves in relation to our knowing God, having fellowship with God, and walking with God. Walking with Jesus is not simply a matter of walking with your Buddy. Jesus is Your friend, dear Christian. He is the Friend who sticks closer than a brother. How can He do that? He can only do that if He is also Your God! I know that it is very good to be able to pray conversationally to the Lord Jesus and to hold fellowship and communion with the Lord is this most delightful of ways. But will you not see the importance of reverencing Him, worshiping Him in your spirit, day by day, as well as worshiping the Father and the Spirit?

Ah, this is a thing which is very pleasing to God, and your relationship with Him, because you will discover, as you engage in prayer and fellowship with the Lord Jesus in this holy way, by deliberately worshiping Him, that you will grow in godliness. When you understand that He is always with you; when you understand that He seeks you out in your spirit to have fellowship with you when you are rejected by men, as this man was; when you realize that He will never leave you nor forsake you, even though friends may fail you and foes assail you; when you realize that He is always interceding for you at the right hand of the Father, to forgive all of your sins and transgressions, and that He is there to help you, lead you, and guide you into all the truth, I think that you will then understand why worshiping Him will bring a confidence and joy to your faith which will strengthen your heart continually.

3rd – Let’s think together about the Personal Discovery of the Lord Jesus as a Judge, for if you truly see, spiritually, you will agree with His judgments.

(verses 39-41)

“And Jesus said, ‘For judgment I have come into this world that those who do not see may see, and that those who see may be made blind.’ “Then some of the Pharisees who were with Him heard these words, and said to Him, ‘Are we blind also?’ “Jesus said to them, ‘If you were blind, you would have no sin; but now you say, ‘We see.’ “Therefore your sin remains.” Again, here in the words of Jesus, we find Him linking the physical and the spiritual together, in speaking of men’s blindness. He does this so that we will learn to think this way; that all of Jesus’ miracles that He did, in physically healing people, were showing forth His power to save spiritually, and heal all of our spiritual diseases, and raise us from the dead spiritually and give spiritual sight to the blind. This is why He came into the world, therefore, to do His good works and to speak His words of life, so that people might be saved.

It will be good for us to understand that the judgment that our Lord Jesus is talking about, here in verse 39, is not the Last Judgment, but rather His on-going evaluation of all people as to

whether they will receive His ministry to them. It is not as though He does not understand perfectly the eternal decrees of God and who will be saved and who will be lost and what God's purposes are in respect to salvation. He is actually explaining to both the man who was formerly blind, and to these spiritually blind Pharisees, the principles by which He and the Father evaluate and judge all men in an ongoing sense, throughout their lives. They are evaluated according to their readiness to receive Christ's word to them, and whether they are thankful that He came into the world to save sinners to give them spiritual sight. His judgment is to give spiritual sight to the spiritually blind, and make blind those who think that they spiritually can seek without His healing their souls. Are they willing to be made willing to receive all that Christ came to do for them. They either realize that they are needy people and needy sinners or they don't. And they must receive the Savior's work to them as precious. This is the issue.

The Lord Jesus is saying that He will be making an exact and a true evaluation of every person who has ever lived, while they are living their life here upon the earth. Each day He will be looking at every person's life; both in mercy and in judgment. In this holy way He will evaluate all men all throughout their whole life, and He will have this perfect knowledge stored up and ready for the Day of Judgment when He returns to judge the world. But the judgment that He speaks of here is even more particular than that. It refers to those who in particular will be saved. It is His judgment, in accordance with the Father's perfect will, in the decrees which they together agreed upon in eternity past, that He would come into this world and His ministry would most certainly be effectual. He would accomplish everything related to the elect being saved, and the false teachers, hypocrites among the leaders of Israel, being shown to be blind guides; this is what He came to establish, and He would not fail in His mission.

