

expectations they could not understand, so they speak of their hope as a past thing. Jesus still had their heart's love, however, no matter what others might say about him. **Beside all this**—An added ground of perplexity and a subject of discussion between them. **The third day**—Lit. "he is passing this as the third day." The speaker refers to the promise of Jesus that he would rise again. The time was almost past and yet he had not come. To add still further to their uncertainty strange stories were abroad but not yet authenticated. **Yea and**—Lit. "but, moreover." **Certain women**—(See last lesson). **Of our company**—Friends of the crucified Jesus. **Amazed us** (R. V.)—They tell the tales the others told but hardly venture to say that they believed them.

23. (See last lesson). **Vision of angels**—They will not assert that it was more than this. **Which said**—The angels said so, but that was all, and in a vision in the early morning, to some women.

24. **Certain of them**—Yet their story was in some measure corroborated by others (Luke 24: 12). **Him they saw not**—Words of profound sadness. If they had only seen Jesus himself all doubts would have been set at rest; their brightest hopes would have been kindled. "Their statement swings backward and forward like a pendulum between faith and doubt. Our talk is of Jesus the prophet, whose majestic deeds and words both God and the Jewish public recognize. But he has been disgracefully executed. But we believed he was the Messiah. But he could not have been, for this is the third day that he lies in the sepulchre. But some women say that he is risen, yes, and some of our chief men partly corroborate their strange story. But, alas! Him these men saw not." (R. R. D. in Hurlbut's Notes).

25. **Then he said**—The "he" is emphatic. "He in his turn." **O foolish men** (R. V.)—The word does not imply contempt but rather dulness of perception, and was spoken, we may be sure, in very tender and gentle tones. **Slow of heart**—"Christ points out the two fruitful causes of religious error; (1) lack of personal, individual, independent thought, and (2) reluctance to receive truth which is opposed to time and prejudice; in other words, intellectual sloth and spiritual torpor." (Abbott). **To believe in** (R. V.)—or "upon." "To take, without reserve, all that the prophets have spoken." They accepted, like other Jews, the prophecies that suited the idea of a temporal Messiah, and explained away those that spoke of suffering and death.

26. **Behoved it not the Christ to suffer these things** (R. V.)—The very things that shook their faith in Jesus as the Christ ought to have confirmed their faith in him (Acts 17: 3; Luke 24: 46; 1 Pet. 1: 11). These sufferings were the way by which he entered into his glory (Luke 9: 26; 21: 27; Phil. 2: 9; 1 Pet. 1: 21; 1 Tim. 3: 16; John 20: 17; 17: 5).

27. Beginning from Moses (R. V.)—He expounded the Messianic prophecies in the pentateuch, then taking the references in the prophets one by one he interpreted them as having their fulfillments in the events of the past few days. It is vain for us to attempt to outline this wonderful discourse, but the following arrangement of texts is suggestive: **Moses**—Gen. 3: 15; 22: 18; Ex. 12; Lev. 16: 1-34; Num. 21: 9; Deut. 18: 15; Num. 24: 17; 20: 11; 1 Cor. 10: 4. **The prophets**—Isa. 7: 14; 9: 6, 7; 40: 11, 12; 50: 6; 53: 4, 5; Jer. 23: 5; 33: 14, 15; Ezek. 34: 23; Micah. 5: 2; Zech. 6: 12; 9: 9; 12: 10; 13: 7; Mal. 3: 1; 4: 2.

III. JESUS IN THE HOME. **28.** **The village—Emmaus. Made as though**—He would not invite himself to be their guest and could not with propriety act otherwise. But he only wished to draw out the invitation. **How many there are to whom he has drawn near**, but with whom he has not tarried because they did not invite him to stay. (Stier). See Gen. 32: 26; Mar. 6: 48; 7: 26.

29. **Constrained By urgent entreaty.** Compare Matt. 14: 22; Luke 14: 23; Acts 16: 15; Gen. 19: 3; Heb. 13: 2. **Abide with us**—This does not imply that either of them had a home in Emmaus. It means simply "stay in our company," and would rather lead one to suppose that they all went to an inn, especially since Jesus takes the place of host at the table, a rank that their courtesy might have accorded to him at a public place, but which would have been improper were Jesus the guest of either.

30. **He took bread and blessed it**—He assumed the duties of host and asked the blessing. The Jewish rule was that "three eating together were bound to give thanks." Romanists try to prove that this was a celebration of the Supper and in one kind, bread only. Nothing could be farther from the minds of the disciples. Neither of them had been present at its institution on the previous Thursday evening and they did not know who the Stranger was.

31. **Thier eyes were opened.** A closer inspection of him, something in his manner, or words, or the marks on his hands may have been the means, but the words imply that a supernatural restraint was removed. In some proper sense he was recognized "in breaking of bread." (24: 35), but this was owing to the fact that Jesus now willed to throw off the disguise. **He vanished**—This was as miraculous as the "holding" of their eyes. "He passed away from them invisibly," there was a real objective removal of his person, besides his becoming invisible. "Jesus paid but brief visits after his resurrection. His disciples were to know that he had risen, but they were to learn to live without his visible presence." (Lindsay).

32. **Our hearts burn within us.** Surely we might have suspected who it was from the words that set our hearts aflame. (Matt. 7: 29).