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## Doctrinal Theology.

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### THEOLOGY.

(Continued.)

#### ATTRIBUTES OF GOD.

The attributes of God are INDIVISIBILITY, IMMUTABILITY, INFINITY, LIFE, INTELLIGENCE, WISDOM, WILL, HOLINESS, JUSTICE, TRUTH, GOODNESS, AND POWER. The first three of the series have been termed *negative, intransitive, quiescent*, or *immanent*, the rest, *positive, transitive, operative*, or *emanent*, attributes. Others have classified the divine attributes as *incommunicable* attributes, or *properties*, which are only in God and in no wise or measure in created things, and *communicable* attributes, or *perfections*, such as holiness,<sup>1)</sup> life,<sup>2)</sup> etc., which may in a mode and measure be communicated to created beings, as men and angels.

#### INDIVISIBILITY.

God is indivisible inasmuch as he is not a compound being, not made up of component parts, or of a substance and of qualities inherent in such substance, but absolutely

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1) Lev. 19, 2. 1 Pet. 1, 15. Matt. 25, 31.

2) Gen. 2, 7. John 10, 28.

## Exegetical Theology.

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### THE GOSPEL OF EASTER MONDAY.

LUKE 24, 13—35.

V. 13: *Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ, ἥ ὄνομα Ἐμμαούς.* *And, behold, two of them were on that same day going to a village, which was about sixty stadia from Jerusalem, the name of which was Emmaus.*

It is a remarkable story which the Evangelist is about to relate, a story of peculiar significance, given by no other Evangelist, and to which St. Luke would draw particular attention. This is indicated by *Καὶ ἰδοὺ*, *and behold*. The preceding narrative records the announcement of Christ's resurrection to the women of Galilee and their report to the Apostles, who, however, failed to believe the message carried to them. Peter, who had been specially mentioned by the angel, Mark 16, 7, is also specially mentioned by the Evangelist as slow to believe. Unmindful of the Master's words and of the Scriptures, he ran to the sepulchre to *see*, where he should have heard and *believed*, and what he saw was an empty sepulchre with the vestiges of death, the linen clothes in which his Master had been laid to rest. That the body had not been stolen was evident from those very linen clothes, which, like the napkin which had been about the Savior's head, had not been carried away, or left lying about in disorder, as thieves would have left them in their hasty departure if they had taken the time to unwrap them, but were "laid by themselves," v. 12. John 20, 6. 7, as one would leisurely lay aside a garment for which he had no longer any use. Yet he to whom the Easter tidings "seemed as idle tales," v. 11, would not be led to believe by what he saw; he "departed wondering in himself at that

which was come to pass." V. 12. Faith must depend on the word, not on the senses, and the proper order is first to believe what God would have us believe, and then, at God's appointed time, to see what God would have us see. But we are like the disciples; we would first see, and then—see again, and we would not believe at all, but for the Savior's goodness, who teaches and leads us to believe as he did the disciples. How?

*Behold, two of them.* These two disciples, as appears from v. 33, were not of "the eleven" apostles. From v. 18 we learn that one of them was named Cleopas<sup>1)</sup>, but that is all we are told concerning his person. Of the other we do not even learn the name. Some have conjectured that it was Luke. Old Valerius Herberger's advice is: Let every one suppose it was himself.—But where do we find these disciples? On the way to Galilee, where the Lord had promised to meet them? No, they *were going to a village, which was about sixty stadia from Jerusalem, the name of which was Emmaus*. Josephus knows of several places by that name. One of them was a town of some importance, the seat of government for a toparchy, about 180 stadia from Jerusalem. This accounts for the reading *ἔχατον ἐξήκοντα* in Cod.  $\kappa$ , which was deemed a necessary correction at a time when this Emmaus only was known. But in Bell. Jud. 7, 6. 6, Josephus mentions another Emmaus, 60 stadia from Jerusalem, in a region where the Emperor assigned lands to 800 veterans. The settlement, *colonia*, was later and is to this day known as *Kulonieh*, W N W of Jerusalem. The identity appears further established by the statement of the Babylonian Talmud Succa, that *Mauza is Kolonieh*. Mauza with an article makes *המזא, Ham-mauza*, which is identical with *Ammaus* or Emmaus.

We are not told what prompted these disciples to go to Emmaus. The text does not indicate that the place was

1) Not Cleophas, John 19, 25, but Cleopas, contracted from Cleopatros.

the home of either of them. Yet, according to vv. 29 and 30, one or both of them must have been sufficiently at home in a house of the village to invite a stranger to abide with them and partake of their meal. Probably they, as many others who by invitation, or for want of accommodations in the crowded city, or in preference of the rural quiet, took up lodgings in the neighboring villages during the Passover days, were lodged in the hamlet by the "western road," and, having come to the city in the morning after the Sabbath, were now about to return to where they would spend the night.

V. 14: *Καὶ αὐτοὶ ὁμιλοῦν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.* *And they were talking to one another about all these things which had happened.* The women who in the early rays of the rising sun of that day had issued forth toward the sepulchre had busied their thoughts with their crucified, dead, and buried Lord; and Jesus of Nazareth was, likewise, the central subject of the conversation between these pilgrims who followed the setting sun of that eventful day. But while the women had looked forward to a sepulchre closed and sealed, guarded by Roman soldiery, and enclosing what was dearest to them on earth, the dead body of their Master, and τὰ συμβεβηκότα, the happenings of which their hearts were full, had been the events of Good Friday, these disciples looked backward to an empty sepulchre, guarded by angel messengers who had greeted the women of Galilee with the gladsome Easter tidings: "He is not here; he is risen." And that these events of Easter were foremost in the minds and discourses of Cleopas and his fellow pilgrim appears from the word τούτων, by which the Evangelist refers to what he has related in the verses (1—12) immediately preceding our text. But this sweetest and most comforting of all messages had not the intended effect upon their hearts. To them, the Shepherd was still smitten and the sheep of the flock were still scattered abroad, and they were of their number, scattered sheep of a comfortless flock.

Talking of all these things, of Christ crucified and reported as risen from the dead, does not necessarily indicate the proper attitude toward the crucified and risen Lord. Doubtless the priests and rulers in the city were also talking of "these things," by which they had been put in a sorry plight, knowing that their evil designs had been frustrated, the very guards whom they had placed at the sepulchre having been to them the first bewildered and terrified heralds of fearful, bewildering Easter tidings. But inasmuch as they failed to believe the news which the enemies of Christ were even then endeavoring to silence and subdue, Matt. 28, 11—15, the disciples were, though talking of all these things, as void of the true joy and comfort of Easter as were the scheming enemies of Jesus. It is faith, and faith only, which can bring peace and rest and joy to the troubled heart, faith not only in the crucified, but also in the risen Lord.

