636. ST. JOHN. XX. 26—81.   
   
 have seen the Lord. But he said unto them, Except I   
 shall see in his hands the print of the nails, and put my   
 finger into the print of the nails, and \* ¢Arust my hand into   
 his side, I will not believe. 26 And after eight days again   
 his disciples were within, and Thomas with them: ¢hen   
 came Jesus, the doors being shut, and stood in the midst,   
 and said, Peace be unto you. 27 Then saith he to Thomas,   
 Reach hither thy finger, and behold my hands; and reach   
 hither thy hand, and ¢hrusé it into my side: and be not   
 faithless, but believing. °8 [\* And] Thomas answered and   
 said unto him, My Lord and my God. 2% Jesus saith unto   
   
   
   
   
   
 t render, as before, put: it is the same word.   
 U render, Jesus cometh. = omit.   
   
 selves to his examination than the Feet, faith below, being, not, “ hast touched   
 to which he must stoop. He requires me,’ but, Thou hast seén me. 28.)   
 no more than had been granted to the The Socinian view, that these words, My   
 rest: but he had their testimony in ad- Lord and my God, are merely an exclama-   
 dition, and therefore ample ground for tion, is refuted, (1) By the fact that no   
 faith to rest on. Olshausen calls him such exclamations were in use among the   
 the ‘Rationalist among the Apostles.’ Jews. (2) By the introduction to them,   
 26.] There is not the least reason “Thomas said to him.” (3) By the im-   
 for supposing, with Olshausen, that this possibility of referring the words my Lord   
 appearance was in Galilee. The whole nar- to another than Jesus: see ver. 13. (4)   
 rative points out the same place as before. By the utter psychological absurdity of   
 The eight days’ interval is the first such a supposition: that one just con-   
 testimony of the recurring day of the vinced of the presence of Him whom he   
 resurrection being commemorated by the deeply loved, should, instead of addressing   
 disciples :—but, it must be owned, a weak Him, break out into an irrelevant cry.   
 one ;—for in all probability they had been (5) By the further absurdity of supposing   
 thus assembled every day during the in- that if such were the case, the Apostle   
 terval. It forms however an interesting John, who of all the sacred writers most   
 opening of the history of rH Lorp’s Day, constantly keeps in mind the object for   
 that the Lord Himself should have thus which he is writing, should have recorded   
 selected and honoured it. 27.) Our any thing so beside that object. (6) By   
 Lord says nothing of the “marks of the the intimate conjunction of the seeing and   
 nails :’—He does not recall the malice of believing in our Lord’s answer, which   
 his enemies, The words imply that necessarily makes this his saying the ex-   
 the marks were no scars, but the veritable pression of his belief :—sce below.   
 wounds themselves ;—that in His side Dismissing it therefore, we observe that   
 being large enough for a hand to be thrust this is the highest confession of faith   
 into it. This of itself would shew that which has yet been made ;—and that it   
 the resurrection Body was bloodless. It is shews that (though not yet fully) the   
 “reach hither and behold” in the case of meaning of the previous confessions of His   
 the hands, which were exposed—but merely being ‘the Son of God’ was understood.   
 “reach hither and put” in the case of the Thus St. John, in the very close of his   
 side, which was clothed. So Meyer: but Gospel (see on vv. 30, 31) iterates the   
 it may be questioned, whether this was so. testimony with which he began it—to the   
 be not faithless] not merely, ‘Do Godhead of the Word who became flesh :   
 not any longer disbelieve in my Resurrec- and by this closing confession, shews how   
 tion ;’—but Be not (do not become)—as the testimony of Jesus to Himself had   
 applied generally to the spiritual life, gradually deepened and exalted the Apos-   
 the reception of God’s truth—faithless, tles’ conviction, from the time when they   
 but believing. That Thomas did not knew Him only as “the Son of Joseph”   
 apply his finger or his hand, is evident (ch. i. 46), till when He is acknow-   
 from the reason given by our Lord for his Jedged as their Lorp and their Gop.