15—81. ST. JOHN.   
   
   
 age; ask him. % +t Zhen again called they the man that   
 was blind, and said unto him, "Give ° God the praise :»Joh.vii-vp.   
 °we know that this man isa sinner. \*5 He answered and ever   
 said, Whether he \*de @ sinner or no, I know not: one   
 thing I know, that, ¥ whereas I was blind, now I see.   
 %6 2 Then said they to him [# again], What did he to thee?   
 how opened he thine eyes? \*7 He answered them, I have   
 told you already, and ye did not hear: wherefore would ye   
 hear it again? >zwilZ ye also be his disciples? 8 [¢ Then]   
 they reviled him, and said, Thou art his disciple; but we 4   
 are Moses’ disciples. 29 We know that God 4 spake unto   
 Moses: ¢ as for this fellow, » we know not from whence he   
 is. %0The man answered and said unto them, 4 Why ch, 14,   
 herein is a marvellous thing, that ye know not from ch.   
 whence he is, and yet he [¢4ath] opened mine eyes. Job   
 81 Now we know that ‘God heareth not sinners: but if   
   
   
   
   
   
   
 t render, So they called the second time.   
 U render, glory to God. render, is a sinner.   
 Y render, Though a blind man, I now see.   
 2 render, They said therefore.   
   
 & omitted by several ancient authorities,   
 } render, would ye also become.   
 © omit. 4 +ender, hath spoken.   
 & render, but as for this man.   
   
 panied by a curse,—and final exclusion,— tain but the reason of which it was for   
 would be too harsh, and perhaps were not them to solve, that he, they all knew   
 in use so early. Trench regards the reso- as a blind man, now saw. 26.] They   
 lution not as a token that the Sanhedrim perhaps are trying to shake his evidence,—   
 had pronounced Him a false Christ, but as or to make him state something which   
 shewing that they forbade a private man to should bring out some stronger violation of   
 anticipate their decision on this point by the sabbath. 27.] did not hear must   
 confessing Him. But perhaps this may be be in its special meaning of ‘did not heed   
 questioned. 24, Give glory to God] it? The latter clause is course ironical :   
 not, ‘Give God the praise’ (A. V.) i.e. “you scem so anxious to hear particulars   
 ‘the glory of thy healing :’ for the Phari- about Him, that you must surely be in-   
 sees want to overawe the man by their tending to become His disciples.’   
 authority, and make him deny the miracle 29.] God hath spoken, not spake, is im-   
 altogether. The words are a form of ad- portant : it betokens the abiding finality of   
 Juration (see Josh. vii. £0 tell the God’s revelation to Moses, in their esti-   
 q. d. ‘Remember that you are in God’s mation: asif they said, “ stand by God’s   
 presence, and speak as unto Him? revelation to Moses.” from whence,—   
 25.] The man shrewdly evades the infer- ‘whether from God or not. But see ch.   
 ence and states again the simple fact. We vii. 27, 28, where a very different reason is   
 must render his words at the end of the given for disbelieving Him to be the Christ.   
 verse, not “whereas I was blind, now I 30.] Why herein is, &c. ‘This well   
 see,” as A. V.: but being a blind man, or expresses the sense of the original. Tho   
 as in text, though a blind man, I now see. man takes what their words had conceded,   
 The shrewd and naive disposition of the and proceeds to argue upon it. ye is   
 man furnishes the key to the wnigmatical O02 emphatic: you, whose business it is to   
 expression. He puts it to them as the pro- kuow such things. 31.] He expresses   
 blem, the fact of which he knows for cer- a general popular conviction, that one who