But that faith is not of our own contrivance or acquisition, but of the Savior's giving. Neither is it engendered by any amount of talking as men may talk; even though it be "of all these things," but by the Savior's word. Neither is it the stray sheep which of its own accord returns to the Shepherd, but it is the good Shepherd who brings back the stray sheep and gathers his scattered flock. Thus it is to-day; thus it was on the day of Christ's resurrection.

V. 15: *Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς.* *And it came to pass, while they were communing with each other and making inquiry together, that Jesus himself also drew near and walked with them.*

The character of the conversation carried on by the pilgrims appears more distinctly in the verb συζητεῖν, to seek, inquire, investigate together. That the chief subject of their mutual inquiry was Jesus, is indicated by the pronoun, αὐτός, *himself*, Jesus, of whom they were speaking and concerning whom they were inquiring. Christ was to

them a mystery, an enigma for which they were seeking the solution. And if they had been left to continue their search as they had begun, they would, though in search of light, have gone from dawn to dark. But he who is the Light of men that shineth in the darkness, John 1, 4. 5, was already come nigh to them and walked with them. These disciples had set their faces toward Emmaus; but the Savior's love was not restricted to Jerusalem nor to those assembled there. On the contrary, he left the eleven, and them that were with them, where they were, and sought the twain. Why? Not because he loved the eleven less; for he did not. Nor because the two were more deserving of his love; for they were not. The day was a day of grace for all those troubled souls; but the Lord reserves to himself the disposal of the when and the where of his gracious visitations.

But not by seeing, but by hearing him, these men were to believe. And when he spoke, it was not to say: "Behold my hands and my feet; handle me, and see." The Lord was truly with them, apparently, their companion, in truth, their guide; v. 16: οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπεγνῶναι αὐτόν, *but their eyes were holden that they should not know him*. Critics have pointed out a contradiction between these words and the statement of St. Mark 16, 12, that *he appeared in another form unto two of them, as they walked*. But there is no contradiction. Mark tells us *that* the two did not know him, and Luke explains *why* they did not know him. Jesus really appeared to them, and they really saw him; but they did not recognize him, taking him for another man, a stranger whom they had never seen. Their eyes were holden, not as one is hoodwinked, that he cannot see at all, but so that seeing the object they mistook the form. The power which held their eyes was not physical, not their tears, but divine, and that they did not know him was not only a consequence, but the purpose for which their eyes were holden; "they

*should* not know him."—The same use of the infinitive with *τοῦ*, Matt. 24, 45. Luke 2, 27. 5, 7. 22, 31. Acts 21, 12. Hebr. 11, 5. al.—Jesus *would* not have them know him by sight in that hour. He desired to walk and talk with them and to have them *hear* him and *believe*. Had they at once recognized him, they would certainly have rejoiced and in an ecstasy of joy have fallen at his feet or turned about to hasten back to Jerusalem to tell the eleven what they had seen. By holding their eyes, the Master secured a quiet and extended hearing. Thus even to-day the Savior might often manifest his goodness and power by answering our prayers and thus showing us his living presence while the sun is still high in the heavens; but, though he is already with us, we are not permitted yet to see him, while the shadows deepen and our hearts are sad. And it is at such times that he would have our ear, that we may hear and learn what he would teach us, that we may grow in faith and hope, and learn to trust his word, the word as written in the Scriptures and as propounded to us from human lips. That at such times, especially, a troubled heart may not be left without that word, should be seen to by those to whom the chief Shepherd has entrusted the care of souls and to whom he is here setting an example.

Note, also, the Lord's further endeavors to make sure that it shall be the word of *Scripture* whereby these disciples shall be made to understand their Savior's death and resurrection and rejoice and take comfort therein. He might have surprised them by setting before them more clearly and vividly than they themselves knew them the thoughts of their hearts which he had seen afar off, and marveling they might then have listened to what this stranger had to say. But no. V. 17: *Εἶπεν δὲ πρὸς αὐτοὺς· Τίνες οἱ λόγοι οὗτοι, οὗς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, σκυθρωποί; But he said unto them: What is it that I see you so earnestly discussing between yourselves as you are*

*journeying in sadness?* Two orientals in animated conversation would by their gesticulations, now halting, and now proceeding on their way, naturally attract the attention of a third person, and it was probably during one of their stops that the stranger overtook them. As he stepped up to them, they would naturally pause with an enquiring look at the stranger,<sup>1)</sup> who, with sympathy expressed in his features, would naturally propose the question recorded by the Evangelist. Sympathy was also expressed in his words, especially in the final *σκυθρωποί*, and while they might have resented the inquisitiveness of idle curiosity, the enquiry of sympathizing interest met with a ready response.

V. 18: Ἀποκριθεὶς δὲ εἷς, ᾧ ὄνομα Κλεόπας, εἶπεν πρὸς αὐτόν· Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; *Then one [of them], whose name was Cleopas, answered and said unto him: Dost thou alone sojourn in Jerusalem and not know the things that are come to pass there in these days?*

Cleopas is surprised, not at how much, but how little, the stranger appeared to know. Grief has a tendency to cramp the heart and narrow the mind while under its influence, and there is in Cleopas' words a touch of reproach, as he answers a question by another. But let every one of us beware of casting the first stone upon Cleopas. Our thoughts and words in hours of adversity and perplexity, criticising the ways of God, would often compare very unfavorably with Cleopas' question. Cleopas considers himself and his companion on the proper side with their conversation as well as with their sadness, though in both they were wrong, and at the very first touch of the physician as he puts his finger on his wound, the patient objects, saying, as it were, "Doctor, what is the matter with you?" And in this Cleopas is but the type of us all, and let no

1) Cod. Sinait. has καὶ ἐστάθησαν σκυθρωποί, *and they stood still, being sad*. According to this reading, which is, however, not sufficiently attested, the question would terminate with *περιπατοῦντες*.



pastor be surprised when in the cure of souls his experience is of a kind with his Master's.

