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From my Daily Bible Writing, for you to chew on... John 9:39-41

Russ Bowman

“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.”

Am I blind also?

The events of this chapter clearly reveal the difference between the blind man who saw and the Pharisees who were blind. Jesus heals a man who was born blind. More so, he was born blind for this very moment (v.3 - “that the works of God should be revealed in him”). That statement itself is worth contemplation. When the Pharisees hear of the miracle, they begin to interview the man because Jesus had performed this miracle on the Sabbath day. The once blind man first concludes that Jesus must be a prophet (v.17). The Pharisees refuse to accept his deposition, calling his parents to testify on his behalf. They acknowledge his blindness from birth but refuse to speculate about his healing. When the Jews again press the man regarding this miracle and the identity of Jesus, he boldly defends Him - “If this Man were not from God He could do nothing” (v.33). The religious leaders expel him from synagogue fellowship (which is curious to me - would they have accepted him to begin with since he was blind and, in their opinion, “completely born in sins”? v.34). Jesus finds him and affirms to him that He is the Son of God. The healed man confesses his faith without hesitation.

The man was blind, but the power of Jesus was so clear to him that he could not but believe. But the religious men - the experts in the Law and Prophets - smugly dismissed the evidence because they were certain of the accuracy of their vision, of their views, of their understanding. They turned a blind eye to the evidence of scripture (Isa.61:1); refused to accept eyewitness accounts of Jesus’ power; dismissed with disdain His attempts to engage them. They considered their vision 20/20. Jesus judged them guilty because of such pompous self-assurance.

Biblical knowledge is foundational to faith. Yet knowledge can also “puff up” those who consider themselves accomplished and above reproach (I Cor.8:1). Smugness is a temptation that accompanies the accumulation of knowledge and is much connected to self-righteousness and arrogance. Those who lead; those who teach and preach; those who have spent years studying, contemplating, processing the Word of God are ripe for the kind of spiritual blindness that Jesus identifies in the Pharisees here. When we cannot accept the simple truths of the gospel because we have advanced beyond such in our thinking, then we walk a dangerous road and we do so as blind men. May we never become so impressed with our own understanding that we reason away the clear truths of scripture.

“...now you say, ‘We see.’ Therefore your sin remains.”

If the Lord Returned Today

- by Josh McCord

The Bible teaches not only that the Lord will return, but provides information about how that will happen, “...*the day of the Lord so comes as a thief in the night.*” (1 Thessalonians 5:2). Jesus Himself said, “*But of that day and hour no one*

knows" (Matthew 24:36). So, when Jesus returns, it will be sudden and unexpected. This truth should cause us to pause and consider, what if the Lord returned today?

If the Lord came back today, every earthly pursuit would instantly lose its value. Our money, careers, possessions, and even our plans for tomorrow would all fade away.

If the Lord returned today, would He find us faithfully serving Him with gladness? Would He find us distracted by the cares of this life, unprepared to meet Him? What would matter most is whether we are found in Christ. Paul urged the Corinthians to *"be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."* (1 Corinthians 15:58). The return of Jesus will be either a day of great joy or a day of great sorrow. For the faithful, it will be the moment of eternal reward, the fulfillment of every promise. For the unprepared, it will be too late to change.

There is no better time than now to obey God, to live faithfully, and to prepare for the day that will surely come. Peter reminds us that *"The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance."* (2 Peter 3:9). His delay is giving us time to turn to Him, but the delay will not last forever. One day, the trumpet will sound, the dead will be raised, and we will all stand before the Lord in judgment. At the end of the parable of the wise and foolish virgins, Jesus said, *"Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming."* (Matthew 25:13) We should live in constant readiness, watching and waiting for His coming.

Fanny Crosby wrote a song that was published in 1876 titled "Will Jesus Find Us Watching?" The chorus of the song asks the following questions:

*"O can we say we are ready, brother?
Ready for the soul's bright home?
Say, will He find you and me still watching,
Waiting, waiting when the Lord shall come?"*

If the Lord returned today, would you be ready to meet Him? via. *The Electronic Beacon*

Practice What You Preach

"The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do." Matthew 23:2-3

"You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples? You who make your boast in the law, do you dishonor God through breaking the law?" Romans 2:21-23

"They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work." Titus 1:16