other Simon would not be thus named  
without explanation ; see ch. v. 8 ff.) is  
only hinted at here—but is asserted again,  
1 Cor. xv. 5, in immediate connexion with  
that which here follows. It is not clear  
whether it took place before or after that  
on the way to Emmaus.

**35.**] **And they** —the travellers, distinguished from the  
others—not *‘ they also,’* for thus we should  
leave the clause without a copula.

**known of them in his breaking of bread**]  
That this should have been so, does not  
exclude the supernatural opening of their  
eyes: see above, on ver. 31.

**36—49.**] APPEARANCE OF JESUS TO THE DISCIPLES. Mark xvi.14. John xx.  
19—23. The identity of these appearances  
need hardly be insisted on. On St. Mark’s  
narrative, see notes there. That of St.  
John presents no difficulties, on one supposition, *that he had not seen* this of St. Luke. The particulars related by him are  
mostly additional, but not altogether so.

**36.**] **stood in the midst of them—**  
while they were speaking of these things,  
—possibly not entirely crediting the account, as seems hinted at in Mark xvi. 13,—the Lord appeared, the doors being shut,  
in the midst (John xx. 19 and notes).

**Peace be unto you,** the ordinary  
Jewish salutation, see ch. x. 5, but of more  
than ordinary meaning in the mouth of  
the Lord: sec John xiv. 27.

**37.**] On account of His sudden appearance, and  
the likeness to one whom they knew to  
have been dead.

a spirit is a *ghost* or *spectre*—an appearance of the dead to  
the living; not exactly as *“a phantasm,”* Matt. xiv. 26, which might have been any appearance of a supernatural kind.

**38.**] Not merely *‘thoughts,’* as A. V., **but  
reasonings, questionings.**

**39.**] There seems to be some doubt whether the reference to His hands and feet were on account of the *marks of the nails,* to prove  
His *identity,*—or as being the *uncovered  
parts* of His body, and to prove his *corporeity.* Both views seem supported by the text, and I think both were united.  
The sight of the Hands and Feet, which  
they recognized as His, might at once  
convince them of the *reality* the appearance, and the identity of the Person. The account of St. John confirms the idea that  
He showed them the marks of the nails,  
both by *His side* being added, and by the  
expressions of Thomas which followed. The same seems also implied in our ver. 40.

The assertion of the Lord must not  
be taken as representing merely ‘the popular notion concerning spirits’ (Dr. Burton) ; *He who is the Truth, does not speak thus  
of that which He knows, and has created.*  
He declares to us the truth, that those appearances to which He was now likened by the disciples, and spirits in general, have  
not flesh and bones. Observe **flesh and  
bones**—but not *blood.* This the resurrection Body probably *had not,*—as being the *animal life :—*see notes on John vi. 51,