

John 9:26-41

The Miracle of Saving Faith and the Tragedy of Unbelief Pt.4

John 9:24–41

²⁴ So they again called the man who was blind, and said to him, “Give God the glory! We know that this Man is a sinner.”

²⁵ He answered and said, “Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see.”

²⁶ Then they said to him again, “What did He do to you? How did He open your eyes?”

²⁷ He answered them, “I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?”

²⁸ Then they reviled him and said, “You are His disciple, but we are Moses’ disciples. ²⁹ We know that God spoke to Moses; *as for this fellow*, we do not know where He is from.”

³⁰ The man answered and said to them, “Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! ³¹ Now we know that

God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. ³² Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. ³³ If this Man were not from God, He could do nothing.”

³⁴ They answered and said to him, “You were completely born in sins, and are you teaching us?” And they cast him out.

³⁵ 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?”

³⁶ He answered and said, “Who is He, Lord, that I may believe in Him?”

³⁷ And Jesus said to him, “You have both seen Him and it is He who is talking with you.”

³⁸ Then he said, “Lord, I believe!” And he worshiped Him.

³⁹ 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.”

⁴⁰ Then *some* of the Pharisees who were with Him heard these words, and said to Him, “Are we blind also?”

⁴¹ Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.

Introduction

Christ's miraculous healing of the man born blind was an astounding display of His divine power, and a life-changing event for the formerly blind man. But physical sight was not all the Lord was planning to give this undeserving beggar. Jesus was yet to do something even more amazing—grant him spiritual sight.

Throughout Scripture blindness is used metaphorically to represent fallen man's inability to comprehend divine truth.

(Isa. 43:8)

Isaiah referred to “the people who are blind, even though they have eyes”,

(Jer. 5:21)

while Jeremiah described the “foolish and senseless people, who have eyes but do not see”.

Isaiah 56:10 also portrayed the corrupt spiritual leaders of Israel as “watchmen [who] are blind, all of [whom] know nothing”.

Centuries later, Jesus would similarly denounce the Pharisees as “blind guides” and “blind men” (Matt. 15:14; 23:16–17, 19, 24, 26). Like their leaders, even with the Scriptures the people of Jesus' day also lacked spiritual understanding.

After His resurrection and ascension, Christ sent the apostle Paul to the Gentiles

(Acts 26:18)

“to open their eyes so that they may turn from darkness to light”,

which was necessary because they too were “darkened in their understanding” (Eph. 4:18).

In Revelation, the risen Christ also warned of spiritual blindness even in the church. He rebuked the lukewarm congregation at Laodicea with these words:

(Rev. 3:17) “You say, ‘I am rich, and have become wealthy, and have need of nothing,’ and you do not know that you are wretched and miserable and poor and blind and naked”.

So neither very religious Jews, nor pagan nations, nor those who are only professing Christians are exempt from this blindness.

John 3:19

As if the sinful blindness of those who love “the darkness rather than the Light”

were not bad enough,

(2 Cor. 4:4).

“the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God”

As spiritually blind sinners, the unsaved are confined to the darkness, unable to see the light of divine truth.

They “walk in the ways of darkness” (Prov. 2:13; cf. 4:19; Eccl. 2:14);

“substitute darkness for light and light for darkness” (Isa. 5:20);

grope along with no sense of direction (cf. Acts 17:27),

since the one who “walks in the darkness does not know where he goes” (John 12:35; 1 John 2:11); “participate in the unfruitful deeds of darkness” (Eph. 5:11);

belong to “the domain of darkness” (Col. 1:13);

and do not have fellowship with God, who is Light (1 John 1:6; cf. 2:9).

The only cure for spiritual blindness is saving faith in the Lord Jesus Christ. The Old Testament predicted that the Messiah would bring spiritual sight to His people (cf. Isa. 42:7).

(Isa. 9:2; 29:18)

“The people who walk in darkness,” Isaiah wrote, “will see a great light; those who live in a dark land, the light will shine on them.... Out of their gloom and darkness the eyes of the blind will see”.

In **Isaiah 49:6** God said of the Messiah, “

“I will also make You a light of the nations so that My salvation may reach to the end of the earth.”

Zacharias, the father of John the Baptist, said that Messiah would “shine upon those who sit in darkness and the shadow of death, to guide our feet into the way of peace” (Luke 1:79).

Jesus applied the words of Isaiah’s prophecy to Himself:

(Luke 4:18

“The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind”).

. Jesus said of Himself,

(John 8:12)

“I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life”, and,

John 12:46.

“I have come as Light into the world, so that everyone who believes in Me will not remain in darkness”

At salvation God “rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son” (Col. 1:13).

