spittle.

**15.] again** refers back to  
ver. 10. The enquiry was official, as addressed to the chief witness in the matter.  
We cannot hence infer that no one else was  
present at the healing but Jesus and His  
disciples.

**16. some... . . others]**  
Among the latter party would be such as  
Nicodemus, Joseph, [Gamaliel?]; who  
probably (Joseph certainly, Luke xxiii. 51)  
at last withdrew, and left the majority to  
carry out their hate against Jesus.

**17.]** The question is but *one*, **What sayest thou of him, that he hath opened** (i.e. for having opened) **thine eyes?** The stress is  
on **thou**. ‘What hast *thou* to say to it,  
seeing we are divided on the matter?’  
Both parties are anxious to have the man’s  
own view to corroborate theirs. a

**a prophet,** and therefore, *from God.*

**18.]**The hostile party (**the Jews**,—those in  
authority among these variously-minded  
Pharisees) disappointed at his direct testimony against them, betake themselves  
to sifting more closely *the evidence of the  
fact.* The parents are summoned as witnesses.

**19.]** The question is three-fold, and in strict legal formality: ‘Is  
this your son? Was he born blind? How  
is it that he now sees?”

**21.]** The  
pronouns in the latter part of the verse  
are emphatic: *who hath opened* **his** *eyes***we** *know not: ask* **him:** *he is of age:* **he**  
*shall speak for* **himself.**

**22.]** It  
is not said when this resolution was come  
to; and this also speaks for an interval  
between ch. vii., viii., and this incident.  
It could hardly have been before the council at the conclusion of ch. vii.

**put out of the synagogue]** Probably the  
first of the three stages of Jewish excommunication,—the being shut out from the  
synagogue and household for thirty days,  
but without any anathema. The other  
two, the repetition of the above,