accompanied by a curse,—and final exclusion,—  
would be too harsh, and perhaps were not  
in use so early. Trench regards the resolution not as a token that the Sanhedrim  
had pronounced Him a false Christ, but as  
shewing that they forbade a private man to  
anticipate their decision on this point by  
confessing Him. But perhaps this may be  
questioned.

**24. Give glory to God]**not, ‘Give God the praise’ (A. V.) i.e.  
‘the glory of thy healing:’ for the Pharisees want to overawe the man by their  
authority, and make him deny the miracle  
altogether. The words are a form of *adjuration* (see Josh. vii. 19), *to tell the truth,*q. d. ‘Remember that you are in God’s  
presence, and speak as unto Him.’

**25.]** The man shrewdly evades the inference and states again the simple fact. We  
must render his words at the end of the  
verse, not “*whereas I WAS blind, now I  
see*,” as A. V.: but **being a blind man,** or  
as in text, **though a blind man, I now see.**The shrewd and naïve disposition of the  
man furnishes the key to the ænigmatical  
expression. He puts it to them as the problem, the fact of which he knows for certain but the reason of which it was for  
them to solve, that he, whom they all knew  
as a blind man, now saw.

**26.]** They  
perhaps are trying to shake his evidence,—  
or to make him state something which  
should bring out some stronger violation of  
the sabbath.

**27.] did not hear** must  
be in its special meaning of ‘did not heed  
it.’ The latter clause is of course ironical:  
“you seem so anxious to hear particulars  
about Him, that you must surely be intending to become His disciples.’

**29.]** God **hath spoken,** not *spake*, is important: it betokens the abiding finality of  
God’s revelation to Moses, in their estimation: as if they said, “*We stand by* God’s  
revelation to Moses.” **from whence,—**  
‘whether from God or not.’ But see ch.  
vii. 27, 28, where a very different reason is  
given for disbelieving Him to be the Christ.  
**30.] Why herein is,** &c. This well  
expresses the sense of the original. Tho  
man takes what their words had conceded,  
and proceeds to argue upon it. **ye** is  
emphatic: *you,* whose business it is to  
know such things.

**31.]** He expresses  
a general popular conviction, that one who