+ 448 ST. LUKE. XXIV.   
   
 saying, Abide with us: for it is toward evening, and the   
 day is ¢ far spent. And he went in to tarry with them.   
   
 30 And it came to pass, as he sat at meat with them, he   
 a Matt 27.19: took bread, and: blessed it, and brake, and gave to them.   
 81 And their eyes were opened, and they knew him; and   
 doco ch. he > vanished out of their sight. 82 And they said one to   
   
 another, Did not our heart burn [fwithin us], while he   
 8 talked with us by the way, and while he opened to us the   
 scriptures ? 83 And they rose up the same hour, and   
 returned to Jerusalem, and found the eleven gathered   
 together, and them that were with them, “saying, The   
 e1corzy.6 Lord is risen indeed, ‘and hath appeared to Simon.   
   
   
 © read, now far. £ omitted in some of the early MSS,   
 & render, spoke to us.   
 blessed Saviour pretended that He would the master of the house (which alone   
 pass forth beyond Emmaus; but if He in- would shew that it was not their house,   
 tended not to do it, He did no injury but an inn), perhaps on account of the   
 to the two disciples, whose good it was superior place His discourse had   
 that He intended to make this offer: won for Him in their :—and as   
 neither He prevaricate the strictness the Jewish rule was, that “three i   
 simplicity sincerity, they were together were bound to give thanke,”   
 persons with whom He had made no con- He fulfils duty. In doing so,   
 tracts ; whom He had passed no obliga- the well-known manner of His taking   
 tion; and in the nature of the thing, it bread, &c., perhaps marks of the nails   
 is proper natural, by an offer, give in His hands, then first noticed, these   
 an occasion to to do a action: together, as secondary means,—but cer-   
 and in case it succeeds not, then to do tainly His own will and permission to be   
 what we intended not; and so the offer seen by them, opened their eyes know   
 was conditional.” Jer. Taylor, on Him. 81.) he out of their   
 Christian Simplicity. Works (Heber), vi. sight does not imply His Body to have   
 156. with us does not imply ‘that remained, though invisible + bat   
 they lived at Emmaus; merel the plainly indicates in the original,   
 same quarters with us. .] I be- the supernatural disappearance, a ob-   
 lieve that there was something in the jective removal from them. 32.) «Was   
 manner of His breaking the bread, and there not something heart-kindling in   
 helping and giving it to them, was discourse by the way, which would have   
 his own appointed means of opening their led us to suppose that it none but the   
 eyes to the recognition Him. But Lord Himself?’ not that they did sup-   
 must not suppose any reference to, pose it,—but the words are a sort of self-   
 less any celebration of, Sacrament of reproach for not having done s0. Com-   
 the Lord’s Supper, Neither of these pare Matt. vii. he spoke to us,   
 ciples was present at its (but not merely, ‘toith as A.V.: it was not   
 see Wieseler’s conjecture, is at all so much a talking with them, as a dis-   
 events worth consideration, in note on course delivered them. 83.) “They   
 ver. 13); and certainly it never been have now no fear of the journey at night,   
 celebrated since. With this simple con- from which they before dissuaded un-   
 sideration will to the ground all that known companion.” The whole   
 Romanists have built on this incident, eleven were not there—Thomas was not   
 even to making it a of administra- resent. Some have derived an argument   
 tion in one kind only. The analogy of mm this incompleteness their number,   
 such a breaking and giving with His in- for the second of the travellers also   
 stitution of that ordinance becomes an Apostle ; see on ver. 13.   
 lost, when we force the incident into an Who them that were with them are, we   
 example of the ordinance The Lord learn from Acts i, 14, 34.) This   
 at their meal takes on Him the office appearance to Simon (i. e. Peter—the