

6. v. 36-43. Wherever Christ is preached, there is a division; some receive, some reject.
7. Christ's wonderful self-forgetfulness, hearing the thief's prayer when He was in such agony Himself.

8. Christ's willingness to save and power to save, saving this criminal who only repented at the last moment.

9. "While there is life there is hope," still God's word gives only one such case of salvation, warning us how seldom one truly repents at the last moment.

10. The souls of men go immediately to happiness or misery. *70-day*. See also Luke xvi: 22-28; 2 Cor. v: 6, 8; Phil. i: 23.

11. v. 45. The veil was rent—all who believe in Christ, have now access into the very presence of God by His blood; the human priest no longer needed.

12. v. 46. Christ has robbed death of its sting; every believer can die uttering the peaceful words, "Father unto Thy hands, I commend my spirit."

Dec. 15.—The walk to Emmaus. Luke 24: 13-32.

GOLDEN TEXT.

And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened unto us the Scriptures? Luke 24: 32.

Time. Sunday, towards evening, April 8. A. D. 30. The same day on which Christ arose from the dead.

Place. Emmaus, eight miles north-west from Jerusalem, and the road leading to it.

CONNECTION WITH LAST LESSON.

We have seen that our Saviour died about 3 P. M. on Friday. That same evening His body was laid in the tomb, where it remained about 36 hours, i. e., two nights and one intervening day. On the third day He arose—Sunday morning, April 8. The women from Galilee who came early to the sepulchre, found that He had risen. The appearances of Christ after His resurrection were ten altogether, of these five took place the day on which He arose. The order of appearance was as follows: 1. To Mary Magdalene alone (Mark xvi: 7; John xxi: 14). 2. To the women going to tell the disciples (Matt. 28: 9, 10). 3. To Simon Peter alone (Luke 24: 34). 4. To two disciples going to Emmaus (Luke 24: 13 etc.). 5. To the apostles at Jerusalem excepting Thomas (John 20: 19). These all on day of resurrection. 6. To the apostles at Jerusalem, eight days after, when Thomas was present (John 20: 26-29). 7. To seven disciples at sea of Tiberias (John 21: 1-7). 8. To about 500 in Galilee (1 Cor. 15: 6). 9. To James (1 Cor. 15: 7). 10. To all together at Ascension (Luke 24: 51). Three times we are told that His disciples touched Him after He rose, twice that He ate with them. *70-day's* of life is the fourth appearance.

EXPLANATORY.

V. 13. Two of them. The name of one was Cleopas, the name of the other unknown and conjecture is useless. These were two of Christ's followers, but not two of the twelve disciples. Some endeavour to identify them with Alphaeus, the father of James, but this is very doubtful. That same day. There was an Emmaus on the border of the plain of Philistia, 20 miles from Jerusalem, and some have said that this was the Emmaus. This would not agree with the distance here given. The exact site is as yet undiscovered.

V. 14. They talked together. Their minds were no doubt wholly occupied with what had happened; the death of Christ must have been like a strange riddle, which they could not solve. How to give up the idea that He was the Messiah after all they had heard and seen of Him they did not know, and how to reconcile His Messiahship with His death they did not know. At any rate they seem to have been terribly dis-

appointed and to have lost all hope, and are now returning to Emmaus (probably their home) in sadness.

V. 15. Communed and reasoned. We can readily imagine how they talked over all the facts again and again and gave expression to their feelings. Jesus drew near. Probably overtook them as if He too were coming from Jerusalem. The appearance was evidently quite natural in its manner.

V. 16. Their eyes were hidden. Did Christ change His appearance? We think not. "The reason they did not know Him, was that their eyes were supernaturally influenced. No change took place in Him."—*Alford*. Christ wanted to draw out their minds before revealing Himself.

V. 17. Communications. The term employed indicates that they had been talking with great earnestness, perhaps taking different views of the case. Sad. Evidently hope had died out in them.

V. 18. Stranger. Has not known. "The meaning of this verse may be thus expressed: The affair concerning which we are sad, has been public, well known, and has made a great talk and noise, so that all even the strangers who have come up to sojourn there but a little while, are well acquainted with it. Art thou the only one of them who has not heard it?"—*Barnes*.

V. 19. What things? "He who asks a question does not affirm that he does not know the answer. He may act as a teacher, a catechist, or an experimenter, to draw out and develop the mind of another." This last was our Lord's design. "—*Wholen*. And they said unto Him. As it is a relief to one who has been bereaved to talk about the departed one, so it is a relief to them to recount all the facts about Christ and tell their feelings. How earnest they are about it; how dear the memory of Jesus manifestly is to them! "The official name Christ they do not now take upon their lips. That He, although he had been reckoned among transgressors was a prophet and extraordinary messenger from God, is admitted of all."—*Wholen*.