On the other hand, there is in Cleopas' words also distinct evidence of his discipleship. Jesus is so decidedly the one great center of his interest that to hear the subject of his discourse and the cause of his sorrow made a matter of question is to him an occasion of surprise and resentment. During all the days of their discipleship, and especially during the recent week, which had opened with the loud hosannas of the multitudes, these men had placed their trust and fondest hopes in Jesus until amid the loud imprecations of his enemies his downfall before the eyes of all Israel carried with it the ruins of their joys and hopes. Who or what else, then, should have occupied their thoughts? And herein they afford an example to every Christian. There is among us too little of that astonishment at the ignorance of many who not only sojourn, but dwell in surroundings where Christ might and should be known to every man, woman and child, and we are, as a rule, by no means as prompt as Cleopas was to speak of the things that have come to pass in the kingdom of God wherever we are confronted with such ignorance.

Another than Jesus might have hastened to justify himself and refute the charge of ignorance by showing the wanderers that he knew more about these recent events and their import and significance than even Cleopas and his friend. But for their sake, not for his own, had he approached them, to seek and to save them that were lost. It was with a view of inducing to exhibit their ailments before him that he continued his intercourse with them.

V. 19: *Καὶ εἶπεν αὐτοῖς· Ποῦα; Οἱ δὲ εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζαθαίου, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ, ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ.* *And he said unto them: "What manner of things?" Then they said unto him: "Those concerning Jesus of Nazareth, who was made a prophet mighty in deed and word before God and all the*

*people.*” One word of Jesus, *ποῦα*, sufficed to produce the intended effect, inducing them to tell him what he knew better than either of them. And he has since then spoken many a “*ποῦα*,” inducing us to tell him in confession and prayer what was best known to him. It was, in fact, a confession of their ignorance and unbelief that these men made in their account of Jesus and the events of that and the previous days. When, in earlier days, Jesus had asked the disciples: “Whom say ye that I am?” Peter had answered for them all: “Thou art the Christ, the Son of the living God.” Matt. 16, 15. 16. What, now, had become, *ἐγένετο*, of Jesus of Nazareth in the opinion of these disciples? A prophet, mighty in deed and word before God and all the people; that was all. And if the Savior had permitted them to continue in their downward course, he would soon have ceased to be even that in their estimation. For having avowed and proclaimed himself the Son of God, and then died and disappeared, how could he have been a prophet before God and all the people? No, their position was untenable. They were on the way to where the chief priests and Pharisees had been when they said: “We remember that that deceiver said, while he was yet alive, After three days I will rise again.” Matt. 27, 63. Only as a *risen* Lord could Jesus on that Easter day be the Son of God; Rom. 1, 4. Acts 13, 33—37; and only if he was the Son of God could he be and remain a prophet before God and the people, his disciples not excepted.

It may not be without significance that Cleopas and his friend invert the proper order of things by saying *δυνατὸς ἐν ἔργῳ καὶ λόγῳ*, mighty in *deed* and *word*. Jesus had made his *word* of first importance when men were to be made to believe in him. He had wrought his miracles as he worked with his apostles afterwards, to “confirm the word with signs following.” For this reason he had repeatedly charged the witnesses of his miracles to “tell no man,” Mark 7, 36. 7, 43 al., lest he should be represented as chiefly a worker of miracles. Cleopas’ error and that of his com-

panion, whereby they disparaged Christ the Prophet, was that they assigned the first place to what they had *seen*, his miracles, and the last to what they had *heard*, his word and doctrine. The same mistake obtains in modern Christology, which makes, or professes to make, Christ's person and work of first, his doctrine and that of his apostles of second, importance, and argues: Let the Scriptures and the doctrine of Scripture be variously estimated, if we but retain the historical Christ, our glorious King! This Christology expressly claims to have magnified Christ by lessening what it terms an undue prominence of his doctrine in the minds of men. Whither this must lead, appears from the continuation of the text.

V. 20: "Ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν. *And how they delivered him up, our chief priests and rulers, to be condemned to death, and crucified him.* There is an emphasis on *παρέδωκαν*, which is placed before the subject. Jesus had been treacherously dealt with, being handed over to the Gentiles to be tried as for a capital offense, *εἰς κρίμα θανάτου*, he, who had been a prophet mighty in deed and word before God and all the people; and they who had delivered him up were the chief priests and rulers of that people; and they who had wrung the sentence of crucifixion from the judge, who were, therefore, responsible for the ignominious death of the prophet of Nazareth, were again the priests and rulers. This was the sum and substance of *τὰ περὶ Ἰησοῦ τοῦ Ναζαθαίου*, the things concerning Jesus of Nazareth, down to the hour of the crucifixion. Isaiah had said of him: "He was wounded for our transgressions, he was bruised for our iniquity; . . . the Lord hath laid on him the iniquity of us all." Is. 53, 5. 6. Jesus, the great High Priest, had sacrificed himself as a propitiation for the sins of all the people, had "given his life a ransom for many," Mark 10, 45, as he had told his disciples as he was "going up to Jerusalem," to "be delivered unto the chief priests," etc., Mark

10, 33. But of all this there is not a vestige in Cleopas' and his friend's account. Jesus was dead; his enemies had foully murdered him by judicial murder; that was all. No wonder that they, his friends, were sad, instead of taking comfort in his vicarious satisfaction and atonement for *their* sins. And thus to the present day, no one to whom Jesus is a great teacher who fell a victim to the hatred of his enemies can take comfort in him. To such, the gladsome Easter tidings must be void of their true significance. If Christ was not delivered for our offences, he was not raised again for our justification, Rom. 4, 25. This was the import of the angelic Easter sermon: "Ye seek Jesus of Nazareth, *who was crucified*; he is risen." Mark 16, 6. And every one of us must first die in and with Christ on Good Friday, before he can rise with him on Easter Sunday.

