**19—23.**] *In the freedom of His   
spiritual and triumphant life, He appears  
to and commissions His own.* Compare  
Luke xxiv. 36—49; Mark xvi. 14—18.  
  
  
**19.**] The circumstance of the doors  
being shut is mentioned here and in ver.  
26, to indicate *what sort of appearances*  
these were. Suddenly, unaccounted for by  
any approach,—the Lord rendered himself  
visible to his disciples. Nor did this affect  
the truth of that resurrection Body, any  
more than his occasionally withdrawing   
himself from mortal sight affected the truth  
of His fleshly Body. Both were done by  
that supernatural Power dwelling in Him,  
by which His other miracles were wrought.  
It seems to have been the normal condition  
of His fleshly Body, to be visible to mortal  
eyes :—of His risen Body, not to be. But  
both these He could suspend when He  
pleased, without affecting the substance  
or truth of either.   
  
**for fear of the  
Jews**] This was natural enough ;—the  
bitter hatred of the Jews (both people and  
rulers) to their Master,—and His own   
prophetic announcements,—would raise in  
them a dread of incipient persecution now  
that He was removed.   
  
**came Jesus**]  
not, by ordinary approach; nor *through*  
the closed doors ;—nor in any visible   
manner ;—but the word describes that *unseen  
arrival among them* which preceded His  
becoming visible to them.   
  
**stood in**(literally, **into**) **the midst**] Compare Luke,  
ver. 36. The **into** (see on ch. xxi. 4)   
denotes the *coming* and *standing, in one*—  
the standing *without motion thither*, which  
in ordinary cases would be standing as the  
*result of motion thither*.   
  
**Peace be  
unto you**] See on Luke ver. 36, and ch.  
xiv. 27.   
  
**20.**] answers to Luke, ver.  
39.   
  
**Then were the disciples glad**]  
‘The first and partial fulfilment of ch. xvi.  
20—22: see notes there.   
  
The disciples seem to have *handled*   
Him: see  
Luke, ver. 39; 1 John i. 1, and below,  
ver, 25.   
  
**21.**] ‘**Peace be unto you**’  
is solemnly repeated, as the introduction  
of the sending which follows. The   
ministers and disciples of the Lord are   
messengers of *peace*. This view is more   
natural than that of Euthymius, “ they were  
probably in excitement from their great  
joy, and He calms them, that they might  
listen to what He was about to say.”  
  
  
**as my Father hath sent me**] He confirms  
and grounds their Apostleship on the   
present glorification of Himself, whose   
Apostleship (Heb. iii. 1) on earth was now ended,  
but was to be continued by this sending  
forth of them. This commission was not now  
first given them, but now first fully assured  
to them: and their sending forth by Him  
their glorified Head, was to be, in character  
and process, like that of Himself by the  
Father.   
  
**22.**] To understand this  
verse as the outpouring of the Spirit, the  
fulfilment of the promise of the Comforter,  
is against all consistency, and most against  
St. John himself :—see ch. xvi. 7, and ch.  
vii. 39. To understand it rightly, we have  
merely to recur to that great key to the  
meaning of so many dark passages of  
Scripture, the manifold and gradual   
unfolding of promise and prophecy in their  
fulfilment. The presence of the Lord  
among them *now* was a slight and   
temporary fulfilment of His promise of   
returning to them; and so the imparting  
of the Spirit *now*, was a symbol and   
foretaste of that which they should receive at  
Pentecost :—just as, to mount a step  
higher, *that itself*, in its present abiding  
with us, is but the firstfruits and pledge  
(Rom. viii. 23. 2 Cor. i. 22) of the fulness  
which we shall hereafter inherit. ‘The  
relation of this saying to the effusion of  
the Spirit is the same which chap. iii.  
bears to Baptism, chap. vi. to the Lord’s  
Supper, chap. xvii. 1 to the Ascension,