Believers “were formerly darkness, but now ... are Light in the Lord” (Eph. 5:8; cf. 2 Cor. 4:6).

We “are not in darkness ... [but] are all sons of light and sons of day” (1 Thess. 5:4–5), because God “has

called [us] out of darkness into His marvelous light” (1 Peter 2:9).

This passage, which concludes the story of the blind man whom Jesus healed, reveals the characteristics of both spiritual sight (on the part of the man) and spiritual blindness (on the part of the Pharisees).

MacArthur, J. F., Jr. (2006). [John 1-11](#) (pp. 409–411). Chicago: Moody Press.

Review

John 9:1–25 (NKJV)

Christ Heals the Blind Man

9 Now as *Jesus* passed by, He saw a man who was blind from birth. **2** And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?”

3 Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him. **4** I must work the works of Him who sent Me while it is day; *the* night is coming when no one can work. **5** As long as I am in the world, I am the light of the world.”

6 When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. **7** And He said to

him, “Go, wash in the pool of Siloam” (which is translated, Sent). So he went and washed, and came back seeing.

⁸ Therefore the neighbors and those who previously had seen that he was blind said, “Is not this he who sat and begged?”

⁹ Some said, “This is he.” Others *said*, “He is like him.”

He said, “I am *he*.”

¹⁰ Therefore they said to him, “How were your eyes opened?”

¹¹ He answered and said, “A Man called Jesus made clay and anointed my eyes and said to me, ‘Go to the pool of Siloam and wash.’ So I went and washed, and I received sight.”

¹² Then they said to him, “Where is He?”

He said, “I do not know.”

¹³ They brought him who formerly was blind to the Pharisees. ¹⁴ Now it was a Sabbath when Jesus made the clay and opened his eyes. ¹⁵ Then the Pharisees also asked him again how he had received his sight. He said to them, “He put clay on my eyes, and I washed, and I see.”

¹⁶ Therefore some of the Pharisees said, “This Man is not from God, because He does not keep the Sabbath.”

Others said, “How can a man who is a sinner do such signs?” And there was a division among them.

¹⁷ They said to the blind man again, "What do you say about Him because He opened your eyes?"

He said, "He is a prophet."

¹⁸ But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.

¹⁹ And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"

²⁰ His parents answered them and said, "We know that this is our son, and that he was born blind; ²¹ but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." ²² His parents said these *things* because they feared the Jews, for the Jews had agreed already that if anyone confessed *that He was* Christ, he would be put out of the synagogue.

²³ Therefore his parents said, "He is of age; ask him."

²⁴ So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner."

²⁵ He answered and said, "Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see."

Lesson

- 1. The Rejection**
- 2. The Reception**
- 3. The Reprobation**

I. The Rejection

²⁶ Then they said to him again, “What did He do to you? How did He open your eyes?”

²⁷ He answered them, “I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?”

²⁸ Then they reviled him and said, “You are His disciple, but we are Moses’ disciples. ²⁹ We know that God spoke to Moses; *as for this fellow*, we do not know where He is from.”

³⁰ The man answered and said to them, “Why, this is a marvelous thing, that you do not know where He is

from; yet He has opened my eyes! ³¹ Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. ³² Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. ³³ If this Man were not from God, He could do nothing.”

³⁴ They answered and said to him, “You were completely born in sins, and are you teaching us?” And they cast him out.

26 Then they said to him again, “What did He do to you? How did He open your eyes?”

Stopped dead in their tracks by the incontestable testimony of the man, and left with no way to advance their lame argument, the Pharisees began to go over the same ground they had previously covered. They had already asked the question, **“What did He do to you? How did He open your eyes?”** in verse 15. Perhaps they hoped that this time around the man would contradict what he had said earlier, or say something else that they could use against Jesus

27 He answered them, “I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?”

Understandably exasperated by the Pharisees’ repeated questioning and obvious bias, the healed man **answered them, “I told you already and you did not listen; why do you want to hear it again?”** He saw no point in rehashing his testimony, since they obviously did not believe him anyway. Comprehending their animosity toward Jesus, he asked them sarcastically whether their repeated questions about Jesus implied that they wanted to be clear on the truth, so as **to become His disciples.**

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 405). Chicago: Moody Press.

28 Then they reviled him and said, “You are His disciple, but we are Moses’ disciples. **29** We know that God spoke to Moses; *as for this fellow*, we do not know where He is from.”