Cleopas and his mate have not yet finished their report. There were other reasons why they deplored the death of Jesus, and they proceed:

V. 21: *ἡμεῖς δὲ ἠλπίζομεν, ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ.* but we were hoping that it was he who was about to redeem Israel. With *ἡμεῖς δὲ* they place themselves in opposition to their "chief priests and rulers," as if to say: "If it had been for *us*, things would have gone differently. *We* were not his enemies, but his friends and followers, not only as the disciples of a teacher, a prophet who should lead us from truth to truth, but also as the adherents of a captain who, we hoped, should lead us from victory to victory, a liberator of his people from the yoke of the gentile oppressor, who should bring back the pristine glory of Israel." When the multitudes had cried, saying, Hosanna to the son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest, and the children in the temple took up the strain, Hosanna to the son of David, and all the city was moved, those who were with Jesus of Nazareth and heard and saw all this with ears and eyes and minds preoccupied by carnal perversions of

messianic hopes might well persuade themselves that the time had come when their hopes should be fulfilled. And now such fulfillment had been not only indefinitely postponed, but utterly brought to nought, not by the force of gentile arms, but by the rulers of Israel themselves. Not only the Hosannas to the son of David, but also the hopes they had nourished, had become things of the past; ἡλπίζομεν, the wanderers say, we hoped, but hope no more: ἀλλὰγε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἀγεί σήμερον ἀφ' οὗ ταῦτα ἐγένετο: *and, to make matters even worse, besides all this it is to-day the third day since all these things came to pass.* These words indicate that the disciples had not readily and at once fully abandoned their hopes. During the first hours after the fearful crisis they had still held themselves prepared for some reversal, perhaps some miraculous intervention of divine power. Clinging, for a while, to the fragments of their shattered hopes, they could not but experience new disappointments, as every one must who expects of God that for which he has no promise. But like the chiliasts of to-day, these men were loth to part with their dreams, while they refused to believe the explicit words of Scripture and of Christ. If they had ever comprehended those words or had not entirely forgotten them, their own remark as to the third day must have reminded them of their master's prediction. Having lost sight of that, they were like blind men feeling their way with sticks while the sun shone. They continue:

V. 22. 23: Ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθρηναι ἐπὶ τὸ μνημεῖον, καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν: *Moreover, certain women of our number startled us, having been early at the tomb, and, having not found his body, came and said they had also seen a vision of angels who said he lived.* The women, who were at first dumb-founded in their amazement and fear, Mark 16, 8, had afterwards found words and given utterance to what they

had heard and seen. But "their words had seemed to their hearers as idle tales, and they believed them not," v. 11. Whatever these disciples of Jesus may have been, they certainly were not credulous or easily convinced, as they have often been represented. — Mark the skepticism apparent in the narrative of these men! They do not say: "Angels have told several of our women that Jesus lives," but they know only of certain *women* who had *said* they had seen a *vision* of angels who *said* he lived. How much or little truth there may have been in this report, they are not ready to say. All they admit is that they were startled by what the women said, and that in one point their report had been verified: the grave was empty:

V. 24: *Καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον· and some of those who were with us went to the sepulchre, and found it even as also the women had said; but him they saw not.* This, then, was established: the grave was empty. A week ago they had a living Master, a prophet, mighty of deed and word. A day ago they had a dead Master, whose body lay in a decent grave, where they might do him honor. Now, that Easter was come, they had even less; the dead Master, too, was gone. Such is Easter without the Word and faith in the Word. Thus had Cleopas and his companion declared their discomfiture in confessing, unwittingly, their unbelief. Many have since then made similar confessions, some, as Cleopas, in a dejected, others in a boastful way. Such men may speak of the time when they, too, believed in Christ and joined in his Hosannas with the multitude, perhaps with the children in the temple, and reposed their hopes in him. And what have they now? Nothing. A grave, at most, and that empty.

How can such men be helped? Not by philosophical reasoning, by apologetical arguments, by sentimental pleadings; much less by respectful consideration of "honest skepticism," or by concessions made to science and criti-

cism. Jesus might have turned the sadness of these disciples into gladness by simply opening their eyes and allowing them to recognize him. But thereby he would not have led them to believe as they should. "Faith cometh by hearing, and hearing by the word of God," Rom. 10, 17. The ailment of these disciples was unbelief; and Jesus treats his patients accordingly:

V. 25: *Καὶ αὐτὸς εἶπεν πρὸς αὐτοῦς· ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦναι ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται: And he said unto them: O foolish men, and slow of heart to believe in all that (οἷς by attraction for ἀ) the prophets have spoken.* Unbelief is not, as it often boasts, due to acumen of understanding, or to profound learning, or the use of private judgment, but owing to, and itself a form of, foolishness. When the Galatians turned from faith to works, from true to false doctrine, St. Paul upbraids them in the same terms: *ὦ ἀνόητοι Γαλάται, O ye foolish Galatians!* Cleopas and his companion have but a few moments ago expressed their surprise at the ignorance of the stranger and little short of slightly mentioned the talk of the women of Galilee. And now the first thing this stranger tells them is that they lack understanding. *Νοῦς* is that faculty whereby we have notions, and *ἀνόητος*, one who is defective not only in the exercise of a faculty, but in that faculty itself, who, owing to this defect, comes short in the very notions of things, which is a very deep-seated form of ignorance, the cure of which demands a change in the subject itself. As the physical eyes of Cleopas were holden, so that seeing Jesus he did not know him, so, and even more, his inner vision was unserviceable.

We assume that these disciples were still in grace, that their faith in the Messiah had not yet entirely given out, but was only buried out of sight under the load of tribulations which had come upon them. When the disciples were being overwhelmed by winds and waves while Jesus slept, and awoke him, saying, Lord, save us, we

perish, Jesus rebuked them, saying, according to Matt. 8, 26, "O ye of little faith," and, according to Mark 4, 40, "How is it that ye have no faith?" For *ὀλιγοπιστία* is *ἀπιστία* inasmuch as it is a lack of faith. There was no contradiction in the words of that father who said: "Lord, I believe, help thou mine unbelief," Mark 9, 24. Thus also the Savior might consistently "upbraid the eleven with their unbelief," Mark 16, 14, though they were only "of little faith," *ὀλιγόπιστοι*, not entirely cut loose from him who, as he appeared in the midst of them to rebuke their unbelief, still greeted them, saying, "Peace be with you." Of these same people the angel had said: "Tell *his disciples*," Mark 16, 7, and the Lord himself had in the morning of that day termed them his brethren, to whom he sent the message: "I ascend unto my Father and *your* Father, and to my God and *your* God," John 20, 17, thus still recognizing them as children of God, which they could not be but by faith in him, Gal. 3, 25. But their faith was low, burning like the smoking flax, Matt. 12, 20. Thus were Cleopas and his friend *ἀνόητοι*, their *νοῦς*, their spiritual sight, being holden, not by God, as the eyes of their body, but by the flesh, their natural man, who received not the things of God, 1 Cor. 2, 14, their carnal thoughts and hopes and desires. Thus their notions of Christ and of his work and suffering and death had been perverted.

