**day:** the words are spoken not without a reference, in the mind of the  
speaker, to His promise of rising on the  
third day.

**22.**] Yea, and...or,  
but, **moreover**—equivalent to, ‘certainly,  
thus much has happened, that’....  
**of our company**—literally, **of us** :—‘disciples, as we are.’ The *Apostles* are distinguished presently **as certain of them  
which were with us,** ver. 24.

**23.**] This agrees exactly with St. Luke’s  
own narrative, but not with St. Matthew’s,  
in which they had seen *the Lord Himself.* There seems however to be some  
hint that the *women* had said something  
of having seen the Lord, in the *“him they saw not,”* said below of the *“certain of them which were with us.”*

**24.certain**] See ver. 12 and note.  
It is natural, even in accordance with ver.  
12, that the antithesis to *“certain women”* before, and the loose way of speaking to a stranger, who (they believed) was not  
acquainted with any among them, might  
cause them here to use this word without  
any reference to Peter being *accompanied.*  
But what wonder, if the reports of such  
a day of anxiety and confusion were themselves disjointed and confused?

**25.**] The word rendered fools is more properly **without understanding: —slow  
of heart,** i. e. sluggish—in disposition— **to believe:** these were both shewn in their not having apprehended, from the fulfilment of the sufferings and death of Christ, the sequel of that death, the resurrection.

**26. to have suffered . . . and to  
have entered**] The sufferings were the  
appointed way by which Christ should  
enter into His glory. It **was** not the  
*entering into His glory,* but the *suffering,*  
about which they wanted persuading.

**27.**] **beginning** belongs to *both* the .  
following clauses. A similar expression is  
found Acts iii. 24. He began with Moses  
first ;—He began with each as He came to  
them.

**the things concerning himself.** De Wette remarks, “It were much to  
be wished that we knew what prophecies of the death and triumph of Christ.  
are here meant. There are but few that  
point to the subject.” But I take *the  
things concerning himself* to mean something very different from mere *prophetical passages.* The *whole Scriptures* are a  
*testimony to Him:* the whole history of  
the chosen people, with its types, its  
law, and its prophecies, is a *shewing forth  
Him :* and it **was** here the *whole* —**all  
the scriptures,**—that He laid out before  
them. This general leading into the meaning of the whole, *as a whole,* fulfilled in Him, would be much more opportune to  
the place, and time occupied, than a direct  
exposition of selected passages.

**the things concerning himself** is right: not, ‘the *parts* concerning Him.’

Observe the testimony which this verse gives  
to the divine authority, and the Christian  
interpretation of the Old Testament  
Scriptures: so that the denial of the references to Christ’s death and glory in the O.T. is henceforth *nothing less than  
a denial of His own teaching.*

**29. they constrained him**] It is not  
implied that He *said* any thing to indicate that He would go further—but  
simply, that He was passing on. “Our