19—25. ST. JOHN.   
   
 breathed on them, and saith unto them, Receive ye the   
 Holy Ghost: °3™ whose soever sins ye remit, they are mMatt. xvi,   
 remitted unto them; [avd] whose soever [8sins] ye 10: xvili.   
   
 retain, they are retained. 24 But Thomas, one of the   
 twelve, "called Didymus, was not with them when Jesus aet.xi.1.   
   
 came. 25 'The other disciples therefore said unto him, We   
 $ omit.   
   
 &e.’ (Luthardt.) Further: this giving Since this is they who are pre-eminently   
 of the Spirit was not the Spirit’s personal filled His presence are pre-eminently   
 imparting of Himself to them, but only a gifted with the discernment of sin and re-   
 partial instilling of His influence. He pentance in others, and hence by the Lord’s   
 proceeds forth in His work (as in His appointment authorized to pronounce par-   
 essence) from the Father and the Son: don of sin and the contrary. The Apostles   
 this breathing of His influence was an had this in an especial manner, and by the   
 imparting of Him from the Son in His full indwelling of the Spirit were enabled   
 risen Body, but that Body had not yet to discern the hearts of inen, and to give   
 been received up, withont which union of sentence on that discernment: see Acts y.   
 the God-manhood of the Son to the glory 1—11; viii. xiii. 9. And this gift:   
 of the Father the Holy Spirit would not belongs to the Church in all ages, and es-   
 come. What was now conferred is pecially to who by legitimate appoint-   
 plain from our ver. 23—whereby autho- ment are set to minister in the Churches   
 rity to discern spirits and pronounce on of Christ: not by successive delegation   
 them is re-assured (see Matt. xviii. 18)— from the Apostles,—of which fiction I   
 and from Luke, ver. 45, by whieh a dis- find in the New Testament no trace,—but   
 cerning of the mind of the Spirit is given by their mission from Christ, the Bestower   
 to them. We find instances of both these of the Spirit for their office, orderly   
 gifts being exercised by Peter in Acts i., and legitimately conferred upon them by   
 in his assertion of the sense of Scripture, the various Churches. Not however to   
 and his judgment of Judas. Both these them exclusively,—though for decency and   
 however were only temporary and imper- order it is that the outward and   
 fect. That no formal gifts of Aposile- formal declaration should be so:—but in   
 ship were now formally conferred, is proportion as any disciple shall have been   
 plain by the absence of Thomas, who in filled the Holy Spirit of wisdom, is the   
 that case would be no apostle in the inner discernment, the “judgment,” his.   
 same sense in which the rest were. The word retain here corresponds to   
 he breathed on them] The very same “bind” in Matt. xvi. 19 (see the distine-   
 word in the LXX version is that in Gen. tion there); xviii. 18, and the word remit.   
 ii. 7, expressing the act of God in the here to “loose” there. 24—29.] He   
 original infusion of the spirit of life into proves Himself to His own to be Lord and   
 man. This act is now by God Inearnate God, to be believed on by them, though not   
 repeated, sacramentally (so we have the seen. Thomas’s doubt, and its removal.   
 words “Take, Receive” [theyarethesamein Peeuliar to John. 24.) was not with   
 the original J, Matt. xxvi.26and the paral- them—for what reason does not appear.   
 Jels) representing the infusion of the new Eutbymius says, “It is probable that he,   
 life, of which He is become by his glorified since the scattering of the Apostles,....   
 Humanity the source to his members: see had not yet joined them.” But I incline,   
 Job xxxiii. 4; Ps. xxxiii. 6; 1 Cor. xv. with Stier, to think that it could not have   
 45, 23.] The present meaning of been accidentally (Liieke), nor because he   
 these words has been spoken of above. was, as Grotius supposes, “ocenpied by   
 They reach forward however beyond that, some engagement.” On such a day, and in   
 and extend the grant which they re- such a man, such an absence must have   
 assure to all ages of the Church. The been designed. Perhaps he had abandoned   
 words, elosely considered, amount to this : hope ;—the strong evidence of his senses   
 that with the gift and real participa- having finally convinced him that the   
 tion of the Holy Spirit, comes the con- pierced side and wounded hands betokened   
 viction, and therefore the snowledge, of such a death that revivification was im~-   
 sin, of righteousness, judgment ; —and possible. 25.] He probably does not   
 this knowledge becomes more perfect, the name the Feet, merely because the Hands   
 more men are filled with the Holy (host. and Side would more naturally offer thein+