And all this, because they had lost sight and hold of the word. These disciples had been and were still "slow of heart to believe in all that the prophets have spoken." While he was himself the Prophet from the bosom of the Father, Jesus had enjoined upon his hearers to search the Scriptures, the word of eternal life, inasmuch as they testify of him, John 5, 39, and as by the mouth of father Abraham he had taught that by hearing Moses and the prophets men should be saved from the place of torment, Luke 16, 29. 31. And now, after his resurrection, he points out to these disciples their failure to believe in the written word as the



cause of their sore distress. Faith, being essentially a firm and unwavering confidence, must have something upon which it may firmly rest and rely, lest it be shaken and overthrown. This is indicated by the form πιστεῦεν ἐπὶ in the text; cf. Rom. 9, 33; 10, 11. 1 Tim. 1, 16. Matt. 27, 42. 1 Pet. 2, 6. These disciples were like ships tossed about by wind and waves forasmuch as they had failed to gain and to hold that firm foundation. And the foundation of faith is the Word of Scripture. St. Peter, though he had seen the Lord as an eyewitness of his majesty and glory and heard the voice which came from heaven, yet says: "We have a *more sure*, βεβαϊότερον, word of prophecy," 2 Pet. 1, 19, cf. vv. 16—18. And here the Lord himself, speaking to such as had been his disciples when he taught concerning himself and his kingdom, points out as the cause of their discomfiture their slowness of heart to base their faith on all that the prophets had spoken in the Scriptures. And in the face of this, there are those to-day who say: "It is not the Bible that makes us Christians and saves us, but Christ." Ὁ ἀνόητος! Behold Cleopas as a warning example of such presumption!

It is, furthermore, worthy of note that, according to Christ's instruction, faith, to be thoroughly firm and sound, must rest on *all* that the prophets have spoken. This, of course, implies that all Scripture is worthy of full and unlimited reliance and confidence. Cf. vv. 27. 45. Of the Bible of modern criticism Jesus could not have spoken thus, and the critics themselves speak a different language to *their* disciples. But this πᾶσιν should be heeded also by those to whom Moses is not a patchwork of Yahvist and Elohist and Deuteronomist and a Priests' Code, and Is. 53 is spoken by Isaiah the prophet, and not by a Great Unknown. The disciples were not slow to believe only by influences from without, but βραδεῖς τῇ καρδίᾳ, *slow of heart* to believe *all* that the prophets have spoken, and the human heart is by nature the same at all times and everywhere. There is an af-

finity between our sinful heart and false doctrine, and false doctrine in any point is a dangerous thing. It is the Savior's good and gracious will that we should seek our souls' salvation only where the word of God is taught in all its purity, and every church contaminated with false doctrine to the same extent endangers the souls that are exposed to its influence. Likewise the Lord here enjoins upon all parents the duty of securing for their children a thorough training in Christian doctrine covering all the counsel of God for our salvation as revealed in the Scriptures, and that all the more since young hearts as well as old are slow to believe all that the prophets have spoken. Who knows how soon they may be with Cleopas on the way to Emmaus, troubled and sad if by a parent's foolishness and sluggishness their faith be without the broad and deep and firm foundation in all Scripture given by inspiration of God.

Finally, the word *βραδέως*, *sluggish*, *slow*, describes an ailment of the human heart which calls for energetic treatment, such as the Lord administers to the wanderers on the road. The sluggard's word is, "*to-morrow*," and this "*to-morrow*" has cost many a man his soul. Cleopas and the rest of that company had been given many an opportunity to learn what would have made that Easter day a day of rejoicing from sunrise to sunset and beyond. Now the better part of the day was spent and the sun was sinking, and they were still sad, because of their sluggishness of heart. Thus youth often postpones to riper years, and vigorous manhood, to old age, what should have been done at once, to-day, Hebr. 3, 7. 13. Mark how Jesus is busy all that day of his resurrection, from early morn till late in the night, to gladden the hearts that had been so slow and sluggish to learn and to believe all that the prophets had spoken. Let pastors and others to whom the care of souls has been committed follow his example. But, on the other hand, let sluggish hearts beware; Jesus had not promised to meet Cleopas on the road to Emmaus after he and the rest had

failed to profit by what they had heard and seen on the road to Jerusalem before the Passover days. He has not promised to any of us to walk with us to-morrow if we fail to profit by the grace he offers us to-day. Let every one beware, lest he be made to hear the reproachful words: "O foolish men and slow to believe," not on a day of grace, but on the great day of reckoning!

To Cleopas and his fellow disciple, that Easter day was a day of grace. It was Jesus who made it so by the means of grace, the gospel of their salvation uttered in the words: V. 26: *Ὁὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ*; *Was not the Messiah bound to suffer these things and to enter into his glory?* The pronoun, *ταῦτα*, is placed emphatically before the verb, *παθεῖν*. That Jesus had suffered and died was what these disciples had failed to comprehend, and their own words had testified to the truth of his word: "All ye shall be offended because of me this night," Matt. 26, 31. That this offence, the offence of the cross, Gal. 5, 11; should be removed from their minds was requisite in order to lift from their hearts the load which held down their faith. Hence the emphasis on *ταῦτα*, as if to say: There is no reason why these things should trouble you; on the contrary, these very things should be to you and all men a source of comfort and great joy. Did you not say you had trusted that Jesus of Nazareth had been he who should have redeemed Israel, v. 21, or, in other words, that he was *ὁ Χριστός*, the promised Messiah? How, then, could you consistently be offended because of his suffering and death? For could it be otherwise than that, being the Messiah, he should suffer these things? *Ἔδει*, from the root *DA*, Sanskr. *da*, *to bind*, from which we have the Greek *δέω*, *to bind*, with its derivatives, indicates a kind of necessity imposed upon the subject; it differs from *ἔπρεπεν*, *it was proper*, and *ᾔφειλεν*, *it was his duty*. By *ἔδει* the suffering of Christ is referred to the will and counsel of God, according to which the righteous Servant of the Lord,

Is. 52, 13; 53, 11, was destined to suffer for the iniquities of us all, being obedient unto the death of the cross, Phil. 2, 8. Cf. Matt. 26, 42. Luke 22, 42. John 14, 31. That will and counsel of God stood revealed in Moses and the prophets, from the first promise in Paradise to the last prophecy of the Messiah. So far from being a just cause of offence, of doubts and misgivings concerning his Messiahship, the suffering and death of Jesus of Nazareth must rather have served as conclusive proof of his being really and truly *the Christ*, the redeemer and savior of Israel and the world.