His bold rebuke and biting wit struck a nerve. Incensed at his insolence, the Pharisees exploded in rage, **reviled him and said, “You are His disciple, but we are disciples of Moses.”** Pulling themselves up by their self-righteous bootstraps and reacting to the man’s mockery, they retreated to the safety of their

supposed loyalty to Moses. If an uneducated beggar like him wanted to follow an outcast sinner like Jesus, that was his choice; they would follow Moses. After all, as they heatedly told him, **“God has spoken to Moses, but as for this man** (they could not even bring themselves to name Jesus), **we do not know where He is from.”** They saw Jesus as a deranged (see the discussion of 8:48 in chapter 32 of this volume) and untrained (7:15) blasphemer (19:7) from an insignificant family in the despised village of Nazareth (cf. 1:46).

MacArthur, J. F., Jr. (2006). [John 1-11](#) (p. 405). Chicago: Moody Press.

30 The man answered and said to them, “Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!

The beggar’s rejoinder was devastating: **“Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes.”** Jesus was able to do what only God’s power can do, to heal congenital blindness and create new, seeing eyes, yet the religious authorities claimed to be totally ignorant of His origin. Such was the irrational folly that resulted from their stubborn rejection of the facts. It has been this way ever since among those who know the gospel truth and cling to their sin and unbelief.

MacArthur, J. F., Jr. (2006). [John 1-11](#) (p. 406). Chicago: Moody Press.

31 Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. **32** Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. **33** If this Man were not from God, He could do nothing.”

This humble beggar now proceeded to give a theological lecture to the haughty, insolent religious leaders of his nation. He responded to the Pharisees' syllogism (cf. the discussion of v. 16 above) with one of his own. His major premise was that **God does not hear sinners** (Job 27:9; Ps. 66:18; Isa. 1:15), **but if anyone is God-fearing and does His will, He hears him** (Ps. 34:15; Prov. 15:8, 29; 1 Peter 3:12). His minor premise was that God obviously heard Jesus, since He gave Him the power to do something unheard of **since the beginning of time: to open the eyes of a person born blind**. His irrefutable conclusion was that **“if this man were not from God, He could do nothing”** like this.

MacArthur, J. F., Jr. (2006). [John 1-11](#) (p. 406). Chicago: Moody Press.

John 3:2 (NKJV)

² This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God;

for no one can do these signs that You do unless God is with him.”

John 7:31 (NKJV)

³¹ And many of the people believed in Him, and said, “When the Christ comes, will He do more signs than these which this *Man* has done?”

John 9:16 (NKJV)

¹⁶ Therefore some of the Pharisees said, “This Man is not from God, because He does not keep the Sabbath.”

Others said, “How can a man who is a sinner do such signs?” And there was a division among them.

34 They answered and said to him, “You were completely born in sins, and are you teaching us?” And they cast him out.

Unable to reply to the man’s irresistible logic, and outraged that he would presume to lecture them, the Pharisees resorted to heaping personal abuse on him. “**You were born entirely in sins**, they sneered, **and are you teaching us?**” With sarcasm and scorn, they retaliated with an **ad hominem attack**, implying that for him to have been blind from birth he (or possibly his parents; cf. v. 2) must have

been guilty of gross iniquity. Ironically, through their disparaging words, they admitted the fact that this man who now saw had indeed been born blind—a point they had earlier denied (v. 18).

Then **they put him out** of the synagogue—extending to him the **excommunication** that his parents had narrowly avoided.

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 406). Chicago: Moody Press.

As this passage illustrates, when unbelieving skeptics investigate the miracles of Christ, or any other supernatural event recorded in the Bible, there can be only one outcome. Unless the Holy Spirit opens their blind eyes, they will deny the veracity of such accounts no matter what the evidence. The Pharisees in this passage were presented with living proof of Jesus' divine power. And yet, shrouded in unbelief, they attempted both to deny the undeniable and to refute the irrefutable.

As a former Pharisee (the apostle Paul) would later explain, “A natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised” (1 Cor. 2:14; cf. John 6:44).

MacArthur, J. F., Jr. (2006). [John 1–11](#) (pp. 406–407). Chicago: Moody Press.

II. The Reception

³⁵ 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?**”

³⁶ He answered and said, “Who is He, Lord, that I may believe in Him?”

³⁷ And Jesus said to him, “**You have both seen Him and it is He who is talking with you.**”

³⁸ Then he said, “Lord, I believe!” And he worshiped Him.

