43—49, ST. JOHN.   
   
 45m And because I tell you the truth, ye believe me not.   
 46 Which of you “convinceth me of sin? ° And if I say   
   
 the truth, why do ye not believe me? 47\*He that is of #sh; 3.20.2.   
 God heareth God’s words: P ye therefore hear them not,   
 because ye are not of God. 48 Then answered the Jews,   
 and said unto him, Say we not well that thou art a   
   
 Samaritan, and \*hast a devil? 49 Jesus answered, I have   
 not a devil; but I honour my Father, and ye do dishonour achy   
   
   
 ™ render, But because I speak.   
 1 render, convicteth : see ch. xvi. 8 notes.   
 9 read and render, If I speak truth.   
 P render, for this cause ye.   
   
 Jews. I therefore hold the latter inter- no answer, but commence reviling Him.   
 pretation, with Bengel, Meyer, and Stier. These are now properly the Jews, in   
 45.] And the very reason why St. John’s sense,—the prineipal among the   
 ye do not believe Ife (as contrasted with Jews. a Samaritan] So they called   
 him) is, because I speak the truth ;—you ‘outcasts from the commonwealth of   
 not being of the truth, but of him who is Israel :’ so afterwards they called the   
 falsehood itself. This implies a charge of Christians. They imply, that He differed   
 wilful striving against known and recog- from their interpretation of the law,—or   
 nized truth. Euthymius fills the con- perhaps, as He had convicted them of not   
 text—“ If I told you lies, ye would have being the genuine children of Abraham,   
 believed ime, as speaking that which be- they cast back the charge with a senseless   
 longs to your father :” see ch. v. 43. recrimination. There may perhaps be a   
 46.] The meaning here of sin is refereuce to the occurrence related in ch.   
 to be strietly adhered to, and not softened iv. 5 ff.; but it been shewn that Thow   
 into ‘error in argument,’ oy ‘falsehood.’ art a Samaritan is found in the Rabbis as   
 This would be to introduce, in this most, addressed to one whose word is not to be   
 solemn part of our Lord’s discourse, vapid believed. and hast a devil] ‘As in the   
 tautology. The question is an appeal to first clause they sundered Him from the   
 His sinlessness of life, evident to them communion of Israel, so from that of   
 all,—as a pledge for His truthfulness of Isracl’s God.’ Stier. Or perhaps they   
 word: which word asserted, be it remem- mean the reproach more as expressing   
 bered, that He was sent from God. And aggravated madness owing to demoniacal   
 when we recollect that He who here possession. ‘The Say we not well ? alludes   
 challenges men to convict him of sin, never probably to the charge twice brought   
 could have upheld outward spotlessness against Him by the Pharisees, ‘of casting   
 merely (see Matt. xxiii. the words out devils by the prinee of the devils.’   
 amount to a declaration of His absolute See Matt. ix. 34; xii. 24. 49.) The   
 sinlessness, in thought, word, and deed. former term of reproach Jesus passes over,   
 Or, the connexion may be as stated by and mildly answers (1 Pet. ii. 23) the   
 Enthymius: “If it is not because I speak mulicious charge of having a devil, by   
 the truth that ye disbelieve me, tell me, an appeal to his whole life and teaching   
 which of you convicts me of any sin done (sce ch. iv. 34), which was not the work   
 by me, on account of which you may have of one having a devil. There is no retort   
 a pretext for disbelieving ?” IfIsay of the charge in the emphatic I (it is I   
 the truth] and if it be thence (from the but you that have a devil), as Cyril and   
 impossibility of convicting me of sin) evi- Liicke imagine. At present the I, followed   
 dent, that I speak the truth, why do ye by you, both emphatic, only brings out the   
 not believe me? (not “believe on me,” two parties into stronger contrast.   
 but simply believe me, give credence to and ye do dishonour me} ‘Our mutual   
 me.) 47. gives the answer to the relation is not that which you allege, but   
 previous question, and concludes the dis- this: that I honour Him that sent me,   
 course with the final disprocf of their and ye, in dishononring me, dishonour   
 assertion, ver, 41. This verse is cited Him.’ It is the same contrast, the heiug   
 1 John iv. 6. 48.] The Jews attempt (sprung) “of (from) God” and “not of