of *the Twelve* by John. The question  
is asked in order to extract from them  
the confession which follows, and thus  
to bind them closer to Himself. We must  
not forget likewise, in the mystery of our  
Lord’s human nature, that at such a moment of desertion, He would seek comfort  
in the faith and attachment of His chosen  
ones.

**68.]** Peter answers quickly and  
earnestly for the rest, as in Matt. xvi. 16.

**to whom shall we go?]** What they  
had heard and seen had awakened in them  
the desire of being led on by some teacher  
towards eternal life; and to whom else  
should they go from Him who *had*, and  
brought out of His stores for their instruction, *the words* (see ver. 63) of eternal life?

**69.] we have believed** seems to be  
used absolutely, as in ver. 64: **we believe**[in Thee], **and have long done so**.

In the following words the readings vary;  
the common text having been to all appearance introduced from Matt. xvi. 16.  
The circumstance of the Lord not being  
elsewhere called the **Holy One of God** by  
John, is of course *in favour* of the reading: on the principle that an unusual expression was generally by the transcribers  
altered to a more usual one, not vice versa.  
‘The idea however is found (ch. x. 36). I  
regard the coincidence with the testimony  
of the demoniacs, Mark i. 24 and parallel  
places, as a remarkable one. *Their* words  
appear to have been the first plain declaration of the fact, and so to have laid hold on  
the attention of the Apostles.

**70.]**The selection of the Twelve by Jesus is the  
consequence of the giving of them to Him  
by the Father, ch. xvii. 6,—in which there  
also Judas is included. So that *His selecting, and the Father's giving and drawing,  
do not exclude final falling away.*  
  
**a devil]** It is doubtful in what sense this  
word should be taken, However we explain it, it will be an expression only once  
used in the N.T. In the dark act here  
prophesied, Judas was under the immediate  
instigation of and yielded himself up to  
Satan (compare our Lord’s reply to Peter,  
Matt. xvi. 23); and I would understand  
this expression as having reference to that  
league with and entertainment of the Evil  
One in his thoughts and purposes, which  
his ultimate possession by Satan implies.  
This meaning can perhaps hardly be rendered by any single word in another language. The A. V. ‘*a devil*,’ is certainly  
too strong; **devilish** would be better, but  
not unobjectionable. Compare “*The son  
of perdition*,” ch. xvii. 12.

**71.]** On  
the name Iscariot (here applied to Simon,  
Judas’s father), see on Matt. x. 4.

**CHAP. VII.—X.]** JESUS THE LIGHT OF  
THE WORLD. *The conflict at its height.*

**VII. 1—52.]** JESUS MEETS THE UNBELIEF OF THE JEWS AT JERUSALEM. *The  
circumstances* [verses 1—13].

**1.]** The chronology of this period is very doubtful.  
I have remarked on it in my note on Luke  
ix. 51. Thus much we may observe here,  
that **after these things** cannot apply emphatically to ch. vi., but must be referred  
back to ch. v., as indeed must the Jews  
seeking to kill Him, and the miracle alluded  
to in ver. 28. But it will not follow from  
this, that ch. vi. is not in its right place:  
it contains an independent memoir of a  
miracle and discourse of our Lord in Galilee which actually happened in the interval,  
and only serves to shew us the character of  
this Gospel as made up of such memoirs,  
more or less connected with one another, and  
selected by the Evangelist for their higher  
spiritual import, and the discourses arising