And herein there is a resemblance between Christ and his church, his disciples jointly and severally. Christians are often offended because of their manifold tribulations, and doubts concerning their state of grace are often engendered in their troubled hearts because of the cross bearing heavily upon their shoulders, while, if they were mindful of the portraiture of the church and the children of God laid down in the Scriptures, they would with St. Paul glory in their tribulations, Rom. 5, 3, and rejoice in their conformity with Him who through suffering entered into his glory, applying to themselves such words as: "Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy," John 16, 20. Thus the entire first epistle of St. Peter is an inculcation of this truth, that our earthly pilgrimage is *per crucem ad lucem, per aspera ad astra*, from and by the cross to the crown. But even as Cleopas and his fellow pilgrim had suffered their carnal notions of the Messiah and his kingdom to shut out the light of Scripture and to betray them into a maze of disappointments and doubts and hopelessness little short of utter despair, so also false concepts of spiritual life and the enjoyment of the Savior's love and the peace of God, and all manner of chiliastic dreams, are a constant menace to the spiritual life of those who entertain them, shutting out the portraiture of the children of God and the church of Christ as it is given in the Scrip-

tures and substituting what will not stand the test of the crucible of tribulations.

But it was not only necessary that Christ should suffer, but also that he should *enter into his glory*. This, too, had been the will and counsel of God as revealed in the Scriptures, e. g. Is. 52, 13; 53, 8. 10. 12. The noun *δόξα*, from the root DAK, Sanskr. *daç*, *to venerate, to do homage, to give credit*, to which the Greek *δοξῆν*, and the Latin *decet, decus, dignus, dignitas*, are related, is by its etymology eminently qualified to express the notion of *glory*, especially *divine glory*. We find the word in conjunction with *τιμή*, *honor*, 1 Tim. 1, 17. 1 Pet. 1, 7. 2 Pet. 1, 17. Hebr. 2, 7. 9, and with *ἑπαινος*, *praise*, Phil. 1, 11. 1 Pet. 1, 7. The *δόξα* of Christ is more fully described in Phil. 2, 9—11: "Wherefore God hath highly exalted him, and given him a name which is above every name; that in the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In these words as in our text the glory of Christ is represented as *his* glory, the glory peculiar to him, and as a state which followed that of his humiliation, a glory into which he entered according to the will and dispensation of God. This entrance into glory was an *anabasis* subsequent to and corresponding with a *catabasis*, as St. Paul says, Eph. 4, 10: *ὁ καταβὰς αὐτὸς ἐστὶν καὶ ὁ ἀναβὰς*, *he that descended is the same also that ascended*. Jesus being the Messiah, *it was NOT POSSIBLE that he should be holden of death*," Acts 2, 24. *Christ MUST NEEDS have suffered and risen again from the dead*, Acts 17, 3; the *ἐδεῖ* pertains as truly and in the same sense to the one as to the other. That the disciples had comprehended neither the one nor the other was the cause of their perplexity, and, again, they might have comprehended both but for their foolishness and slowness of heart to believe all that the prophets had spoken. And hence the proper remedy for them was in the Scriptures.

V. 27: *Καὶ ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ: and beginning from Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself.*

To the Jews, his enemies, Jesus had said: *Had ye believed Moses, ye would have believed me; for he wrote of me*, John 5, 46, and again: *Search the Scriptures; for . . . they are they that testify of me*, v. 39. And here, in his exaltation, dealing with his disciples, it is again Moses and the prophets, the Scriptures, whence the risen Lord, who is himself the Truth, takes the Theology, the Christology, and Soteriology, which he would inculcate on his disciples, the means whereby he would lead them to believe. Though the fulness of time was come, though the era of the New Testament had begun, the theology of Moses and the prophets was by no means antiquated or of historical value only. Beginning from *Moses*, not a composite Pentateuch, and pursuing his way through all the prophets, he took up text after text, from beginning to end, ἀρξάμενος, as many as treated of him, interpreting and expounding successively the words concerning himself as they were written in all the Scriptures. What these texts were, the Evangelist does not specify; but from the quotations and references we find in the Gospels and the Acts and the Epistles, we may think of such passages as Gen. 3, 15; 12, 3; 22, 18; 49, 11 ff. 2 Sam. 7, 12—14. Ps. 2, 7; 8, 5—7; 16, 9—11; 110, 1—4; 132, 11. Is. 7, 14. Is. 52 and 53, and many others. The same process was repeated before the eleven and those who were with them later in the evening, vv. 44—47, when the Lord pointed out the texts, saying: *Thus it is written*, v. 46, and led his hearers to understand the words according to which, being the words of Scripture, inerrant, divine Scripture throughout, Moses, the prophets, and the psalms, alike, conclusively proved that *thus it behoved Christ to suffer and to rise from the dead the third day*, vv. 44—46.

And thus has the Master for all times established the true, and only true and safe, method of theology, which was followed by the Apostles and Evangelists and by all sound and sober theologians to the present day. Not by speculation, not by inquiring into the self-consciousness of the church or the believing individual, but by calling up Moses and the prophets, by pointing out the *sedes doctrinae* in all the Scriptures and interpreting them, setting forth their genuine sense according to the written words, and in no other way, are theological truths to be established. On the other hand, a truth thus established must be looked upon as conclusively, indisputably, and incontrovertibly established, not only for the time being, but for all times, since Moses and the prophets, the Apostles and Evangelists, the *Scriptures*, are the same to-day that they were yesterday, and *ἐρμηνεύειν*, *interpretation*, is to-day what it was on that great Easter day, not filling into the words one's own thoughts, but setting forth the thoughts which were in the author's mind and to which he gave utterance by the words he wrote. And if the Lord did not deem it below himself to say: *Οὕτως γέγραπται*, i. e. *thus it is written and remains written*, v. 46, no theologian, though he be a tenfold Doctor, need deem it below his dignity to abide by the written word of Moses and the prophets in his theology.

