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then he would be aware that the whole was certainly known. With that conviction, he would abandon himself completely to the influence of the tempter. This I take to be the force of the expression, "After the sop, Satan entered into him." The certainty that he was discovered stirred up within him every fiendish passion. Hitherto there might have been a struggle in his soul,—a question, Shall I do the deed, or yet draw back? But now the last thought of irresolution is banished, the last remonstrance of conscience is suppressed, and THE DEVIL is in full and undivided possession of the unhappy man.

"Then said Jesus unto him, That thou doest, do quickly:"

—words not, of course, inciting Judas to the perpetration of his intended treachery, but rather calculated to make him reflect upon the awful nature and consequences of the act;—"If you are bent upon the commission of such wickedness,—if nothing will restrain you,—if you will not, even at this last moment, be warned,—go, and accomplish your design."

The 28th and 29th verses are worthy of attention, as proving the correctness of the view we have expressed, that Judas was not marked out as the traitor before the whole company.

VER. 28, 29.—"Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor."

It is not necessary to interpret the words "no man" with perfect literalness. John would understand the purport of our Lord's observation, and probably Peter likewise; but the disciples generally were ignorant of its meaning. This could not have been the case had the circumstances previously recorded been performed in an open and public manner. The fact that none except John, and perhaps Peter, knew what our Lord meant when he said, "That thou doest, do quickly," shows that none except these two