accord with St. Luke’s narrative, is not  
accurate in detail. It was not *as they walked*,but *as they sat at meat* that  
he was manifested to them.

**in another form**—a slight difference from Luke  
xxiv. 15, 16, which relates the reason why  
they did not know Him to be, that *their  
eyes were holden*, his being *is his usual  
form* being declared by **Jesus himself**: but  
see notes there.

**13.] they also**—as  
Mary Magdalene had done before.

**the residue**—supply, of those that had been  
with Him.

**neither believed they  
them**—not consistent with Luke xxiv. 33,  
34. Here again the Harmonists have used  
every kind of distortion of the plain  
meaning of words to reconcile the two  
accounts; assuming that some believed  
and some doubted, that they first doubted  
and then believed; or, according to   
Bengel, first believed and then doubted.

**14.]** The following narrative, evidently  
intended by its author to represent what  
took place *at one and the same time*, joins  
together in one at least *four* appearances  
of the Lord: (1) that related in this verse  
and Luke xxiv. 36–49; (2) that on the  
mountain in Galilee (Matt. xxviii. 16–20),  
when the words in ver. 15 were spoken;  
(3) some unrecorded appearance when the  
rest of these words (vv. 16–18) were  
spoken,—unless we consider the whole to  
have been said on the mountain in   
Galilee; and (4) the appearance which   
terminated with the Ascension.   
  
The  
latter part of this ver. 14 appears to be  
an epitome of what our Lord said to them  
on several occasions—see Luke xxiv. 25,  
38; John xx. 27; Matt. xxviii. 17.

**15. all the world]** “*all the nations*,”  
Matt. xxviii. 19: see note there.

**preach the Gospel**, without the addition  
of “*of the kingdom*” (Matthew) or “*of  
God*” (Mark i. 14 only, Luke), is in *St.  
Mark’s manner* (sce ch xiii, 10; xiv. 9).  
It only once occurs in Matthew, viz.  
xxvi. 13.   
  
**the whole creation]** Not  
to *men* only, although men only can hear  
the *preaching* of the Gospel; *all creation*  
is redeemed by Christ—see Col. i. 15, 23;  
Rom. viii. 19–23. “Men, primarily, ver.  
16: the rest of the creatures secondarily.  
As wide as the curse extends, reaches the  
blessing. The creation by the Son, is the  
foundation of redemption and of the   
kingdom.” Bengel.

This word **creation**, or creature,   
appears never in the  
N.T. to be used of *mankind alone*.   
Bengel’s “*the rest of the creatures in the  
second place*” may be illustrated in the  
blessings which Christianity confers on the  
inferior creatures and the face of the earth  
by bringing civilization in its wake.

By these words *the missionary office is  
bound upon the Church through all ages,  
till every part of the earth shall have  
been evangelized.*

**16.]** These past  
participles must be noticed, as carrying  
on the thought to a time beyond the *work  
of the preacher:* when **saved** and **damned**  
shall take place; and reserving the division  
of mankind into these two classes, till that  
day.

On **baptized**, see note on Matt.  
xxviii. 19.

There is no “*and is not  
baptized*” in the second clause here.   
Unbelief—by which is meant the rejection of  
the Gospel in heart and life, not weakness  
or doubt as in ver. 14—shall condemn a  
man, whether *baptized* or *unbaptized*.  
And, conversely, it follows that our Lord  
does not set forth here the *absolute*,  
but only the *general* necessity of Baptism  
to salvation; as the Church of England  
also teaches. But that general necessity  
extends to all to whom Baptism is   
*accessible*; and it was well said “*not the   
privation, but the contempt of Baptism,   
condemns.*”

These words cannot be  
taken, as those in Matt. xxviii, 19, 20,  
as setting forth the order in which faith  
and baptism must always come; *belief* and  
*disbelief* are in this verse the great leading