552 ST. JOHN. IX. 32—41.   
   
 any man be a worshipper of God, and doeth his will, him   
 he heareth. 2 Since the world began 8 was it not heard   
 that » any man opened the eyes of one that was born blind.   
 338Tf this man were not of God, he could do nothing.   
 sver 16. 34 They answered and said unto him, ‘Thou wast alto-   
 gether born in sins, and dost thou teach us? And they   
 t ver. east him out.   
 85 Jesus heard that they had cast him out; and i when   
 he had found him, he said unto him, Dost thou believe on   
 “the Son of God? 36 He answered and said, Who is he,   
 Lord, that I ¥ might believe on him? 37 [1 And] Jesus   
 said unto him, Thou hast both seen him, and \* it is he that   
 u Matt. talketh with thee. 88 And he said, Lord, I believe. And   
 $33 xvi. 7- he worshipped him. 9% And Jesus said, ¥ For judgment   
 ch. x, 13,."J am come into this world, 7that they which see not   
 1 John v. might see; and that they which see might be made blind.   
 x ch. 26. 40 And some of the Pharisees which were with him heard   
   
   
 2 Matt,   
   
   
   
 iy render, it was never heard.   
 h render, for perspicuity, any one.   
   
 i render, he found him, and said unto him.   
 k render, May. 1 omit,   
 1 render, came I. 2 render, those.   
   
 could do these things, must be a pious benefit he has received, and to awaken in   
 man: and (ver. 32) very eminently so, him the liveliest gratitude : Luke   
 since this was unprecedented. ii. 30. They do not refer to a former   
 33.] nothing, i. e.—nothing of this kind, seeing, when he was healed: this was the   
 much less such a thing as this. 34.) first time that he had seen his Benefactor.   
 See on ver. 2. altogether,—dceply and 39.] There seems to be an interval   
 entirely, as thy infirmity proved. ‘They between the last verse and this, and the   
 forget that the two charges,—one that he narrative appears to be taken up again at   
 had never been born blind, and so was an some subsequent time when this miracle   
 impostor,—the other, that he bore the mark became again the subject of discourse.   
 of God’s anger in a blindness that reached The blind man had recovered sight   
 back to his birth,— will not agree together.’ in two senses,—bodily and spiritual. And   
 Trench. they cast him out: i. e. they as our Lord always treats of the spiritual   
 excommunicated him: see on ver. 22. It as paramount, including the bodily, so here   
 cannot merely mean, ‘ they cast kim out of He proceeds to speak of spiritual sight.   
 the court, as many, both ancient and mo- «We are all, according to the spirit.   
 dern, interpret it: see next verse, where of nature, no better than persons born   
 it would hardly be stated that Jesus heard blind; and to know and confess this our   
 of it, it had been some public formal blindness, is our first and only true sight,   
 act. 35.] ‘Art thou he, whom our out of which the grace of the Lord can   
 rulers have severely treated on account of afterwards bring about a complete receiving   
 thy belief in Jesus whom men call Christ ? of sight. The “becoming blind,’ on the   
 Dost thou, even after this treatment, be- other hand, is partly an ironical expression   
 lieve on the Son of God?’ Lampe. for remaining blind, but partly also has a   
 36.] This Son of God surpasses his present real meaning in the increasing darkening   
 comprehension : and therefore, true to his and hardening which takes place through   
 simple and guileless character, he asks for unbelief.’ Stier. they which see here   
 further information about Him. answer to “they which are whole,” and   
 87.] These words, Thou hast both seen “the righteous” of Matt. ix. 12, 13; see   
 him, &c. serve to remind the man of the note there. 40.] They ask the ques-