

The Three Eternal Destinies #97 Those Who Claim to See

Jn 9:41 — Those who claim to see (who insist when confronted with Messiah Himself, Lk 10:16), their guilt remains eternally. It never goes away and must be punished forever and ever since the guilt was not taken away from them or separated from them. They become one with the guilt, as Messiah became guilt and sin (Isa 53:10; 2 Cor 5:21). The word *claim* in Jn 9:41 meant avid, insisting, and convincing others; deceiving others.

Ps 89:48 — What man can live and not see death? Or save himself from the power of Sheol?

Jn 8:44 could be talking about one of us here. Jn 9:39-41 — No one is more guilty than one who claims to see, insists he sees. Both first and second death of the nations wait for them. Nothing could be so hurtful. Jn 10:1 goes on to say, since **they say they see, they are thieves, robbers**. Jn 9:41 - 10:30 — Your guilt remains, means: sins *can* be forgiven but not for the one who claims to see (insists on it). Their guilt remains forever and ever, never to be expiated, as the smoke of their torment goes up forever and ever (Rev 19:3; 14:11), because Rev 18:4, all who (insisted) claimed to see stayed in her (verse 8, 19:2-3). They did not need to go to judgment but were cast into the lake of fire at the end of the age as the beast and false prophet (Rev 19:20).

A thief and a robber is the one claiming to see as 1 Jn 1:6 and 2:4, but as Mt 12:30 says, subtly scatters what God is building (Dan 2:44). Their remarks are always tearing down and accusing in subtle ways. Mt 22:11-12 — Their suggestions, which are always reasonable and seeming good, prohibit the flow of the Spirit, and turn everything into natural strength, for they cannot trust God to do what is impossible to do. They do it quite naturally (Mt 7:23; 22:13).

Jn 15:8 — Those who are blind but claim to see, cannot judge themselves right. They would find it incredible that anyone would consider them blind, like Christians. They are convinced by *another spirit, bent on destroying the Body*. Mt 12:30 — Just like a wife who is **not with** her husband.

They claim to see, showing their complete unawareness of their spiritual blindness and their need. Though they claimed to have wisdom and insight, they expose themselves by their lack of *depth* of insight into the will of God (Rom 12:2; Mt 7:22).

The king in Mt 22:11, who gives wedding clothes, knew that he did not give this man a wedding garment. But somehow the man was convinced he had them on. Then, at the judgment, the king and judge, cast him out, for all the while he had been scattering and not gathering with the king (Mt 12:30; Rev 19:7,8; Eph 2:10; Mt 25:2 — a fool is a heedless *blockhead*, Strongs #3474).

The man was speechless because he thought he had a garment on, but when exposed as naked, he was *for once*, speechless. A speechless man, as the proverb says, is one who talks a lot, yet is not without sin (Pr 10:19; 17:27-28; 29:20).

Mt 22:13 — "In that place there shall be weeping and gnashing of teeth." He would not listen to his brothers and the shepherds who were his keepers and watched over his soul (Heb 13:17). He was punished with such unknown sorrow, so severe that no other expression in human language can express the hurt (Dan 12:2). The wedding garment also could mean that it speaks of the righteousness that God, the Host, provides for **all who trust in Him and not themselves** and accept the invitation, like the rich young ruler did not do in Mk 10:17-22. But since the man is at the judgment before the wedding banquet, it probably means one of the fifty percent foolish (virgins) believers who were heedless to the word (Jn 8:51; 8:30,32).

Mt 21:45 — Israel rejected these wedding clothes like Christianity who are so confident they are God's chosen people. But they will be thrown out as worthless, into the fire of punishment, since they would not listen to the prophets sent to them (Mt 22:7).

They did not fall on that stone (Mt 21:44) so the stone will fall on them. They knew He was talking about them (Mt 21:45). The responsibility of producing the fruit of the kingdom is to a whole nation (verse 43), beginning with every member in a household to a clan to a tribe to a nation. Twelve tribes constitute that nation (Isa 49:6; Mt 21:33-46; Jer 31:1).

Mt 21:13; Jn 10:1 — Christianity's the thief. She became a Den of Robbers (Rev 18:2).

They will be thrown out as worthless (Mt 22:13,14). Jn 9:41 — as those who claim to see and deceive many —

800,000,000 (2 Cor 11:13-15; verse 4).

The parable could be taken in more than just one way — if it is useful to use for example sake — since Mt 22:12 says, "Friend, how did you get in here without wedding clothes?" (Rev 19:7-8 or 3:4-5). The foolish had stained wedding clothes.