Our text proceeds:

V. 28: *Καὶ ἤγγισαν εἰς τὴν κώμην, οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιεῖτο πορρώτερον πορεύεσθαι: And they drew nigh unto the village toward which they were wandering; and he was apparently about to go further.*

The Lord had done by these men what was necessary and sufficient to engender in their hearts the assurance that Jesus of Nazareth was the Messiah, and that, having suffered and died "according to the Scriptures," he must also have "risen again the third day according to the Scriptures," 1 Cor. 15, 3. 4, that, consequently, the report of the women of Galilee had not been "idle tales," but that

Jesus lived, and lived for them, their Prophet, Priest, and King. All this he had done while their eyes were still holden. And as Emmaus had now been reached, and his chief purpose accomplished, he might have vanished from their sight as he did afterwards, v. 31, or he might have opened their eyes and thus revealed his identity at once. He did neither the one nor the other, but did what was better: he gave these disciples an opportunity to exercise the faith which had been rekindled within them by the word, and did this in the simplest way. The stranger had reprimanded them and then exhibited to them the word which is to Jews a stumbling block and to Greeks foolishness. If his hearers had rejected that word and preferred to persist in their foolishness and slowness of heart to believe, they would have welcomed the moment which would rid them of this stranger, and permitted him to go his way; and when we remember Cleopas' opening words, and, in fact, all of his and his companion's subsequent speech, we cannot doubt what the promptings of the flesh that was in them would have been. But the word had wrought its effect; the flesh had been subdued, and the spirit had gained the mastery. Having experienced the power of the word, they were desirous of hearing more of it and of growing in spiritual understanding and firmness of faith. Having tasted the sweetness of God's word in their day of trial, they say, *In the multitude of my thoughts within me thy comforts delight my soul*, Ps. 94, 19. The faith engendered within them will manifest itself as *faith which worketh by love*, Gal. 5, 6.

V. 29: *Καὶ παρεβιάσαντο αὐτόν, λέγοντες· Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ καὶ κέλιπεν ἡδὴ ἡ ἡμέρα. Καὶ εἰςῆλθεν τοῦ μείναι σὺν αὐτοῖς·* And they constrained him, saying: "Abide with us; for it is toward evening, and the day is now far spent." And he went in to abide with them.

The same word, *παρεβιάσατο*, is found in Acts 16, 15, where, speaking of Lydia, whose heart the Lord had opened



that she attended unto the things which were spoken of Paul, v. 14, St. Luke says: *She besought us, saying: "If ye have judged me to be faithful to the Lord, come unto my house and abide there."* And she constrained us. Thus these disciples constrain the Lord to abide with them. They also state a reason for their urgent invitation: *It is toward evening and the day is now far spent.* These words would seem expressive of kind concern for the stranger rather than of a desire to profit by further intercourse with him. Hospitality was practised far more extensively in those days than it is in ours, as pedestrian travel was more general, and inns were few. Hence to a superficial view this invitation might appear of no particular significance. But when we consider that these men looked upon Jesus as strangers upon a stranger, and that the Evangelist expressly says, *they constrained him*, this urgent request becomes more than a simple act of civility. This stranger had endeared himself to these men more than words could say, and now, when the moment of separation seemed at hand, they felt even more keenly than before how much he was to them. Had the hour been earlier, they might have proposed to walk on with him as he had walked with them. But nightfall was near. Besides they had reason to believe or to feel that their attachment was mutual, that the stranger was also favorably inclined toward them. Or had they not heard and seen ample evidence of his honest interest in their behalf? Hence, though he did not at once yield to their first word of invitation, they did not desist but became more urgent in their request, and we may safely assume that the twofold reference to the lateness of the hour was part of the *παραβλέπον*, an argument by which they repeatedly pressed their plea and endeavored to prevail upon the stranger to yield to their earnest request. And they succeeded. *He went in to abide with them.*

Such is the pedagogy of God. It is he who seeks the sheep that have gone astray, and it is by his grace alone

that they are found. But after he has found them and with loving-kindness drawn them to himself, setting their hearts aglow within them, v. 32, the time comes when he would also be sought by them. At such times he may even seem to deny them his presence or to withdraw from them. At such times he would have them plead with him; and though he seem to be deaf to their petitions, if they but persist and constrain him with their entreaties, he will do as he has promised: *For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart;* Jer. 29, 11—13. Thus did Jacob wrestle with the Lord; and when the Lord said, "*Let me go, for the day breaketh,*" Jacob answered, "*I will not let thee go, except thou bless me.*"—*And he blessed him there.* Gen. 32, 25. 26. 29.

And thus will God's children to-day often be singularly blessed after such struggles with the Lord. The Evangelist proceeds:

V. 30. 31: *Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν, καὶ κλάσας ἐπέδιδου αὐτοῖς· αὐτῶν δὲ διανοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν:* *And it came to pass, while he reclined [at the table] with them, he took the bread and blessed it, and brake, and gave to them. Then their eyes were opened, and they knew him. And he vanished out of their sight.*

An unexpected joy was in store for these disciples when the Savior yielded to their entreaties and abode with them at Emmaus. They had invited a *guest*, and behold, he turned a *host* before their eyes. Thus it is wherever Jesus is taken into human habitations. Coming as a guest, he abides as a host, blessing what he finds and giving what he has blessed. Not only does he dispense his spiritual blessing, grace for grace; but the temporal concerns of those

with whom he abides are in his blessing hands. Chrysostom and Augustine and others after them have understood St. Luke here to say that Jesus had celebrated the eucharist with these disciples, and the Romanist authors of the *Confutatio* of 1530 even endeavored to prove from this text that Christ himself had sanctioned by his example the communion *sub una specie*.<sup>1)</sup> But such passages as Matt. 14, 19; 15, 36. Mark 6, 4; 8, 6. Luke 9, 16. John 6, 11, clearly show that the same terms are employed by the Evangelists where they describe the Lord as having performed the functions of the host at table long before the institution of the sacrament. Having in his prophetic office enlightened his disciples concerning his sacerdotal office, he is now the King whose all things are in heaven and in earth, and dispenses them in his own way. And in the government and disposal of human affairs he often permits us to see what our hearts have desired. Thus here while he was blessing and breaking and distributing, the disciples' eyes were opened and they saw and knew him in whom they had believed. But not in order that vision should take the place of faith were they permitted to see and recognize the Lord. A moment of joyful wonderment, and he vanished from their sight. And neither his appearance nor his disappearance was at variance with what they had learned to understand and believe. Jesus lived, according to the Scriptures. He was the same Jesus that he had been before; he lived so really and truly that, if he chose, he could even be seen and handled. Cf. v. 39. But he had entered into a new, a glorious state, according to the Scriptures, coming and going, appearing and disappearing, not a spirit, yet coming and going through closed and bolted doors. Cf. v. 36. John 20, 19. 26. Such was the risen Lord, whose witnesses they

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1) Their words are: "Christus, institutor hujus sacratissimi sacramenti, resurgens ex mortuis, sub una specie tantum eucharistiam dedit discipulis euntibus in Emaus, ubi accepit panem et benedixit et fregit et porrigebat illis."

were to be, v. 48. John 15, 27. Acts 1, 8. 22; 2, 32; 3, 15; 10, 41. 1 Cor. 15, 5—8. And yet they were to live in faith and hope, clinging to the word.

