55—67. ST. JOHN. 525   
   
 bb ascend wp where he was before? 3 T It is the spirit that r2cor.iu.0.   
 equickeneth ; the flesh profiteth nothing: the words that   
 14 speak unto you, [° they] are spirit, and [® ¢hey] are life.   
   
 64 But \* there are some of you that believe not. or ¢ ver 30.   
 knew from the beginning who they were that For believed ¢ver.s0,   
   
 not, and who f skou/d betray him. 63 And he said, 8 Zhere-   
 Sore \* said I unto you, that no man can come unto me, uver.4s,4   
 except it 2 were given unto him of i my Father.   
 66 vk From that time many of his disciples went back, vver.c,   
   
 and walked no more with him. 871 Then said Jesus unto   
   
 bb render, ascending. © render, giveth life.   
 4 +ead, have spoken. © omit.   
 f render, it was that should.   
 8 render, For this cause have I said.   
   
 h render, be. i read, the.   
 X render, Upon this. 1 vender, Jesus said therefore.   
   
 was bound up,—His having descended from spoken, i.e. ‘My discourses,’ are ‘to be   
 Acaven. All attempts to explain this taken in a spiritual sense, ‘and are life’   
 otherwise than of His aseent into heaven, But this is any thing but precise, even   
 are simply diskonest,—and spring from after the foreing of the meaning of the   
 laxity of belief in the historical reality of word “spirit.” 64.] «This accounts   
 that event. That it is not recorded by for your murmuring at what I said, that   
 John, is of no moment here. And that ye do not believe? For Jesus   
 none but the Twelve saw it, is unim- knew . . .] De Wette remarks, that the   
 portant; for how do we know that our foreknowledge of our Lord with regard to   
 J.ord was not here speaking to some among Judas renders it impossible to apply the   
 the Twelve? To explain it of His death, ordinary rules of moral treatment, as ‘ Why   
 as part of His going up where he was be- did He then continne him as an Apostle?   
 fore, is less disingenuous. 63.) Why did He give him the charge of the   
 spirit and flesh do not mean the spiritual purse, knowing him to be a thief? &e.”—   
 and carnal sense of the discourse, to the ease: and it is therefore better not   
 as many Commentators explain them: for to judge at all on the matter. The   
 our Lord is speaking, not of teaching fact is, we come here to a form of the   
 merely, but of vivifying : He is explaining problem of divine foreknowledge and human   
 the life-giving principle of which He had Jfree-will, which, in any of its eom-   
 heen before speaking. ‘Such eating of My binations of expression, it is equally im-   
 flesh as you imagine and find hard to listen possible for us to solve. from the   
 to, could profit you nothing,—for 7¢ will beginning, from their first coming to   
 have ascended up, &c.; and besides, gene- Him ;—the first beginning of their con-   
 rally, it is only the Spirit that can vivify nexion with Him, 65.] These un-   
 the spirit of man; the flesh (in whatever believers had not that drawing to Christ,   
 way used) can profit nothing towards this.’ which leads (ver. 4) to true coming to   
 He does not say ‘My Flesh profiteth no- Him. Observe the parallelism between <é   
 thing,’ but ‘the flesh.’ To make Him say were given him here, and all that which   
 this, as the Swiss anti-sacramentalists do, the Father giveth me, ver. 37. Both these   
 is to make Him contradict His own words gifts are in Pather’s power.   
 in ver. 51. the words that I have 66—71.] Many of the disciples leave   
 spoken] viz. the words my flesh and my Him. The confession of the Twelve   
 blood, above. They are spirit and life through Peter: and the Lord’s warning   
 spirit, not flesh only:—Jliving food, not to them. 66. Upon this] The tem-   
 carnal and perishable. This meaning has poral meaning prevails, but does not ex-   
 been missed by ahnost all Commentators: elnde the causal, It was upon this being   
 Stier upholds it, and it seems to me beyoud said, and it was also because this had been   
 question the right one. The common in- said. many, viz. of those that believed   
 terpretation is, ‘the words which I have not: but not all. 67.) The first men-