ST. JOHN. VIII.   
 forth and 8came from God;   
 me: ‘for I proceeded 43 x Why do   
   
 th neither came I of myself, but he sent me.   
 ye not understand my speech? even because ye cannot   
 yvaltaitis hear my word. 44 Ye are of your father the devil, and   
   
 the lusts of your father ye izidd do. He was a murderer   
 from the beginning, and ¥ abode not in the truth, because   
 there is no truth in him. When he speaketh a lie, he   
   
 speaketh of his own: for he is a liar, and the father ! of it.   
 h yender, for neither have I come.   
 8 render, aM come. XK +ender, standeth.   
 i render, like to do.   
 1 render, for perspicuity, thereof.   
   
 the character of God.’ am come con- ment on these words, 1 John iii. 15.   
 veys the result of forth, as Meyer; But this itself was only a result of the   
 who also remarks that mere sending will introduction of death by sin, which was   
 not exhaust the term proceeded forth, the work of the devil: Adam and Eve   
 which must be taken in its deeper theolo- were the first whom he murdered. But   
 gical meaning, of the proceeding forth of then again both these were only manifes-   
 the Eterna] Son from the essence of the tations of the fact here stated by divine   
 Father. 43.] to understand a man’s omniscience respecting him: that he was   
 speech,—as here used, is literally wxder- @ murderer. from the beginning,   
 stand the idiom or dialect in which a man the author and bringer in of that hate   
 speaks, his manner of speech ;—see Matt. which is equivalent to murder, 1 John i   
 xxvi. 73, where the same word is used in 15. The mention of murder is intro-   
 the original. But this of course does duced because the Jews went about to kill   
 not here refer to the mere outward ex- Jesus; and the typical parallel of Cain   
 pression of the Lord’s discourses, but to and Abel is certainly hinted at in the   
 the spiritual idiom in which He spoke, words. The A. V. “abode,” is un-   
 and which can only be spiritually under- grammatical, the original word being pre-   
 stood. Then my word is the matter of sent in sense. Still, it is not a mere   
 those discourses, the Word itself. present, but a present dependent on and   
 ‘The connexion of the two clauses is, Why commencing with an implied past fact.   
 do ye not understand my speech? Be- And that fact here is, the of the devil,   
 cause ye cannot receive, hear with the which was not an insulated act, but in   
 immer ear (see ch. 60), that which I say. which state of apostasy from the truth he   
 And the verification and ground of this standeth,—it is his condition. the   
 cannot, is in the next verse. 44.) truth is objective: the truth of God :—in   
 This verse is one of the most decisive tes- this he standeth not, because there is no   
 timonies for the objective personality of truth (‘truthfulness,’ subjective) in him.   
 the devil. It is quite impossible to sup- His lie has become his very nature, and   
 pose an accommodation to Jewish views, therefore he is thoroughly alien from the   
 or a metaphorical form of speech, in so truth of God. He shewed this when he   
 solemn and direct an assertion as this. spoke a lie to our first mother. of   
 ye like to do] The rendering of the his own, not, ‘ according to his character,   
 A.V. here, as in several other places —but ‘ont of his own resources,’ ‘ trea-   
 the same expression is used in the original sures:’ see Matt. xii. 85. the   
 {compare for instance ch. v. 40; Matt. xi, father thereof] i.e. either of that which   
 27; Luke xi. 31), wholly inadequate and is false,—the lie, implied in the word liar,   
 misleading. The words “ Ye will do” which has just preceded,—or, of the liar   
 convey to the mind of the reader a mere generally. The former is not the fact,—   
 future, whereas the original means, your for the devil is not the father of that   
 ‘Will is do, you love, or, are inclined, to which is false, but of liars, by being   
 do. The expression indicates, as in ch. v. himself one whose very nature has become   
 40, the freedom of the human will, as the a lie. Certainly by this he has become   
 foundation of the condemnation of the sin- the author, promoter, of falschood among   
 ner. a murderer] The most obvious men; but this kind of paternity is not   
 reference seems to be, to the murder of here in question: the object being to shew   
 Abel by Cain :—see the Apostle’s own com- that he was the father of these lying