526 ST. JOHN. VI. 68—71.   
   
 the twelve, Will ye also go away? 6 Then Simon Peter   
 answered him, Lord, to whom shall we go? thou hast   
 ,, the words of eternal life. 69 x And we ™Jbelieve and are   
 w Acts v.20. sure that thou art 2 that Christ, the Son of the living God.   
 ,, 2 Jesus answered them, ¥¢ Have not I chosen you twelve,   
 7, Zand one of you is a devil? 71 He spake of Judas   
 P Iscariot the son of Simon: for he it was that should   
 betray him, being one of the twelve.   
 VII. 1 \* After these things Jesus walked in Galilee: for   
 ™ yonder, have believed and know.   
 D read, with most of the ancient authorities, the Holy One of God.   
 © render, Did I not choose.   
 P read, [the son] of Simon Iscariot.   
   
   
   
   
 4 render, was about to. Y render, And after.   
   
 tion of the Twelve by John. The question a devil] It is doubtful in what sense this   
 is asked in order to extract from them word should be taken, However we ex-   
 the confession which follows, and thus plain it, will be an expression only once   
 to bind them closer to Himself. We must used in the N. T. In the dark act here   
 not forget likewise, in the mystery of our prophesied, Judas was under the immediate   
 Lord’s human nature, that at such a mo- instigation of and yiclded himself up to   
 ment of desertion, He would seek comfort Satan (compare our Lord’s reply to Peter,   
 jn the faith and attachment of His chosen Matt. xvi. 23); and I would understand   
 ones. 68.] Peter answers quickly and this expression as having reference to that   
 earnestly for the rest, as in Matt. xvi. 16. league with and entertainment of the Evil   
 to whom shall we go?] What they Oue in his thoughts and purposes, which   
 had heard and seen had awakened in them his ultimate possession by Satan implies.   
 the desire of being led on by some teacher This meaning can perhaps hardly be ren-   
 towards eternal life; and to whom else dered by any single word in another lan-   
 should they go from Him who had, and guage. The A. V. ‘a devil,’ is certainly   
 brought out of His stores for their instruc- too strong; devilish would be better, but   
 tion, the words (see ver. 63) of eternal not unobjectionable. Compare “The son   
 69.] we have believed seems to be of perdition,” ch. xvii. 12. 71.) On   
 used absolutely, as in ver. 64: we believe the name Iscariot (here applied to Simon,   
 [in Thee], and have long done so. Judas’s father), see on Matt. x. 4.   
 In the following words the readings vary; Cuap. VII.—X.] JEsUs THE LIGHT OF   
 the common text having been to all ap- THE WoRLD. The conflict at its height.   
 pearance introduced from Matt. xvi. 16. VII. 1—52.] Jesus MEETS THE UN-   
 The circumstance of the Lord not being BELIEF OF THE JEWS AT JERUSALEM. The   
 elsewhere called the Holy One of God by circumstances [verses 1—13]. 1.] The   
 John, is of course ix favour of the read- chronology of this period is very doubtful.   
 jug: on the principle that an unusual ex- I have remarked on it in my note on Luke   
 pression was generally by the transcribers ix. 51. Thus much we may observe here,   
 altered to a more usual one, not vice versd. that after these things cannot apply em-   
 ‘The idea however is found (ch. x. 36). I phatically to ch. vi., but must be referred   
 regard the coincidence with the testimony back to ch. v., as indeed must the Jews   
 of the demoniacs, Mark i, 24 and parallel seeking to kill Him, and the miracle alluded   
 places, as a remarkable one. Their words to in ver. 28. But it will not follow from   
 appear to have been the first plain declara- this, that ch. vi. not in its right place:   
 tion of the fact, and so to laid hold on it contains an independent memoir of a   
 the attention of the Apostles. 70.) miracle and discourse of our Lord in Guli-   
 The selection of the Twelve by Jesus is the lee which actually happened in the interval,   
 consequence of the giving of them to Him and only serves to shew us the character of   
 by the Father, ch. xvii. 6,—in which there this Gospel as made up of such memoirs,   
 also Judas is included. So that ZZis select- more or less connected with one another,   
 ing, and the Father's giving and drawing, selected by the Evangelist for their higher   
 do not exclude final falling away. spiritual import, and the discourses arising