could do these things, must be a *pious  
man:* and (ver. 32) *very eminently so,*since this miracle was unprecedented.

**33.] nothing,** i.e.—nothing of this kind,  
much less such a thing as this.

**34.]**  
See on ver. 2.

**altogether**,—deeply and  
entirely, as thy infirmity proved. ‘They  
forget that the two charges,—one that he  
had never been born blind, and so was an  
impostor,—the other, that he bore the mark  
of God’s anger in a blindness that reached  
back to his birth,— will not agree together.’  
Trench.

**they cast him out:** i.e. they  
excommunicated him: see on ver. 22. It  
cannot merely mean, ‘*they cast kim out of  
the court*,’ as many, both ancient and modern, interpret it: see next verse, where  
it would hardly be stated that Jesus *heard  
of it,* unless it had been some public formal  
act.

**35.]** ‘Art thou he, whom our  
rulers have severely treated on account of  
thy belief in Jesus whom men call Christ?  
Dost thou, even after this treatment, believe on the Son of God?’ Lampe.

**36.]** This **Son of God** surpasses his present  
comprehension: and therefore, true to his  
simple and guileless character, he asks for  
further information about Him.

**37.]** These words, **Thou hast both seen  
him,** &c. serve to remind the man of the  
benefit he has received, and to awaken in  
him the liveliest gratitude: compare Luke  
ii. 30. They do not refer to a *former  
seeing,* when he was healed: this was the  
first time that he had *seen* his Benefactor.

**39.]** There seems to be an interval  
between the last verse and this, and the  
narrative appears to be taken up again at  
some subsequent time when this miracle  
became again the subject of discourse.  
The blind man had recovered sight  
in two senses,—bodily and spiritual. And  
as our Lord always treats of the spiritual  
as paramount, *including* the bodily, so here  
He proceeds to speak of spiritual sight.

‘We are all, according to the spirit  
of nature, no better than persons born  
blind; and to know and confess this our  
blindness, is our first and only true *sight*,  
out of which the grace of the Lord can  
afterwards bring about a complete *receiving  
of sight*. The “*becoming blind*,” on the  
other hand, is partly an ironical expression  
for remaining blind, but partly also has a  
real meaning in the increasing darkening  
and hardening which takes place through  
unbelief.’ Stier.

**they which see** here  
answer to “*they which are whole,*” and  
“*the righteous*” of Matt. ix. 12, 13; see  
note there.

**40.]** They ask the question,