Here we have the MIRACLE OF BELIEF

John’s account of this incident reveals four characteristics of spiritual sight:

- 1.it requires divine initiative,**
- 2. responds in faith,**
- 3. recognizes Christ,**
- 4. and results in worship.**

1. spiritual sight requires divine initiative

³⁵ 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?**”

believe

Tense: Present

Mood: Indicative

Voice: Active

After healing the blind man (9:1–7), Jesus had disappeared from the narrative. The man was then **questioned** (first by his astonished neighbors [vv. 8–12] and then by the hostile Pharisees [vv. 13–34]), **abandoned** by his parents (vv. 21–22; cf. Ps. 27:10), and **finally excommunicated** from the synagogue (v. 34). When **Jesus heard that they had put him out** of the synagogue, He went to find him. Just as He did in granting him his physical sight, the Lord took the initiative in opening his spiritual eyes.

Rejected by the religious leaders, he was sought by the Redeemer.

If God did not take the initiative in salvation, no one would be saved, since **sinner cannot seek Him** on their own.

Romans 3:10–12 sums up the sinner's total inability: "There is none righteous, not even one; there is none who understands, there is none who seeks for God; all have turned aside, together they have become useless; there is none who does good, there is not even one."

“No one can come to Me,” Jesus said, “unless the Father who sent Me draws him; and I will raise him up on the last day” (John 6:44, cf. v. 65).

“You did not choose Me,” Jesus told the disciples, “but I chose you” (15:16).

Just as the physically blind are incapable of restoring their own sight, so also the spiritually dead and blind cannot live or see by their own will or power.

Salvation depends on God’s initiative, power, and sovereign grace

John 1:12–13 (NKJV)

¹² But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: ¹³ who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 412). Chicago: Moody Press.

John 3:3–8 (NKJV)

³ Jesus answered and said to him, “**Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.**”

⁴ Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?”

⁵ Jesus answered, “**Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.** ⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷ Do not marvel

that I said to you, ‘You must be born again.’⁸ The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

After **finding him**, Jesus asked the formerly blind man the crucial question, “**Do you believe in the Son of Man?**” By using the personal pronoun **you** in addition to the verb, Jesus emphasized the man’s need to respond; the question could be translated,

“You ... do you believe in the Son of Man?” not just as a miracle worker with power from God, but as Messiah. In this way, the man was confronted with his need to place his trust for forgiveness and salvation in Christ as his Lord and Savior.

The title Son of Man (cf. 1:51; 3:13; 6:27, 62; 8:28) is messianic and drawn from Daniel 7:13–14, which prophesies His coming and everlasting kingdom.

MacArthur, J. F., Jr. (2006). [John 1–11](#) (pp. 412–413). Chicago: Moody Press.

Although God is the initiator of salvation. He still has chosen the means to get them saved by proclamation of the Gospel

Romans 10:13–15 (NKJV)

¹³ For “*whoever calls* on the name of the Lord shall be saved.”

14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? 15 And how shall they preach unless they are sent?....

2. spiritual sight responds in faith

36 He answered and said, “Who is He, Lord, that I may believe in Him?”

The man’s reply revealed a heart divinely prepared to believe in Jesus.

Theologians call this the “ordo salutis” the order of salvation

Regeneration precedes faith

not faith precedes regeneration

this is taught explicitly in John 3:3

John 3:3 (NKJV)

³ Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”

born

Tense: Aorist

Mood: Subjunctive

Voice: Passive

again,

(a) from above, from heaven, (b) from the beginning, from their origin (source), from of old

cannot

dýnamai (a primitive verb) – to show *ability* (power); *able* (*enabled* by God), *empowered*

see 3708 *horáō* – properly, *see*, often with *metaphorical* meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perceptio

He already viewed Him as a prophet (v. 17), who had been sent from God (v. 33), and had experienced His supernatural power in the miraculous healing.

God Was opening the heart of the blind man the same time he was opening the physical sight of the blind man

Acts 16:14 (NKJV)

¹⁴ Now a certain woman named Lydia heard *us*. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord **opened** her heart to heed the things spoken by Paul.

opened

dianoígō (from **1223** /*diá*, "all the way *across*" and **455** /*anoígō*, "the process to open *fully*") – properly, open fully by completing the process necessary to do so (not the prefix **303** /*aná* which intensifies the root, *oigō*).

Used in Luke 24

Luke 24:32 V-IIA-3S

GRK: ὁδῶ ὡς διήνοιγεν ἡμῖν τὰς

NAS: while *He was explaining* the Scriptures

KJV: while *he opened* to us

Acts 11:19–21

Barnabas and Saul at Antioch

¹⁹ Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. ²⁰ But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists,

preaching the Lord Jesus. ²¹ And the hand of the Lord was with them, and a great number believed and turned to the Lord.