Jesus had formerly said in John 3: 17 that He had not come into the world to judge the world, but that the world through Him might be saved. This is not the language of election and predestination. It is rather the language of encouragement for any sinner to believe in Him and to believe in the gospel which He came to establish; that of His perfect obedience to God's law, and His willingness to endure sufferings on their behalf. This was an ongoing evaluation that was taking place. Jesus made Himself known to the world of that day by His good works and His laying down His life for sinners, and therefore you, too, must respond to all that He has done, or reject all He came to do. You must believe in Him while you have life and breath in your body, or you must continue to trust in yourself that you are righteous enough, and have the wisdom enough, to face God and tell Him why You rejected your need of Him. This you will not be able to do.

In the case of those who we are looking at, we find the example of a man who did the right thing. In front of all of these self-righteous Pharisees and skeptics, he told Jesus that he believed in Him for the great thing that He had done for him in healing his blindness. But it was more than that. He also worshiped Jesus as the Son of God in front of all of these unbelieving Pharisees and unbelieving skeptics. He had personally discovered Jesus to be the best of beings to him, the One who had had mercy upon him when he sat begging. He heard the words of Jesus to his disciples – "It was neither this man who sinned or his parents who had sinned, but it was that the works of God could be displayed in him." He thought to himself that this Man has come to me from God, and so I will respond to everything that he will tell me. And so we find that from the moment that he was healed of his blindness that he was Jesus' man.

When they said that He could not be from God because He does not keep the Sabbath; when they said that this man should give glory to God by saying that Jesus was a sinner, when they said that they did not know where Jesus was from, he says – "Why this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!" "Now we know that God does not heart sinners; but if anyone is a worshiper of God and does His will, He hear him." "If this Man were not from God He could do nothing." He could be very bold with them, because He

could see that they were blind. He could see through all of their false reasonings. For judgment Christ came into the world that He would most definitely see; both physically and spiritually. This man knew that Jesus had come into the world to do the works of God and one of those works was him. Will you not, my friends, consider that Christ came into the world to do many mighty works in many lives of many people, and you may be one of them too? You will know that you are one of those elect people if you will receive the truth of the gospel. Do you love the old, old, story of Jesus and His love?

There is always a judicial judgment of further blindness and further hardness of heart that comes to those who say that they see but really they hate the truth that they somehow need to be saved and that they must stop trusting in their own idea of what God is like, and who He really is. Many people worship a god of their own intellect; their own reasoning powers, rather than submitting to the word of God, and thinking about the perfect words and works of Jesus. They somehow think that their logic is stronger than God's in Christ. They think that they will march right up to the throne of God on the Day of Judgment and tell Him of all their supposedly righteous thoughts and deeds. But to their astonishment, they will find that it is the Lord Jesus who will be sitting on the Great White Throne in that day. And He will say to them – “Depart from Me, you who practice lawlessness.”

With some amount of incredulousness, these Pharisees said to Jesus – “Are we blind also?” And Jesus told them – “If you were blind, you would have no sin; but now you say, ‘We see.’ “Therefore your sin remains.” You see a person can say that they see the meaning of life and yet not see it. What was wrong with these men? They refused to acknowledge that God sent Jesus to them; that He had to send Him to show them the way; that they were blind without His healing their spiritual blindness. This they refused to believe. They were too proud in their own intellect and in their own evaluation of themselves to believe that they were blind. It was a sinful willful blindness that they had.

And so I make this final appeal to you before I close. Will you not lay down the pride of intellect today, and confess your blindness, if you think that you do not need Christ to see things clearly. Your pride of your intellect is your greatest sin. If you think that you are righteous in your own eyes, and if you think that you are wiser than this blind man who was healed, and spoke of Christ's glory, of what Christ did for Him, and boldly declared that He was sent from God to heal him in particular as one of His mighty works. Let us all be reminded that God sent His only-begotten Son into the world to confound the wisdom of the wise, and to prove to you that there is a God who takes notice of everything you think, everything that you say, and everything that you do. This is His ongoing judgment in relation to every man, and He will be perfect in that as well.