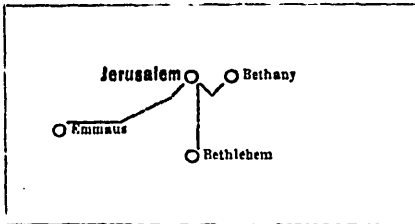


priests and had been bribed to circulate a false account under promise of protection (Matt. 28: 11-15); and it was now late in the afternoon when Jesus appeared to two disciples as they went to Emmaus. The incident is referred to in Mark 16: 12, 13, but the narrative is peculiar to Luke.

LESSON PLAN. I. Jesus in the Way. vs. 13-18. II. Jesus in the Bible. vs. 19-27. III. Jesus in the Home. vs. 28-32.

I. JESUS IN THE WAY. 13. Two of them—That is, two disciples, not of the eleven (verse 33). One of them is named in verse 18. Who the other was we do not know. It is professed to enumerate baseless conjectures regarding his identity. Emmaus—"The Hot Springs." Two sites are named for this village, (1) *El-Kubeibeh*, north-west of Jerusalem about $7\frac{1}{2}$ or 8 miles and (2) *K'hamasa*, recently discovered by Capt. Conder. The latter name resembles "Emmaus" and there are hot springs close by. It is about the same



distance S. W. of Jerusalem. Threescore furlongs—Greek "stadia," about $7\frac{1}{2}$ or 8 miles.

4. Communed with each other (R. V.)—The right kind of conversation for a Sabbath afternoon walk. Jesus is not far away when his people are talking about him (Matt. 18: 20).

15. Communed and questioned together (R. V.)—They were discussing the crucifixion and the reported resurrection, in the light of prophecies regarding the Messiah. They believed that Jesus was the Messiah but could not get over their false interpretation of the prophecies regarding him. Jesus himself—He of whom they were speaking. "It is incarnate deity, fresh from the conflicts and victories of the garden, the cross and the sepulchre. It is literally God walking with men, men walking, though they knew it not, with God." (Hanna). Mark says that he appeared "in another form." There was a great change in his appearance and clothes, for the soldiers had appropriated his garments. Mary did not at first recognize him (John 20: 15) and his sudden appearance carried with it such a supernatural air that the assembled disciples were terrified (Luke 24: 36, 37). 16. Their eyes were holden—Whilst it is true that, for various reasons, these disciples would naturally fail to recognize Jesus, yet the expression can only mean that they were restrained by some external and supernatural influence. It was a withholding which had a purpose in view—"that they should not know him"—and was therefore the act of a higher will. By concealing himself our Lord was able to impart

the instructions which made their hearts glow.

17. What words are these that ye exchange one with another as ye walk? (R. V. marg.)—The revised version makes this alone Jesus' question and inserts two words after it, "and they stood, looking sad." The expression implies that they were discussing with some earnestness and were not quite of one mind.

18. Cleopas—Not the same as Clopas (John 19: 25). He is not mentioned elsewhere. Art thou only a stranger in Jerusalem—Lit. "Sojournest thou alone in Jerusalem?" Either, "surely you are the only man in Jerusalem who has not known?" or, "have you kept so much by yourself as not to know what everyone is talking about?" It was the one absorbing topic and he might know without asking what was likely to be the subject of their discussion.

II. JESUS IN THE BIBLE. 19. What thing?—"The qualitative word of interrogation presupposes things of a special kind which must have happened." (Meyer). "Our Lord here gives us an instructive example how far, in the wisdom of love, we may carry dissimulation without speaking an untruth." (Stier). Concerning—(R. V.) "The things concerning." They did not know whom they were speaking to and so stated facts only. All agreed that Jesus was a prophet (Matt 21: 11; Luke 7: 16; Acts 2: 22), but they venture to say no more than that they hoped that he was going to be the Redeemer of Israel (Acts 1: 16). Jesus of Nazareth—The name placed over him on the cross. A prophet—Lit. "a man, a prophet" a respectful mode of speaking. Compare "men and brethren." Mighty in deed and word—His miracles attested his teachings and in both he was marvellous. Before God and all the people—That is to say, he was *really* so. His greatness was genuine. Barnes says "so that God owned him, and the people regarded him as a distinguished teacher." Lange paraphrases the sentence, "equally great in secret contemplative holiness and in public acts of beneficence."

20. And how—"And in what way," grammatically dependent on the "hast not known" of verse 18. Our rulers delivered him—They placed the blame where it chiefly belongs, on their own people.

21. But we trusted—Lit. "we were hoping," "a word of weakened trust and shrinking from the avowal that they 'believed' this." (Alford). The "we" is emphatic and stands in contrast with the chief priests and rulers. Yet, how a crucified prophet could be the glorious, conquering Messiah of their Jewish