Not yet fully aware of who the Messiah was, but convinced Jesus was a messenger from God who did know, he trusted Him implicitly to direct him to the One in whom he was to **believe**. His trust illustrates the truth that though divinely initiated,

salvation is never apart from a faith response. At the outset of His public ministry Jesus declared it necessary for lost sinners to “repent and believe in the gospel” (Mark 1:15). In the prologue to his gospel John wrote, “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name” (1:12). The most familiar verse in the New Testament promises “that whoever believes in [Jesus] shall not perish, but have eternal life” (John 3:16; cf. vv. 15, 36; 5:24).

“For this is the will of My Father,” Jesus said, “that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day” (6:40).

Later in that same discourse He solemnly affirmed, “Truly, truly, I say to you, he who believes has eternal life” (6:47).

The apostle John wrote his gospel “so that [people] may believe that Jesus is the Christ, the Son of God; and that believing [they] may have life in His name” (20:31).

Peter told Cornelius and the other Gentiles, “Through [Jesus’] name everyone who believes in Him receives forgiveness of sins” (Acts 10:43).

When the Philippian jailor asked Paul and Silas, “ ‘Sirs, what must I do to be saved?’ They said, ‘Believe in the Lord Jesus, and you will be saved, you and your household’ ” (Acts 16:30–31).

Writing to the Romans, Paul explained that the gospel is “the power of God for salvation to everyone who believes” (Rom. 1:16).

Later in that same epistle (Rom. 10:9–10). he wrote, “If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation”

Paul also told Timothy that Jesus Christ had showed him mercy so that He “might demonstrate His perfect

patience as an example for those who would believe in Him for eternal life” (1 Tim. 1:16).

Acts 13:48 sums up the interplay of divine sovereignty and human responsibility in salvation: “When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.” In other words, God sovereignly chose those who would be empowered, awakened, and enabled to respond in faith (cf. Eph. 2:8–9).

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 413–414). Chicago: Moody Press.

3. spiritual sight recognizes christ

³⁷ And Jesus said to him, “You have both seen Him and it is He who is talking with you.”

³⁸ Then he said, “Lord, I believe!”

When the Samaritan woman had referred to the coming Messiah, “Jesus said to her, ‘I who speak to you am He’ ” (4:26).

Here in response to the healed man’s request for the Son of Man’s identity, **Jesus said to him, “You have both seen Him, and He is the one who is talking with you.”** The Lord presented Himself as the object of saving faith, just as He had earlier done at Capernaum: “This is the work of God, that you believe in Him whom He has sent” (6:29). It is the one “who believes in the Son [who] has eternal life” (3:36; cf. vv.

15–16, 18; 6:35, 40; 7:38; 8:24; 11:25–26; 12:36, 46; 17:20; 20:31).

Unhesitatingly, the man **said, “Lord, I believe.”**

The Spirit of God had opened his heart to the truth (cf. 3:5–8), revealing to him Jesus’ true identity (cf. Matt. 16:16–17).

He exemplified the principle Jesus enumerated in 7:17: “If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself.” Jesus never turns away those whom the Father gives Him; as He Himself said, “the one who comes to Me I will certainly not cast out” (6:37).

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 414). Chicago: Moody Press.

4. **spiritual sight results in worship**

³⁸ Then he said, “Lord, I believe!” And he worshiped Him.

As the last vestiges of spiritual darkness were dispelled, the eyes of the man’s heart were opened, and he saw clearly who Jesus is. The inevitable result of such a revelation is always worship

Matthew 14:29–33 (NKJV)

²⁹ So He said, **“Come.”** And when Peter had come down out of the boat, he walked on the water to go to Jesus.

³⁰ But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, “Lord, save me!”

³¹ And immediately Jesus stretched out *His* hand and caught him, and said to him, “O you of little faith, why did you doubt?” ³² And when they got into the boat, the wind ceased.

³³ Then those who were in the boat came **and worshiped Him**, saying, “Truly You are the Son of God.”

John 4:23–24

²³ But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. ²⁴ God *is* Spirit, and those who worship Him must worship in spirit and truth.”

Philippians 3:3

³ For we are the circumcision, **who worship God in the Spirit**, rejoice in Christ Jesus, and have no confidence in the flesh,

who worship

Tense: Present

Mood: Participle

Voice: Active

latreúō (from *latris*, "someone *hired* to accomplish a technical task because *qualified*") – properly, to render technical, *acceptable service* because specifically *qualified* (equipped).

III. The Reprobation

³⁹ 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.”

⁴⁰ Then *some* of the Pharisees who were with Him heard these words, and said to Him, “Are we blind also?”

⁴¹ Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.