did not know Him was (ver. 16), that  
*their eyes were supernaturally influenced,*  
*so that they could not ; —*see also ver. 31.  
No change took place in *Him*—nor apparently in *them,* beyond a power upon  
them, which prevented the recognition  
just so much as to delay it till aroused  
by the well-known action and manner of  
His breaking the bread. The *cause* of  
this was the will of the Lord himself, who  
would not be seen by them till the time  
when He saw fit.

**drew near—**from *behind :* see ver. 18, where they take Him  
for an inhabitant of Jerusalem.

**17.**] He had apparently been walking with  
them some little time before this **was**  
said. The term used by our Lord implies  
that they had been disputing with some  
earnestness: but there is no *blame* implied  
in the word. Possibly, though both were  
sad, they may have taken *different views:*  
—and in the answer of Cleopus we have  
that of the one who **was** most disposed to  
abandon all hope.

**18.**] They took Him (but we must not think of a *peculiar*  
*dialect* as giving that impression) for one  
who had been ut Jerusalem at the feast :—  
and asked, **Dost thou lodge** (**sojourn**) **alone  
at Jerusalem?**

**19—24.**] Stier well  
remarks, that the Lord here gives us an instructive example how far, in the wisdom of love, we may carry *dissimulation, with-  
out speaking untruth.* (See the citation  
from Jer. Taylor below, on ver. 29.) He  
does not assert, that He was one of the  
strangers at this feast at Jerusalem, nor  
does He deny that He knew what had been  
done there in those days, but He puts the  
question by, **with things?**

**19. they said unto him**] Either, one spoke  
and the other assented; or perhaps each  
spoke, sometimes one and sometimes the  
other ;—only we must not break up these  
verses, and allot an imagined portion to  
each. They contain the substance of what  
was said, as the reporter of the incident  
afterwards put it together. **which was a prophet...:** see a similar general  
description of Him to the Jewish people,  
Acts ii. 22. They had repeatedly acknowledged Him as a Prophet: see especially Matt. xxi. 11, 46. The phrase **“mighty  
in words and in deeds”** occurs of Moses,  
Acts vii. 22.

**20.**] The how follows on the **hast not known,** ver. 18.  
**our rulers**] Therefore the two disciples  
were *Jews,* not Grecian converts, as some have supposed.

**delivered him, to Pilate.**

**21.**] **hoped** is a word of weakened trust, and shrinking from the  
avowal that they ‘believed’ this.

**redeemed—**in the theocratic sense—including both the spiritual and political  
Kingdom ; see ch. i. 68, 69, 74, 75, and compare Acts i. 6.

**to day is the third** **day**] literally, **he is now in the third**