We, too, are to witness unto Christ. And as his witnesses we are also vouchsafed experiences of his goodness, wisdom, and power, and are permitted to taste of the heavenly gift and of the powers of the world to come, Hebr. 6, 4. 5. But these experiences must not take the place of the word, nor of faith in the word; especially must we beware of basing upon them the assurance of our state of grace. For our experiences may vary; the blissful sensations of the gracious presence of Christ may come and go. But the word is the same to-day that it was yesterday, and will be the same to-morrow that it is to-day; and he, and only he, who has found Christ in the word and continues to have and hold and enjoy him in the word, will derive the true benefit of personal experiences of the Savior's presence, when they are granted, and rest in the peace of God and the assurance of his salvation also at times when such special experiences are withheld or denied.

Thus it was with the disciples in the text.

V. 32: *Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς δένοιγεν ἡμῖν τὰς γραφάς;*  
*And they said one to another, Was not our heart burning within us, as he spoke to us on the way, as he opened to us the Scriptures?* The word had done its work in the hearts of these men. Not by the Savior's visible presence, but by the word of Scripture and the Savior's interpretation and application thereof, had faith and holy joy been kindled in their hearts, which had been chilled and benumbed because of their slowness to believe all that the prophets had spoken. Hence their first utterances after the Lord's disappearance were not words of regret, of disappointment, tokens of relapse into their former sadness, but, seen or unseen, he was now to them the living Christ, their righteousness, their joy and peace and hope, according to the Scriptures.

But there were others, their brethren and former companions in tribulation, Rev. 1, 9, whom they had left at Jerusalem. They too had been slow of heart to believe what the prophets had spoken. Had the Scriptures been opened to them also? Had they learned to understand and believe that Jesus, being in truth the Messiah, had indeed redeemed Israel by his suffering and death according to the will and counsel of God revealed in the Scriptures, and risen again for their justification? If not, they must go and tell them "the things that were done in the way" v. 35, that their faith was not vain, that they were no longer in their sins, not of all men most miserable, 1 Cor. 15, 17—19.

V. 33. 34. *Καὶ ἀναστάντες τῇ αὐτῇ ὥρᾳ ἐπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὗρον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, λέγοντας· Ὅτι ἡγέρθη ὁ κύριος ὄντως καὶ ὤφθη Σίμωνι·* *And rising up that same hour they returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying: The Lord is risen indeed, and has appeared unto Simon.*

Unbelief had borne its fruit as these disciples had set their faces toward Emmaus that afternoon. Despondency and hopelessness, troubled and troublesome thoughts and words, and the desire to be away from the scenes which reminded them of what had been so offensive to themselves and others. Now faith also bore its fruits, loving concern for others perhaps less blessed than they. And notwithstanding the lateness of the hour, they do not procrastinate. Not a moment longer than they can help should the brethren in the city be without the blessings which they had been granted. They do not say: "The Lord, who has sought and found us, will surely seek and find them too." Like the shepherds who, having heard and believed the good tidings of great joy in the night of the Nativity, and having seen the babe in the manger, who was Christ the Lord, did not hesitate to *make known abroad the saying which was told them concerning this child*, Luke

2, 17: so also Cleopas and his fellow disciple are now imbued with that missionary spirit which yearns to carry the good news to others, that they, too, may believe and rejoice, and does not shift upon the shoulders of others what should be done in the kingdom of Christ; they go at once to carry the joyful tidings to those whom they can reach. And note that these disciples do not issue forth to Caesarea or Damascus, Tyre and Sidon, but return to Jerusalem and the eleven there assembled. Thus also the Lord charged his disciples to preach repentance and remission of sins in his name among all nations, *beginning at Jerusalem*, v. 47.

At Jerusalem things had meanwhile undergone a change, and they who had come to bring good news were themselves received with glad tidings. "The Lord is risen indeed," was the greeting with which they were received. The messages of Christ had not remained without effect. The Savior had done to others what he had done to Cleopas and his companion. Simon Peter, too, had seen him, and though we do not hear under what circumstances the meeting between him and his Master had come to pass, Paul, 1 Cor. 15, 5, also mentioning only that the risen Lord had been *seen* by Cephas, we know from the narrative of his appearance to Mary Magdalene, John 20, 11—17, and from the story related in our text and its sequel, that Jesus did not appear as a speechless apparition to those whom he sought and found that day. Thus missionary endeavors have at all times resulted in spiritual benefit to the endeavorers themselves, and there is a blessing in Christian fellowship. Paul, also, longed to be with the brethren at Rome, that he might impart unto them some spiritual gift, to the end that they might be established; but at the same time he expected and desired to be comforted together with them by the mutual faith both of them and himself, Rom. 1, 11. 12. To witness the power of the Gospel as manifested in others is edifying to the Christian heart. Cf. 2 Pet. 1, 1. Tit. 1, 4, and the Apostle's exhortation: *Let the word of Christ dwell*

*in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs.* Col. 3, 16.

Thus, also, the eleven and they who were with them, though by this time assured of the resurrection of their Lord and Master, were by no means ripe in understanding and fully established in the vigor of spiritual manhood. Cf. vv. 43 ff. Acts 1, 6. Nor did the friends lately returned from Emmaus consider them so.

V. 35: *Kaì αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου: And they related at length what had happened on the way, and how he was made known to them in the breaking of the bread.* The two chapters of their report are kept asunder by the Evangelist as they evidently were by the disciples of Emmaus. What had happened on the way was to them and to the eleven and those who were with them of first importance, and the verb *ἐξηγοῦντο*, *they rehearsed at length*, is chiefly chosen with reference to this first part of their narrative, in which they rehearsed the Lord's discourse on the texts from Moses and all the prophets concerning himself. *Doctrine*, the pure doctrine, is at all times of first importance in the church. But this does not say or imply that Christian *life* is of no significance, and the breaking of the bread, during which their eyes had been opened for a glimpse of the Master's presence, was not made light of or deemed unworthy of communication by Cleopas and his fellow disciple, but also rehearsed in proper order, both doctrine and life bearing witness to the great central truth of Eastertide: *The Lord is risen indeed.*

A. G.