634 ST. JOHN. XX.   
 i1 Cor. 5.   
 you. Wip Then the same day at evening, being the first day   
 kehxvi22, his hands and his side.   
 of the they saw 4 the the doors were shut, where the dis-   
 ch. xvii, ciples were assembled for fear of the Jews, came Jesus and   
 19. 2 stood in the midst, and saith unto them, Peace be unto   
   
 20 And when he had so said, he shewed unto them   
 kThen were the disciples glad,   
 21 Then said Jesus to them   
   
 again, Peace be unto you: 'as™ my Father hath sent me,   
 , Heb» even so send I you. 22 And when he had said this, he   
   
 P render When it was evening therefore, on that same day.   
   
 4 render, the doors being shut. T render, the Father.   
   
 19—23.] In the freedom of His spiri- Luke, ver. 39; 1 John i. 1, and below,   
 tual and triumphant life, He appears ver, 25. 21.] ‘Peace be unto yon’   
 to and commissions His own. Compare is solemnly repeated, as the introduction   
 Luke xxiv. 836—49; Mark xvi. 14—18. of the sending which follows. The minis-   
 19.] The circumstance of the doors ters and disciples of the Lord are ines-   
 being shut is mentioned here and in ver. sengers of peace. This view is more na-   
 26, to indicate what sort of appearances tural than that of Euthymius, “ they were   
 these were. Suddenly, unaccounted for by probably in excitement from their great   
 any approach,—the Lord rendered himself joy, and He calms them, that they might   
 le to his disciples. Nor did this affect listen to what He was about to say.”   
 the truth of that resurrection Body, any as my Father hath sent me] He confirms   
 more than hisoccasionally withdrawing him- and gronnds their Apostleship on the pre-   
 self from mortal sight affected the truth sent glorification Himself, whose Apostle-   
 of His fleshly Body. Both were done by ship (Heb. iii. 1) on earth was now ended,   
 that supernatural Power dwelling in Him, but was to be continued by this sending   
 by which His other miracles were wrought. forth of them. This commission was not now   
 It seems to have been the normal condition first given them, but now first fully   
 of His fleshly Body, to be visible mortal to them: and thcir sending forth by Him   
 eyes :—of His risen Body, not to be. But their glorified Head, was to be, in   
 both these He could suspend when He and process, like that of Himself by the   
 pleased, without affecting the substance Father. 22.) To understand this   
 or truth of either. for fear of the verse as the outpouring of the Spirit, the   
 Jews] This was natural enough ;—the fulfilment of the promise of the Comforter,   
 bitter hatred of the Jews (both people and is against all consistency, most against   
 rulers) to their Master,—and His own pro- St. John himself :—see ch. xvi. 7, and ch.   
 phetic announcements,—would raise in vii. 39. To understand it rightly, we have   
 them a dread of incipient persecution now merely to recur to that great key to the   
 that He was removed. came Jesus] meaning of so many dark passages of   
 not, by ordinary approach; nor through Scripture, the manifold and gradual un-   
 the closed doors ;—nor in any visible man- folding of promise and prophecy in their   
 ner ;—but the word describes that wnseen fulfilment. The presence of the Lord   
 arrival among them which preceded His among them now was a slight and tem-   
 becoming visible to them. stood in porary fulfilment of His promise of re-   
 (literally, the midst] Compare Luke, turning to them; and so the imparting   
 ver. 36. The into (see on ch. xxi. 4) de- of the Spirit ow, was a symbol and fore-   
 notes the coming and standing, in one— taste of that which they should receive at   
 the standing without motion thither, which Pentecost :—just as, to mount a step   
 in ordinary cases would be standing as the higher, that itself, in its present abiding   
 result of motion thither. Peace be with us, is but the firstfruits pledge   
 unto you] See on Luke ver. 36, and ch. (Rom. viii. 2 Cor. i. 22) of the fulness   
 xiv. 27. 20.] answers to Luke, ver. which we shall hereafter inherit. ‘The   
 39. Then were the disciples glad] relation of this saying to the effusion of   
 ‘The first and partial fulfilment of ch. xvi. the Spirit is the same which chap. iii.   
 20—22: see notes there. The dis- bears to Baptism, chap. vi. to the Lord’s   
 ciples scem to have handled Him: sce Supper, chap. xvii. 1 to the Ascension,