V. 20. We trusted. We did hope, we can hardly cherish such a hope now. Redeemed Israel. We perhaps cannot determine the exact kind of redemption expected by them, but it was evidently in part of a temporal character, as e. g., that of the Israelites out of Egypt, which would be the removal of the Roman yoke. The third day. They doubtless here refer to the three days often mentioned in connection with His death and burial. The period had passed but the world was not renewed. "—*Wholen*.

V. 22. Yea, and certain women. "This is equivalent to 'Certainly this much has happened, that, certain women &c.'—*Alford*. Something strange has taken place but not so much as to answer our expectations.

V. 24. Certain of them which etc. The visits of Peter and John.

V. 25. Fools, i. e., slow of understanding, slow of heart, sluggish in disposition. It certainly seems strange to us that with all the O. T. predictions and our Saviour's teaching they are so slow to apprehend the truth as to His resurrection. But does not this very slowness on our part make their subsequent testimony to His resurrection all the more valuable to us? How strong must have been the evidence which overcame their slowness and scepticism! Modern unbelief tries to make out that the disciples were a lot of nervous, excited visionaries, ready to believe anything. This is a flat contradiction of the facts; their slowness not their readiness to believe is the marvel.

V. 26. Ought not Christ. Was it necessary for Christ to suffer if your own Scriptures were to be fulfilled? To have suffered these things and to enter into His glory. With Christ the death and the grave were the path to glory, see Phil. 2: 6-11. This is the exact reverse of worldly things. Here—

"The pomp of heraldry, the pride of power, And all that beauty, all that wealth e'er gave, Await alike the inevitable hour: The paths of glory lead but to the grave."

V. 27. He showed how the whole of the O. T. led up to Him and found its fulfilment in His death and sufferings, i. e., in the sufferings and death of Jesus of Nazareth of whom they had spoken, for He was still unknown to them. *How do we know that the O. T. as we have it is God's word?* 1st. We know that the Scriptures of our Lord's day were the O. T. exactly as we now have it. 2nd. Christ again and again set upon those Scriptures, the stamp of Divine authority. The O. T. as a preparation and testimony for Christ is not valued in our day as it ought to be.

V. 28. Village. Emmaus. Made as though. "Rather acted as though; moved on His course, not in dissimulation, for He would have gone on his way sorrowfully and justly so if they had not detained Him with loving violence."

V. 29. See Practical notes below.

V. 30, 31. This was just an ordinary meal, not the Lord's Supper. Unnecessary to suppose, as many do, that there was anything peculiar in Christ's manner at the meal, which caused them to know Him. If, as we have said, their eyes were hollen supernaturally, it is only necessary now to consider that supernatural influence removed. Vanished. "This also showed that it was he."—*Bengel*.

V. 32. Was not our heart burning within us? This indicated the warmth and delight of their feelings while Christ expounded the Scriptures to them. While he talked with us. "Ah! this accounts for it.—We could not understand the glow of self-enclosed light, love, glory, that ravished our hearts; but now we do." They cannot rest; how could they? They must go straight back and tell the news."—*David Brown*.

REMARK. The main design of this passage seems to be to stand as a testimony to the glorious fact of our Lord's resurrection. The points are:

1. The state of mind of the disciples.
(a) Their sadness on account of disappointed hopes.
(b) Their slowness to understand and believe the things concerning Christ's death and resurrection.
2. Christ carries conviction to their minds.
(a) By proving from Scriptures His death and resurrection.
(b) By showing Himself to them alive again.

PRACTICAL LESSONS.

1. V. 14, 15. If our minds are much occupied with Christ we will speak of Him to one another.
2. When we come together to speak of Christ, He draws near to us.
3. To those who are sincerely anxious about the truth Christ will in some way make it known.
4. "Our eyes are often hidden from seeing Christ, because He appears in strange providences."
5. "Christianity is not the religion of the credulous. Only the compulsion of fact and reason made even the disciples believe."
6. V. 25. Unbelief is a mark of folly not of excessive wisdom. Ps. lli: 1.
7. V. 26. For us as for Christ the path to glory is through self-denial and suffering. Matt. xvi: 24. Rom. vii: 17. "No cross no crown."
8. V. 29. "We must invite and welcome Christ, would we have Him abide with us. He will not come where He is not wanted."
9. Did Christ ever refuse to come where sincerely asked?
10. V. 32. The joy resulting from Christ's presence.